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THEOLOGY OF MINISTRY
AND
CHURCH GROWTH PRINCIPLES

BY

WAYNE EDWARD NEELEY

A project-dissertation in partial fulfillment
of the requirements for the degree of

DOCTOR OF MINISTRY

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Approved by Donald C. Henratty
Department Preaching
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ABSTRACT

Contradictory and confusing descriptions of the Church have characterized the last few decades. Mission statements have differed significantly. In recent years, however, the interpretations voiced by the Church Growth Movement have received an increasing number of adherents.

Numerical growth is the most prominent measuring instrument advocated by this movement. McGavran says, for example, "All thinking of the Church should be done against the graph of growth."¹ This writer does not agree. Judging a church primarily on a numerical basis overlooks circumstantial factors and ignores scriptural teaching. Numerical growth is not the primary mission of the Church. The graph is not the chief instrument for church measurement. An evaluation from the perspective of theology of ministry is more basic.

This study does not condemn the Church Growth Movement, but it does question the use of numbers as a primary measuring instrument. The nature and mission of the Church is investigated and a "theology-of-ministry check list" is developed by which ministries and growth principles can be evaluated. The hypothesis is: *A theology of ministry, understood and applied, results in procedures which are compatible with church growth principles but which are more consistent with scriptural motivations for ministry.*

¹Donald A McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), p. 15.

The writer assumes the following. (1) Mission and ministry are inter-related. (2) Practice should be consistent with Christian doctrine. (3) Growth concerns are an integral part of theology of ministry.

Six models of the Church are examined: community, kingdom, body, fellowship, temple, and priesthood. Christ is central in each of these. He is the heart of the new community (the new Israel), the king of the Kingdom, and the head of the Body. He is the essence of the new fellowship and the secret of its *κοινωνία*. Christ is the eternal high priest presiding over the new temple of God and over the kingdom of priests.

The ministry of the Church can be defined from the etymological and incarnational perspectives. Etymologically, ministry is most simply described by the word "service". Incarnationally, ministry is spelled out in Christ's servanthood. The Church, as Christ's body and as the instrument of His purpose, is also servant. The motive of servanthood is love: God's love for man and man's love in response. The nature of servanthood is sacrifice: a willing obedience to Christ and a dependency on His sufficiency in that obedience. The emotion of servanthood is joy: anticipated and realized.

The mission of the Church is determined by God, demonstrated by Christ, and embodied by the Church itself. God initiated mission and is ultimately the object of mission. Christ is the most complete expression of God concerning His will and the Church is a continuing expression of Christ's mission. Thus Jesus gives both content and direction to the Church in its ministry.

Mission is two-directional: church-directed and world-directed.

Both are seen in the Scriptures. Jesus gave a great commandment ('love your neighbor') and a great commission ('go and make disciples'). The two are not identical, but they are complementary. One is edification, the other is evangelism. One orientation is internal and the other is external.

Internally, the Church is to provide for the Christian growth and mutual care of its members. The community of believers is crucial in the life of the Church for it stimulates awareness of the meaning of the faith, admonishes believers to adopt styles of life consistent with the faith, and evokes creative responses to the world. It is the most important and central reality in the members' lives. Body life, therefore, is at the heart of the mission of the Church. The Church's primary task is to glorify God by truly being the redeemed community.

Mission may begin in the Church but it inevitably leads to the world. The influence of genuine Body life will reach well beyond the Body itself. When the Church truly identifies with the concerns of God, the world becomes a part of its agenda. God has demonstrated a world concern from the beginning. Jesus' ultimate objectives center on all peoples. An essential characteristic of the Church, therefore, must be its world consciousness. All peoples (εθνη) are included in the mission (Matt. 28:19). The heart of God, the example of Christ, the Great Commission, and the witness of the early Church each calls the contemporary Church to external ministry.

There is some disagreement among churchmen concerning the mission of the Church and there is even more division over issues of application. Paradoxically, Christians are generally united in their subscription to essential doctrines. The differences come in defining

and prioritizing the implications of the doctrines. This writer thinks the basic problem is the lack of a comprehensive approach. Too often some expressions are emphasized to the neglect of others.

Three basic kinds of applicational expressions of the mission of the Church should be present: heart, head, and hand ministries.² Heart ministries include celebration (worship), congregation (fellowship), and cell (intimacy).³ Celebration is Godward (vertical), while congregation and cell are manward (horizontal).

Interaction, central and essential dynamic of a local church, is the only way genuine Body life can be experienced. The most basic structure of the local church, therefore, is the small group (cell) where interaction is facilitated and strengthened. Small groups must be kept in perspective, however. They are not a substitute for congregation and celebration but rather are complementary to these. The three (cell, congregation, and celebration) are mutually beneficial and needed in order for each to have maximum benefit.

The head ministries involve equipping and discipling. Equipping the saints for the work of ministry is a fundamental task of the Church. Every Christian is a minister and member of the Body with an important role. Leadership should lead the way in a congregation's taking the equipping ministry seriously.

²This arrangement follows the general pattern of Goodwin's proposed "theological loop". Wayne Goodwin, Toward the Theory and Practice of Lay Training and Empowerment (A Doctoral Field Project) (Evanston: Garrett Evangelical Theological Seminary, 1976), pp. 40f.

³Wagner says all three are needed for a healthy church. C. Peter Wagner, Your Church Can Grow (Glendale, CA: G/L Regal Books, 1976), p. 97.

The most basic application of the equipping ministry is discipling. The instructions and example of Jesus coupled with the promptings of the Holy Spirit left the early disciples equipped for ministry. They knew what to do and how to do it. They understood discipleship. Making disciples aims at the same end. It means making committed followers and teaching persons to observe all Jesus commanded (Matt. 28:20).

When the local church is adequately providing for "heart" and "head" ministries, the necessary place of the 'hand' will become increasingly apparent. Christians are to come (Heb. 10:23-25) and go (Matt. 28:18-20). A major weakness in the modern Church is its preoccupation with 'come' structures. Provision must also be made for 'go' structures; ie., evangelism and social service. Jesus' example and His command place evangelism high on the agenda of His followers. It is an inescapable responsibility of the Church. At its best, evangelism is a spontaneous expression of persons excited about their position in Christ and is most naturally a product of a healthy Body-life experience.

The ministry of the Church to the world must not be limited to evangelism, however. The 'hand' component includes spiritual *and* physical service. Scripture is insistent; a vital relationship with God will show itself in working toward social and political justice. Jesus ministered to the physical and social needs of humanity, as did also the early Church. Social ministries have historically gone hand-in-hand with the spread of Christianity. Moments of renewal have consistently resulted in awakened social consciences. The Church is mandated to demonstrate Christ's servanthood to the whole man. Jesus

served in word and deed. It is impossible to separate the two in His ministry, and they should not be separated in the ministry of the Church.

Sooner or later, the concerned churchman senses a need for some progress report. Measurement, therefore, has a significant place in the life of the church. Numbers are the most obvious kind of measurement. They are tools for understanding strengths and weaknesses. Making disciples involves real and countable people. Wrong conclusions may be drawn, however, when numbers are the only plumbline. Qualitative concerns are as important as quantitative ones.

Measurement should include more than numbers, and this writer proposes an evaluation from the theology of ministry perspective. A questionnaire is formulated from the various components of this study. The instrument is intended for group use. Specific examples supporting the responses should be discussed. The use of the questionnaire not only helps evaluate the local church in question, but also contributes toward establishing a sensitivity toward theology of ministry among those involved in the process. A multiplicity of local church settings provide ample opportunity for the use of the instrument (e.g., Sunday school classes, small groups, and officer retreats). At least annually, the leadership should review the summaries of the respective evaluations. Ministries should be planned with these conclusions in mind.

In using the instrument to evaluate church growth principles one must remember church growth and theology of ministry come from different platforms. Church growth is a specialized expression of the evangelism component of ministry. Its focus is primarily anthropological. Theology of ministry, on the other hand, embraces the whole

of church life. Its primary focus is theological. Thus Church growth must not be forced to fit all the components of ministry. Nevertheless, growth principles advocated by the Church Growth Movement can be affirmed or questioned in reference to their consistency, or lack of it, to theology of ministry standards.

Contextual research and applications were varied. A series of sixteen sermons based on Ephesians 1-3 were preached to help increase congregational awareness of the nature of the Church. A follow-up series on Ephesians 4-6 is planned. Persons experienced in the applications advocated by the Church Growth Movement were consulted in person and in writing. A representative group of the church met for a day-long discussion concerning the mission of the church. The seminar concluded with the writing of a mission statement. An organizational manual was written to assist and coordinate laymen in ministry. A varied and extensive ministry through small groups was started. The Congregational Reflection Group met regularly to evaluate these various applications. In many respects, the contextual research is only now beginning. This study provides the "glue" for the integration of past discussions and for future applicational investigations.

Time and length parameters brought closure to this project-dissertation before it can accurately be called complete. Several items of "unfinished business" are suggested. The questionnaire should be used and tested in various local settings. The hypothesis should be systematically examined. Church growth principles should each be evaluated from the perspective of theology of ministry. This study also suggests the need for an examination of the whole matter of

motivation in ministry. How much of the "success" appeal is legitimate, for example? Does Scripture appeal to numerical growth (i.e., large churches) as a motive for evangelism? Another matter of reflection should be the contextual applications. Those mentioned in this study should be measured by the theology of ministry perspective. Other applications emerging from the use of the questionnaire should be implemented and evaluated.

These issues will never become "finished business" until Christ's return. The Church is alive and dynamic. The world is constantly in a state of flux. By the very nature of the case, ministry to a changing world demands flexibility. Even so, a theology of ministry perspective should help that responsive ministry maintain a responsible allegiance to the eternal principles of God's standard for the Church.

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Chapter 1

INTRODUCTION

This study is about the Church, its ministry and mission. The investigation is inspired by the emergence of the Church Growth Movement. The aim of this inquiry is to arrive at a theology-of-ministry check list which can be used for evaluating various ministries and church growth principles.

Introduction to the Problem

Contradictory and confusing descriptions of the Church have characterized the last few decades. Mission statements have differed significantly. The following two excerpts illustrate the dissimilarity in various conclusions.

Oswald Chambers, the devotional writer and preacher, says:

We are apt to imagine that if Jesus Christ constrains us, and we obey Him, He will lead us to great success. We must never put our dreams of success as God's purpose for us; His purpose may be exactly the opposite.... His purpose is that I depend on Him and on His power now.... God is not working towards a particular finish.¹.. It is the process, not the end, which is glorifying to God.

Donald McGavran, the church growth theorist, expresses a much

¹Oswald Chambers, My Utmost for His Highest (New York: Dodd, Mead, 1961), p. 210.

different conclusion.²

The Christian, like His Master, is sent to seek and save the lost. ... God's obedient servants seek church growth ... because the extension of the Church is pleasing to God. Church growth is faithfulness.³

Among other characteristics of mission ... a chief and irreplaceable one must be ... church growth.⁴

Such disarray has concerned church observers over the years. In 1956, Niebuhr stated, "In large areas the indefiniteness, vagueness and conflict characteristic of thought ... in the 1930's continues to prevail."⁵ "There is uncertainty about the ministry in the Church and world," he explained, "partly because it is not clear whether the Church is fundamentally inclusive or exclusive."⁶ Five years later, Anderson spoke of a re-examination of Christian mission. "The underlying principles and theological presuppositions for the Christian mission have been called into question and Christians are challenged to rethink the motives, message, methods, and goals of their mission."⁷ Allen noted that the missionary magazines were filled with "restless

²Chambers and McGavran speak from different platforms. Chambers' remarks are referrant to personal consecration; McGavran's to corporate purpose. Even so, their respective conclusions are mirrored in differing expectations of the Church.

³Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), p. 15.

⁴Ibid., p. 32.

⁵H. Richard Niebuhr, The Purpose of the Church and its Ministry (New York: Harper, 1956), p. 52.

⁶Ibid., p. 75.

⁷Gerald H. Anderson, ed., The Theology of Christian Mission (New York: McGraw-Hill, 1961), p. 31.

entreaties and exhortations."⁸ By 1963, the role of the laity had emerged as a central concern. "The lay membership has always played a vital role in the life and mission of the Church," said Hans-Ruedi Weber, "but has never become so much a subject of theological reflection as it is today."⁹ Nevertheless, the confusion continued. George Webber observed "an undeniable restlessness and uncertainty" in the Church. He said "all sorts of voices ... are challenging the validity and meaning of much of what the churches are doing."¹⁰ Come 1971, it seemed the state of affairs was essentially the same as that described by Niebuhr fifteen years before. Edge lamented, "We don't know who we are or what we are supposed to be.... This is not the only problem in the church, but it is the central problem."¹¹

The confusion did have some distinguishable patterns, however. In surveying the development of the theology of mission in this century's first sixty years, Anderson discerned three trends: (1) a deepening thrust toward a fundamental reformulation of the theology of mission, (2) a diversifying of Protestant attitudes toward persons of other faiths, and (3) an increasing espousal of a theocratic point of view.¹²

⁸Roland Allen, The Spontaneous Expansion of the Church (Grand Rapids: Eerdmans, 1962), p. 6.

⁹Hans-Ruedi Weber, "The Rediscovery of the Laity in the Ecumenical Movement," The Layman in Christian History, eds. Steven C. Neill and Hans-Ruedi Weber (Philadelphia: Westminster, 1963), p. 377.

¹⁰George W. Webber, The Congregation in Mission (Nashville: Abingdon, 1964), p. 9.

¹¹Findley B. Edge, The Greening of the Church (Waco, TX: Word, 1971), p. 31.

¹²Anderson, op. cit., pp. 4-16.

Central in the first trend was the narrowing of the gulf between church and mission. The missionary enterprise was increasingly viewed as a church concern rather than a responsibility of missionary societies. The second trend was reflected by the strong differences in attitude toward non-Christians. Some focused on a rapidly approaching judgement day and the urgency to save the heathen from eternal damnation; while others urged an attitude of acceptance, understanding, and sympathy toward non-Christians. The third trend was that of moving away from fragmented doctrinal emphases (e.g., man-centered, revelation-centered, Bible-oriented, eschatology-centered, etc.) toward a theocentric perspective.¹³

Edge's assessment meshed with Anderson's, and noted a more recent trend. He characterized the fifties as analytical and critical; and the mid-sixties as theoretical and theological. At the beginning of the seventies he predicted a trend toward the positive and practical.¹⁴ That prediction was validated by the strong emergence of the Church Growth Movement. Thus, the mid-century concern for mission and ministry had been redefined, if not usurped, by a captivating interest in church growth.

In the mid-fifties, Niebuhr referred to "an emerging new conception of the ministry."¹⁵ Kraemer verbalized that "new conception" in his systematic and comprehensive study on the role of the

¹³Ibid.

¹⁴Edge, op. cit., pp. 13f.

¹⁵Niebuhr, The Purpose, p. 48.

laity.¹⁶ The redirection of the focus toward growth continually gained acclaim, however. By 1974, Wagner could observe, "There is little doubt that an unprecedented wave of interest in scientific principles of church growth is cresting."¹⁷

Introducing Church Growth was published in 1974. Its subtitle, A Textbook in Missions, was indicative of the emerging interpretation of mission. The authors said they wrote the book with the dedicated layman and the chairman or member of a local missions committee in mind. "To do 'mission work' is not sufficient in these critical times," they wrote. "To make churches grow is the goal."¹⁸ In the book's foreword, McGavran described church growth as bursting across the American scene. Church growth was an idea whose time had come. "Churches, denominations, and brotherhoods have suddenly become acutely conscious of their growth patterns.... Church growth is everyone's business."¹⁹

Meeks expressed the conclusion of many church leaders.

It is a matter both of shrewdness and faithfulness that we reflect on what or who creates the community of Jesus Christ which we call the Church. It is a matter of shrewdness because the mainline churches in the United States are on the decline... It is a matter of faithfulness because the mainline churches may not be at all adequate to or in conformity with the original purpose of the Christian Church.... We should be shrewd enough

¹⁶Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster, 1958).

¹⁷C. Peter Wagner, American Church Growth (Wheaton, IL: National Association of Evangelicals, 1974), p. 1.

¹⁸Yetsunao Yamamori and E. LeRoy Lawson, Introducing Church Growth (Cincinnati: New Life Books, 1975), p. vii.

¹⁹Ibid., p. v.

to sense when our efforts ... have been either unresponsive or irrelevant to many people in our urban society."²⁰

Hundreds, if not thousands, are "shrewd" enough to know their churches are decline. More and more look to church growth advocates for corrective answers. Wagner, a leader in the Institute for American Church Growth, reports an increasing number of church leaders are wanting to know how to make their churches grow.²¹

The leadership of the Free Methodist denomination, to which this writer belongs, affirms the move toward church growth consciousness. A 1975 report of the Board of Bishops states, "the spotlight is on church growth."²² The report says much attention is given by the executives to promote church growth. "Concern for growth is becoming so pervasive that it breaks into the business sessions."²³ A later article states the Board of Bishops have agreed to gain as much information about church growth as possible. The movement is of God, say the bishops, and is useful to the church.²⁴ In the February 7, 1978, issue of Light and Life, Bishop Clyde E. Van Valin is quoted. "The whole denomination in all its departments has become attuned to this emphasis."²⁵

²⁰M. Douglas Meeks, "Directions Toward a Church of the People," Currents in Theology and Mission, III (October, 1976), 303.

²¹Wagner, loc. cit.

²²Board of Bishops, "Church Growth in Bishops' Spotlight," Light and Life, CVIII, No. 20 (December 16, 1975), 7-8.

²³Ibid.

²⁴Donald N. Bastian, "FM Leaders Study Church Growth," Light and Life, CX, No. 6 (April 12, 1977), 8.

²⁵"Interview with Clyde Van Valin," Light and Life, CXI, No. 2, (February 7, 1978), 10-11.

Statement of the Problem

McGavran says, "All thinking of the Church should be done against the graph of growth."²⁶ This writer does not agree. Thinking of the Church exclusively in terms of its "graph of growth" perverts the biblical understanding of the Church.

Growth is a valid concern but it is not the whole concern. Growth is also a vital characteristic of normal Church expectations but it is not the sole criterion of health. Circumstances sometimes militate against growth; e.g., lack of receptivity, dwindling population, and persecutions. Judging a church primarily on a numerical basis overlooks circumstantial factors and ignores scriptural teaching.²⁷

Jesus repeatedly affirmed the worth of the small. His promised presence was not reserved for large groups only. "Where

²⁶McGavran, Understanding, p. 109.

²⁷"When speaking of church growth we are inclined to neglect the fact that the Gospel of Jesus, the crucified and risen Lord, is not popular, but a 'stumbling block to the Greeks and folly to the Jews' (I Cor. 1:23). We lose sight of the offense of the Gospel.... We do need fantastically growing churches, it is true. But we cannot forget that ultimately this depends on God's grace to raise the dead." M.L. Martin, "Does the World Need Fantastically Growing Churches?" International Review of Missions, LVII (July, 1968), 317.

Jesus says, "the gate is small, and the way is narrow that leads to life, and few are those who find it" (Matt. 7:14). "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able" (Luke 13:24).

two or three are gathered together in My name, there I am in their midst" (Matt. 18:20).²⁸

Numerical growth is not the primary mission of the Church. The graph, therefore, is not the chief instrument for church measurement. An evaluation from the perspective of theology of ministry is more basic.²⁹

This study investigates the nature and mission of the Church. It also develops a theology-of-ministry check list by which specific church ministries and church growth principles can be evaluated. The hypothesis is: *A theology of ministry, understood and applied, results in procedures compatible with church growth principles but which are more consistent with scriptural motivations for ministry.*

The following concerns are suggested in the hypothesis. What is meant here by "theology"? What is ministry? What is the objective of ministry (i.e., mission of the Church)? What is the nature of the Church? What applications are implied in a purposeful ministry rooted

²⁸Winter says some would revise this verse to read "Where two or three thousand are gathered together in My name, there I am in their midst." He refers to this as the "Schuller syndrome". "Is this the logical outcome of church growth thinking?" he asks. "It all depends! If expansion growth were the only valued measurement, we would have to say yes." Ralph D. Winter, "Church Growth: An Insider's Reflections," The Asbury Seminarian, XXXIII, No. 5 (October, 1978), p. 34.

All Scripture in this study is quoted from the New American Standard Bible, First Edition (1963), unless otherwise noted.

²⁹Using size as the criterion for judging a church is like judging a university by its enrollment. The size may or may not indicate the university's standard of education.

Suppose size were a concern of a university, and further suppose growth-producing principles were developed. The usefulness of these principles would be determined by their compatibility with the more central concern for quality education. True, the school must first have students before education is possible, but the purpose of education must not be usurped by growth principles.

in a theology of ministry? How can ministry be measured? What are the church growth principles? Is the growth motivation consistent with the motivational appeal for ministry as given in Scripture?

Theoretical Framework

The dictionary defines "theology" as "a study of religion," but that is much too general for the purposes here.³⁰ The word derives from a combination of two roots, θεός (god) and λόγος (discourse). More specificity yet is needed, however.

Barth right notes,

Many things can be meant by the word "God." For this reason, there are many kinds of theologies. There is no man who does not have his own god or gods as the object of his highest desire and trust, or as the basis of his deepest loyalty and commitment. There is no one who is not to this extent also a theologian.³¹

With this in mind, he precedes his reflections on "The Place of Theology" with the explanation that he is speaking of "evangelical theology." Barth sees "evangelical theology" as irrevocably rooted in the Word of God which precedes all theological words by creating, arousing, and challenging them.³²

Barth's "evangelical theology" is called "biblical theology" by Ladd, who also places the focus on the God of Scripture.

³⁰Sidney I Landau, ed., Reader's Digest Great Encyclopedic Dictionary (Pleasantville, N.Y.: Reader's Digest Association, 1975), p. 1389.

³¹Karl Barth, "The Place of Theology," Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids: Eerdmans, 1979), p. 22.

³²Ibid., pp. 24,30.

Biblical theology is theology: it is primarily a story about God and his concern for men... Bibilical theology therefore is not exclusively, or even primarily, a system of abstract theological truths. It is basically the description and interpretation of the divine activity within the scene of human history.³³

The combined perspective of these two theologians is used in this study. "Theology" as used herein means "evangelical" or "biblical" theology.

By the very nature of the case, therefore, social or behavioral sciences cannot answer theological questions. At best, these can only raise theological queries and present relevant information.³⁴ This is particularly appropriate to keep in mind when assessing church growth principles, in that social and behavioral research has served as a mid-wife for the birth of the Church Growth Movement.³⁵ The development of scientific techniques for diagnostic research of ailing churches and the designing of instruments to be used in their therapy is a central task of the church growth school.

Throughout the years since the establishing of the Institute of Church Growth in 1960, a team of researchers has joined McGavran in intensively asking, "How do churches grow?" Anthropologists, sociologists, theologians, linguists; experts in the phenomenology of tribal religions, in education by extension, in cultural psychology, in the history of revivalism - and on could go the list of men and women who combine practical field experience with scientific discipline.³⁶

³³George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), p. 26.

³⁴See Niebuhr, The Purpose, p. 4, for more on this limitation.

³⁵Yamamori and Lawson, Introducing, p. 55.

³⁶C. Peter Wagner, Your Church Can Grow (Glendale, CA: Regal Books Division, G/L Publications, 1976), p. 41.

While few say research is to be done just for the sake of research, some church growth enthusiasts have emphasized numerical growth to the neglect of sound theology.³⁷ Technique, even for worthy ends, can become so intriguing that the "worthy ends" are forgotten. Thus there must be a definite resolve to treat social and behavioral research as complementary to and not a substitute for biblical research.

This is not to say that theology and church growth science are mutually exclusive or antagonistic -- nor is there need to hold them in a historical-versus-contemporary opposition. Church growth has in fact given rise to much theological reflection. Indeed, McQuilken believes the concentration on theological issues prompted by the Church Growth Movement is its greatest contribution. It brings the issue of the mission of the Church into sharp focus, he says.³⁸ One must not forget that theology speaks to the present age just as surely as does the Church Growth Movement. The Bible, though penned in the distant past, speaks of a God who is "the Everlasting God" (Gen. 21:33). "The counsel of the Lord stands forever, the plans of His heart from generation to generation" (Ps. 33:11). God not only has acted; He also acts. He not only was; He is. So too, He ever will be. Theology is thus rooted in life, in the here and now. As Costas says, theology includes "tying up the loose ends of our lives from the perspective of one's faith.... Theology needs to relate faith to the context of life."³⁹

³⁷J. Robertson McQuilken, Measuring the Church Growth Movement (Chicago: Moody, 1973), p. 50.

³⁸Ibid., p. 30.

³⁹Orlando E. Costas, The Integrity of Mission (New York: Harper & Row, 1979), p. 50.

Niebuhr further explains that theology is not "simply an affair of translating ancient ideas into modern language, but of wrestling with ultimate problems as they arise in contemporary forms."⁴⁰

This study relates to a particular aspect of theology, "theology of ministry." The word "ministry" is used not only in reference to profession or personnel, but also to the functions or work of that profession. In the context of this study its focus centers on the task of the Church.

Ministry is a theological matter to the very core. To inquire about ministry is to inquire about God and what He has said and done, writes Anderson. Furthermore,

All ministry is God's ministry.... God's initial act, and every subsequent act of revelation, is a ministry of reconciliation. Out of this ministry emerges theological activity, exploring and expounding the nature and purpose of God in and for creation and human creatures. Theology, thus, serves as the handmaid of ministry, proclaiming it as God's ministry and making known the eternal being of God.⁴¹

So too, Snyder observes, "proper thinking about the Church's ministries can only occur in the context of a clear, biblical understanding of the Church itself."⁴² That understanding must encompass mission as well as ministry. Ministry is the work of the Church and ministry's objective or goal is mission. Thus, to reflect on church principles from the perspective of theology of ministry demands a basic understanding of the mission of the Church and its ministry. Both are

⁴⁰Niebuhr, The Purpose, p. 3.

⁴¹Ray S. Anderson, ed., "Editor's Introduction," Theological Foundations for Ministry (Grand Rapids: Eerdmans, 1979), pp. 3,7.

⁴²Howard A Snyder, The Community of the King (Downers Grove, IL: Inter-Varsity, 1977), p. 12.

rooted in the nature of the Church.

The Church stands in rapidly changing times and must relate to changing societal patterns. The nature of the Church is a subject that must be addressed by every generation of Christians. The character of the Church cannot change but specific expressions of ministry must, and these should always be measured against its nature and subsequent mission.⁴³

A concern of modern theology is to have a clear definition of the Church. This is essential because the work of ministry cannot be stated without it. This necessarily involves theological reflection and a correction of the Church's perennial inclination to create ministry for its own justification. A clear biblical understanding of the Church is thus a prerequisite for understanding ministry. This, in turn, drives one back to the foundational work of God Himself, for all ministry is ultimately His.⁴⁴

This writer assumes the inter-relatedness of mission and ministry. A second premise is that practice should be consistent with Christian doctrine; that is, theory in practice and espoused theory should be mutually consistent. A third assumption is that growth concerns are an integral part of theology of ministry.

⁴³Marie-Louise Martin, "Does the World Need Fantastically Growing Churches?" International Review of Missions, LVII (July, 1968), p. 311.

⁴⁴See the following sources for extended discussions concerning the importance of understanding the nature and mission of the Church: Niebuhr, The Purpose, p. 19; Anderson, The Theology of, pp. 3,19; and Snyder, The Community, p. 12.

Resumé of Related Materials

This study involved extensive review of related materials. Those sources which were most helpful are included in this resumé.

Theology

Kittel's Theological Dictionary of the New Testament gives helpful analyses of the following words: διακονία (service, ministry), δοῦλος (slave, servant), ἔθνη (nations, peoples), ἐκκλησία (church), εὐαγγελίζω and εὐγγέλιον (preach and gospel), κοινωνία (fellowship), λαός (people), ὁ λαὸς τοῦ θεοῦ (the people of God), μαθητής (disciple), σῶμα (body), and χάρισμα (gift).

Barth's "An Exegetical Study of Matthew 28:16-20" (a chapter in Gerald H. Anderson's The Theology of Christian Mission) shows the depth of meaning in the Great Commission.

Ray S. Anderson's Theological Foundations for Ministry, a classic compilation of readings for a theology of the Church in ministry, is foundational to this study.

Ladd's insights concerning the unifying theme of the Kingdom of God, given in A Theology of the New Testament, contributes significantly to this writer's understanding of the New Testament's revelation of God's design for the world and Church.

Richardson's An Introduction to the Theology of the New Testament is repeatedly illuminating in the study of various texts and phrases. The book's index greatly enhances its usefulness.

Church

The following works contribute significantly to this writer's

understanding of the nature and mission of the Church.

Donald G. Miller, in The Nature and Mission of the Church, skillfully describes the nature and life of the Church. After tracing its roots back to the people of God in the Old Testament, he deals with the following aspects: its Lord, faith, mission, form, purity, worship, and unity.

In The Church in God's Program, Robert L. Saucy also gives helpful discussions on the nature and ministry of the Church. A historical review of the Church in God's economy is included and the following images are extensively investigated: People of God, Body of Christ, Temple of God, Priesthood, and Bride.

The scriptural, historical, cultural, and contemporary perspectives of the Church are each examined in Sharpening the Focus of the Church, by Gene A. Getz. The final chapter offers practical suggestions for formulating the objectives, goals, and standards of a local church. The appendices include an exhaustive listing of Scriptures relating to the Church's evangelizing and edifying functions.

Emil Brunner probes reasons for the disparity between the Christian fellowship of the apostolic age and contemporary "churches". His book, The Misunderstanding of the Church, is an attempt to help one discover the ground of this disharmony by systematically taking the conclusions of the New Testament research and considering their bearing on the contemporary church.

A detailed and comprehensive study of ninety-six images of the Church is presented by Paul S. Minear in Images of the Church in the New Testament. The major images are considered in a four-fold grouping: (1) those which relate the Church to its background in the covenant

history of Israel, (2) those which set the Church in a universal and cosmic context, (3) those which relate to the fellowship in faith, and (4) those which revolve around the Body of Christ.

Many theologians think the Body of Christ is the most significant of all the images of the Church. In The Body: A Study of Pauline Theology, John A.T. Robinson gives a thorough discussion of the implications of this important image in Pauline thought.

H. Richard Niebuhr re-evaluates the role of the church in American life from the educational perspective. His book, The Purpose of the Church and Its Ministry, is a call for theological education to focus its aims on equipping persons to minister in manners consistent with the Church's true nature and mission.

Howard A. Snyder has contributed two books which include illuminating insights concerning the Church: The Problem of Wineskins and The Community of the King. Renewal is his primary interest, and this concern leads him to reflect on the meaning of the Church. In Wineskins, he focuses on church structures and their compatibility (or lack of it) with the gospel. In Community of the King, the Church is related to God's cosmic plans to reconcile all things to Himself. Snyder identifies this work as that of the Kingdom of God and examines the place of the Church in the Kingdom.

Two options confront the church today, says Lawrence O. Richards in A New Face for the Church. One is to hang on to traditional forms and patterns, thus resisting the forces of change. The other is to accept the challenge and channel it in a manner consistent with God's pattern for the Church. Richards' discussion of the fundamental place of small groups in the life of the church is particularly relevant to

this study.

Two additional books place considerable emphasis on the social implications of the Church's mission: George W. Webber's The Congregation in Mission and Jim Wallis' Agenda for Biblical People. Webber challenges the local church to join God in His work in the world. Wallis, on the other hand, urges Christians to develop a life-style of radical discipleship which will accept the challenge of biblical faith. He says a biblical faith will rebuke establishment Christianity and its conformity with the world system.

Ministry

General. In Life Together, Dietrich Bonhoeffer shows the need and value of community, fellowship, ministry, confession and communion.

Ortlund's Lord, Make My Life a Miracle, Stedman's Body Life, Bubna's Building People Through a Caring Sharing Fellowship, Girard's Brethren, Hang Loose, and Main's Full Circle are particularly noteworthy for examples of practical ministry expressions. All these works represent pastoral reflections on the life experiences of their respective churches.

Ministry of all believers. The following books emphasize the place of the laity in the life of the Church: Theology of the Laity, by Henrick Kraemer; The Priesthood of all Believers, by Cyril Eastwood; The Layman in Christian History, edited by Steven C. Neill and Hans-Ruedi Weber; and Toward The Theory and Practice of Lay Training and Empowerment by Wayne Goodwin.

Juan Ortiz' Disciple, Benjamin's The Equipping Ministry, Haney's The Idea of the Laity, and Harper's Let My People Grow

effectively relate the ministry-of-all-believers concept to the life and work of the local church.

Social service. John R.W. Stott's Christian Mission in the Modern World is fundamental. The clear analysis of five pivotal words (mission, evangelism, dialogue, salvation, and conversion) bridges the gap between social and evangelistic ministry.

In The Greening of the Church, Findley B. Edge also argues for a balance between evangelism and social service. The book's value is enhanced by its discussion of practical proposals which give life to theological foundations.

In The Integrity of Mission, by Orlando E. Costas, mission is presented as the heart, soul, and hands of the Church. A comprehensive review of mission is presented from six perspectives: preaching, disciple-making, mobilization, integral growth, liberation, and celebration.

Marcus Borg's Conflict and Social Change presents a thought-provoking discourse showing the necessity and value of conflict and change. A strong appeal is made for the Church to involve herself in the hurts of the world. Henri J.M. Nouwen, in The Wounded Healer and Creative Ministry, convincingly clarifies the meaning of servanthood. Paulo Freire exposes the vanity in many traditional postures of helping in his Pedagogy of the Oppressed.

Evangelism and discipling. Roland Allen gives central place to the work of the Holy Spirit in his study of church expansion. In The Spontaneous Expansion of the Church he shows the limitations of exhortations and organized activity. The Master Plan of Evangelism, by Robert Coleman, is a classic review of Jesus' basic evangelistic strategy.

Coleman removes the concept of evangelism as a special series of meetings. Evangelism, by the Master's plan, is a way of life. Naturalness in evangelism is emphasized by Arthur G. McPhee in Friendship Evangelism and by Leighton Ford in Good News is for Sharing.

Three InterVarsity publications give extensive explanations of the theological foundations for evangelism: Believing & Obeying Jesus Christ: The Urbana 79 Compendium, edited by John W. Alexander; You Can Tell the World, edited by James E. Berney; and His Guide to Evangelism, edited by Linda Doll.

James F. Engel and H. Wilbert Norton in What's Gone Wrong With the Harvest?, analyze evangelism from the perspective of communications. They lament preoccupation with programs and propose a focus on communication, evangelism's central task. In Evangelism and the Sovereignty of God, J.I. Packer relates evangelism to the human responsibility versus divine sovereignty antinomy.

Theoretical and practical explanations of discipling are presented in Pentecost's Design for Discipleship, Kuhne's The Dynamics of Discipleship Training, and Moore's New Testament Follow-Up.

Small groups. The following works contribute to an understanding of group dynamics and ministerial possibilities inherent in group structures: On Encounter Groups, by Carl Rogers; Groups Alive - Church Alive, by Clyde Reid; Sharing Groups in the Church, by Robert C. Leslie; Lead Out: A Guide for Leading Bible Discussion Groups, by Nav Press; Group Processes: An Introduction to Group Dynamics, by Joseph Luft; and The Radical Wesley, by Howard A. Snyder.

The series of booklets by Jerry W. Robinson, Jr. and Roy A.

Clifford are excellent studies of group development. The general title of these booklets is The NCR Series on Community Development and Human Relations.

Administration and leadership. Lyle E. Schaller is very perceptive in describing contemporary church life. His analyses are sociological in nature and have contributed much to this writer's understanding of the local church. Schaller's books studied in connection with this project include: The Change Agent, The Decision-Makers, Hey, That's Our Church!, Understanding Tomorrow, and Assimilating New Members.

Other helpful books concerning the leadership and administration of the local church include: Creating an Intentional Ministry, by John Biersdorf; Ferment in the Ministry, by Seward Hiltner; Foundations for Purposeful Church Administration, by Alvin J. Lindgren; Creative Church Administration, by Lyle E. Schaller and Charles A. Tidwell; Putting It Together in the Parish, by James D. Glasse; Pastoral Assertiveness, by Paul Mickey and Gary Gamble; Pastoral Care in the Church, by C.W. Brister; Psychology of Pastoral Care, by Paul E. Johnson; The Making of a Christian Leader, by Ted W. Engstrom; Management for the Christian Worker, by Olan Hendrix; Managing Our Work, by John W. Alexander; Goal Analysis, by Robert F. Mager; Management for Your Church, by Alvin J. Lindgren and Norman Shawchuck; Group Leadership for Self-Realization, by Taylor McConnell; Strategy for Living, by Edward R. Dayton and Ted W. Engstrom; A Theology of Christian Education, by Lawrence O. Richards; Making the Small Church Effective, by Carl S. Dudley; and The Care and Feeding of Volunteers, by Douglas W. Johnson.

Church Growth

Five books provide a basic review of church growth thinking.

The giant is Donald McGavran's Understanding Church Growth.

The premise of the book is that communicating the faith, discipling believers, and propogating the gospel is the Church's primary task. It assumes effective evangelism requires an understanding of church growth. Stagnant growth is seen as a curable disease. God's will is church growth.

C. Peter Wagner is an early co-worker with McGavran in the church growth field. Wagner says, in Your Church Can Grow, a healthy church is a growing church. He sets forth seven vital signs of a healthy church. The church growth principles are summarized in his review of the vital signs.

Introducing Church Growth, by Tetsunao Yamamori and E. LeRoy Lawson, is another basic book on church growth. It's primary value is the tracing of the development of the Church Growth Movement.

J. Robertson McQuilkin, in Measuring the Church Growth Movement, presents the basic presuppositions of the movement, and seeks to provide theological support for them.

Our Kind of People, by C. Peter Wagner, examines one of the most controversial church growth tenets: the homogeneous unit principle. This principle advocates building churches around persons of the same basic social identity; i.e., the same homogeneous unit.

Other church growth books include: How Churches Grow, by McGavran; Ten Steps for Church Growth, by McGavran and Winfield C. Arn; Church Growth and Christian Mission, edited by McGavran; The Contagious Congregation, by George G. Hunter, III; The Challenge of Church Growth,

edited by Wilbert R. Shenk; How in the World? and The Growing Congregation, by Paul Benjamin; God's Way to Keep a Church Growing, by Vergil Gerber; Church Growth Handbook, edited by Win Arn; Why Conservative Churches are Growing, by Dean M. Kelley; Design for Church Growth, by Charles L. Chaney and Ron S. Lewis; A Guide for Church Planting, by Melvin L. Hodges; The Pyramid Principle of Church Growth, by David A. Womack; Hope for Your Church, by Harold L. Fickett, Jr.; Your Church Has Real Possibilities!, by Robert H. Schuller; Small Churches are Beautiful, edited by Jackson W. Carroll; God, Man and Church Growth, edited by A.R. Tippet; Church Growth and the Word of God. The Biblical Basis of the Church Growth Viewpoint, by A.R. Tippet; and Vision and Strategy for Church Growth, by Waldo J. Werning.

Church Growth: America and Global Church Growth Bulletin are two excellent magazines devoted exclusively to church growth discussions. The Asbury Seminarian, October, 1978, issue is devoted to church growth; and the Winter, 1981, issue of Leadership, is devoted to the theme, Success and Church Growth."

International Review of Missions (July, 1968) has a thought-provoking article entitled, "Numerical Growth: An Adequate Criterion of Mission?", by Jordan Bishop. He says proposing growth as the primary criterion of mission risks evading serious theological problems. McGavran's strategy can only be implemented by those who settle for simplistic understandings of the world and the Church.

Sidney H. Rooy, in "The Concept of Man in the Missiology of Donald McGavran: A Model of Anglo-Saxon Missiology in Latin America," Westminster Theological Journal (Winter, 1975), says McGavran oversimplifies the nature of the Church by underlining its quantitative and

measurable aspect. Rooy also says McGavran confuses Christian means to attain Christian ends with a program justified by its results.

Interviews and Written Communications

This writer had informal conversation centering on theology of ministry with the following men: Dr. Raymond C. Ortlund (author of Lord, Make My Life a Miracle!), Dr. John W. Alexander (president of Inter-Varsity Christian Fellowship), Dr. George G. Hunter, III (Secretary for Evangelism, United Methodist Board of Discipleship and author of The Contagious Congregation), Howard A. Snyder (author of The Problem of Wineskins, The Community of the King, and The Radical Wesley), and Bishop Paul N. Ellis (the Free Methodist Church).

Written comments and suggestions concerning this study were also received from the above named men; and from Bishop Robert Andrews (Free Methodist Church), Dr. Forest Bush (General Director of Evangelism and Church Growth, Free Methodist Church), and T. Joe Culumber (Administrative Assistant to Dr. Bush).

The following men of Asbury Theological Seminary have also been consulted: Dr. Kenneth Kinghorn, Dr. Donald Demaray, Dr. Wayne Goodwin, Dr. J. T. Seamands, Dr. William Cessna, Dr. Fred Layman, and Dr. Jerry Mercer.

Research Design

The Urbana Free Methodist Church served as the contextual setting for the research and reflection. The church is located in the twin-city area of Champaign-Urbana. Dominating the life of the community are Parkland College and the University of Illinois. The church,

like the community, includes a high percentage of professional persons. Emotionally-presented appeals are resisted. On the surface, the church appears to have, as one new member described, "an easy come, easy go" attitude. That attitude, in the opinion of this writer, is a facade camouflaging a genuine interest in effective ministry and numerical growth.

This writer was named pastor of the church in August, 1977. The first year of the pastorate was devoted largely to visiting with the people, listening to their reflections on the church, and observing how the church was accustomed to function.

At the beginning of the second year of the pastorate, an Official Board Planning Conference was conducted (see Appendix A). Three considerations were the predominant concerns of this conference: (1) Where have we been? (2) Where are we? and (3) Where are we going? A survey questionnaire had been previously distributed and the tabulation of the responses were available for review. The following aspects of the conference were particularly significant. An initial attempt at formulating a statement of purpose for the church was begun. A discipleship and outreach program was proposed as a partial remedy for the church's weakness in evangelistic expressions, as indicated in the responses from the questionnaire. The pastor (this writer) submitted a detailed listing of proposed goals for the church. These were reviewed and discussed.

When this writer began his pastorate at the Urbana church, he observed that very few persons were involved in determining the church's ministries and on-going life. Major committees suggested in the Book of Discipline were either non-existent or considered merged

with an ad hoc committee called together by the pastor for discussion of the specific issues of the moment.

There had been considerable time spent in drafting job descriptions for various positions, most of which were related to the Christian education structure. This writer viewed the effort as an appropriate step in the right direction and requested the Official Board to oversee the completion of the task. A Personnel Committee was named and commissioned to (1) study the Book of Discipline for organizational suggestions, (2) adapt those suggestions to a recommended structure for the Urbana church, and (3) draft proposed job descriptions for every recommended position and committee. This work was to be submitted to the Official Board for review, revision, and adoption. The overall objective to these actions was to facilitate the involvement of persons in the determination of the life and direction of the church. This effort continued over the course of a year and resulted in the printing of the church's first organizational handbook (see Appendix B). The handbook helped provide an understanding of the inter-relatedness of the various committees and positions.

The major contextual project of this study was the development and implementation of a wide-ranging cell ministry. Several factors contributed to the selection of this project. There was an expressed concern within the church about the weakness of evangelistic emphases in the life of the church. At the same time, traditional mass evangelism methods (revivals, crusades, etc.) were viewed with skepticism. The emotionalism often characteristic in such meetings was a major point of resistance. Evangelism through personal and small group ministries seemed best fitted to the church.

Several persons of the congregation were involved in small group Bible studies sponsored by inter-denominational agencies. The opinion of this writer is that these endeavors appeal to a basic need of the Christian for cell life while, paradoxically enough, depriving him of the unique value of cell life. Inter-denominational studies must remain aloof from specific concerns and responsibilities of the larger Christian community. Providing a cell structure, while at the same time removing the "church" from it, is a basic contradiction to the very nature of the Church. Even when the group's emphasis is on attracting "non-churched unbelievers" to examine the Scripture, there is little real evidence of lasting benefit when compared to a similar group that is led by persons who share the reinforcement of a common commitment to a specific community of believers.

The Official Board was consulted about the advisability of launching a multi-faceted small group ministry. Approval was granted and a Discipleship and Outreach Committee (DO Committee) was named. The committee was commissioned to implement, coordinate, and supervise small group ministries, discipleship training, and special evangelistic emphases.

In the early stages of the DO Committee's ministry, adaptations of the guidelines offered in the Churches Alive publication, Growing By Discipling: A Plan for Your Local Church, were followed.⁴⁵ A letter of invitation was sent to those considered by the DO Committee to be potential candidates for small group leadership. A two-hour orientation

⁴⁵ Growing By Discipling: A Plan for Your Local Church, (San Bernardino, CA: Churches Alive, 1977).

seminar was conducted at which time the concept of small groups and evangelism was explained. From this group of interested persons, some agreed to form a "pilot" group. There followed a series of such groups, each building on the experiences gained in the prior groups. The kinds of groups which have been developed are indicated in Appendix C.

This writer wrote a leader's manual for a 40-session Growth Group curriculum which is correlated with the Navpress "Studies in Christian Living" study series. This particular kind of Growth Group has come to be the "backbone" of the church's small group ministries. This Growth Group is especially helpful in establishing the new Christian in the faith and in preparing established Christians for involvement in other small group ministries of the Church.

On March 9 & 10, 1979, the Official Board engaged Dr. Wayne Goodwin of Asbury Theological Seminary to lead a seminar on the nature and mission of the Church. This exercise involved much more study and discussion than did the previous mission writing effort (see page 24). The seminar resulted in the drafting of two mission statements. At a later session, the Congregational Reflection Group merged these two statements into the following.

We, the Urbana Free Methodist Church, are a worshipping community committed individually and collectively to glorifying God, and acknowledging Jesus as Lord and the Bible as God's Word. Our commitment is to nurture, disciple, and equip believers by proclaiming the gospel of Jesus Christ through preaching, praying, teaching, loving, fellowshiping, and giving mutual support -- in word and deed. Implicit in this, the church is to develop in its members a sensitivity to responsibility in matters of social concern and morality, and seek to assume a healing and servant role in its community.

An elected Congregational Reflection Group assisted this writer in an on-going evaluation of present and projected ministries from the

perspectives of church growth principles and theology of ministry concerns.

The writer's objectives in this Project-Dissertation were four-fold: (1) to gain a better understanding of the theology of ministry, (2) to become more conversant with church growth principles, (3) to establish a theology-of-ministry check list as an instrument for evaluating various ministries and also the church growth principles, and (4) to bring the congregation to the place where it is equipped to accept the challenge of exemplifying God's pattern for the Church.

In addition to the developmental research outlined above, extensive empirical research was done using the resources previously indicated (see pages 14 ff.). This is reflected in the following chapters. Chapter 2, "Models", examines six models of the Church which carry significant implications for ministry and mission. The next chapter, "Ministry", observes that the primary implications of the models are corporate in nature. Thus the corporate ministry of the Church is investigated. Two perspectives are examined: etymological and incarnational. The chapter concludes that ministry is essentially servanthood -- rooted in love, characterized by sacrifice, and moved by joy. Chapter 4, "Mission", studies the objectives of ministry. There are two spheres of mission: internal ministry and external ministry. Both are essential. The issue is not "either-or" or "better than". Chapter 5, "Method", gives an outline for considering practical applications of the ministry and mission of the Church. Subjects investigated include celebration (worship) and interaction (congregation and cell); equipping and discipling; and evangelism and social service. The whole matter of measurements is wrestled with in chapter 6. The

limitations of numerical measurements are discussed and a theology of ministry measurement is proposed as a corrective. In chapter 7, there is an acknowledgement of the incompleteness of this study, a summary of the findings, and projections for further studies.

Chapter 2

MODELS

"Recent explorations of the nature of the church have made it clear that the church does not have a nature that can be readily defined simply by looking, no matter how directly, at the church itself," says Minear.¹ Helps are needed, therefore. A study of various scriptural models of the Church helps in understanding its nature.

The New Testament actually has an "extensive gallery" of pictures which help delineate the "essential links between the life of the church and the diversely hidden workings of God."² Minear calls these "miages", of which there are "more than eighty." "This number might readily be increased to one hundred if the various Greek words were counted separately."³

The images can be grouped into general categories. Minear has two large groups: minor images and major images. The major group in turn is broken down into four subdivisions: (1) those relating the Church to its background in the covenant history of Israel, (2) those setting the Church in a universal and cosmic context, (3) those relating the Church to the fellowship in faith, and (4) those revolving

¹Paul S. Minear, Images of the Church in the New Testament (Philadelphia: Westminster, 1960), p. 12.

²Ibid., p. 13.

³Ibid., p. 28. These are listed in Appendix D.

around the Body of Christ.⁴

This study lifts six models (some of which are combinations of Minear's delineation of images) for study and reflection. The models selected carry significant implications for ministry and mission.

A Community

A "chosen community" is the central idea in the Old Testament concept of the nature of the Church. The community was (1) chosen *by* God, (2) to exist *for* God and the proclamation of His love, and (3) was to be known as the people *of* God. "The historical root of the Church is in the covenant which Abraham and his children entered into with Yahweh their God."⁵ Genesis 12 records the initiation of that covenant.

Now the Lord said to Abram ... "I will make you a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all the peoples on earth will be blessed through you" (Gen. 12:2-3, NIV).

In his book, The Church in God's Program, Saucy says,

God laid the basis for the program of redemption and the ultimate establishment of His rule on earth. It was in fulfillment of the Abrahamic promises that Christ came bringing salvation and will ultimately reign as king over the earth (Luk. 1:69-79; Gal. 3:14f; Acts 3:25-26). The believers in the earth as the seed of Abraham share in this promise with Israel.⁶

The expression "seed of Abraham" is applied three ways in Scripture: (1) to the natural descendants of Abraham through Jacob

⁴Ibid., pp. 28-220.

⁵Alvin J. Lindgren, Foundations For Purposeful Church Administration (New York: Abingdon, 1965), p. 39.

⁶Robert L. Saucy, The Church in God's Program (Chicago: Moody, 1972), p. 74.

(Gen. 17:7, 19; 28:13f; Ps. 105:6; Isa. 41:8; John 8:37; Rom. 11:1), (2) to Christ Himself (Gal. 3:16), and (3) to all who live in Christ (Gal. 3:29). Thus there is a physical seed (Abraham's physical descendants) and a spiritual seed (those justified through Christ's work by faith, even as Abraham was justified by faith).⁷

The new community in Christ is the new Israel which the New Testament declares to be the rightful successor of the old covenant.⁸ Jesus' calling of the twelve disciples corresponded to the twelve tribes of Israel and focused on the establishment of a new community of Israel.⁹ Ladd summarizes the Scripture's view of the new Israel in this manner.

The church ... has become ... the people of God -- the true Israel. Not only faithful Jews, but all believers, including Gentiles, are the true circumcision who worship in spirit and glory in Christ Jesus (Phil. 3:3). All such have been circumcised in heart (Col. 2:11). As the spiritually circumcised, they are the children of Abraham (Gal. 3:7), their father (Rom. 4:11, 16, 18); they are the offspring (Gal. 3:29) and descendants of Abraham (Rom. 4:16).¹⁰

In words strongly alluding to Exodus 19:4-6, Peter states what Richardson says is "the most striking affirmation in the New Testament;"

⁷Ibid., pp. 74f.

⁸"The expression 'new Israel' does not occur in the NT, but the idea of the Christian community as having now become 'the Israel of God' (Gal. 5:16; cf. 3:7,9,29) is expressed in many ways." Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Row, 1958), p. 266. "While it is true that the word 'Israel' is never applied to Jesus' disciples, the idea is present, if not the term. Jesus' disciples are the recipients of the messianic salvation, the people of the Kingdom, the true Israel." George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), p. 108.

⁹Lindgren, op. cit., p. 42.

¹⁰Ladd, op. cit., p. 26.

e.g., the Christian community is now the true Israel.¹¹

You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God: you had not received mercy, but now you have received mercy (I Pe 2:9-10, NAS).

Both the Old and New Testaments speak of God's community.

So fundamental is it that Snyder says calling the Church the community of God is "the most biblical definition."¹²

The Church is not simply a collection of isolated individuals. It has a corporate nature, determined by God who formed the community. As the new Israel, it also has a vital place in history. It has a mission. It is an instrument thorough which history itself is shaped by God. The Church as community "celebrates the moving God in history to constitute a pilgrim people... Seen in cosmic/historical perspective, the Church is the people of God."¹³

A Kingdom

To say the Church is the New Israel (God's chosen community) is to say God actively involves Himself with mankind. And so He does. The biblical record begins with an acting God: "In the beginning God created ..." (Gen. 1:1). According to the Old Testament, the world is good (Gen. 1:31) and created for God's glory (Ps. 19:1). The ultimate goal of all creation is to praise its creator (Ps. 98:7-9).

¹¹Richardson, op. cit., p. 271.

¹²Howard A. Snyder, The Community of the King (Downers Grove, IL: Inter-Varsity, 1977), p. 12.

¹³Ibid., pp. 58f.

Man is a part of creation. "Man and the world together belong ... and in a real sense of the word, the world participates in man's fate. The world is affected by man's sin."¹⁴ Ultimate redemption therefore must involve the whole man *and* the world.

The original goodness of man and the world was blighted by sin, which began with Adam's transgression (Gen. 3:1-6; Rom. 5:12-14, I Cor. 15:21). Sin brought death (Gen. 2:17; Rom. 5:12, 6:23b), caused corruption of character (Isa. 64:6, Gal. 5:19-21, Rom. 8:18-25).¹⁵ Obviously, a re-creative work of God was needed if His original purposes were to be realized, and that was done in Christ. Prophets anticipated it and Jesus fulfilled it. He clearly identified Himself as the prophesied one (Matt. 11:3-6; 16:15f; Luke 24:25-27; John 4:25f).

Near the beginning of His ministry, Jesus applied Isaiah's words to Himself.

The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden (Luke 4:18).

The Apostle Paul affirms man's redemption in Christ with these words. "For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins" (Col. 1:13-14).

That word "kingdom" is noteworthy. Sin has kingdom implications, as does also redemption. Ladd observes,

¹⁴George Eldon Ladd, The Pattern of New Testament Truth (Grand Rapids: Eerdmans, 1968), p. 32.

¹⁵Charles Caldwell Ryrie, Biblical Theology of the New Testament (Chicago: Moody, 1959), pp. 182f.

The very root of sin is unwillingness to acknowledge the reality and implications of creaturehood. The fact that man is a physical creature in the world is neither the cause nor the measure of his sinfulness and thus a state from which he must be delivered. Sin does not result from the body's burdening down the soul or clouding the mind; it results from rebellion of the will, the self.¹⁶

Sin is thus rebellion against God's kingdom (rule). Salvation includes its restoration and the effecting of reconciliation.

Snyder points out that the New Testament describes the Church as part of God's action in reconciling all things to Himself, "things in heaven and on earth" (Eph. 1:10). He further explains,

The Scriptures emphasize the eternal purpose or plan or will of God, that which he is doing in history to bring about the reconciliation of all things. This divine purpose is identified with the Kingdom or reign of God.¹⁷

Ladd says the kingdom of God was the central message of Jesus. The kingdom is both immediate and eschatological. In some real sense God's kingdom came into history in the person and mission of Jesus. In another sense the kingdom will fully come in the "Age to Come."¹⁸

As a present blessing, the kingdom makes reality the gift of salvation, the gift of forgiveness, and the gift of righteousness. These are not fully realized in their total implications, but Jesus did bring a foretaste of them. To receive the kingdom is thus to enter into the enjoyment of its blessing. In this sense the kingdom is now for every one who receives Him as Savior and Lord.¹⁹

¹⁶Ladd, The Pattern, p. 33.

¹⁷Snyder, The Community, p. 26.

¹⁸Ladd, A Theology, pp. 59, 69.

¹⁹Ladd, A Theology, pp. 70-80, and Carl F.H. Henry, The God Who Himself (Waco, TX: Word, 1966), p. 100.

The kingdom of God is ... whenever and wherever God is King! Thus, to whatever extent ... God is in control, the kingdom has come. It could be a person, a group, a congregation, a nation: but wherever God is King -- there is the kingdom of God.²⁰

Reconciliation and submission to God's will are key concepts here. The Church should be the first to pray, "Our Father ... Thy kingdom come. *Thy will be done ... forgive us ... as we also have forgiven ... lead us not into temptation, but deliver us from evil* (Matt. 6:9-13, italics added).

In the phrase, "the kingdom of God" (βασιλεία τοῦ θεοῦ) the emphasis is on "God", rather than kingdom. For the kingdom to be present means God is active. The God of the kingdom is presented in the New Testament as a seeking God, and inviting God, a fatherly God, and a judging God.²¹ He is the same God who acted to call to Himself a community of God. Thus, the Church is the community of God's kingdom.

The Church is not the kingdom itself, however. "The Kingdom is the rule of God; the Church is a society of men."²² Niebuhr describes this relationship in terms of subjective and objective. The Church is the subject that apprehends God, its object.

Several things are implied in this.

²⁰David Haney, The Idea of The Laity (Grand Rapids, MI: Zondervan, 1973), p. 25.

²¹Ladd gives a perceptive reflection on each of these characteristics of God. He explains that it is important to understand that the kingdom is God's Kingdom, not man's. In the phrase, "the Kingdom of God", the emphasis falls on the third word, not the first. Ladd, A Theology, pp. 81-90.

²²Ibid., p. 111.

Negatively, the Church is not the rule or realm of God; positively, there is no apprehension of the kingdom except in the Church; conversely, where there is apprehension of, and participation in, the Object there the Church exists; and, finally, the subject-counterpart of the kingdom is never an individual in isolation but one in community, that is, in the Church.²³

Recognizing the primacy and independence of the divine reality is important. God can and does act without, beyond and often despite the Church. The Church therefore is relative (yet indispensable) in the matter of reality. God determines reality.²⁴

Ladd describes the relationship between the kingdom and the church as "inseparable," but not interchangeable. "The kingdom takes its point of departure from God, the church from men."²⁵ Thus, understanding the Kingdom is closely connected with understanding the Church.

A Body

Many consider "the body of Christ" (I Cor. 12; Eph. 4) the most significant of all the images used in the New Testament to describe the Church. This image is the "keystone of Paul's theology," writes Robinson. It is the key to the *unity* of Paul's theology and also perhaps the most *distinctive*. In the body image is "bound up most of the peculiar contribution both to the thought and the discipline of the early Church."²⁶

²³H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper, 1956), p. 19.

²⁴Ibid., p. 20.

²⁵Ladd, A Theology, p. 119.

²⁶John A.T. Robinson, The Body (London: SCM, 1952), pp. 9f.

The body is Paul's favorite expression, but the fundamental idea is not original with him. It is rooted in Christ's own teaching. The image has many uses in the gospels. In Matthew 23:37 and Luke 13:34, Jesus speaks of His desire to gather Jerusalem to Himself even as a hen gathers chicks to herself. John explains Caiaphas' statement as prophecy that Jesus' death was to make possible His gathering the children of God *into one* (John 11:51-52). Richardson sees the "body" imagery also in John 2:21, "where Christ speaks of raising the Church, the temple of his resurrection-body."²⁷

Paul's own experience on the Damascus road probably was his introduction to this imagery. Acts 9:4f; 22:7f; 26:14f, all identify Paul's persecution of Christ's followers as tantamount to persecuting Christ Himself. Paul in turn tells his converts that they sin against Christ when they wrong each other (I Cor. 8:12). Matthew records Jesus making a similar connection in His lesson on the separating of the sheep from the goats (Matt. 25:31-46). Judgement was passed on the basis of their service to even the "least." How they served these was measured as service to Christ Himself.²⁸

In I Corinthians 12:12-13, Paul teaches that "by one Spirit we were all baptized into one body." Using the same metaphor, he refers to Christ as the head of the one universal Church (body) (Col. 1:18,24; Eph. 1:23; 2:15). This is not to be interpreted as literal, however; for that would make the Church equal to Christ. Saucy points out that Paul himself is contradictory if taken literally. In I Corinthians

²⁷Richardson, An Introduction, p. 255.

²⁸Ibid.

12:21, for example, he describes the head as an ordinary member of the body; yet in Colossians 1:18 and 2:19, Christ is the head. He uses this figure, then, simply to describe certain characteristics of the Church.²⁹

Ladd says the primary emphasis in the body metaphor is the basic unity of the Church. Certainly the context would indicate this (I Cor. 12:12-27). Note verses 24 and 25. "God has so composed the body ... that there should be no division in the body." Unity does not mean equality, however. Ladd thinks it significant that in this Corinthian passage, believers are spoken of as members of Christ's body; rather than members of Christ Himself. The metaphor is used to emphasize correct relationships of Christians to each other. This unity is inherent for those in Christ, for He cannot be divided (I Cor. 1:13). Paul could hardly have emphasized unity more than he did to the Ephesians. "There is one body ... one Spirit ... and one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all" (Eph. 4:4-6). This is not only true for members within one local congregation, but especially in the universal Church (Eph. 2:11-22).³⁰

Two additional realities are implied in unity. One is diversity. "The body is not one member, but many" (I Cor. 12:14). They *are* different, and they *must be*. "If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be" (I Cor. 12:17)? Members thus vary in function, but

²⁹Saucy, The Church, p. 52.

³⁰Ladd, A Theology, pp. 545-547.

also in strength (v. 22) and in honor (v. 23). The second implication is mutuality. The members are different, but nevertheless interdependent. They are "members one of another" (Rom. 12:5; Eph. 4:25). Thus there must be dependence and cooperation. No member can rightly say to another, "I have no need of you" (I Cor. 12:21), and "members should have the same care for one another" (I Cor. 12:25).³¹

Individual worth and uniqueness are enhanced by the members having gifts of the Spirit. In the physical body, all parts make up the body. "The body is not one member, but many" (I Cor. 12:14). So too, "there are many members, but one body" (I Cor. 12:20). The spiritual body is like that. There are "varieties of gifts" (χαρισμάτων) and these are to be used for the "common good" (I Cor. 12:7). The exact nature of these gifts and their distribution are determined by God the Spirit. "God has placed each ... one of them, in the body, just as He desired" (v. 18). The Spirit distributes "to each one individually just as He wills" (v. 11). The gifts "differ according to the grace given to us" (Rom. 12:6), but no one is left out. "To each one of us grace was given according to the measure of Christ's gift" (Eph. 4:7).

The basic issue is not *what* gifts are present today, but rather that gifts *are* present. The exact kind of gifts given in any age is God's prerogative.³² Rather than our establishing lists and classifications of gifts, it is better to understand their purpose. They are

³¹Saucy, op. cit., pp. 26f.

³²The manifestations of the New Testament gifts happened *first* and they were labeled later.

to affirm Jesus as Lord and contribute toward building up the body in love (Eph. 4:11-16; I Cor. 12:8-11, 28-30).

The point is that the Church is a charismatic entity. It functions primarily around gifts rather than organizational hierarchy. Ladd even suggests that the emphasis of the gifts is not on the gifts themselves, but on the more basic issue of the call of the Spirit for each member to serve.³³

The body metaphor is also descriptive of truths concerning the head. (1) There is a sovereign leadership over the Church. "God has placed the members ... in the body, just as He desired" (I Cor. 12:18). The Spirit distributes gifts to the members, "each one individually just as He wills" (v. 11). Those members function best and are coordinated in harmony in their connection and response to Christ as head (Eph. 4:15-16; Col. 2:19). (2) As head of the Church, Christ is also the source of its strength. As "the first-born from the dead" (Col. 1:18), He is the originator of new resurrection life. Members were "raised up with Him through faith" (Col. 2:12). Christ is their "life-giving spirit" (I Cor. 15:45), and thus the source of their growth (Col. 2:19).³⁴ Christ is the vine and they are the branches.

³³Ladd, A Theology, p. 534. See also "Christ's Ministry Through His Whole Church and Its Ministers," Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), pp. 447f.; Snyder, The Community, p. 97; and Jim Wallis, Agenda for Biblical People (New York: Harper & Row, 1976), p. 108.

³⁴Saucy, The Church, pp. 28-31.

A Fellowship

The fellowship model is closely related to the body image.

Brunner observes that the body of Christ is

nothing other than a fellowship of persons. It is "the fellowship of Jesus Christ" (I Cor. 1:9) or "fellowship of the Holy Ghost" (II Cor. 13:13; Phil. 2:1), where fellowship or *κοινωνία* signifies a common participation, a togetherness, a community life.³⁵

Fellowship with Christ and fellowship with man go hand in hand.

"If we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (I John 1:7). The two kinds of fellowship are so correlative that one cannot exist without the other.

The togetherness of Christian men is ... not secondary or contingent: it is integral to their life just as is their abiding in Christ.... Communion with God which is not also communion with man is a false attitude -- all such a-social mysticism is wrong: equally false however is a communion with mankind which is not also and primarily a communion with God.³⁶

From the beginning, fellowship was a distinctive characteristic of the church. "They were continually devotion themselves to the apostles' teaching and to fellowship" (Acts 2:42).

The early Christians were conscious of being bound together because they were together bound to Christ ... To be a believer meant to share with other believers the life of the coming age, to be a believer in fellowship, to be in the *ekklesia* (italics in original source).³⁷

No Christian community is more or less than one through Jesus Christ and in Jesus Christ. Through Him Christians belong to one

³⁵Emil Brunner, The Misunderstanding of the Church (Philadelphia: Westminster, 1951), p. 10.

³⁶Ibid., pp. 12, 14.

³⁷Ladd, A Theology, pp. 350f.

another. Bonhoeffer says this means that a Christian needs others because of Christ, that he comes to others only through Christ, and in Christ they are united for eternity.³⁸

The Greek word used to convey this concept is κοινωνία. Most basically it means "to share with someone in something."³⁹ Paul uses it on several occasions, particularly in reference to the believer's participation in Christ and His blessings, and to the mutual fellowship of believers. The Christian is "called into fellowship (κοινωνία)" with Christ (I Cor. 1:9). The sacrament of the Lord's Supper emphasizes this relationship. "Is not the cup of blessing ... a sharing (κοινωνία) in the blood of Christ? Is not the bread which we break a sharing (κοινωνία) in the body of Christ" (I Cor. 10:16)? Such a relationship with Christ necessarily leads to fellowship with fellow Christians. It includes not only the idea of "having a share," but leads naturally into "giving a share" as well. For example, since the Gentiles had *shared* in the spiritual blessings of the Jews, they should also *share* their own material blessings with them. Thus the Gentile Christians of Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem (Rom. 15:26-27).⁴⁰

This fellowship is not an especially-close *human* relationship. It is a new and different sort. To the early Christians it stood out

³⁸Dietrich Bonhoeffer, Life Together (New York: Harper & Row, 1954), p. 21.

³⁹Friedrich Hauck, "κοινων- in the New Testament," Theological Dictionary of the New Testament, Vol. III, ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans, 1965), 804.

⁴⁰*Ibid.*, pp. 804-807.

not as *a* fellowship, but as *the* fellowship. It is not merely horizontal, but a combined vertical-horizontal relationship. "It is the sharing with others of what one shares with Christ. To belong to Christ is to belong to everyone else who belongs to Christ."⁴¹

Bonhoeffer asserts that in true Christian community the fellowship is such a reality that there is joy and strength experienced in the physical presence of Christians with one another. Paul calls Timothy, for example, his "*beloved*" son (II Tim. 1:2). He writes of longing to see him so that "I may be filled with joy" (v. 4). To the Thessalonians he writes of "praying most earnestly that we may see your face" (I Thess. 3:10). Instead of writing, John prefers to see his own people "face to face" so his joy would be made full (II John 12). So it is, "the believer feels no shame ... when he yearns for the physical presence of other Christians."⁴²

John gives two conditions for realizing this fellowship: walking in the light of obedience (I John 1:7) and living free of unconfessed sin (v. 9). The words and walk of Christ are to serve as patterns for Christian living (2:1-11), and the way of love toward others is to be sincerely pursued (3:10-18).⁴³

A Temple

The secret of fellowship is not solely explained by the

⁴¹Donald G. Miller, The Nature and Mission of the Church (Richmond, VA: John Knox, 1957), p. 29.

⁴²Bonhoeffer, *op. cit.*, p. 19.

⁴³Ryrie, Biblical Theology, p. 342.

respective attachments of the body members to each other. Mutual life must flow through them. The metaphor of the temple speaks to this aspect.

In the Old Testament the tabernacle, and later the temple, was a place where God dwelt among His people. The temple's various designations strongly suggest this understanding. Included among them are "house of God" (I Chr. 29:2; II Chr. 23:9), "house of the Lord" (II Chr. 23:5,12; Jer. 28:5), and "house of the God of Jacob" (Isa. 2:3). These conveyed more than ownership; the temple was His house also in the sense that His presence resided there.

In the Mosaic covenant the tabernacle was the symbol of God's presence. 'Let them make me a sanctuary, that I may dwell in their midst' (Ex. 25:8). The central idea was God's *habitation* with his people.⁴⁴

When the Israelites became more settled and less mobile, King David determined to build a temple to replace the tabernacle tent. It was left to Solomon, however, to bring his father's dream to reality. During the construction of the temple the word of the Lord came to Solomon saying,

If you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then ... I will dwell among the sons of Israel (I Kings 6:12-13).

Snyder notes that the tabernacle was God's idea. Its mobility represented His dynamic nature which cannot be confined to one locality. Even so, God accommodated the temple and promised His continued presence as long as the people remained faithful.⁴⁵

⁴⁴Howard A. Snyder, The Problem of Wineskins (Downers Grove, IL: Inter-Varsity, 1975), p. 59.

⁴⁵*Ibid.*, pp. 60-63.

The people did *not* remain faithful, however. The temple came to be desecrated and defiled. In time, it was destroyed. When it was rebuilt, the failure of the earlier temple was repeated. Nevertheless the purpose of the temple *was* fulfilled eventually. The old temple was replaced by a new and superior one; namely, Jesus.⁴⁶ In predicting His death and resurrection, Jesus Himself said, "Destroy this temple, and in three days I will raise it up" (John 2:19; cf. also John 2:21; Matt. 26:61; 26:40). But the implications go beyond His immediate person.

Clearly Jesus had spoken of his own work replacing the Jerusalem Temple in the purpose of God ... The Temple, as the living centre of the worship of God, would be replaced by a new Temple, which Jesus was building - a Temple not made of stones, but of the gathered members of Israel which he was incorporating into himself.⁴⁷

Ladd points out that the Pauline usage of the metaphor has a three-fold emphasis. (1) The individual believer has become a temple of God. He belongs to God, the Spirit of God indwells him, and thus he is God's temple. "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God?" (I Cor. 6:19). (2) The local congregation is the temple of God because the Spirit dwells within the corporate fellowship. Paul strongly rebuked and warned the schismatic Corinthian Church against destroying "the temple of God" (I Cor. 3:17). (3) The metaphor is also used in reference to the universal Church. Gentiles are no longer strangers and aliens from God's people. They too "are of God's household" built on the foundation of the apostles and prophets, structured around Jesus Christ as the

⁴⁶Miller, The Nature, pp. 13f.

⁴⁷Richardson, An Introduction, p. 261.

cornerstone, and growing into "a holy temple ... a dwelling of God in the Spirit" (Eph. 2:19-22).⁴⁸

"How can the body of Jesus and the church both be the temple of God?" asks Miller. He responds in these words.

The answer is to be found at Pentecost. There, after Jesus had died, risen, and ascended to the right hand of God, He returned in His Spirit to live in His church. He is still the temple of God, but He is living in His church. So, by virtue of His living presence in His church, it becomes the temple of God ... God now tabernacles among men in Jesus, as Jesus lives in the church. The church, then, is made up of all those to whom the risen Christ has given His Spirit.⁴⁹

Thus it is the operation of the Holy Spirit which finally makes κοινω'νία possible. "The outpouring of the Holy Ghost and the existence of the *ecclesia* are so closely connected," writes Brunner, "that they may be actually identified. Where the Holy Ghost is, there is the Christian communion."⁵⁰ The Spirit brought the Church into being and gave it life. He continues to renew it, empower it for mission, and causes it to grow. Tippetts observes that in the early church it was the Spirit that (1) gave the disciples power for witnessing and preaching (Acts 5:1-11), (2) commissioned and directed the first missionaries (Acts 13:1-4; 8:26-40; 10; 16:6-10; 20:22-23), (3) led in administrative matters (Acts 15:28; 20:28), and (4) led in the outreach and expansion of the Church (Acts 2:38,47; 4:4; 6:17; 9:31).⁵¹

⁴⁸Ladd, A Theology, pp. 540f.

⁴⁹Miller, The Nature, pp. 15f.

⁵⁰Brunner, The Misunderstanding, pp. 10f.

⁵¹A.R. Tippetts, Church Growth and the Word of God (Grand Rapids, MI: Eerdmans, 1970), pp. 96-98.

The Church owes its very life to the Holy Spirit. "The fellowship of Jesus lives under the inspiration of the Holy Spirit; that is the secret of its life, of its communion and of its power ... the Spirit supplies the 'dynamism' of the *ecclesia*."⁵² The Holy Spirit is not only the "secret" of the Church's life, He is the sole source of its life. There is no Church without Him.

The Holy Spirit operates solely in the church as the communion of saints; thus each man who is apprehended by the Spirit must already be a part of the communion. No one, on the other hand, whom the Spirit has not apprehended can be in the communion ... Entry into the church forms the basis for faith, just as faith forms the basis for entry.⁵³

A Priesthood

There is yet one more picture that must be investigated: the Church as priesthood. One might think this model ought to be well understood, especially by Protestants. Unfortunately, it is not.

A priest was originally one who offered a sacrifice. Prior to the time of Moses, the sacrifices pertained largely to private settings. The father was priest of his own family and officiated at the domestic altar. The first-born son would succeed the father upon his death.⁵⁴

The basic Old Testament term for priest is *cohen*. Its root

⁵²Brunner, The Misunderstanding, p. 48.

⁵³Dietrich Bonhoeffer, The Communion of Saints (New York: Harper & Row, 1963), p. 116.

⁵⁴"Historical Digest," The System Bible Study (Chicago: John Rudin & Company, 1971), p. 264.

means "to stand." Two things were signified by it: one who stands before God and serves Him, and one who stands to represent another.⁵⁵

With the Mosaic rule, a particular order of men was appointed as priests. "And for Aaron's sons ... you shall anoint them and ordain them and consecrate them, that they may serve Me as priests" (Ex. 28:40f). Elaborate and detailed instructions were given concerning the garments worn by priests, the consecration and ordination of priests, and priestly functions (Ex. 28:29; Lev. 6,7,8,9; Num. 8).

Duties of the priests included: (1) offering sacrifices, (2) preparing the anointing oil and incense, (3) offering first fruits, (4) pronouncing benedictions, (5) teaching the law, (6) lighting the lamps and keeping them burning, (7) keeping the sacred fire burning, (8) overseeing tabernacle services, (9) taking down the tabernacle for moving and setting it back up once relocated, (10) acting as scribes, (11) supervising the tithing, (12) blowing the trumpets at various national functions, (13) overseeing the health program of Israel, (14) purifying the unclean, (15) valuing devoted things, (16) serving as chiefs to the Levites, (17) acting as magistrates, (18) encouraging the army during war, (19) bearing the ark, and (20) inquiring of God for the people.⁵⁶ Thus, the priests were the caretakers of the religious life (which also meant the political life in that theocracy). Eastwood summarizes the role of the priests as servants of the word of God (Ex. 4:15f), servants of the law of

⁵⁵Saucy, The Church, p. 39.

⁵⁶Finis Jennings Dake, ed., Dake's Annotated Reference Bible (Lawrenceville, GA: Dake Bible, 1963), p. 236 (OT).

God (Mic. 3:11), and servants of the will of God (Deut. 33:8). "Their work was connected ... with proclamation, interpretation, and discernment."⁵⁷

All priests were to be consecrated and ordained, but it should be noted that the chief and proper subject was Aaron, the high priest. His sons were consecrated through association with him. Only Aaron was called "the anointed", the *christos*. The special Aaronic type of anointing took place only once, and apparently was not repeated except to recover a break in the priestly line (II Chr. 13:9). When Aaron died, his eldest son was clothed with the high priestly garments and consecrated, but the anointing was not repeated. The priests were therefore consecrated but once, but that consecration was renewed every time they went in and out of the tabernacle or temple. On those occasions their hands and feet were ceremonially washed. The high priest annually renewed his consecration in a special rite of preparation for the renewal of the covenant on the Day of Atonement.

Even though there was a well-developed priestly order, one should remember that in the covenant the whole nation was consecrated as a holy people. Israel was to be a kingdom of priests (Ex. 19:6; Lev. 20:26; Deut. 7:6; 14:21; 26:19; 28:9). In this respect, Israel too was God's first-born son. In relation to the human race, the nation was the head of the household.⁵⁸

⁵⁷Cyril Eastwood, The Priesthood of All Believers (London: Epworth, 1960), p. x.

⁵⁸Thomas F. Torrance, "The Ministry," Theological Foundations For Ministry, ed. Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), pp. 406f.

The role of the tribe set apart for special priestly functions was that of a priesthood to priests. The tribe's responsibilities included reminding the people to worship and live as "priests", as holy people.

With the ascension of Christ there was a new and eternal successor to the office of high priest, though after a different order than that of Aaron. "Christ Jesus is He who dies, yes, rather was raised, who is at the right hand of God, who also intercedes for us" (Rom. 8:34). "If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous" (I John 2:1). "He always lives to make intercession" (Heb. 7:25). "For Christ did not enter a holy place made with hands ... but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). In John 17, Jesus consecrates Himself much as a priest was consecrated. Indeed, Christendom has come to refer to that prayer as the *high priestly* prayer.

The doctrine of the priesthood of Christ is most extensively presented in Hebrews. In chapter 5 Jesus' qualifications are listed. He was a man (v. 1), He was compassionate (v. 2), He was chosen by God (vv. 4-6), and He was prepared (vv. 7f). Hebrews stands solidly on the prophetic passage of Psalm 110:4, "thou art a priest forever according to the order of Melchizedek." This passage is cited four times (5:6; 6:20; 7:17; 7:21), and each time there is the explanation that the Scripture is a prophecy of Christ. The argument thus presents Christ as high priest specifically after the order of Melchizedek.

Christ's priesthood is superior to Aaron's. The Aaronic order was a foreshadowing of Christ's priesthood, but inferior to it. Christ's priesthood is new and better (7:15), indissoluble (7:16),

inviolable (7:24), eternal (7:20-28), based on a better covenant (8:6; 6:13), and is related to a better realm (2:10; 4:14; 6:20; 8:1-5).⁵⁹

For the writer of Hebrews, the ascension is the moment of the completion of Christ's atoning work, the presenting of his blood in the heavenly tabernacle; it is ... the typological fulfillment of the Day of Atonement ritual.... As the high priest of our confession Christ offered himself as the sacrificial victim on Calvary at his ascension into heaven he presented the offering, his blood, in 'the true tabernacle'. Christ's ascension is the Christian Day of Atonement.⁶⁰

Christ's work as high priest accomplished that which the Old Testament order was unable to do. His work affected the purification of men's consciences (Heb. 9:14; 9:26; 10:22), it accomplished the sanctification of the redeemed (10:10; 13:12),⁶¹ and it attained a perfection that was unattainable before (7:11; 10:14). Thus Christ instituted a new covenant, "for when the priesthood is changed, of necessity there takes place a change of law also" (Heb. 7:12). Because Jesus is the high priest forever, he is the "guarantee of a better covenant" (7:22).

Jeremiah prophesied the significance of the new covenant (Jer. 31:31-34) which would be realized by writing God's laws in the minds and hearts of men. The new covenant brought a new dimension of inwardness, an experience of an immediate knowledge of God. It provided a better sacrifice by accomplishing a perfect forgiveness

⁵⁹Ryrie, Biblical Theology, pp. 243-253; and Richardson, An Introduction, pp. 200-203.

⁶⁰Richardson, An Introduction, p. 203.

⁶¹Sanctification here does not carry the connotation of sinlessness but rather of dedication to God (Ladd, A Theology, p. 581).

of sins, and by creating a new heart so that the people might do the will of God.⁶²

This new covenant, inaugurated by the perfect high priest, made possible a new kingdom of priests. As Christ is the high priest as God's first-born son, so too all believers are first-born sons in Him. While the old institutional priesthood has been replaced, "All God's children are priests after the fashion of the first-born in Israel. Just as we are given to share in Christ's Sonship, so we are given to share in His Priesthood."⁶³

One of the most vivid pictures of the priesthood of all believers is found in I Peter 2:5. "You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." Peter obviously has no hesitancy in using the word "priesthood", for he sees every believer as one of God's priests. "You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession" (I Pet. 2:9).⁶⁴

Torrance summarizes these truths in this manner.

In Christ ... we are restored to the priestly Kingdom, for He has washed us from our sins in His own blood and made us kings and priests unto God. Every one who is a Son of God through Christ the Son belongs to this royal priesthood.... Christ alone is the *Christos*.... but we who follow Him in Baptism are given to

⁶²Ladd, A Theology, pp. 501f.

⁶³Torrance, "The Ministry," p. 410.

⁶⁴Paul Benjamin, The Equipping Ministry (Cincinnati: Standard, 1978), p. 57.

share in it, putting off the old impurity and putting on Christ as our priestly garment, clothed with His righteousness, His consecration, and His holiness.⁶⁵

So, all Christians are part of that "royal priesthood." "He has made us to be a kingdom, priests to His God and Father" (Rev. 1:6). All of the Christian life should be characterized as priestly service to God. All are to present their bodies "a living and holy sacrifice" (Rom. 12:1)

Not only in the common priesthood, but also in all metaphors used for the church, such as the flock, temple, body, vine, and family, the ministry of Christ is fused with the ministry of His people as a whole.⁶⁶

Eastwood observes that the words "priests" or "priesthood" are never used in the New Testament in reference to a special class of ministers. Even in the lists of I Corinthians 12:28-30 and Ephesians 4:11-22, there is no mention of priests. "In fact, there are but two forms of priesthood in the New Testament -- the Priesthood of Christ (Heb. 6:20; 7:26f) and the Priesthood of all Believers (I Pet. 2:9; Rev. 5:10)."⁶⁷

Anderson points out that the early Church understood baptism as partially indicative of the priesthood of all believers. Baptism itself was viewed as an ordination into the sacrificial ministry of the church. All members, through baptism, partake in apostolic succession and share in the calling to take part in the ministry of

⁶⁵Torrance, op. cit., p. 412.

⁶⁶Saucy, The Church, p. 128.

⁶⁷Eastwood, The Priesthood, p. x.

the gospel.⁶⁸ Goodwin notes that Kraemer, Neill and Weber, Tertullian, and others agree that the early Church viewed all who were baptized as ordained into ministry or mission.⁶⁹ Eastwood writes,

There must be a time of initiation into the priestly community, and the teaching of the New Testament is that Baptism ... inaugurates for believers the priestly offices (Heb. 10:22; Tit. 3 4-7; John 3:5; Eph. 5:26-27).⁷⁰

"This basic, once for all and life-long ordination of baptism remains valid," writes Anderson.

Every specially ordained minister of the church is and remains first of all a baptized member of the church. He or she continues to belong to the laity ... to God's "laos."

However, the basic ordination of baptism does not exclude subsequent ordinations for special tasks. It is indeed possible and necessary to distinguish with the total baptized membership of the church persons who have been "set apart" through a special ordination for a special task.⁷¹

Special priesthood is of God. "It is given by Christ *to* the Church, to be exercised *in* the Church, and *for* the Church."⁷² It should be considered above the universal priesthood. It is a part of the priesthood.

⁶⁸ For an extended discussion on baptism as an ordination for service and a participation in the apostolic succession see "Christ's Ministry Through His Whole Church and Its Ministers," Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), pp. 432-447.

⁶⁹ Wayne Goodwin, Toward the Theory and Practice of Lay Training and Empowerment (A Doctoral Field Project) (Evanston, IL: Garrett Evangelical Theological Seminary, 1976), p. 49. See also Hendrick Kraemer, Theology of the Laity, (Philadelphia: Westminster, 1958); and Steven C. Neill and Hans-Ruedi Weber, eds., The Layman in Christian History (Philadelphia: Westminster, 1963).

⁷⁰ Eastwood, The Priesthood, p. xi.

⁷¹ "Christ's Ministry," Op. cit., p. 435.

⁷² Eastwood, op. cit., p. 246.

The universality of ministry must not be construed to mean that there is no ordered ministry in the church.... While all believers are ministers with varied services, the Spirit has distributed the ministries in such a way that the body may function with order (I Cor. 14:40).⁷³

"And He gave some as apostles, and some as prophets, and some as pastors and teachers, for the equipping of the saints for the work of service" (Eph. 4:11-12).

As Torrance sees it, order is a primary benefit and explanation for special ministries of leadership. The Bible consistently presents order as God's work. On the other hand, sin results in division, disruption and anarchy. God's initial creative work brought order, but sin disrupted that. God then promised a new order, and the Church is to be a prelude to the perfect fulfillment of that restoration. The Old Testament law points to a new law and new order to be inscribed upon the heart of man.

The new order was seen in Jesus. In Him the original order of life was restored. He shows that in God's economy everything has its proper time, place, sequence, and end. All order in the Church, therefore, is a participation in Christ's ordered obedience.

Of course, Church order as we know it is not enduring. It is provisional and visibly reflects life in Christ within time dimensions. When Christ returns, the building itself will be complete and the scaffolding will no longer be needed. But until that time the machinery of physical existence is necessary. Space and time cannot be separated in the Church. Order coordinates the life of the Church in

⁷³Saucy, The Church, p. 129.

various functions.⁷⁴ The record is clear. "Almost every Church and Christian body ... has found it necessary to develop a class of men who have been solemnly set apart for the service of the Church."⁷⁵

Delegated authority is a part of that machinery. From Noah's commission to build the ark to John's commission to record the revelations given him, Scripture is replete with instances of persons assigned special tasks.

A balance must always be maintained, however, between delegated authority and divine authority. Harper points out that an undue stress on divine authority to the neglect of delegated authority leads to individualism, false piety, and anarchy. On the other hand, an undue stress on delegated authority often serves to suppress the healthy development of the body. Laity is then often restrained from ministry. The extreme examples evident in some expressions of Protestantism and of Catholicism give ample illustration of both.⁷⁶

Perhaps a greater error, than an unhealthy balance between delegated and divine authority, is that of failure to recognize the reality of universal priesthood. Suppressing the laity⁷⁷ is not a

⁷⁴Torrance, "The Ministry," pp. 390-403.

⁷⁵Neill and Weber, The Layman, p. 16.

⁷⁶Michael Harper, Let My People Grow (Plainfield, NJ: Logos, 1977), p. 155.

⁷⁷*kleros* (clergy) and *laos* are used in the New Testament to denote the same persons. William Robinson, "The Clergy and Laity in the New Testament," Completing the Reformation (Lexington, KY: The College of the Bible, 1955), p. 17. Even so, there are persons from among the laity chosen to serve in special capacities. "Laity" is used in this paper to refer to those who have not been set apart for special ministries.

unique phenomenon of which there are few culprits. Even though the doctrine was "recovered in theory during Reformation," it has never been "recovered full in practice, even in our present time."⁷⁸

A biblical theology of ministry must recover the New Testament teaching of the priesthood of all believers. Even though the early church understood and practiced this concept, a radical change gradually came.

Somewhere between A.D. 33 and the present, "minister" moved both grammatically and theologically from a verb (a thing done) to a noun (a person doing it); what was originally a *function of* the Church became a *station in* the Church. . . . 'Ministry' was originally the assignment of all believers . . . The pastor existed as one whose gift and call it was to equip the ministers (laity) for their ministries (*italics in the original*).⁷⁹

The Apostle Paul gives perhaps the clearest teaching in Scripture concerning this understanding of ministry.

Walk in a manner worthy of the calling with which you have been called . . . *to each one of us grace was given* according to the measure of Christ's gift . . . He gave gifts to men . . . And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, *for the equipping of the saints for the work of service*, to the building up of the body of Christ . . . We are to grow up in all aspects into Him, who is the Lord, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies *according to the proper working of each individual part*, causes the growth of the body for the building up of itself in love (Eph. 4:1,7,8,11,12,15-16, *italics added*).

This was the common understanding in the early Church. Frensdorff explains that it was the triumph of Christianity that brought

⁷⁸Benjamin, op. cit., p. 57.

⁷⁹Haney, *The Idea*, p. 40. Colby and Waymouth also use this verb-noun description. Richard E. Colby and Charity Waymouth, "Shared Ministry," *Small Churches Are Beautiful*, ed. Jackson E. Carroll (New York: Harper & Row, 1977), p. 97.

deteriorating adjustments.⁸⁰ While the church in the first two centuries was relatively small and close-knit, the laity retained a significant part of the ministry. The church was less of an organization and more of an organism under the constant guidance of the Spirit (Acts 2:41-47; 3:1-10; 5:1-11; 6:8-15; 8:26-40; 9:10-18; 11:19-21; 13:1-4; 16:6-10; 20:28). The delay of Jesus' soon expected return and the influx of large numbers of nominal Christians combined to shift the view of the nature of the Church. The sacraments came to be viewed as the one bond of unity in the increasingly heterogeneous Church. Subsequently the proper administration of the sacraments surfaced as a concern. It became increasingly important that the administrator have proper qualifications.⁸¹ There also came a transitional emergence of a teaching order responsible for the proper training of the converts. Thus the gap between the clergy and laity widened. With time, the role of the laity had so declined that it was "virtually extinguished."⁸²

⁸⁰There are several excellent surveys of laity's status throughout church history. Strathmann, "λαοσ," Theological Dictionary of the New Testament, Vol. IV, ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans, 1965), 50-57. William H.C. Frend, "The Church in the Roman Empire," The Layman in Christian History, eds. Steve C. Neill and Hans-Ruedi Weber (Philadelphia: Westminster, 1963). Brunner, The Misunderstanding. Hans-Ruedi Weber, "The Rediscovery of the Laity in the Ecumenical Movement," The Layman in Christian History, op. cit. Draemer, Theology of the Laity.

⁸¹Frend, op. cit., pp. 57f.

⁸²George Hunston Williams, "The Ancient Church," The Layman in Christian History, eds. Steven C. Neill and Hans-Ruedi Weber (Philadelphia: Westminster, 1963), pp. 40f.

The laity came to be "stamped with the mark of passivity and given to the status of secondary importance."⁸³

The Reformation brought visions of giant strides toward recovering the biblical view of ministry but the vision was not fully realized. The hope persisted, however, and in the past century the 'sleeping giant' began again to awake. The ecumenical movement was a part of that awakening. Weber observes that its original movement was a part of that awakening. Weber observes that its original concerns of witness, service, and unity were influential in the "rediscovery of the laity."⁸⁴ Wagner says "laymen's lib" began in the late 1960s with a general awakening to the biblical teaching on gifts. Today, the subject is one of the most popular in theological seminaries. Many pastors consider lay activation their top priority.⁸⁵

The re-examination of mission has also turned the spotlight on the *laos*. Packer notes,

every-member ministry is an ecumenical shibboleth as well as a charismatic slogan these days, and few hesitate to mouth it ... But ... in many churches the complaint is heard that the talents of gifted people lie unused, and obvious needs in personal and neighborhood ministry go unmet because the pastor insists on being a one-man band and will not treat his flock as a ministering team."⁸⁶

⁸³Henrick Kramer, Theology of the Laity (Philadelphia: The Westminster, 1958), p. 55, cited by Goodwin, Toward the Theory, p. 56.

⁸⁴Weber, "The Rediscovery," pp. 380f.

⁸⁵C. Peter Wagner, Your Church Can Grow (Glendale, CA: G/L Regal Books, 1976), pp. 70f.

⁸⁶J.I. Packer, "Charismatic Renewal: Pointing to a Person and a Power," Christianity Today, XXIV, No. 5 (March 7, 1980), 20.

Eastwood writes "it is time the doctrine was taken out of the slogan category and set in its context as an essential and determinative element."⁸⁷

Pastor-teachers⁸⁸ must therefore return to the pattern of Ephesians 4. They must see themselves as equippers, "equipping ... the saints for the work of service." (Eph. 4:12). "Ministry in the New Testament was always team ministry."⁸⁹ Arnold Come insists,

The laity will not be treated with necessary seriousness or with integrity at all while the present image of the clergy's role is maintained. If we insist that there is only a functional difference of services between the laity and clergy, ... then we must align the structures of the church to insure all mature Christians may exercise their full ministries.... More important, we need a new definition of the pastoral role ... as pastor, the minister is called to give time to prepare and equip the members for their ministries in the church and in the world.⁹⁰

The whole Church should be mobilized for the tasks and needs it has. The pastor's task includes co-ordinating, leading, inspiring and training others in the ministry. He is not to do the work himself but

⁸⁷Eastwood, The Priesthood, p. 124.

⁸⁸τοὺς δὲ ποιμένας καὶ διδασκάλους. The absence of the article before διδασκάλους "shows that the pastors and teachers form a single group." Joachim Jeremias, "The Shepherd in The New Testament," Theological Dictionary of the New Testament, Vol. VI, ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans, 1965), 497. "Critical authorities are divided on the question as to whether these two terms point out two different classes of office-bearers, or merely describe one class by combined characteristics. John Eadie, Commentary on the Epistle to the Ephesians (Grand Rapids, MI: Zondervan, 1955), p. 303. In any case, pastors who tend their flock do so in particular by feeding (teaching). "Perhaps one should say that, although every pastor must be a teacher ... yet not every Christian teacher is also a pastor." (John R.W. Stott, God's New Society (Downers Grove, IL: Inter-Varsity, 1979), pp. 163f.

⁸⁹Harper, Let My People, p. 70.

⁹⁰George W. Webber, The Congregation in Mission (Nashville: Abingdon, 1964), pp. 65f.

help others to discern their gifts and to fully use them. He should help enable the Church to utilize all her resources and personnel for the fulfillment of her mission. His inescapable responsibility is the unified use of the gifts of the members in making an effective witness for Christ. Laymen must participate in the ministry of the church if they are to be truly Christian. Pastors must help restore the ministry of the Church to the people. The entire body of believers must be involved in the work of the ministry. The key function of the pastor is not even to evangelize, but rather to lead his people in the discovery, development and use of their God-given gifts. The pastor must be God's gyroscope. He must be in tune with God's will for his role, so the members can be in tune with God's will for their role. Pastors do not avoid their God-given responsibilities by equipping and involving the laity in ministry; rather they fulfill them.⁹¹

Summary

In each of the models explored, Christ is the central focus. All implications of those models flow from that centrality. Christ is the new seed of Abraham, and the new *community* in Christ is the new Israel, the new pilgrim people. Christ is the king of the *kingdom* of God. The kingdom's presence and work of reconciliation focus on Him. Christ is the head of the Body, the members of which function best in coordinated response to Him. Christ is the essence of the new

⁹¹Several sources are drawn upon in this paragraph: Harper, Let My People, p. 212; Lindgren, Foundations; Stedman, Body Life, pp. 78f.; Wagner, Your Church Can Grow, pp. 79-81; Wolf, "The Root Beer Syndrome," Church Growth: America (Nov-Dec, 1979), p. 3; Benjamin, The Equipping Ministry, pp. 5-6, 12, 34.

fellowship; He is the secret of its κοινωνία. Christ is the new *temple* of God and His living presence in the church makes it a temple too. Christ is the new and eternal high *priest* presiding over a new *temple* of God and His living presence in the church makes it a temple too. Christ is the new and eternal high *priest* presiding over a new kingdom of priests. Thus, "the church is established in reality in and through Christ," observes Bonhoeffer. We cannot truly "think of the church without Christ himself ... in God's eyes the church is present in Christ." Therefore, "Christ must be accorded significance in the temporal actualization of the church."⁹²

That "actualization of the church" will inevitably result in some form of institutionalization.

While the Church is not essentially an institution it does, however, have an institutional side in the same way the family does. ... It is sociologically naive to say the Church is in no sense an institution. Any pattern of collective behavior which has become habitual or customary is already an institution.... A certain degree of institutionalization is therefore inevitable and even desirable in the church."⁹³

The institution however must never be primary. Transcending it must be the organism, the nature and life of Christ. "What is invariable is our calling to be faithful to the transcending grace and power of God in Jesus Christ."⁹⁴ Brunner calls this the very mystery of the church. "It has an articulate living order without being legally

⁹²Bonhoeffer, The Communion, p. 115.

⁹³Snyder, The Community, p. 63.

⁹⁴M. Douglas Meeks, "Directions Toward a Church of the People," Currents in Theology and Mission, III (October, 1976), 304.

organized."⁹⁵ The organization then is simply one dimension of the visible functioning of the organism, but it is not the organism itself.

Seamands pictures the difference between organization and organism by comparing one to a watch made by man, and the other to a heart made by God. The sound of the watch is a mechanical click-clack; the sound of the heart is a living lub-dub. The church is not just a "click-clack", also (and more importantly) a "lub-dub" throbbing with life.⁹⁶

In listing the characteristics of the church, Miller summarized its nature very well. (1) The Church is divine, not human. It is not created by a group of religious men, it is created by God. (2) The Church is a fellowship of faith, not an institution. The essence of the Church is never to be found in any one form of institution - organizational or behavioral. (3) The Church is corporate, not individualistic. The Church is that *to* which all members are connected and *from* which they draw life. (4) The Church is universal, not local. The local church is not *a* church, it is *the* Church meeting at that place. (5) The Church is the body of the living Christ, not the perpetuator of His memory nor the guardian of a tradition. It is only as He lives *now* in the Church that the Church is the Church.

⁹⁵Brunner, The Misunderstanding, p. 51.

⁹⁶John T. Seamands, "The Role of the Holy Spirit in Church Growth," God, Man and Church Growth, ed. A.R. Tippet (Grand Rapids, MI: Eerdmans, 1973), pp. 95f.

(6) The Church exists not for her own sake, but solely for the glory of God. Its outlook is not toward self-preservation but toward God's will for the world.⁹⁷

The articles of religion of the Free Methodist Church summarize the nature of the Church in this manner.

We believe the church is created by God; it is the people of God. Christ Jesus is its Lord and Head; the Holy Spirit is its life and power. It is both divine and human, heavenly and earthly, ideal and imperfect. It is an organism, not an unchanging institution. It exists to fulfill the purposes of God in Christ. It redemptively ministers to persons. Christ loved the church and gave himself for it that it should be holy and without blemish. The church is a fellowship of the redeemed and the redeeming, preaching the Word of God and administering the sacraments according to Christ's instructions.⁹⁸

⁹⁷Miller, The Nature, pp. 16-20.

⁹⁸The Book of Discipline 1979 (Winona Lake: The Free Methodist Publishing House, 1980), pp. 17f.

Chapter 3

MINISTRY

A review of the models considered in the previous chapter shows their primary implications relate to *corporate* ministry. (1) Community. The Church as community is a "holy nation, a people for God's own possession, that you may proclaim (ἐξαγγείητε, plural) the excellencies of Him" (I Pet. 2:9). (2) Kingdom. The "holy nation" is the community of God's kingdom, a society of persons submissive to God's rule. (3) Body. "The body is one and yet has many members, and all the members, and all the members of the body, though they are many, are one body" (I Cor. 12:12). The parts are "members one of another" (Rom. 12:5; Eph. 4:25). (4) Fellowship. Corporateness is basic to the nature of fellowship. "To belong to Christ is to belong to everyone else who belongs to Christ," observes Miller.¹ (5) Temple. The temple model also carries an inherent emphasis on the corporate nature of the Church. The metaphor could not be used in reference to individual believers if it did not also characterize the Church corporate. Paul uses the model to emphasize the truth that *Gentiles and Jews alike* are included in the Church (Eph. 2:19-22). (6) Priesthood. The priesthood of all believers means much more than discovering individual spiritual gifts and putting them to use. Webber says the primary orientation of the truth is not even on the doctrine of the laity. The issue is on

¹Donald G. Miller, The Nature and Mission of the Church (Richmond, VA: John Knox, 1957), p. 29.

ministry, not ministers.² The body as a *whole* is the emphasis, rather than its individual members. "The priesthood about which the NT speaks is a corporate priesthood of the whole Christian community," says Richardson. The priesthood of the laity means that all the members of the Church of Christ have both an individual and a corporate responsibility."³

The corporate concern is also evidenced by the Scripture's focus on the function of ministry, rather than on titles and offices of ministry.⁴

Jesus was far more concerned with the quality of a person's life and what he did in terms of ministry, than with what that person might be called, and what kind of status or authority he might have in relationship to the rest of the community. When Jesus spoke to Peter about his future ministry in Matthew 16, he gave him a new name not a new title, and that name said as much about his character as it did about his office.⁵

The corporate prominence in the biblical models of the Church does not mean the individual parts are insignificant, nor does it give reason for indifference toward singular roles. For each individual, the corporate ministry must translate into his specific part of the purposeful whole.

This chapter, then, will examine the corporate ministry of the Church while remaining sensitive to the implications for individual

²George W. Webber, The Congregation in Mission (Nashville: Abingdon, 1964), pp. 62f.

³Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Row, 1958), pp. 301f.

⁴Michael Harper, Let My People Grow (Plainfield, NJ: Logos, 1977), p. 42.

⁵Ibid., p. 160.

members of the body. Definitions and implications of ministry will be reviewed.

Definitions

Ministry can be defined from two perspectives: etymological and incarnational. Etymologically, ministry is not simply described by the word "service". Incarnationally, ministry is spelled out in Christ.

Etymological Perspective

The one dominant concept of ministry is service, and the most characteristic New Testament word used to describe ministry is διακονία.⁶ Beyer explains that there are four basic New Testament usages of this word.⁷

1. The word most literally refers to "waiting at table" or, more generally to the "provision of bodily sustenance." For example, in Luke 10:40 (RSV) there is the phrase, "But Martha was distracted about much serving ... (ἡ δὲ μάρθα περισπᾶτο περὶ πολλὴν διακονίαν)." In Acts 6:1, the supervision of common meals is called "daily serving" (διακονία καθημερινή).

2. The word is used in reference to the "discharge of service" in genuine love. I Cor. 16:15 speaks of the persons in Stephanas' household devoting themselves for "ministry to the saints" (διακονίαν τοῖς ἀγίοις). In Rev. 2:19, διακονία is linked with deeds, love, faith,

⁶Robert L. Sucy, The Church in God's Program (Chicago: Moody, 1972), pp. 129, 131.

⁷Herman Wolfgang Beyer, "διακονία in the New Testament," Theological Dictionary of the New Testament, Vol. II, ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans, 1965), 87f.

and perseverance. In each of these one serves not only his brother but also Christ. Paul says in Eph. 4:12 that the saints should be equipped for the work of ministry (ἔργον διακονίας, KJV) for the building up of the body of Christ. Acts 6:4 refers to preaching as "ministry of the word" (διακονία του λόγου).

3. The word is used to refer to the fulfillment of obligations to the community. The apostolic role is a service or ministry (Rom. 11:13; II Cor. 4:1; 6:3f; 11:8; Acts 1:17, 25; 20:24). The work of an evangelist is service (II Tim. 4:5). Mark's personal assistance in missionary work was service (II Tim. 4:5). Mark's personal assistance in missionary work was service (II Tim. 4:11).

4. Finally, the word is used to describe the collection to assist the Jerusalem Church (II Cor. 9:1, 12; also 8:1-6).

Beyer summarizes διακονία as having a "special quality of indicating very personally the service rendered to another."⁸ There are other words which convey the general idea of service, but διακονία best expresses the concept of a service of love. The other words focus more on rank and office than on function. Therefore, διακονία is a key word in communicating the scriptural image of ministry.⁹

The concepts of authority and status are carefully circumvented by the use of the New Testament language of servanthood. There are references to offices (apostles, pastors, teachers, etc.), but those in these positions are servants first.¹⁰

⁸Ibid., p. 81.

⁹Saucy, op. cit., pp. 131f.

¹⁰Harper, Let My People, pp. 74f, 83.

Incarnational Perspective

Incarnationally, the concept of ministry is spelled out in Christ. He came as the Servant of the Lord fulfilling the servanthood prophecies of Isaiah (42:1-4; 49:1-6; 50:4-7; 52:13-53:12).¹¹

Richardson says, "There can be no doubt that his characterization of himself as ὁ δῖακονῶν is derived, humanly speaking, from the Servant Songs."¹² In referring to His servant role, Jesus said, "The Son of Man did not come to be served, but to serve, and give His life a ransom for many" (Matt. 20:28; Mark 10:45). Jesus taught and lived ministry, so much so that to speak about His life is to speak about ministry.

He "emptied Himself" and took "the form of a bond-servant." "Being made in the likeness of men ... He humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:7f). As servant, His duties were expressed in two directions: Godward ("obedient to the point of death") and manward (gave His life a "ransom for many") (Mark 10:45).

In the wilderness temptation at the beginning of His ministry Jesus repeatedly deferred to His Father's will. In the agonizing Gethsemane struggle at the close of His ministry His attitude was still "not My will, but Thine be done" (Luke 22:42). Submission characterized all His earthly days.

His life was also consistently devoted to His people. In commenting on Christ's washing the disciples' feet Vaughan says,

¹¹Saucy, The Church, p. 130.

¹²Richardson, An Introduction, p. 304.

What He did the last night in the upper chamber is only an epitome of His whole life; the girded towel and the basin in the hand characterized the Man. He is always going to persons' feet; He is always performing inferior offices; He is always in the attitude of some active ministration; He takes His Church as a charge committed to Him by God, and He honours and tends each one, as a servant does his lord's friends.¹³

Turner points out that sometimes slaves were more virtuous and more intelligent than their masters. "Being a slave, therefore, did not so much denote intrinsic inferiority as it did relative inferiority or inferiority of status and privilege." When Jesus took the towel and washed the disciples' feet He acted contrary to all human guides of propriety. "He had to resort to something drastic to compel a revision of the disciples' attitude toward what constitutes greatness. In so doing he removed the stigma of bondservice and made service a virtue."¹⁴

Implications

One cannot truly be a follower of Christ therefore without assuming the servant role. The Church as Christ's body and as the instrument of His purpose is to continue His ministry. Jesus taught his disciples that they also were to be servants. "Whoever wishes to become great among you shall be your servants; and whoever wishes to be first among you shall be slave of all" (Mark 10:43-44).¹⁵

¹³ J. Vaughan, "Christ a Slave," Preacher's Homiletic Library, Vol. V (Grand Rapids: Baker, 1972), p. 302.

¹⁴ George A. Turner, "The Epistle of Paul to the Philippians," The Wesleyan Bible Commentary, Vol. V (Grand Rapids: Eerdmans, 1965), p. 464.

¹⁵ Richardson, An Introduction, pp. 303f.

Motive of Servanthood: Love

The motive of this servanthood is rooted in gratitude toward God for His mercy and grace. Servanthood is the utterly inadequate acknowledgement of a debt that can never be paid. It is not the earning of a reward but a heart-felt reflex to God's love. It is not so much forced labor as privileged response.

II Cor. 5 vividly states the love motive of ministry. The *message* of the ministry is that God has reconciled the world to Himself and that He has not counted their trespasses against them (v. 19). The *motive* behind the ministry is the dynamic of the overwhelming love that Christ has shown. "Christ's love compels us" (v. 14, NIV).

We have the love of God shed in our hearts, and this causes us to love God intensely, and to love and labour for the salvation of men. And it is the effect produced by this love which συνέχει ἡμᾶς, bears us away with itself, which causes us to love after the similitude of that love by which we are influenced; and as God so loved the world as to give his Son for it, and as Christ so loved the world as to pour out his life for it, so we, influenced by the very same love, desire to spend and be spent for the glory of God.¹⁶

The order is significant. God's love for man is the first root of the compulsion, not man's love for God. God's love is the initiation, man's love is the response. "It is when we forget ourselves in the contemplation of his love for us that love to Christ is born and grows."¹⁷

¹⁶Adam Clarke, Clarke's Commentary, Vol. VI (Nashville, Abingdon), p. 336.

¹⁷James Reid, "The Second Epistle to the Corinthians," The Interpreter's Bible, Vol. X, ed. George Arthur Buttrick (Nashville: Abingdon, 1953), p. 334.

The reality of our love response will be shown by the extent to which we cease to live to ourselves. "He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (v. 15).

In general New Testament believers did not apologize for calling themselves servants. They saw servanthood as a natural response to God's love. Christ died and the believer died with Him. He rose again and the believer rose with Him. Christ's followers love Him because He loved first. Herein lies the secret of divinely motivated service.¹⁸

Nature of Servanthood: Sacrifice

The nature of Christian service is sacrifice. Jesus said one can have no greater love than to lay down his life for his friends (John 15:13). Nouwen sees those words as summarizing the meaning of all Christian ministry. He says teaching, preaching, pastoral care, organizing, and celebrating acts of service must go beyond professionalism. The minister's *life* must be given if these are truly acts of ministry. He notes that many are willing to devote extended time and energy in preparation for ministry, but few are willing to lay down their own lives for others.¹⁹ Even so,

¹⁸Clarence H. Zahniser, "The Second Epistle of Paul to the Corinthians," The Wesleyan Bible Commentary, Vol. V, ed. Charles W. Carter (Grand Rapids: Eerdmans, 1965), pp. 286f., 305.

¹⁹This reluctance is not unique to the "professional". All believers have experienced it at one time or another.

sacrificial service is the core of ministry and a non-negotiable part of being a Christian.²⁰

Richardson explains, "participation in the διακονία of Christ himself necessarily involves suffering."²¹ Jesus stated it this way: "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34). Ladd calls this "a somber note running through the teaching of Jesus." Christ's disciples are not to always expect cordial receptions. Suffering, persecutions, and even martyrdom may come. "A cross is not a burden; it is an instrument of death. To take up one's cross means to be willing to go as Jesus went to a martyr's death."²²

Jesus' own baptism initiated Him into a ministry which led to the cross; and when He spoke about His baptism, He related it to His sufferings (Mark 10:38; Luke 12:50). Every believer must realize that baptism incorporates him into the very same ministry.

There is a cheap "ministry" or "service" in which one serves without being spent. Service then becomes self-justification and self-glorification. However, in the Bible service is always costly. It includes suffering, self-giving, and sacrifice. The

²⁰"Greater love has no one than this, that one lay down his life for his friends" (John 15:13). Nouwen says these words express in a concentrated way what he means by "creative ministry." "For me these words summarize the meaning of all Christian ministry." Henri J.M. Nouwen, Creative Ministry (Garden City, NY: Image, 1978), p. 113.

²¹Richardson, An Introduction, p. 305.

²²George Eldon Ladd, A Theology of the New Testament (Grand Rapids, MI: Eerdmans, 1974), p. 202.

church and its members cannot fulfill their ministry and remain the same.²³

Obedience and suffering are also hallmarks of Jesus' priestly functions. Even in Hebrews where Jesus is portrayed as the high priest, the predominating theme is Christ's sacrifice. The priesthood-of-believers image therefore cannot be accurately interpreted without including the dimension of sacrifice. The Church cannot escape the shadow of the cross.²⁴ Paul wrote, "I urge you therefore, brethren ... to present your bodies a living and holy sacrifice" (Rom. 12:1). The "Christ's Ministry Through the Whole Church and Its Members" article says this verse is the "deepest and most meaningful description of the ministry of the church and its members."²⁵

Anderson expresses the implications of the sacrificial servant pattern in the following manner.

Every pragmatic principle of ministry must be subjected to the critical dogmatic test: Has it gone through the death and resurrection process? Have we allowed the ministry as such to reveal to us its impossibility before we have assumed its possibility?... Does Christ's ministry continue to exist in our ministry as both the presupposition and the goal?²⁶

The sacrificial attitude is in fact a requisite of effective ministry. Pastoral conversation, for example, is not just skilled use

²³"Christ's Ministry Through His Whole Church and Its Members," Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), p. 452.

²⁴Cyril Eastwood, The Priesthood of All Believers (London: Epworth, 1960), pp. 245f. and "Christ's Ministry Through the Whole Church and Its Members," op. cit., p. 453.

²⁵"Christ's Ministry Through the Whole Church and Its Members," op. cit., p. 454.

²⁶Ray S. Anderson, "A Theology of Ministry," Theological Foundations for Ministry (Grand Rapids, MI: Eerdmans, 1979), p. 21.

of techniques to manipulate people into the kingdom of God. It is "a deep human encounter in which a man is willing to put his own faith and doubt ... at the disposal of others."²⁷

The servant spirit by its very nature focuses on Christ and *His* sufficiency. While there is a place for confidence the servant knows his adequacy is ultimately in Christ his Lord. Hendricks goes so far as to say, "Our greatest problem in Evangelicalism today is that we're too gifted, we're too educated, we're too experienced, we're too slick." God knows our only adequacy is in His strength, Hendricks explains. Somehow He simply refuses to fulfill His will through a people who think they are quite adequate themselves.²⁸

The minister is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his service. Whether he tries to enter into a dislocated world, relate to a convulsive generation, or speak to a dying man, his service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he speaks.²⁹

Emotion of Servanthood: Joy

Sacrificial service does not mean joyless service. Anticipated joy and realized joy are characteristics of ministry.

Anticipated joy. Faithful service results in anticipated joy. Hebrews speaks of Jesus enduring the cross and despising the shame "for the joy set before Him" (Heb. 12:2). James counsels, "Consider it all

²⁷Henri J. M. Nouwen, The Wounded Healer (Garden City, NY: Doubleday, 1972), p. 39.

²⁸Howard Hendricks, "The Need and Motivation for Disciple-making," Navlog, XLII, No. 1 (January 1981), 2.

²⁹Nouwen, The Wounded Healer, p. xiv.

joy ... when you encounter various trials," for you know benefits will result (Ja. 1:2-4). Peter encouraged suffering Christians with these words: "To the degree that you share the sufferings of Christ, *keep on rejoicing*: so that also at the revelation of His glory, you may rejoice with exultation" (I Pet. 4:12f). Jesus told His disciples, "Blessed are you when men hate you, and ostracize you, and heap insults upon you, and spurn your name as evil, for the sake of the Son of Man. Be glad in that day, and leap for joy, for behold your reward is great in heaven" (Luke 6:22f).

Realized joy. Not all joy is based on anticipated blessings, however. Inherent in ministry is a joy contemporary with the event itself. At Antioch Paul and Silas met with determined persecution and were eventually driven out of the district. Nevertheless, "the disciples were continually filled with joy and with the Holy Spirit" (Acts 13:50-52). Paul and Silas prayed and sang hymns of praise to God as they sat in the Philippian inner prison with their feet in stocks (Acts 16:22-25). Paul wrote to the Corinthians, "I am overflowing with joy in all our affliction: (II Cor. 7:4). He also writes about the churches of Macedonia who ministered from limited means while in great affliction, yet with overflowing joy (II Cor. 8:1-5). To the Philippians he wrote, "even if I am poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all" (Phil. 2:17).

The article, "Christ's Ministry Through the Whole Church and Its Members," summarizes the matter of joyful service with these words:

The church is sent as the army of victorious victims under Christ the Victor. Christians know therefore that the sufferings of this time are not sufferings unto death.... Again and again in their labour they are "surprised by joy" (C.S. Lewis). Where there is no joy in the ministry of the church and the work of its ministers the most human and gracious element of all ministering is lacking.³⁰

³⁰"Christ's Ministry Through the Whole Church and Its Members,"
op. cit., p. 457.

Chapter 4

MISSION

Ministry is closely related to mission. Ministry has to do with action; mission pertains to purpose and objective.

This study has shown that ministry is sacrificial service characterized by gratitude and obedience to a loving God. Jesus is the perfect example. His servanthood was directed toward God and man, and He pointed his followers toward the same duality. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.... You shall love your neighbor as yourself" (Mark 12:30-31; Matt. 22:37-39). "You love one another, even as I have loved you.... By this shall all men know that you are My disciples, if you have love for one another" (John 13:34f).

Love, therefore, is the hallmark of mission. Deep conviction and resolution characterize this love. It is *agape* love, sacrificial love -- love identifiable by its loyal obedience (John 14:15; 15:10; I John 5:3; II John 6). God is the first object of this love, but His creatures are included too. Serving Him will inevitably lead to serving His people.

Definition of Mission

The nature of mission is determined by God, demonstrated by Christ, and embodied by the Church itself.

God Determines Mission

The mission of the Church is not self-determined. Obedient servanthood toward God assumes following *His* will. "The nature of God and the Christian gospel has *already* determined the goals and objectives toward which the church should be moving as it seeks to fulfill its mission."¹

Miller points out that mission is rooted in God's revelation of Himself. "The revelation of God as one is the ultimate foundation on which mission rests. If there is one God, then He is the God of all men." Since God is one He is also Lord. That Lordship was ultimately manifested in Christ Jesus (Joel 2:32; Romans 10:9-13). "Acknowledgement of Christ's Lordship means mission."²

Mission is rooted in God. He initiated mission and is ultimately the object of mission. "Mission arises primarily out of the nature not of the church but of God himself.... The primal mission is God's, for it is he who sent his prophets, his Son, his Spirit."³

Christ Exemplifies Mission

Christ is the most complete expression of God concerning His will. It is His Son "whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and

¹Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1965), p. 28.

²Donald G. Miller, "Pauline Motives for the Christian Mission," The Theology of Christian Mission, ed. Gerald H. Anderson (New York: McGraw-Hill, 1961), pp. 75f.

³John R. W. Stott, Christian Mission in the Modern World (Downers Grove, IL: InterVarsity, 1975), pp. 21f.

the exact representation of His nature, and upholds all things by the word of His power" (Heb. 1:2-3). All things have been put in subjection under Christ's feet, and God has given Him "as head over all things to the church, which is His body, the fullness of Him who fills all in all" (Eph. 1:22f). Whatever is done "in word or deed" (KJV) should be done for Him; i.e., "as working for" (NIV) Him (Col. 3:23).

Christ is the head and life of the Church. He must never be set aside for any other interest or end. "The church ... is to be nothing more nor less than the extension of the life of Jesus."⁴ "The Church ... exists to give continuous expression to the will of God in Jesus Christ." It is "the active agent by which the impulses and desires of the head are given concrete form."⁵ "It is the body of Christ expressing Christ's concern."⁶ The Church's mission is to be Christ's action in the world.

The Church Embodies Mission

The Church as Christ's body is a continuing expression of His mission. Incorporation into His body means service by His grace.⁷ The Church, therefore, is the human agency of divine will. It is the medium through which the Holy Spirit works to express the mind of Christ.⁸

⁴Ray C. Stedman, Body Life (Glendale, CA: G/L Regal Books, 1972), p. 38.

⁵Miller, op. cit., p. 79.

⁶Donald G. Miller, The Nature and Mission of the Church (Richmond, VA: John Knox, 1957), p. 69.

⁷Orlando E. Costas, The Integrity of Mission (New York: Harper & Row, 1979), pp. 19f.

⁸Wayne Weld and Donald A. McGavran, Principles of Church Growth (South Pasadena: William Carey Library, 1976), p. 3-1.

"All ministry is God's ministry," writes Anderson, and "to say that ... is to suggest that all ministry precedes and determines the Church. The ongoing ministry of Jesus Christ gives both content and direction to the Church in its ministry." He continues,

Thus, God's ministry becomes the dogma from which all insight into the nature and strategy of ministry issues and to which the Church must return in every generation to test its own concept of ministry.

The Church has no existence apart from being called into being through this ministry and equipped for it by the gift of the Holy Spirit.... As Christ's own ministry is unfolded and proclaimed, the Church discovers its own ministry, and its members their own particular ministry.⁹

The church is servant. It is "called to embody the presence of Christ in the world by obeying his words, reflecting his mind, and continuing his mission.... He came into the world not to be served but to serve, and so it is with us."¹⁰ A servant does not determine his own tasks; they are set for him by another. A servant does the bidding of his master.¹¹

This does not mean the church is a passive tool. The Church as the agent of God's Kingdom is responsible for willful and thoughtful action.

The Kingdom of God is the work of God; yet within God's plan there is room for man's action. God's grace is that great. So the Church is never a lifeless tool in God's hands. It is not merely object but also subject. It does the work of God; yet this continues to be, literally, the work *of God* (italics in original).¹²

⁹Ray S. Anderson, "A Theology of Ministry," Theological Foundations for Ministry (Grand Rapids, MI: Eerdmans, 1979), pp. 7f.

¹⁰Jim Wallis, Agenda for Biblical People (New York: Harper & Row, 1976), p. 93.

¹¹Miller, "Pauline Motives," p. 80.

¹²Howard Snyder, The Community of the King (Downers Grove, IL: InterVarsity, 1977), p. 13.

Tippett observes recurring themes of God's sovereignty and man's responsibility in Christian mission. Yet to isolate either of these is to make half-truths, he says. "God is sovereign, and we should be obedient.... Equally true, we are His co-workers, and therefore we are responsible."¹³

Sphere of Mission

The Church is not lacking in revelations and explanations of God's will. Richardson says there was a tradition (παράδοσις) of teaching (διδασχῆ) to which the preachers were loyal "from the earliest days of the Church."

It contained an exposition of the κήρυγμα as set forth in the actual historical facts of the life, ministry, death and resurrection of Jesus, along with such words of the Lord himself as were of importance in interpreting those facts and had decisive significance for the life and witness of the primitive communities of disciples (ἐκκλησίαι).¹⁴

This ultimately took literary shape in the form of the gospels. Paul, in turn, faithfully delivered the message and urged his converts to follow it carefully.

The New Testament witness followed in the tradition of the Old Testament as a rule of faith. Jesus thought of Himself as completing and fulfilling the work of Moses. He did not set aside the Mosaic rule of faith but rather corrected those aspects that reflected

¹³A.R. Tippett, Church Growth and the Word of God (Grand Rapids, MI: Eerdmans, 1970), pp. 18f.

¹⁴Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Row, 1958), p. 37.

accommodations to the hardness of men's hearts (Mark 10:5). His work was to restore God's original intentions and fulfill them (Matt. 5:17).¹⁵

Since God's will determines mission and since His revelations have been so exhaustively explained one might assume there is unanimity in interpreting the mission of the church. Unfortunately, this assumption is not verified by the actual state of affairs.

Costas notes "mission" has in fact become controversial in modern Christian vocabulary. He quotes theologian Joseph Comblin as saying "the theology of ... mission is the central issue where the major controversies among Christians converge."¹⁶ Yamamori and Lawson say "mission" has been applied so freely to such diverse activities that it has come to mean everything and nothing.¹⁷

The diverse interpretations of mission are illustrated by Niebuhr in his illustrations to the many statements of purpose made by schools. When schools define the end to which they are training their ministers, they differ significantly from one another. Some emphasize personal salvation; others speak of redeeming society. Some are Bible-centered while others are church-centered. Some aim at gaining followers of Jesus while the chief end of others is proclaiming his Lordship.¹⁸

¹⁵Ibid., p. 166.

¹⁶Costas, The Integrity, p. xii.

¹⁷Tetsunao Yamamori and E. LeRoy Lawson, Introducing Church Growth (Cincinnati: New Life Books, 1975), p. 43.

¹⁸Niebuhr gives an extended review of this contrast. H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper, 1956), pp. 27-31.

In reference to this diversity, Costas writes,

The crucial problem in mission today is whether we can overcome our particularities, get a glimpse of its totality, and maintain its integrity ... whether we can repossess earnestly and urgently the biblical vision of a holistic mission, carried out faithfully and consistently.¹⁹

Gene Getz sees the sphere of mission as two-directional: world-directed and church-directed.

When you ask, "Why does the church exist in the world?" you are asking what God expects to do through His people as they come in contact with the unbelieving world! When you ask, "Why does the church exist as a gathered community?" you are asking what God intends to happen to believers as they meet together as members of the body of Christ.²⁰

Both types of activities are seen in the Scriptures. They are distinct from each other, but not mutually exclusive. Niebuhr says the relations of Church and world are such that "no ministry has ever been exclusively directed to those within or to those outside the Christian community. Even when the minister begins as missionary to some people in the world he soon gathers a Church that claims his special attention."²¹

There are two grand instructions of Jesus -- a great commandment ('love your neighbor') and a great commission ('go and make disciples'). The two are not identical, but they are complementary.

"The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. What it does is to add to the requirement of neighbour-love and neighbour-service a new

¹⁹Costas, The Integrity, p. xii.

²⁰Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody, 1974), p. 22.

²¹Niebuhr, op. cit., p. 74.

and urgent Christian dimension. If we truly love our neighbour we shall without doubt share with him the good news of Jesus."²²

Getz designates the two orientations as evangelism and edification.²³ Blauw states mission in a threefold statement of identity. The church as the people of God are called *out* of the world, placed *in* the world, and sent *to* the world.²⁴ Here too, however, are the two basic foci of church and world. This study will refer to these two orientations as "internal" and "external".

Internal Ministry

One of the dimensions of the Church's mission focuses on its own edification. The experience of the early Church, coupled with the prior teachings of Jesus, sharpen this focus.

Acts is often cited as the best expression of the Church. The anticipation of chapter one was more than fulfilled. The Holy Spirit came upon the believers and the Church was born. Three thousand were added the first day. There followed an "adding to their number day by day" (Acts 2:47). The newborn organism throbbed with the excitement of vigorous life.

The record of the early Church is generally held forth as a plumbline for measuring today's congregations, and many see the growth

²²Stott, Christian Mission, p. 29

²³Getz gives an extensive chart listing Scriptures related to these two tasks (See Appendix E).

²⁴Johannes Blauw, The Missionary Nature of the Church (New York: McGraw-Hill, 1962), p. 126, cited by David M. Howard, Student Power in World Missions (Downers Grove, IL: InterVarsity, 1979), pp. 47f.

rate of the New Testament Church as its most outstanding characteristic. This observer thinks that such an interpretation misses the point. The focus is not on numbers but on witness. The central dynamic of the book of Acts is on encounters with God and the spontaneous expressions that resulted.

This observation is supported by Boer's perceptive analysis referred to by Seamands.

Harry Boer argues the interesting thesis that the phenomenal expansion of the early Church is not to be found in her conscious obedience to the command of Christ, but in her spontaneous response to Pentecost and the descent of the Holy Spirit. The Great Commission was not a fully meaningful ingredient in the missionary thinking of the early disciples, and they made no strong appeal to this command, and held no rallies or gave any "pep talks". Witnessing and mission were the free, natural outflow of the indwelling presence of the Holy Spirit in the lives of the Christians. Only then did they begin to act on the instructions of the Lord. Pentecost made the Church a witnessing Church, and this witness was spontaneous, immediate.²⁵

Wagner notes,

The Christian church came into being as a redemptive fellowship. The church gathers men and women together in community and in mutual commitment. It is a group of people who perceive themselves to be God's people, who have been redeemed, and who claim to be disciples of Jesus Christ. The basic internal purpose of the church is to provide for the Christian growth and mutual care of its members.²⁶

The action of Acts begins in a worship experience, and the rest of the book has special meaning because of that encounter. The order is worship, then witness. In light of this Edge says what happens in

²⁵Harry R. Boer, Pentecost and Missions (Grand Rapids, MI: Eerdmans, 1961), cited by John T. Seamands, "The Role of the Holy Spirit in Church Growth," God, Man and Church Growth, ed. A.R. Tippett (Grand Rapids, MI: Eerdmans, 1973), 103f.

²⁶C. Peter Wagner, Our Kind of People (Atlanta, GA: John Knox, 1979), p. 17.

the church is supremely important. It is true that the world is the ultimate battleground for the Christ, yet "what ultimately happens in the world depends on what first happens in the ... church."²⁷

Genuine body-life inevitably touches the world. The experience of the Church fellowship results in witness to the world which in turn gives impetus to the internal experience of the Church. The Church gathered hears reports of witness by the Church dispersed, which in turn edifies the Church gathered. Thus "worship is the gathering of the people sent into the world to celebrate what God has done and is doing through their participation in the Spirit's witnessing action. Mission, therefore, is the culmination *and* anticipation of worship" (italics added).²⁸

This should not be surprising because the promises of the coming of the Spirit were expressed in experiential terms (Matt. 3:11; Mark 1:8; Luke 3:16-17; John 1:33; 7:38f; 14:16f, 26; 15:26; 16:7-14). Even the promises and missionary charge of Luke 24:49 and Acts 1:8 are spoken of as an experience with the Spirit which would be a springboard (Acts 4:31, I Cor. 2:4) for witness. Without Him there is no witness. "The primary thought is that they *can and will* proclaim from first-hand knowledge the story of Jesus" (italics added).²⁹

The fulfillment of the promised coming of the Spirit is

²⁷Findley B. Edge, The Greening of the Church (Waco, TX: Word, 1971), pp. 16f.

²⁸Costas, The Integrity, p. 91.

²⁹Hermann Strathmann, "The Special Lukan Use," Theological Dictionary of the New Testament, Vol. IV, ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans, 1965), 493.

illustrated by several incidents in the book. Here again the predominant emphasis is on the experience of the believers and their subsequent witness (2:41-47; 9:1-22; 10:44-48).

The motivating concern of the early Church was not numerical growth; witnessing was. Indeed, on occasions the apostles were reluctant to accept additions (e.g. Peter's reluctance toward Cornelius, Acts 10). Witnessing was not a resultant of resolute obedience or the product of a humanly-calculated grand strategy. Enthused (in-Spirited) exuberance and impulsive sharing better describe the phenomena. When summoned by civil authorities and warned to cease witnessing, Peter and John answer, "We cannot stop speaking what we have seen and heard" (Acts 4:20).

The community of believers was crucial in the life of the Church. An awareness of the meaning of the faith was stimulated in the community. Believers were admonished to adopt styles of life consistent with the faith. Creative responses to the world were evoked. The community was most important and central corporate reality of the members' lives. It provided the daily environment out of which their lives were lived, and the fellowship that sustained and supported them. The fellowship of the shared life of Christ bound the members together.³⁰

Body life, therefore, is at the heart of the mission of the Church.

The New Testament lays heavy emphasis upon the need for Christians to know each other, closely and intimately enough to be able to bear one another's burdens, confess faults one to another, rebuke, exhort, and admonish one another, minister to one another with the

³⁰See Wallis, Agenda, pp. 102-107, for a discussion on the requisite characteristics of the Christian community.

word and through song and prayer, and thus come to comprehend "with all saints," as Paul puts it, "what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge (Eph. 3:18f).³¹

It is instructive to observe the references to God's purpose as stated in one of Paul's classic statements concerning the Church. In his letter to the Ephesians, he says God chose us "that we should be holy and blameless before Him" (1:4). He predestined us "to the praise and glory of His grace" (1:5f). We have been predestined "after the counsel of His will, to the end that we ... should be to the praise of His glory" (1:11f). God has made us alive, raised us with Christ, and seated us with Him in order that "He might show the surpassing riches of His grace toward us in Christ Jesus" (2:5-7). In Christ Jesus the fellow-citizens and household of God "are being built together into a dwelling of God in the Spirit" (2:19-22). To walk in a manner worthy of our calling is to walk "with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace" (4:2f). The saints are to be equipped "for the work of service, to the building up of the body of Christ" with a goal of maturity in Him (4:12f). Thus the first task of the Church is to live for the praise and glory of God.³²

The Ephesians passage, however, presents a plan that encompasses more than the Church. It is a cosmic plan involving the whole universe. The scenario of this passage prompts Snyder to state he

³¹Stedman, Body Life, p. 107.

³²Ibid., p. 16.

could never accept saving of souls and preparing them for heaven as an adequate definition of the Church's mission. That definition is much too narrow. The mission of the Church includes being a part of the glorifying of God and the uniting of all things in Christ. "We begin to understand the Church and its mission as we see the Church as part of God's plan and purpose for the whole creation."³³

The Church's primary task then, is to glorify God by truly being the redeemed community. "The genuine demonstration of Christian community is the first step toward accomplishing God's cosmic plan.... The amazing and profound fact is that the Church most transforms society when it is itself growing and being perfected in the love of Christ."³⁴

This removes no responsibility to act. Doing is the natural result of being (Eph. 2:10). "The task of the Church, then, and its place in God's cosmic design, is first of all genuinely to *be* the redeemed, messianic community, and secondly to *do* the works of God and carry on the works of Jesus."³⁵

Internal ministry, therefore, is basic. It is fundamental to the very nature of the church that it glorify God and build up the body.

Any meaningful action in the world ... must derive from the experience of the fullness of the body of Christ in the local community of faith.... The basis of prophetic witness and mission in the world is the building of Christian community as a place where our struggles, decisions, and lives can be fully and freely shared. Without that foundation, there is little possibility of Christ being manifest in the fullness and power of which the New Testament speaks.³⁶

³³Snyder, The Community, p. 45.

³⁴Ibid., p. 69.

³⁵Ibid., p. 71.

³⁶Wallis, op. cit., p. 5.

External Ministry

Mission may begin in the Church, but it inevitably leads to the world. When the Church truly identifies with the concerns of God, the world becomes a part of its agenda. "For God so loved the *world* that He gave His only begotten Son." For God sent His Son "that the *world* should be saved through Him" (John 3:16f, italics added). Even though He set aside a people (the chosen community) as special instruments in His divine economy, yet "there is no distinction between Jew and Greek; for the same Lord is Lord of *all*, abounding in riches for *all* who call upon Him" (Rom. 10:12, italics added). He "desires *all* men to be saved and to come to the knowledge of truth. For ... Christ Jesus ... gave Himself as a ransom for *all*" (I Tim. 2:4-6, italics added).

Genesis 1 shows the basis of God's world concern. God created the world, placed man on earth, and commanded him to multiply and fill it. Howard says this then is the place to begin when considering God's plan for His Church and for the world. "For it is in Genesis 1:1 that God immediately shows that the world is his concern. God made the world; therefore, he must have some interest in it."³⁷

Sin temporarily presented a catastrophic interruption of God's design, but His ultimate purposes were not thwarted. A major move toward the recovery of His original designs came in His call to Abraham.

Now the Lord said to Abram, 'Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed' (Gen. 12:1-3).

³⁷David M. Howard, Student Power in World Missions (Downers Grove, IL: Inter-Varsity, 1979), pp. 13f.

Sin had set loose forces of disintegration and scattering. The dispersement, however, was not to proceed unchecked. In God's call to Abraham "a grand process of ingathering would now begin."³⁸

The call was not to a specific place but to a specific action. In essence, therefore, it was a call to God Himself. The call was to mobility, to a dynamic relationship. The call was to universality, for all the families of the earth were to be blessed in it. The call focused first on a man through whom a nation was formed, and subsequently on a nation (people) through whom the world would be reached. It was not only a call to a place of special privilege but also a call to a special responsibility to the world.³⁹

Stott observes a past, present, and future fulfillment of the covenant. The promises received an immediate fulfillment in Abraham's physical descendants, the people of Israel. It received an intermediate or gospel fulfillment in Christ and His Church. It will receive an ultimate or eschatological fulfillment in the final destiny of the redeemed.⁴⁰ This means the Church is in the intermediate stage of fulfillment, and it is to be a blessing to all nations as it looks forward to the climactic day of the coming and reign of God's kingdom.

Judaism was not totally unmindful of its mission to the world. Even though it was quite sectarian and prided itself as God's chosen, it was nevertheless somewhat evangelistic. Proselytes were admitted,

³⁸John R. W. Stott, "The Living God is a Missionary God," You Can Tell the World, ed. James E. Berney (Downers Grove, IL: InterVarsity, 1979), p. 23.

³⁹Howard, op. cit., pp. 18f.

⁴⁰Stott, "The Living," pp. 24-30.

the prevailing attitude of exclusiveness notwithstanding. Jesus, however, was the one who translated the design into its most meaningful expression. He showed that God's welcome was to all, and in so doing He shook the discriminatory practices of the religious establishment to the core.

The evangelistic concern of Jesus was apparent from the beginning of His ministry. His stated purpose in choosing the disciples was "that they might be with Him, and that He might send them out to preach" (Mark 3:14). He said to Peter and Andrew, "Follow Me, and I will make you fishers of men" (Matt. 4:19, Mark 1:17). When the Capernaum multitudes "were searching for Him, and tried to keep Him from going away from them." Jesus answered, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose" (Luke 4:42f).⁴¹ The same principle was given in His lesson on the Good Shepherd: "I have other sheep, which are not of this fold; I must bring them also" (John 10:16).⁴² Jesus ate with the sinners and talked with the Samaritans. Tax collectors, publicans and prostitutes, children and women, rich and poor, religious leaders and centurians, lame and sick--all were received by Christ. His primary ministry was to the house of Israel, but He consistently demonstrated concern for all.

Billy Graham points out that Jesus repeatedly gave the command to go into all the world.

⁴¹Here is a case in point where Jesus did not follow the receptivity principle of church growth advocates. (The receptivity principle states "The church should concentrate on the responsive elements of society." J. Robertson McQuilkin, Measuring the Church Growth Movement (Chicago: Moody, 1973), p. 34.

⁴²See Howard, Student Power, pp. 29f.

All the way through the Scripture, Jesus said, "Go and do, go and do. Go out quickly into the streets and into the lanes, go out into the highways and hedges, go into the vineyard, go to the lost sheep. Go thou and preach the kingdom of God. Go into all the world."

Jesus really had only two verbs -- come, go ... come, go. "Come to me all you that labor and are heavy laden, and I will give you rest. Come to the cross for salvation. Come be reconciled to God. Come repent of your sins. Go into the world and be a witness even unto death."⁴³

The purpose of God for the unsaved people of the world is basic to mission. "For the Son of Man has come to seek and to save that which was lost" (Luke 19:10). "The Lord ... is patient ... not wishing for any to perish but for all to come to repentance" (II Pet. 3:9). The witness of Scripture is consistent; God is a seeking and finding God. This does not short-circuit the Church; rather, it emphasizes its responsibility. "Whoever will call upon the name of the Lord will be saved," but "how ... shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" (Rom. 10:13-15).⁴⁴

A "chief and irreplaceable" characteristic of the Church, therefore, must be its concern for the world.⁴⁵ "Insofar as the church exists merely for the sake of serving its own members, or meeting the needs of a select few who have banded together for mutual betterment,

⁴³Billy Graham, "That I Might Believe and Obey," Believing and Obeying Jesus Christ: The Urbana 79 Compendum, ed. John W. Alexander (Downers Grove, IL: InterVarsity, 1980), pp. 146f.

⁴⁴Wagner discusses this matter at length. C. Peter Wagner, Your Church Can Grow, (Glendale, CA: G/L Regal Books, 1976), pp. 35f.

⁴⁵Donald McGavran, Understanding Church Growth (Grand Rapids, MI: Eerdmans, 1970), p. 32.

it ceases to be the church." The true Church is engaged in costly action against evil and looks forward to that day when, "The kingdom of the world has become the kingdom of our Lord and of his Christ" (Rev. 11:15).⁴⁶

A reflection on the relation of the Church to the kingdom of God is particularly helpful in understanding its ministry in the world. John the Baptist began his ministry of preparing the way for Christ by declaring, "The kingdom ... is at hand" (Matt. 3:1f). Jesus began His public ministry "proclaiming and preaching the kingdom of God" (Luke 8:1). He taught His disciples to pray, "Thy kingdom come" (Matt. 6:10). The first beatitude of the Sermon on the Mount was, "Blessed are the poor in spirit, for theirs is the kingdom" (Matt. 5:3). A central exhortation of the sermon was "seek first His kingdom" (Matt. 6:33). He began a large proportion of His parables with the phrase, "The kingdom is like...". He emphasized the necessity of the new birth by saying, "Unless one is born again, he cannot see the kingdom" (John 3:3). Those who followed Him were urged not to look back because such persons are not "fit for the kingdom" (Luke 9:62). He sent the twelve out "to proclaim the kingdom" (Luke 9:2). When looking ahead to the end of the age, He said, "This gospel of the kingdom shall be preached to the whole world for a witness to all nations, and then the end shall come" (Matt. 24:14).⁴⁷

Ladd says, "If Jesus' disciples are those who have received the

⁴⁶Miller, The Nature, p. 20.

⁴⁷David Haney, The Idea of the Laity (Grand Rapids, MI: Zondervan, 1973), p. 23.

life and fellowship of the Kingdom, and if this life is in fact an anticipation of the eschatological Kingdom, then it follows that one of the main tasks of the church is to display in this present evil age the life and fellowship of the Age to Come." The Church in this age will not attain perfection, but "it must nevertheless display the life of the perfect order, the eschatological Kingdom of God."⁴⁸

Costas also sees the Church as an integral part of the kingdom.

The church is a sign of God's kingdom. It is the kingdom's most concrete, historical manifestation. Hence, it can be called the community which embodies the kingdom's life and purpose. As such, the church is to be on the march, spreading the seed of the gospel in God's garden (the world).⁴⁹

Ladd lists three characteristics of the Church and its mission in relation to the kingdom. (1) The Church's mission is to witness to the kingdom. The Church cannot build the kingdom or become the kingdom, but it can and must witness to the kingdom; that is, to God's redeeming acts in Christ. (2) The Church is the instrument of the kingdom. The disciples not only proclaimed the good news about the presence of the kingdom, they were also instruments of the kingdom. The works of the kingdom were performed through them as they were through Jesus. (3) The Church is the custodian of the kingdom. Jesus told the disciples, "He who receives you receives Me, and he who receives Me receives Him who sent Me" (Matt. 10:40). The final destiny of men will be determined by the way they react to the representatives of Jesus -- to His Church.⁵⁰

⁴⁸George Eldon Ladd, A Theology of the New Testament (Grand Rapids, MI: Eerdmans, 1974), p. 115.

⁴⁹Costas, The Integrity, p. 38.

⁵⁰Ladd, op. cit., pp. 113-119

The Church then, as the citizenship of the kingdom, "is called into the service of the kingdom as ambassadors for Christ, the King (II Cor. 5:20), with the mission of representing its government in this world."⁵¹ The kingdom is to occupy the central place in the mission of the Church, just as it did in Christ's life (Matt. 13:44-46). The heart and plan of God is reflected in the kingdom. So too, the purpose of the Church is reflected in it. The Church is to demonstrate the kingdom and to spread it.⁵² The Church is to be witnesses of and for the kingdom.

Since the kingdom is worldwide in scope, the Church is to extend its witness to the whole world. To those who soon would witness the birth of the New Testament Church at Pentecost Jesus said, "You shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Revelation tells of the twenty-four elders singing about the Lamb, "Thou wast slain, and didst purchase for God with Thy blood men *from every tribe and tongue and people and nation*. And Thou hast made them to be a *kingdom* and priests to our God" (Rev. 5:9-10, italics added). All nations and all peoples are to be included. "The church, therefore, must try to detach her faith from all nationalistic ties."⁵³ Her sphere of concern is not limited to one city, or state, or nation. The world is her parish.

The final commission of Jesus to the disciples was, "Go

⁵¹Robert L. Saucy, The Church in God's Program (Chicago: Moody, 1972), p. 87.

⁵²Haney, The Idea, pp. 26-30.

⁵³Miller, The Nature, p. 76.

therefore and make disciples of all the nations (πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη)" (Matt. 28:19). The word "nations" (ἔθνη) could easily be translated "peoples" or even "ethnic groups". Well over fifty times the word is translated "Gentiles" (Matt. 4:15, 6:32, 12:21; 20:19, 25; Mark 10:33; Luke 2:32; 22:25; Acts 9:15; 13:46-48; 26:23; etc.). In Luke 21:24 the same word is translated both ways. "They ... will be led captive into all the *nations* (ἔθνα); and Jerusalem will be trampled underfoot by the *Gentiles* (ἔθνων) until the times of the *Gentiles* (ἔθνων) be fulfilled." In Acts 8:9 ἔθνος is translated "people". "Simon ... was ... astonishing the *people* (ἔθνος) of Samaria." Kittel says the word is common in Greek "from the very first," and means a "host" ("mass" or "multitude") "bound by the same manners, customs or distinctive features." There are Greek synonyms which also refer to people, but ἔθνος is "the weakest of these terms", and denotes any natural grouping of people."⁵⁴

The Great Commission, therefore, refers to more than those people grouped together within geographic or governmental boundaries. All *ethnic groups* within those boundaries are to be included. "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ" (Gal. 3:28).⁵⁵ All can qualify to become true children of God.

⁵⁴Karl Ludwig Schmidt, "ἔθνη in the New Testament," Theological Dictionary of the New Testament, Vol. II, ed. Gerhard Kittell (Grand Rapids, MI: Eerdmans, 1965), 369.

⁵⁵See also Eph. 2:14-19 and Col. 3:10f.

Jews and Gentiles alike frequently excluded those in categories listed by Paul. Jews excluded the uncircumcised Gentiles. Hellenistic mystery religions excluded both slaves and women. All such exclusions, however, are rebuked by the apostle.

In Christ no one is either excluded or given second-class status. All are "fellow citizens" (Eph. 2:19). Gentiles can become children of God and remain Gentile in every way. They do not have to be circumcised. Slaves can become children of God even though they remain slaves. They do not have to wait until they are freed. Women can become children of God on the same spiritual level as men.⁵⁶

Christianity from its very beginning has been a pluralistic society. Various ethnic groups were present at Pentecost: "Parthians and Medes, and Elamites, and residents of Mesopotamia, Judea and Capadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs" (Acts 2:9-11). Within seventy years the Christian faith which had begun as a small Jewish sect had become a prominent force within the Roman Empire. Two centuries later it was declared to be the official religion of the entire domain.⁵⁷

God created the universe and can never be demoted to a tribal or national God. Stott cautions, "we should never allow ourselves to forget that the Bible begins with the universe, not with the planet earth; then with the earth, not with Palestine; then with Adam the father of the human race, not with Abraham the father of the chosen race." He did not choose Abraham "because he had lost interest in other peoples or given up on them.... On the contrary ... God chose

⁵⁶Wagner, Our Kind, p. 133.

⁵⁷Ibid., p. 113.

one man and his family in order, through them, to bless *all* the families of the earth."⁵⁸

Therefore, the heart of God, the example of Christ, the Great Commission, and the witness of the early Church all call the contemporary Church to external ministry. "The church's final goal in all its responsibilities is the ascription of glory to the one who has created it through redemption in Christ."⁵⁹ "The glory in the church and in Christ Jesus to all generations forever and ever" should be to God (Eph. 3:21).

Contextual Reflection

Two major projects concerning the nature and mission of the Church were implemented at the Urbana Free Methodist Church: (1) a seminar was held, and (2) a series of sermons was preached. The seminar was designed to assist a representative group of the congregation to reflect on the nature and mission of the church. The objective of the sermon series was to help the Christian clarify his identity in Christ.

Seminar

Dr. Wayne Goodwin of Asbury Theological Seminary served as leader for the seminar.⁶⁰ Thirty persons were invited; fifteen attended.

⁵⁸Stott, "The Living," p. 22.

⁵⁹Saucy, The Church, p. 97.

⁶⁰Appendix F is a letter of invitation to the seminar. It sets forth the rationale and purpose for the seminar. Appendix G is a record of the seminar itself.

The group's size was conducive to a high level of involvement and was ideal for the experience of group problem-solving.

A variety of procedures were followed in the course of the day: brain-storming, group bargaining, didactic sharing, cluster problem-solving, and collective editing. Two statements of mission emerged which were combined at a later meeting. Group members gained new insights about the universal Church and about their local church. They also experienced some of the benefits possible in a group process and acquired a clearer sense of mission.⁶¹

At a later meeting the Congregational Reflection Group combined the two statements of mission into one.⁶² The statement reads as follows:

We, the Urbana Free Methodist Church, are a worshipping community committed individually and collectively to glorifying God, and acknowledging Jesus as Lord and the Bible as God's Word. Our commitment is to nurture, disciple, and equip believers by proclaiming the gospel of Jesus Christ through preaching, praying, teaching, loving, fellowshiping, and giving mutual support -- in word and deed. Implicit in this, the church is to develop in its members a sensitivity to responsibility in matters of social concern and morality, and seek to assume a healing and servant role in its community.

Some follow-up steps have been taken. The statement is regularly discussed at the monthly "Welcome Fellowship" sessions (get-acquainted socials for newcomers). The statement will be included in a new edition of the church handbook. A sermon series based on the statement is planned.

⁶¹Appendix H is a record of an evaluation of the seminar by the Congregational Reflection Group.

⁶²See Appendix I.

Sermon Series

A series of sixteen sermons from the first three chapters of Ephesians was delivered.⁶³ The series aimed at clarifying the Christian's identity in Christ. The grand themes of the series included: the will of God that all should be holy and blameless before Him, the unfathomable sufficiency of Christ, the position of the believers in Christ and their oneness with all the people of God, the completeness of God's work in the believer, and the unsurpassed greatness of the Christian's future in Christ.

A follow-up series on Ephesians 4 is planned.

⁶³Appendix J gives the outline of these sermons.

Chapter 5

METHOD

Christians who are united in their subscription to essential doctrines¹ often experience bitter division over issues of application. Somehow it is easier to agree what is believed than it is to agree what should be done. One often sees an embarrassing gap between the espoused theories and the theories in practice. According to Webber, the problem is

precisely the desperate need to translate our common theological presuppositions into concrete expression in the life of the church. We have a tremendous ability to formulate powerful theological concepts, but in actual practice our lives as Christians in the church and in the world continue in the same old way.²

This chapter is addressed to the expressional side of that gap. The concepts discussed in the previous chapters are considered in terms of applications.

Ecclesiastical scholars have outlined expressions of the Church's mission in a variety of ways. Saucy groups the basic

¹Webber lists several areas of general concensus among Christians concerning matters essential to the life and mission of the Church. There are differences in prioritizing and in translating emphases into specific expressions, but not in identifying the theological pillars. He observes that nearly all lists include the following tenets: (1) God has made a covenant with His people, (2) Jesus Christ is Lord, (3) a new humanity is possible through Christ, (4) the Body is ordered and gifted, individually and corporately, and (5) the Church exists for mission. George W. Webber, The Congregation in Mission (Nashville: Abingdon, 1964), pp. 48-73.

²Ibid., p. 73

functions of the Church under three headings: (1) those related to the world, (2) those related to the Church, and (3) those related to God.³ In discussing "apostolic ministry" Anderson gives another three-fold arrangement: (1) representation, (2) teaching and discipline, and (3) pastoral oversight.⁴ Harper summarizes the whole task of ministry with one word: "love".⁵

Stedman, using Luke 4:18f as a guide, proposes a four-fold division: (1) evangelizing, (2) teaching, (3) praying, and (4) explaining the times.⁶ Ray Ortlund summarizes the work of ministry under three priorities: (1) commitment to Christ, (2) commitment to the Body, and (3) commitment to the work of Christ in the world (e.g., evangelism and social involvement).⁷

³Robert L. Saucy, The Church in God's Program (Chicago: Moody, 1972), p. 89.

⁴Christ's Ministry Through His Whole Church and Its Members," Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids, MI: William B. Eerdmans, 1979), p. 441.

⁵Harper also explains, "We have no option but to love one another.... It is all we have to do, but how difficult to do it!... To love and be loved is to be vulnerable.... We need to see everything we mean by 'commitment' in terms of love." Michael Harper, Let My People Grow (Plainfield, NJ: Logos, 1977), pp. 139f.

⁶Ray C. Stedman, Body Life (Glendale, CA: G/L Regal Books, 1972), pp. 98-103. He says the filling of the Spirit is prerequisite to all.

⁷Outline given by Ray Ortlund in an address ("Three Biblical Principles for Setting Priorities") at Greenville Ministers Conference, Greenville College, October 17, 1979. These are also described in his book, Lord, Make My Life a Miracle (Glendale, CA: G/L Regal Books, 1974). He says each of these priorities is necessary and follows naturally from one to the other.

Goodwin and Gerdes worked out a theological construct of ministry consisting of (1) primary theology, (2) secondary theology, and (3) practical theology. (See Figure 1).

Primary theology is heart theology or spiritual theology ... or an encounter with God.

Secondary theology, is not less important than primary, but is called secondary in that it is based on the primary.... Secondary theology is the head theology, the thinking, the studying, the academy, the nurture.

Practical theology is the hand theology, the doing, the working ... outside the church structures.

The primary, or the heart, then, helps us sense God, the secondary, the head, helps us order the experience, and the practical, or the hand, helps us work for God, or more correctly, is God working through us. Sometimes we shortcut and go from heart to hand, and the heart is torn to pieces, or hand to heart, which is moody theology. For the sake of both, it must go through the head of nurture and growth.⁸

Goodwin refers to the arrangement as the "theological loop".⁹

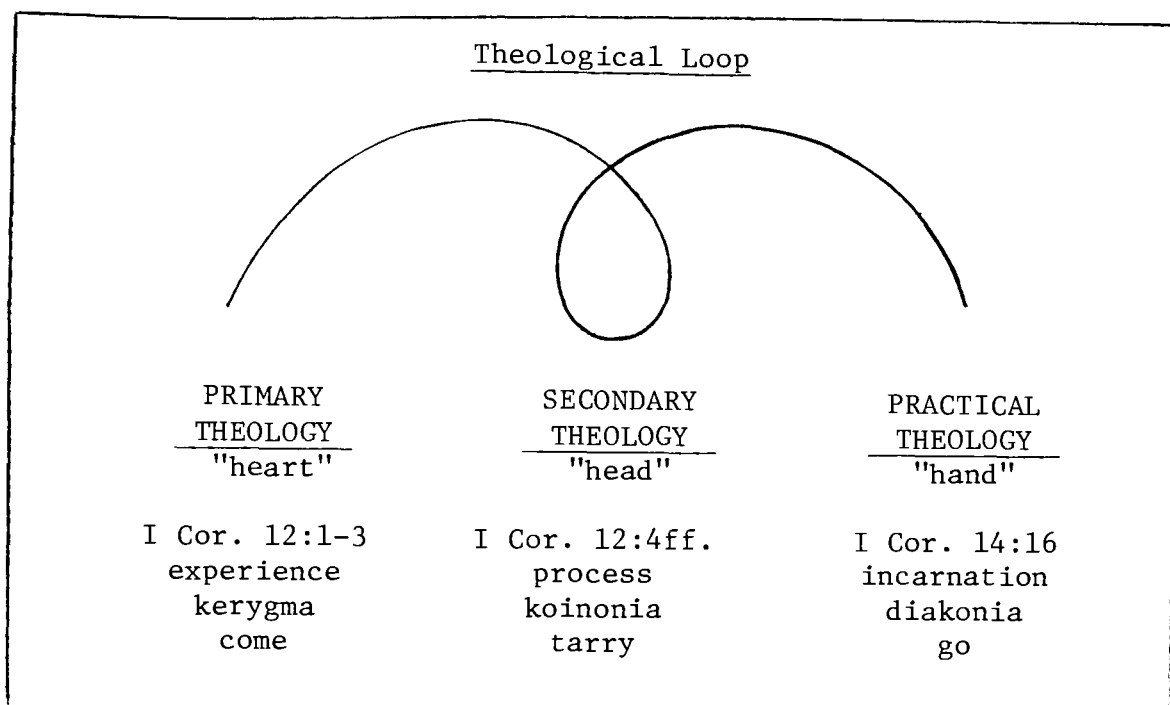
The "heart, head, and hand" designations are followed in this section.¹⁰

⁸Wayne Goodwin, Toward the Theory and Practice of Lay Training and Empowerment (A Doctoral Field Project) (Evanston, IL: Garrett Evangelical Theological Seminary, 1976), pp. 40f.

⁹Ibid., p. 40. See "Seminar on the Nature and Mission of the Church," Appendix G.

¹⁰The functions Goodwin includes under each respective component are changed some in the arrangement of this study. This writer prefers referring to the respective theologies as "first level", "second level", and "third level"; rather than "primary, secondary, and practical." "Secondary" and "practical" convey more than is meant here in this model.

Figure 1



Heart

Wagner says one vital sign of a healthy church can best be expressed by the formula: celebration + congregation + cell = church.¹¹ The following "heart" considerations are arranged according to that formula, with congregation and cell treated together.

Celebration

Wagner uses the word "celebration" where many use "worship". He writes,

When a lot of people come together, hungry to meet God, a *special* kind of worship experience can occur. That experience is what I ... call 'celebration'. While the relationship is not a direct proportion, size has something to do with the

¹¹C. Peter Wagner, Your Church Can Grow (Glendale, CA: G/L Regal Books, 1976), p. 97.

quality of celebration (*italics in the original*).¹²

In Ephesians 1:4-6, Paul says God has chosen and predestined sons "to the praise of the glory of his grace." Saucy says this suggests that the "ultimate purpose" of the church is the worship of God.¹³ Lindgren also affirms worship as central and vital in the life of the Church. Worship is a unique characteristic of the Church in that no other group assembles for the primary purposes of worshipping God. "The church alone calls men to worship the God of Jesus Christ as Creator and Redeemer."¹⁴

Ortlund gives worship top priority.

Worship is the highest and noblest act that any person can do. When men worship, God is satisfied! "The Father seeks such to worship Him." Amazing, isn't it? And when you worship, you are fulfilled! Think about this: why did Jesus come? He came to make worshippers out of rebels. We who were once self-centered have to be completely changed so that we can shift our attention outside ourselves and become able to worship Him.¹⁵

Worship is attributing worth to deity. Mains explains, "When I transfer my attention vertically to God and tell Him the value I place on Him because of who He is, I am attributing worth to God, or worshipping."¹⁶ Brister says, "In Christian worship the believer

¹²Ibid. Wagner is not consistent with Scripture in placing such a premium on size as a prerequisite for celebration. Scripture does, however, give worship a place of prime importance in the life of the Church.

¹³Saucy, The Church, p. 166.

¹⁴Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1965), pp. 94f.

¹⁵Raymond C. Ortlund, Lord, Make My Life a Miracle! (Glendale, CA: G/L Regal Books, 1974), p. 40.

¹⁶David R. Mains, Full Circle (Waco, TX: Word, 1971), p. 52.

returns to the upstream region of his life, participates in eternity, sounds the 'Te Deum' of the church of the ages, faces the eschatological dimensions of existence, and consecrates himself anew in service."¹⁷

The vital relationship between God and man is acknowledged in worship. Man acknowledges God as his Creator and as the sole source of his strength and abilities. True worship confesses God as the author of salvation. Worship is the genuine expression of devotion to God and can issue only from the depths of one's innermost being. It is a "spiritual service" (Rom. 12:1).¹⁸

Ortlund notes that most worship arrangements have the same physical setup as a stage play. "Everybody knows about those," she says.

You plunk down in a seat.... At H-hour the lights go up; the actors start performing, a prompter offstage whispers cues -- and the spectators lean back and evaluate how they do.

But church? NO, NO, NO, NO, NO, NO, NO!

Church is unique. Whether the people in the congregation ever discover it or not, *they* are the actors. The up-front people are the prompters, whispering cues as needed -- and God is the Audience (*italics in the original*).¹⁹

In many settings, too much attention is directed toward what happens to the worshipper. When this is the case, those who

¹⁷C.W. Brister, Pastoral Care in the Church (New York: Harper & Row, 1977), p. 119.

¹⁸Lindgren, op. cit., p. 95, and Saucy, The Church, p. 168.

¹⁹Anne Ortlund, Up With Worship (Glendale, CA: G/L Regal Books, 1975), p. 13. Ortlund acknowledges this idea was borrowed from Kierkegaard. The glory of God, not the good of man, is worship's focus. God, the center of all existence, is the center also of worship, observes Brister. Brister, op. cit., p. 119. Johnson says in whorship, one reminds himself, and witnesses to the community that God is God. Paul Johnson, Psychology of Pastoral Care (Nashville: Abingdon, 1953), p. 132.

participate tend to evaluate the worship service in terms of how it "lifted" *them* up and gave *them* "a good feeling". Judging worship in these terms, however, turns worship away from God. It makes man the reason for worship, instead of God.²⁰

That which makes worship to be worship is the centrality of God. All activities ... are only as they are directed toward God. Although the worshiper will be blessed in his own life through the experience of worship, the primary object of worship is not the subjective experience but the ascription of glory to God.²¹

Paradoxically, worship inevitably edifies the worshipper.

Lindgren observes,

When we enter into such a relationship with God and experience his acceptance of us, our sense of awe of the Almighty God is deepened, we become more sensitive and receptive to the leading of his Spirit, and we receive enlightenment and power to become living witnesses of his way. Vital worship is thus the mainspring and source of the church's power.²²

Worship by God's creatures will come from the believer's frame of reference. To glorify God is to interpret Him in terms of the individual's field of experience. Thus while God is central in worship, not all expressions are limited to those describing His attributes. Mains suggests thinking of the worship service as divided into three sections: the approach to God in worship, God speaking through His written Word, and the response of obedience. God centeredness should be the exclusive focus of the first section, while the other two

²⁰ Donald G. Miller, The Nature and Mission of the Church (Richmond, NJ: John Knox, 1957), p. 107.

²¹ Saucy, The Church, p. 170.

²² Lindgren, Foundations: p. 95. Saucy also discusses the effect of worship on the church, *op. cit.*, p. 176.

sections might well include God's Word to man and man's experiences and responses.²³

Corporate worship doesn't "just happen". Every part should be planned into a meaningful whole. Worship should be a "truly corporate action, moving toward a single objective."²⁴ This demands time, prayer, and forethought; the whole worshipping fellowship benefits by it.

Congregation and cell. This study considers congregation and cell together because both primarily deal with the interaction of the body. Celebration also involves body interaction, but its primary focus is vertical, not horizontal. Celebration is Godward, congregation and cell are manward.

In Wagner's analysis, the distinction between celebration and congregation is basically in size differences. This writer sees the distinction more in terms of function, and reserves size difference as an important point of contrast between congregation and cell.

"The major characteristic of the congregation," according to Wagner, "is that everyone in the congregation is supposed to know everyone else. Here is where fellowship starts, although it does not end here." In smaller churches the congregation and fellowship group is likely to be one and the same.²⁵

²³Mains, Full Circle, p. 54.

²⁴Brister, Pastoral Care, p. 120. Brister (pp. 119-123); Lindgren, Foundations pp. 96-104; and Mains, Full Circle, pp. 93ff., each give many helpful suggestions on planning the worship service and enlarging the congregation's understanding of worship. See also Appendix K, "Enhancing Worship."

²⁵Wagner, Your Church, p. 101.

Schaller makes a distinction between the "membership circle" (Wagner's "congregation") and the "fellowship circle". The membership circle consists of all members. The fellowship circle, on the other hand, is made up of those who have a genuine sense of belonging and who feel fully accepted into the fellowship of the church.²⁶

A cell is a smaller and more intimate group of individuals within the fellowship circle. Wagner describes a cell as a small group in a special relationship so close to a family situation that it could also be called "kinship circle".²⁷ Richards defines a cell as "eight or twelve believers gathered to minister to each other, to grow in their sensed love and unity, and to encourage one another to full commitment to Christ."²⁸

This section uses "church" in reference to the total constituency of a local body of believers, "congregation" in reference to those of the church who are in the fellowship circle, and "cell" in reference to those in a small group. In all three references, the perspective is on the experiential dimension of the interactions.

²⁶ Lyle E. Schaller, Assimilating New Members (Nashville: Abingdon, 1978), pp. 69f.

An individual member's terminology often reveals whether he sees himself as in or out of the fellowship circle. Those on the inside are "usually comfortable with the pronouns we, us, and ours when referring to that congregation." Those on the outside "tend to use they, them, and theirs more frequently" (p. 70).

In those churches where membership identity is quite restricted, Schaller's "membership circle" would include more than "members". The membership circle would also include those on the church's care list; i.e., those who would say that a particular local congregation is "our church".

²⁷ Wagner, Your Church, p. 107.

²⁸ Lawrence O. Richards, A New Face for the Church (Grand Rapids, MI: Zondervan, 1970), p. 155.

Interaction is a central and essential dynamic of a local church. Local churches might well be eliminated, observes Mains, if there were no need for Christians to interact with each other. Individual believers can worship, pray, and find instruction in relative solitude; but they cannot experience Christian fellowship by themselves. "Interaction is ... a unique need which makes the formation of local church bodies mandatory."²⁹

Interaction with others is the only way genuine life in the Body can be experienced. Richards points out that every New Testament "Body passage" focuses on the relational context in which mutual nurture and ministry take place.³⁰ The professed Christian, who remains in self-imposed isolation, is at best a sick member of the Body. "For the body is not one member but many" (I Cor. 12:12). There are many members but all do not have the same function (Rom. 12:4-6). Every member of the Body of Christ is important! "In a sense, every member is a leader called of God to help other members of the body grow and mature. Every 'joint' must function and every 'individual part' is to make its contribution to the life of the church (Eph. 4:16)."³¹

Christ's example and instructions establish love as the standard for all Christian expressions. Love should be the controlling influence in all interaction and Body function (John 13:34f; I Pet. 1:22; I John 3:14; Rom. 13:8-10; Gal. 5:13-18; I Tim. 1:5). The proper motivation

²⁹Mains, Full Circle, p. 48.

³⁰Lawrence O. Richards, A Theology of Christian Education (Grand Rapids, MI: Zondervan, 1975), p. 41.

³¹Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody, 1974), p. 112.

in the exercise of spiritual gifts is love.³²

Cells facilitate and strengthen the interaction of the body. Snyder says the very nature of the Church suggests it "should provide structures in which (1) believers gather together, (2) intercommunication is encouraged, (3) an informal atmosphere allows the freedom of the Spirit, and (4) direct Bible study is central." He then points out that the small group is best suited for providing these experiences.³³ Richards notes that persons within a church should *experience* their oneness in Christ. The church should be a means of drawing believers together, give a sense of identity, be characterized by a deep love for and commitment to each other. In light of these requisites, he says the starting point almost *has* to be the small group.³⁴

The hunger that all persons have for deeply meaningful relationships cannot be met in large crowds. Small groups are uniquely capable of ministering to the deep loneliness which haunts so many.³⁵

To learn to trust, and to become trustworthy -- to learn to love, and to become loving -- we must become deeply involved in the lives of others, to whom we commit ourselves in Christ. To develop this kind of relationship we need to share ourselves with others, and they need to share themselves with us. All of this

³²Richards has an excellent chapter on love, the dynamic of Church's "family" relationship. Richards, A Theology, pp. 40-50. See also Appendix L.

³³Howard A. Snyder, The Problem of Wineskins (Downers Grove, IL: Inter-Varsity, 1975), p. 98.

³⁴Richards, A New Face, pp. 152f.

³⁵Reid says a key reason why the small group is becoming so important in so many realms of society is our deep hunger for meaningful relationships. Such relationships give persons a sense of belonging in our world of rapid change. Small groups can help provide love and acceptance in ways large crowds cannot. Clyde Reid, Groups Alive -- Church Alive (New York: Harper & Row, 1969), pp. 15f.

demands time. More than this, it requires face-to-face relationship. A relationship we can have only with a few others at one time. And thus a church is forced to a small group structure.³⁶

The most basic structure of the local church therefore, is the small group. Ideally, all members should be a part of some type of cell. Disciplines needed to develop habits of the Christian life are best cultivated in small groups. Specific prayer, burden bearing, and caring happen naturally in healthy cell life.³⁷ Candor and pointed exhortations are best received in the accepting climate of a small group.³⁸

The existence of small groups is not new in the life of the Church. Christ and His twelve disciples were a small group. Several New Testament passages refer to church meetings in homes. The early monastic movement, early Pietism, the Reformation, Wesley's Methodist movement, the American Holiness Revival of the 1800s, and the modern day Church Renewal Movement offer typical examples of the vital place of small groups in the life of the Church throughout history. "The use of small groups of one kind or another seems to be a common element in all significant movements of the Holy Spirit throughout church history."³⁹

Group activities are the normal vehicle for most church interests today. Such small groups as committees, planning groups, fellowship circles, study and prayer groups are a regular feature of most

³⁶ Richards, A New Face, p. 152.

³⁷ See "Prayer at Circle Church," Appendix M.

³⁸ See "Testimonials," Appendix N.

³⁹ Snyder, op. cit., pp. 139f.

church schedules.⁴⁰ Unfortunately, a significant proportion of these function merely as "housekeeping" agencies. The dynamic of mutual edification lies dormant while they meet to work on group tasks. Edifying opportunities through interactions in those groups should be exploited.⁴¹

Snyder notes that Jesus gave more time to preparing a community of disciples than to proclaiming the good news. He concludes the contemporary Church must also recognize the importance of community for proclamation.

Four biblical truths should call us back to the priority of community: (1) the concept of the people of God, (2) the model of Christ with his disciples, (3) the example of early church, and (4) the explicit teachings of Jesus and the apostles. Christ's statement, "Where two or three come together in my name, there am I with them" (Matt. 18:20) quite adequately defines the Church. Authentic Christian living is life in Christian community.⁴²

Figure 2 is a reproduction of a chart appearing in Richards' book, A New Face for the Church.⁴³ Vital group functions, as shown by the circles, are related to "secular 'group' terminology" and to theological issues. The three elements represented by the circles are in balance when the group functions as the church should function.

⁴⁰ Robert C. Leslie, Sharing Groups in the Church (Nashville: Abingdon, 1970). Chapter 1, entitled "The Group Scene," reviews the current prevalence of small groups in most Church structures and in various strata of society (pp. 13-30).

⁴¹ See Appendix O for a summary of various principles and possibilities for small groups.

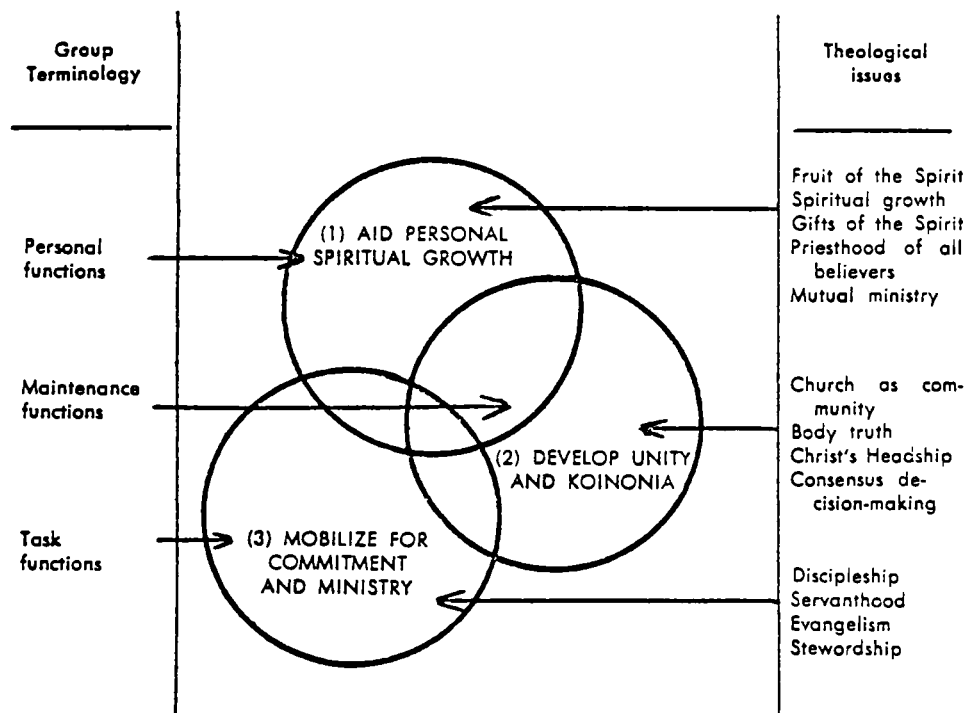
⁴² Howard A. Snyder, The Community of the King (Downers Grove, IL: Inter-Varsity, 1977), pp. 74f.

⁴³ Richards, A New Face, p. 154.

Excesses are avoided and the group accomplishes the basic tasks of the Body of Christ.⁴⁴

The three components of the group correlate closely with the three aspects of the theological loop (see Figure 1, p.107). Circle 1 ("aid personal spiritual growth") corresponds to "heart", circle 2 ("develop unity and koinonia") corresponds to "head", and circle 3

Figure 2



Aspects of the Small Group as the Church

⁴⁴ Ibid., pp. 154f.

(mobilize for commitment and ministry") corresponds to "hand".

The cell allows Body-life to be experienced on all three levels: heart, head, and hand. Any individual group probably has a predominating thrust (e.g., evangelism, discipleship, ministry to the shut-ins, etc.), but all three components are still experienced in the group.

It is necessary, however, to keep small groups in perspective. "The individual cells ... must *see* and *feel* their unity with the larger body.... The church must meet regularly as a large congregation (*italics in original*).⁴⁵ Failure to see the cells as a part of the whole will "produce an unhealthy, subjectivistic, pulse-taking kind of Christian experience which is ingrown and fuzzy on doctrinal truth."⁴⁶ Just as the individual spiritual gifts should be for the good of the whole, the individual cells are to edify other members of the body.

Webber gives three defenses which help protect against unhealthy functioning of small groups. (1) The group should have an objective. Group members should understand and commit themselves to the basic purpose of the group. (2) Leaders should be trained and supervised. The church should provide opportunities for developing skill in group leadership. (3) Group members should repeatedly remind themselves they are meeting in Christ's name.⁴⁷

This writer has also found it very helpful to have definite parameters of membership, procedure, and length. Specific persons should make up the group and be committed to it. Groupness cannot be experienced if the cell membership is in constant flux and if members

⁴⁵ Snyder, Wineskins, p. 107.

⁴⁶ Ibid., p. 17.

⁴⁷ Webber, The Congregation, pp. 135f.

are not committed to faithful attendance. An understanding of procedure should be established in the beginning (e.g., resources, basic meeting format, preparation needed, etc.). The length and number of sessions should be agreed upon at the start and adhered to through the duration of the group's existence. All members of the group should agree upon any adjustments before they are implemented.⁴⁸

Head

Equipping

Equipping the saints for the work of ministry is a fundamental task of the Church. Worship is the highest calling, but worship cannot be separated from submission to the one worshipped (I Sam. 15:22; Ps. 15:16f; Is. 1:11-17; Matt. 5:24; Jas. 2:15-26). God desires worship *and* the witness of love. His sons are to be servants. Love for God will inevitably be translated into love for the Body. Commitment to ministry includes commitment to fellow ministers.

The equipping principle is clearly stated by Paul in his letter to the Ephesians, Chapter 4.⁴⁹ The primary purpose of a leadership ministry is "*for the equipping of the saints* for the work of service." (Eph. 4:13, italics added). The Body is to be strengthened. Maturity "to the measure of the stature which belongs to the fulness of Christ" (Eph. 4:13) is the goal.

⁴⁸ See "Small Groups," Appendix O. Small group possibilities, formation suggestions, and functioning principles are given there.

⁴⁹ Robinson calls this chapter "the most mature statement anywhere in the New Testament concerning the ministry." William Robinson, Completing the Reformation: The Doctrine of the Priesthood of All Believers (Lexington, KY: College of the Bible, 1955), p. 21.

Verse thirteen is the hub around which the passage turns.

Ministry should aim for "the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (v. 13). Corollary instructions include giving diligence to preserving the unity of the Spirit (v. 3), equipping the saints for the work of service (v. 12), speaking the truth in love (v. 15), and all contributing toward the growth of the body for the building up of itself in love (v. 16).

The supreme purpose of the church is not the evangelization of the world. I know that is often held up as the supreme aim and purpose of the church. Certainly there is a great commission in the Bible and Jesus has sent us out to preach the gospel to every creature. This is a most important thing, but it is not the supreme thing, not the final goal.

The supreme thing, the paramount thing, the thing God is after above everything else is to produce in this present world men and women who are like the humanity of Jesus Christ.... What he wants is that you and I may be grown up, responsible, well adjusted, wholehearted, human beings like Jesus Christ!⁵⁰

A major portion of Jesus' ministry was His equipping others for the work of service. He chose twelve men and gave Himself to loving them, teaching them, praying for them, and giving them "on the job training." Of course He enjoyed them -- they were friends. He ate with them, laughed with them, worshipped with them. The basic objective, however, was never forgotten. In all these activities He was equipping them. He had called them in order to send them.⁵¹

Every Christian is a minister. Every Christian must serve. All are priests. All are members of the Body and have a role. All

⁵⁰Stedman, Body Life, pp. 116f.

⁵¹Paul Benjamin, The Equipping Ministry (Cincinnati: Standard, 1978), pp. 12f.

are gifted and have a contribution to make in the functioning of the Church.

A shared ministry within the Body is essential to its very existence. The physical body becomes paralyzed and eventually dies if its respective members refuse to function. The physical body cannot take its place in the larger community when the respective body members are inoperable. It is this way with the Church also. Both its internal and external ministries are dependent on the functioning of its individual members.

Benjamin gives some practical implications of the equipping mandate. Worship services, for example, should provide for a variety of ways in which members may participate. Members should have a share in the planning and conduct of the services. The equipping ministry should strongly influence the preaching. Sermonizing over the years should represent a patient and prayerful preparation of others to minister.⁵²

The whole arena of Christian education should be viewed from the perspective of the equipping ministry. Brown and Reed say "The Sunday School is a 'seminary' where every Christian can be trained and equipped for his own personal ministry."⁵³ "The purpose of Christian education," says Haney, "is to equip the people for their ministries in the world."⁵⁴ This means Christian education must be people-centered

⁵²Ibid., p. 50.

⁵³Lowell E. Brown and Bobbie Reed, Your Sunday School Can Grow (Glendale, CA: G/L Regal Books, 1974), p. 1.

⁵⁴David Haney, The Idea of the Laity (Grand Rapids, MI: Zondervan, 1973), p. 69.

instead of program-centered. Christian education leaders should carefully assess their students' level of understanding and provide opportunities for strengthening their weaknesses.

Courses can be taught on a variety of ministries in the life of the church. Classes on teaching, shepherding, calling, new-church planting, counseling, family witnessing, preaching, and music participation could all be offered during the time for Sunday School. These courses would include on-the-field training as well as participation in class. The class on preaching, for example, should include a sermon brought to the class by each member.⁵⁵

Benjamin also points out that the equipping task has social implications. The congregation should be a part of the community life -- schools, hospitals, clubs, parks, government, etc. Members involved in these areas should be considered "ministers" and given periodic opportunity for reporting on their "ministry".⁵⁶

Cell structures significantly enhance the equipping ministry. The advantages of small group dynamics fit beautifully with the equipping task.

Spiritual growth occurs best in a caring community. There are spiritual truths I will never grasp and Christian standards I will never attain except as I share in community with other believers -- and *this is God's plan*. The Holy Spirit ministers to us, in large measure, through each other (*italics in the original*).⁵⁷

Snyder quotes Karl Barth's statement that when the New Testament speaks of upbuilding, it "speaks always of the upbuilding of the community.

⁵⁵Benjamin, op. cit., p. 50. See Appendix P, for his listing of suggested course offering.

⁵⁶Ibid., pp. 45-53.

⁵⁷Snyder, Community, p. 75.

I can edify myself only as I edify the community.⁵⁸

Tippett writes,

We should note well that the fellowship of the physical group, the drawing aside from the persecution and burden of the Christian way in the world for instruction and prayer, was a *specific* part of Jesus' method.... We are not denying the Christian's burden in the world; but we are saying that he cannot adequately perform this servant role and the apostolic role without a group experience of sharing, praying, and being instructed.⁵⁹

Leadership is a key factor in a congregation's taking the equipping ministry seriously. It is imperative that leaders recognize their role.⁶⁰ Leadership is to help *all* the body function and minister to each other. Leaders are not to do the work for everyone else; they are to help everyone get involved in the work. "The New Testament pattern of ministry is that the pastor is not the *torchbearer* ... but the lighter of lamps (*italics in the original*).⁶¹

The work ... is ultimately accomplished by the Lord of the church through the Spirit, first through the special ministries of the leaders (Eph. 4:11-12; I Cor. 14:3), but ultimately through every individual (cr. Eph. 4:12,16; I Thess. 5:11). As each member receives edification through the pastoral ministry, he in turn passes it on to his fellow believer. Thus, every member "maketh increase of the body unto the edifying of itself in love." (Eph. 4:16b).⁶²

⁵⁸Karl Barth, Church Dogmatics, trans. Geoffrey W. Bromiley (Edinburgh: T. & T. Clark, 1958), IV,2, p. 627, cited by Snyder, op. cit., p. 75.

⁵⁹A.R. Tippett, Church Growth and the Word of God (Grand Rapids, MI: Eerdmans, 1970), p. 12.

⁶⁰"Every preaching minister needs to know where he stands in his own thinking regarding the equipping concept.... He cannot lead the congregation ... when he is unsure of his own direction. Hazy thinking on his part is certain to be sensed and reflected throughout the church." Benjamin, The Equipping, p. 15

⁶¹Haney, The Idea, p. 43, see also, Harper, Let My People, p. 27.

⁶²Saucy, The Church, pp. 95f.

Mutuality of ministry is the New Testament pattern. The ministry is everyone's business. Churches are not the sole business of any one person. Not even the pastor is the sole head of the church.⁶³

This does not mean all leadership should be abolished. All believers are not equal in all ways, even though they are all ministers. "The call of all believers to minister, and the appointment of some believers to leadership, are both features of the life of the New Testament church."⁶⁴

The authority of leadership also remains valid even though all are ministers. The New Testament clearly provides for leadership authority (Acts 2:28; Heb. 12:16f; I Pet. 2:13-17; 5:1-5). Properly constituted authority, however, recognizes its role as facilitator for the edifying and functioning of the respective members of the body.

Jesus is our example. He was not one who abused His authority. He repeatedly cautioned against the love of power. He often spoke of servanthood. "Whoever wishes to become great among you shall be your servants; and whoever wishes to be first among you shall be slave to all. For even the Son of Man did not come to be served, but to serve,

⁶³"Multiple leadership in the church is a New Testament principle," says Getz. "The 'one man' ministry is a violation of this important guideline. The Scriptures frequently stress the 'mutuality of the ministry.'"

"This ... means that the minister or pastor as we conceive of him in many churches today is not 'the head of the church' or the president of the corporation.' Unfortunately some ministers -- particularly of large churches, run them like a business operation. As presidents they hire and fire, tell their elders and deacons (who function as vice-presidents) what to do, and in some instances mount the pulpit like a 'benevolent dictator' -- or not so 'benevolent.'"

Getz, Sharpening the Focus, p. 121.

⁶⁴Richards, A New Face, p. 109.

and to give His life a ransom for many" (Mark 10:43-45).⁶⁵

The *way* in which the leader exercises authority is the crucial factor. Richards sees in Paul's instructions to Timothy two decisive components of leadership: the leader's life and his teachings. Leadership is first by example (I Tim. 4:6; also Tit. 2:7f; I Pet. 5:1-4; Heb. 13:7). Sound teaching is to accompany the example (I Tim. 1:18; 4:12-14; II Tim. 2:2), and a respectful attitude is to characterize the teaching (II Tim. 2:24f; 4:1-5; also Tit. 1:5).⁶⁶

The authority of the teacher need not be asserted -- the message authenticates itself as God's Spirit applies it in power. The teacher's authority rests in his ordination by God and in the faithfulness with which he lives and teaches His message. The authority is intrinsic. Thus the Christian leader has no need to demand or to scheme, to politic or to plot.⁶⁷

⁶⁵Benjamin, The Equipping, p. 32.

⁶⁶Richards, A New Face, pp. 116-119.

⁶⁷Ibid., p. 118. Richards adds, "This concept of the *self-authenticating nature of leadership in the church* solves, for me, questions raised by juxtaposition of the concepts of servant-leaders and authority. The Holy Spirit lives in Christ's church, and that Spirit is fully able to bring harmony to the church, to bring all into obedience to their Head, as leaders in the church pattern their ministries on His Word" (p. 119).

Extensive study has been done evaluating the effect of various leadership styles. Authoritative styles (exploitive and benevolent) tend to have corrosive effects on the group. The consultative and participative styles, on the other hand, tend to produce healthy groups. Theory of organization also affects leadership style, as well as the interaction of group members. See Alvin J. Lindgren and Norman Shaw-chuck, Management for Your Church: A Systems Approach (Nashville: Abingdon, 1977). Appendix Q is a reproduction of a chart summarizing the various organizational theories and their respective components. The appendix also includes an instrument, designed by Dr. Wayne Goodwin, for measuring the style of leadership assumed by the pastor.

Discipling

The most fundamental application of the equipping ministry is discipling.

The whole Christian movement sprang from one man whose active ministry was no more than three and one-half years in length. Power-packed years they were! His character was one reason for His success, and His ministry was the other reason.

Two major accomplishments characterized his ministry: "He had *saturated the minds of the multitudes* with His teachings, and *prepared a small group of men* in depth to enter His labors and bring in the harvest (Jn. 4:35-38)."⁶⁸ On the surface, it appears His accomplishments had very little enduring value. Many had heard His teachings, but few truly followed Him.

The clue to His ultimate effectiveness, however, is in His last commission. Before His ascension, He instructed His followers to "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching them to observe all that I commanded you" (Matt. 28:19-20).

Jesus had a heart for the world. His strategy was to reach twelve men. He felt compassion for the multitudes, but He Himself could not take care of an unlimited number, thus He took care of twelve. He prepared them well, and "when He left, they knew what to do: Go and make disciples of others just as Jesus had done with them."⁶⁹

⁶⁸Getz, Sharpening the Focus, p. 28. Maybe it's the other way around; i.e., the most fundamental application of discipling is the equipping ministry. In either case, the two fit as 'hand and glove.'

⁶⁹Juan Carlos Ortiz, Disciple (Carol Stream, IL: Creation House, 1975), pp. 102f.

They knew *what* to do and *how* to do it. They understood discipleship.

A disciple (μαθητής) is literally one who directs his mind to something. "In its earliest literary use it takes on the sense of pupil in analogy to μαθηάων (learner)," says Rengstorf.⁷⁰

The word μαθητής occurs only in the Gospels and Acts, but its appearances there are quite frequent (some 250 times). In light of this, the uniformity of its usage is significant. "μαθητής always implies the existence of a personal attachment which shapes the whole life of the one described as μαθητής, and which in its particularity leaves no doubt as to who is deploying the formative power."⁷¹

There is an interesting contrast between the disciples of Jesus and those of the Rabbinic order, particularly in the manner of entering the relationship. The burden of initiating the relationship was on the prospective disciple in the Rabbinate. A "fundamental mark" of the μαθηται of Jesus, however, is that they are called by Him. "The initiative is with Jesus Himself, both in respect of forming a circle of disciples, and also with respect to its composition."⁷²

His *relationship* to the disciples was "wholly personal, whether as the relation of Jesus to the disciples or as that of the disciples to Jesus." So too, the *commitment* of the disciples was to His person. This is another "fundamental difference between Jesus and representatives

⁷⁰Rengstorf, Karl Heinrich, "A Term in the Greek World," Theological Dictionary of the New Testament, Vol. IV, ed. Gerhard Kittel (Grand Rapids, MI: Eerdmans, 1965), p. 416.

⁷¹Ibid., p. 441. Mark 2:18 is a good example. The passage contrasts the disciples of Jesus with those of John the Baptist.

⁷²Ibid. His tendency to call persons who did not seem to have the necessary qualifications for fellowship with Him was also unique.

of the Rabbinate." Rabbinic disciples were largely committed to their teacher's knowledge and method. "In the case of Jesus, however, everything depends on His person." Instead of knowledge and ability determining the relation "faith is the controlling factor in the relation of the disciples of Jesus to their Master."⁷³

Rengstorf also observes,

The nature of the calling of the disciples of Jesus, and their resultant dependence on Him, means that there is nothing in the life of disciples which is apart from Jesus and His life. With all they have and are they are drawn into fellowship with Him.⁷⁴

Hence, discipleship carried with it the obligation to suffer. "The tradition is unanimous that in fact Jesus left no doubt that they were committing themselves to suffering if they followed Him."⁷⁵

The call to discipleship was also a call to work with Jesus. "This is no accident, nor is it exceptional.... As He Himself does not turn inwards into Himself, but girds Himself for service, so He directs the gaze and powers of His disciples to His task, which by their association with Him is also theirs."⁷⁶

The above analysis of μαθητής shows the validity of Ortiz' summary description.

A disciple is a person who learns to live the life his teacher lives. And gradually he teaches others to live the life he lives.

So discipleship is not a communication of knowledge or information. It is a communication of *life*. That's why Jesus said, "The words that I have spoken to you are spirit and are life." (John 6:63).

⁷³Ibid., pp. 446f.

⁷⁴Ibid., p. 449.

⁷⁵Ibid., p. 449.

⁷⁶Ibid., p. 452.

Discipleship is more than getting to know what the teacher knows. It is getting to be what he is (*italics in the original.*)⁷⁷

The New Testament portrays a three-step progression toward true discipleship: curiosity, conviction, and commitment.⁷⁸

A significant number of those who heard Jesus' teachings called themselves disciples. Luke 6 gives a case in point: "And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called his *disciples* to Him; *and chose twelve of them*, whom He also named as apostles." (vv. 12f., *italics added*). After He named the twelve, He descended from the mountain, "and stood on a level place; and *there was a great multitude of His disciples*, and a great throng of people ... who had come to hear Him, and to be healed of their diseases" (vv. 18f., *italics added*. See also Luke 19:37). They were *curious* listeners.

Some of the curious became *convinced* that Jesus was the Messiah. John 2:11 refers to Jesus' miracles in Cana where He manifested His glory "and His disciples believed in Him." In Matthew 16:13-16 He asked His disciples, "Who do people say that the Son of Man is?" After hearing their answers He then asked, "And who do you say that I am?" Peter answered, "Thou art the Christ, the Son of the living God."

Some of the convinced became *committed*. John 6 tells of Jesus

⁷⁷ Ortiz, Disciple, p. 105.

⁷⁸ J. Dwight Pentecost, Design for Discipleship (Grand Rapids, MI: Zondervan, 1971), pp. 14-21.

clarifying the necessity of believing on Him.⁷⁹ After He had made this clear, "many of His *disciples* withdrew" (v. 66, italics added). Jesus then said to the twelve, "You do not want to go away also, do you?" Peter answered, "Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God" (vv. 67-69).

Commitment, therefore, is the hallmark of discipleship, not mere curiosity nor intellectual assent. Jesus said to the Jews *who had believed in Him*, "If you abide in My word, *then* you are truly disciples of Mine" (John 8:31, italics added).⁸⁰ "If any one wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

Pentecost summarizes this matter by paraphrasing Christ.

If anyone who began as a curious inquirer and consequently called himself a disciple, as a result of exposure to my teaching is convinced that I am the Messiah, the Son of God, and will commit himself totally and completely to Me, that one then becomes My disciple but not until then.⁸¹

Making disciples, therefore, means making committed followers. It means teaching persons "to observe all" Jesus commanded (Matt. 28:20). Information is only one means. Formation is the point. Discipling involves much more than talk and instruction. It means

⁷⁹See the previous discussion contrasting Rabbinic disciples with Jesus' disciples; i.e., a contrast between commitment to a teaching as opposed to commitment to the master himself (p. 127) John 6 emphasizes commitment to His person. "I am the bread of life" (vv. 35,48,52-58). Jesus made it clear true discipleship meant belief *in Him*.

⁸⁰Compare with the above discussion distinguishing between the *convinced* and *committed* stages.

⁸¹Pentecost, op. cit., p. 18.

creating a follower.⁸²

The Master's method in discipling can hardly be improved. Coleman sees eight steps in Jesus' strategy.⁸³ (1) Selection. Jesus chose twelve, and concentrated on them. (2) Association. Having selected His men, He made it a practice to be with them. (3) Consecration. He required obedience. His men did not have to be smart, but they did have to be loyal. (4) Impartation. He gave His life freely to them. His very Spirit became theirs. (5) Demonstration. Jesus did more than tell His disciples how to live; He showed them. (6) Delegation. He assigned them work, but only after they were prepared for it. (7) Supervision. He kept check on them. After the disciples worked, they were expected to share their experiences. Jesus used these sharing sessions as opportunities for encouragement and instruction. (8) Reproduction. They were to "go and bear fruit" (John 15:16). "The disciples were to go out into the world and win others who would come to be what they themselves were -- disciples of Christ."⁸⁴

Jesus' strategy centered on a cell ministry. His twelve apostles made up a small group. One-on-one encounters with His respective disciples were relatively rare. When conversation was directed to individuals, some of the other disciples were almost always present. "He appointed twelve, *that they might be with Him, and that He might send them out to preach*" (Mark 3:14, italics added).

⁸²Ortiz, Disciple, pp. 106, 109.

⁸³Robert E. Coleman, The Master Plan of Evangelism (Old Tappan, NJ: Revell, 1963), pp. 21-114.

⁸⁴Ibid., p. 108.

The order was fellowship, then service.⁸⁵

Harper contends for keeping the idea of service predominant in any discipling emphasis. He points out that the New Testament avoids the language of discipleship in describing relationships between believers. The Great Commission must not be interpreted to mean we are to make disciples for ourselves, he says. Those discipling others must be disciples themselves.⁸⁶

Hand

The "heart" and "head" components of the ministry are not ends in themselves. They are to help equip the church for "hand" ministries. When a local church is adequately providing for "heart" and "head" ministries, the necessary place of the "hand" will become increasingly apparent. Christians are to come (Heb. 10:23-25) *and* go (Matt. 28:18-20).

A major weakness in the modern church is its preoccupation with "come" structures. These are necessary, but they are not enough. Provision must also be made for "go" structures. People must be

⁸⁵Kuhne observes, "If I were to summarize the single most important factor affecting disciple-building that I have learned in my ministry, it would be the role of the fellowship of Christians." Gary W. Kuhne, The Dynamics of Discipleship Training (Grand Rapids, MI: Zondervan, 1978), p. 145.

⁸⁶Harper. Let My People, p. 74, 152.

encouraged and equipped to minister outside the walls of the church.⁸⁷

Evangelism

Scripture clearly states the Church has been mandated to "go". Before Jesus ascended He instructed His disciples to "go make disciples of all nations: (Matt. 28:19). He also told them He was sending them into the world just as the Father had sent Him (John 20:21). Stott concludes, "Jesus did more than draw a vague parallel between his mission and ours. Deliberately and precisely he made his mission the *model* of ours (*italics in the original*)."⁸⁸

Jesus' example and His command place evangelism high on the agenda of His followers.⁸⁹ His first sermon was on repentance (Matt. 4:17). His call to men who would someday be His apostles focused on winning the lost ("I will make you fishers of men." Matt. 4:19). Jesus was an evangelist, and His Body (the Church) cannot be otherwise.

The evangelism mandate centers around for theological affirmations. (1) Evangelism is the expressed will of God (Matt. 18:14;

⁸⁷Findley B. Edge, The Greening of the Church (Waco, TX: Word, 1971), pp. 163-166.

Edge says involvement in "go" ministries adds zest to "come" ministries. He tells of Dr. Kenneth Chaffin comparing the situation to that of a football team's practices. The motivation of the team in practices is related to the game to be played on Saturday.

The problem in our church is that too many never play the "game on Saturday." In fact, some members are not even sure what the game is, should there be one.

⁸⁸John R. Stott, Christian Mission in the Modern World (Downers Grove, IL: InterVarsity, 1975), p. 23.

⁸⁹Orjala says evangelism is "the one essential and irreplaceable element of the mission of the church." Paul R. Orjala, Get Ready to Grow (Kansas City: Beacon Hill, 1978), p. 42. Snyder says evangelism is the "first priority" of the Church's external ministry. Snyder, The Community, p. 101.

Acts 1:7-8; John 20:31; Matt. 28:18-20). (2) Salvation is a demonstrated concern of God (Luke 19:10; John 3:16). (3) Love is the revealed nature of God (Deut. 6:5; Matt. 22:37-40; Luke 15:7,10; John 3:16; I John 4:8-9). (4) Salvation brings glory to God (John 15:8, 16).⁹⁰

Since evangelism is an inescapable responsibility of the Church it is imperative that the meaning of the word itself be understood. The word "evangelism" does not appear in Scripture, but it is still a biblical word (i.e., the concept is rooted in Scripture). The words which do appear are εὐαγγέλιον (gospel), εὐαγγελίζω (preach, proclaim the gospel), and εὐαγγελιστής (evangelist, proclaimer of the gospel). "Evangelism" is the product of all three. It is a work which involves a messenger, demands proclamation, and centers on the good news. Most literally, evangelism is witness.

Two basic components of the concept emerge from an examination of the contexts of the passages where evangelism's three Greek root words appear. Evangelism involves making the gospel known and seeking to convert (persuading people to act). The first aspect is directed toward people's minds, and the second toward their wills.⁹¹

Many definitions of evangelism stretch the literal meaning of the word. The focus of these tends to be man-centered, rather than

⁹⁰ J. Robert McQuilkin, Measuring the Church Growth Movement (Chicago: Moody, 1973), pp. 26-29.

⁹¹ John W. Alexander, "What is Evangelism?" His Guide to Evangelism, ed. Linda Doll (Downers Grove, IL: InterVarsity, 1977), p. 16.

God-centered.⁹² Ortiz says,

We are like the medieval people who thought the earth was the center of the universe. They were wrong, and so are we. We think we are the center of the universe, and God and Jesus Christ and the angels revolve around us. Heaven is for us; everything is for our benefit.

We are wrong. God is the center. We must change our center of gravity. He is the sun, and we revolve around Him.⁹³

Evangelism should be God-centered. It is the announcement of His actions. It is sharing good news. It should not be defined in terms of recipients or results. "Evangelism," says Stott, "is neither to convert, nor to win them, nor to bring them to Christ.... Evangelism is to preach the gospel." Particular methods are not even the primary focus of evangelism. Evangelism is simply announcing good news "by whatever means ... Evangelism may and must be defined only in terms of the message."⁹⁴

The main reason most definitions of evangelism expand the parameters of its literal meaning is the inclusion of the discipling concept. In today's understanding evangelism is generally thought of

⁹²This writer thinks many packaged plans for personal evangelism (Four Spiritual Laws, Peace With God, e.g.) are weak in this same respect.

⁹³Ortiz, Disciple, pp. 14f. Ortiz further observes, "Even our motivation for evangelism is man-centered. I remember hearing many times in Bible school, 'Oh, students, look at the lost souls. They are perishing. The poor people are going to hell. Each time the clock strikes, another 5,822½ persons go to hell. Are you not sorry for them?' And we wept. We said, 'Poor people! Let's go and save them! You see, we went not for Jesus' sake, but for lost souls' sake.'"

⁹⁴Stott, Christian Mission, pp. 39f. Stott observes the apostles' presenting of Jesus contained five elements of good news: (1) the gospel events, particularly the death and resurrection of Jesus, (2) the Old Testament and apostolic witnesses, (3) the gospel affirmations of the lordship and sovereignty of Jesus, (4) the gospel promises of forgiveness of sins and the gift of the Holy Spirit, (5) the gospel demands of repentance, faith, and public baptism (pp. 44-54).

as including making disciples.⁹⁵ Methodology, results, and recipients, therefore, are a major part of most discussion on evangelism.⁹⁶

Hunter acknowledges the broad understanding of evangelism and gives three definitions, each from different perspectives. From the perspective of man's actions evangelism is "what WE do to help make the Christian faith, life, and mission a live option to undisciplined people, both outside and inside the congregation." From the perspective of Christ's actions evangelism is "what JESUS CHRIST does through the church's *kerygma* (message), *koinonia* (fellowship), and *diakonia* (service) to set people free." From the perspective of the RECEIVER "evangelizing happens when the RECEIVER (receptor, respondent) turns (1) to Christ, (2) to the Christian message and ethnic, (3) to a Christian congregation, and (4) to the world, in love and mission -- *in any order*."⁹⁷

It is the opinion of this writer that evangelism in the narrow sense (i.e., proclamation) and at its best, is a spontaneous expression

⁹⁵ Wagner's definition is a case in point. "Evangelism is seeking and finding the lost, effectively communicating the gospel to them *and persuading them to become Christ's disciples*, responsible members of his church" (italics added). C. Peter Wagner, "What Is Evangelism?" You Can Tell the World, ed. James E. Berney (Downers Grove, IL: InterVarsity, 1979), p. 41.

⁹⁶ See "Types of Evangelism," Appendix R.

⁹⁷ George G. Hunter, III, The Contagious Congregation (Nashville: Abingdon, 1979), pp. 26-31.

of persons excited about their position in Christ.⁹⁸ It also seems evangelism is most naturally a product of a healthy Body-life experience.⁹⁹ Getz writes,

Interestingly, the epistles contain few instruction regarding direct evangelism as it was practiced by those who "travelled" in

⁹⁸I have conducted many personal witnessing seminars and will continue to do so. Nevertheless, I am repeatedly amazed at persons talking Jesus (i.e., proclaiming, evangelizing) *before* they have been told how to do it! I am also intrigued by the effective witness of "untrained" New Testament believers. It is generally acknowledged that the great persecution against the church in Jerusalem was very influential in the early spread of Christianity, yet the "trained" apostles remained in Jerusalem (Acts 8:1). The witnessing of the healed blind man of John 9 is another case in point.

The whole phenomenon of unorganized witnessing is addressed by Roland Allen in the book, The Spontaneous Expansion of the Church. Even though his focus is on foreign mission work, it has much to say concerning the local church.

This then is what I mean by spontaneous expansion. I mean the expansion which follows the unexhorted and unorganized activity of individual members of the Church explaining to others the Gospel which they have found for themselves; I mean the expansion which follows the irresistible attraction of the Christian Church for men who see its ordered life, and are drawn to it by desire to discover the secret of a life which they instinctively desire to share ... I know not how it may appear to others, but to me this unexhorted, unorganized, spontaneous expansion has a charm far beyond that of our modern highly organized missions. I delight to think that a Christian travelling on his business, or fleeing from persecution, could preach Christ, and a church spring up as the result of his preaching." Roland Allen, The Spontaneous Expansion of the Church (Grand Rapids, MI: Eerdmans, 1962), p. 7.

The irrefutable fact, on the other hand, is that such ministries as Navigators, Campus Crusade for Christ, and Inter-Varsity have clarified the dynamics of witnessing for thousands of persons, and have helped them become active witnesses. It is also true that many great churches are structured around aggressive personal evangelism training (e.g., Coral Ridge Presbyterian Church).

Recent books discussing *natural* or *friendship evangelism* seek to recover the "naturalness" of evangelism. (See Arthur G. McPhee's Friendship Evangelism, and Leighton Ford's Good News Is For Sharing.)

⁹⁹This does not negate the vital role of those who have the gift of evangelism. The "gifted" evangelists should be the vanguards of outreach. The insights inherent in modern missiology concerning cross-cultural evangelism and people movements are particularly relevant for the evangelists.

the book of Acts. Great emphasis is now placed on "corporate" responsibility. Emphasis on "verbal presentation" of the gospel seems to be subordinated to "maintaining a dynamic relationship within the church: and "maintaining a loving, exemplary relationship" with those in the world.

Opportunities to present the gospel of Christ were to grow naturally out of the saturation that took place in the community, saturation that reflected "love and concern for all men."¹⁰⁰

Social Service

The ministry of the church to the world must not be limited to evangelism. The "hand" component includes spiritual *and* physical service.

The issues of wealth, poverty, and economic justice are matters of concern in both the Old and New Testament. The prophets were repeatedly involved in issues of social concern. They lamented the abuse of the Divine creation and pronounced judgement dominant evils in the world. They also pointed out the opportunity for a better world made possible through conformity to God's will.¹⁰¹

Jesus ministered to the physical and social needs of humanity. At the beginning of His ministry He identified Himself as the fulfillment of Isaiah's prophecy about one who would "preach the gospel to the poor ... proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden" (Luke 4:17-21). One cannot read the Gospels without noticing His repeated healing of the

¹⁰⁰Getz, Sharpening the Focus, pp. 29f. Getz also observes that even in Acts the love and unity among Christians in Jerusalem provided the base for effective witness (p. 31).

¹⁰¹Frank Bateman Stanger, "Operation World," The Asbury Theological Seminary Herald, XCII, No. 3 (July/August, 1980), 7.

sick and lame, His steadfast refusal to observe codes of racial prejudice, and His concern for the poor.

The early Church actively served those in need. The believers shared their goods with those in need. Deacons were appointed to help oversee the care of widows. The sick were healed. Demons were cast out. When Paul was in prison the Philippian Christians sent gifts to help him. This kind of genuine concern for men's total needs was primarily expressed within the church, but it did not end there. Paul urged the Galatians to "do good to all men" (Gal. 6:10).¹⁰²

In His discourse on the separation of the "sheep" from the "goats" Jesus speaks of the eternal consequences of social ministry. Those who feed the hungry, give the thirsty to drink, invite the stranger in, clothe the naked, and visit the sick and imprisoned are rewarded with "eternal life." Those who fail to do these things are destined for "eternal punishment" (Matt. 25:31-46). James says a valid faith is characterized by social ministry ("works").

What use is it, my brethren, if a man says he has faith, but he has not works? Can the faith save him? If a brother or sister is *without clothing and in need of daily food*, and one of you says to them, "Go in peace, be warmed and be filled"; and yet you do not give them what is necessary for their body; what use is that? Even so faith, if it has no works, is dead, being by itself (Jas. 4:14-17, italics added).

Scripture is insistent. A vital relationship with God "will evidence itself in an active serving of social and political justice."¹⁰³

¹⁰²David M. Howard, Student Power in World Missions (Downers Grove, IL: InterVarsity, 1970), pp. 55f.

¹⁰³Jim Wallis, Agenda for Biblical People (New York: Harper & Row, 1976), p. 88.

The church fulfills its ministry only if it becomes the focus for the need of the world. All doubts, all sins, all sufferings must be remembered there. Instead of defending God against doubts and attacks Christians are called to open their hearts and their fellowship for the agony of the world, continuously struggling in intercession followed by the question, "What shall we do?" All the activities of corporate worship lead into the worship of everyday life where all the baptized are called to be spent as a living sacrifice.¹⁰⁴

Bonhoeffer says the Church is only the Church when it exists for others. "The Church must share in the secular problems of ordinary human life, not dominating, but helping and serving." It should model a life in Christ and service to others.¹⁰⁵

Social ministries have gone hand in hand with the spread of Christianity. Moments of renewal have consistently resulted in awakened social consciences. Stanger says "all of the reformers were 'persons of the world' dedicated to the spiritual renewal of persons and the social consequences of such personal renewal."¹⁰⁶

There is "remarkably consistent" concern for the poor expressed in Scripture. "From the Mosaic covenant to the promises of the gospel, the Bible is continually pointing to the poor, the widow, the orphan, the stranger, the needy and the oppressed."¹⁰⁷ The Bible

¹⁰⁴Christ's Ministry Through His Whole Church and Its Ministers," Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), p. 455.

¹⁰⁵Dietrich Bonhoeffer, Letters and Papers from Prison, rev. trans. (New York: Macmillan, 1967), p. 211, cited by Snyder, The Problem of Wineskins, p. 24.

¹⁰⁶Stanger, "Operation World," p. 7. See Timothy L. Smith's Revivalism and Social Reform (New York: Harper, 1965) for an extensive documentation of the social influences of America's nineteenth century revival movement.

¹⁰⁷Snyder, The Problem of Wineskins, p. 38.

shows God's people have a responsibility to the poor. Costas says the condition of the poor is "a scandal and an insult to the God who created humankind in his image, to live in community and look after one another."¹⁰⁸ Thus, Sweeting declares, the church's response to the poor is a "barometer of belief." "If God loves the poor and is concerned about their needs, then the church cannot ignore the poor."¹⁰⁹

The very identity of the Church is tested by the presence of the poor. "The struggle of the poor ... should *also* be the church's struggle given its calling to be a priestly and prophetic community."¹¹⁰ The Church is not called to imitate Christ's poverty so much as it is called to demonstrate His servanthood.¹¹¹

The contemporary church has often experienced strong division over the relative value of evangelism versus social service. Some say Christian ministry to the world must begin with the cup of water. Others contend for the primacy of evangelism. Stott notes there are three main ways of defining the relation between evangelism and social action: (1) regard social action as a means to evangelism, (2) regard

¹⁰⁸Orlando E. Costas, The Integrity of Mission (New York: Harper & Row, 1979), p. 71.

¹⁰⁹George Sweeting, "Our Response to the Poor: A Barometer of Belief," Christianity Today, XXIV, No. 15, p. 23.

¹¹⁰Costas, op. cit., p. 78.

¹¹¹"The thrust of Jesus' teaching does not deal with the virtues of poverty or the sin of riches. Rather he seeks to show us first the greater value of heavenly treasure and the folly of seeking earthly. Then he warns us of the seductive power of riches, the love of which draws our hearts away from him and renders us incapable of serving him." John White, The Golden Cow (Downers Grove, IL: InterVarsity, 1979), p. 55.

social action as a manifestation of evangelism, and (3) regard social action and evangelism as partners.¹¹² Snyder points out the evangelism-versus-social action argument is really a result of shortsightedness. When one steps behind the debate and looks at God's total plan for His creation (Eph. 1:10, 20-23; 3:10), it is clear that both are part of God's cosmic design.¹¹³

Stott points to Jesus as our example. He served in word *and* deed. It is impossible to separate the two in His ministry.

Now he sends us, he says, as the Father had sent him. Therefore our mission, like his, is to be one of service.... It seems that it is in our servant role that we can find the right synthesis of evangelism and social action. For both should be for us, as they undoubtedly were for Christ, authentic expressions of the love that serves.

In order to serve he was sent *into the world*. He did not touch down like a visitor from outer space, or arrive like an alien bringing his own alien culture with him. He took to himself our humanity, our flesh and blood, our culture.... And now he sends us "into the world", to identify with others as he identified with us ... to become vulnerable as he did.

It comes more natural to us to shout the gospel at people from a distance than to involve ourselves deeply in their lives, to think ourselves into their culture and their problems, and to

¹¹²Stott, Christian Mission, pp. 26f. Stott commends the third definition. The understanding does not mean the two are "such inseparable partners that all of us must engage in both all the time," he says. "Situations vary, so do Christian callings. As for situations, there will be times when a person's eternal destiny is the most urgent consideration, for we must not forget that men without Christ are perishing. But there will certainly be other times when a person's material need is so pressing that he would not be able to heed the gospel if we shared it with him" (p. 28).

¹¹³Snyder, The Community of the King, p. 25. Snyder gives a fivefold test that can help in determining the validity of works. (1) They must spring from Christian love. (2) They must be based on obedience to the gospel and the stewardship of spiritual gifts. (3) They must be done in the name of Jesus. (4) They must work toward reconciliation, healing, and beauty in the world, in whatever area. (5) They must glorify the Father. (See Matt. 5:3-16; I Pet. 2:11-17; Phil 2:12-16; I Cor. 10:31; John 13:35; Rom. 12:3-21; and I Cor. 5:16-21). Snyder, *ibid.*, p. 71.

feel with them in their pains. Yet this implication of our Lord's example is inescapable.¹¹⁴

Contextual Reflection

Several expressions of application have occurred in the life of the congregation. Some were anticipated and programmed at the beginning of this study, but most developed out of a growing consciousness of the nature and mission of the Church.

Church Gathered

The Urbana church provides four opportunities each week for the congregation to gather. Three are Sunday ministries: Sunday school, morning worship, and vesper hour. The fourth is a prayer meeting which meets on Wednesday evening. These four are perceived as ministering to major needs of the church meeting together as one body: instruction, worship, sharing, and prayer. While all these components occur in every gathering each in turn has a time of major emphasis.

Instruction. The Sunday school concentrates on instruction. Pre-school through teen departments use the Aldersgate Graded Curriculum series. The adult department follows an elective system of course offerings. The steering committee of the adult department is increasingly committed toward helping equip the believers for ministry and Christian living.

¹¹⁴Stott, Christian Mission, pp. 24f.

Worship. This service has been regarded as emphasizing the *vertical* aspects of worship. Two specific steps were taken to reinforce worship appreciation. (1) A series of calls to worship were used which exalted and explained worship. (2) The printed order of worship, for a period, included explanatory notes about the different parts of worship.

Sharing. The Sunday Vesper Hour has come under more scrutiny than have the other services. The church has been unsure of the purpose and value of this service. In contrast to morning worship the prevailing attitude was "anything will do for the evening." Some felt the service was held largely because "we've always done it that way." Attendance reflected an indifference toward the service. Newcomers attended with some regularity at first, then settled into the pattern of seldom appearing.

The Congregational Reflection Group discussed the alternative of discontinuing the service and replacing it with "house church" meetings. The Worship and Music Committee devoted considerable attention to evaluating the service. A comprehensive conclusion has not yet been reached, but the reflections have affirmed the need for *horizontal* expressions in worship. A general agreement has emerged that the morning service would need adjusting and lengthening to provide for more horizontal expressions, if the evening service were discontinued. The thought of reducing by one-half the number of opportunities for the congregation to hear the preached Word has also prompted reassessment of the service's value.

Several actions have been taken to reinforce the horizontal

contribution of the service and raise its image: (1) printing a separate bulletin for the service, (2) providing for children's moments to be led by different lay persons on a monthly rotating basis, (3) including a Scripture chorus sing-along time with guitar accompaniment, (4) occasional scheduling of personal testimonies, (5) featuring a "hymn of the month" -- giving the history of the hymn, explaining the meaning of its phrases, distributing take-home copies of the words for memory assistance, and (6) varying the order of service -- even placing the sermon first at times.

Steps have been taken to encourage the organization of musical groups and to provide opportunities for them to sing often in the evening service. A monthly birthday social after the service is under consideration. A separate committee to plan the service is recommended.

Prayer. The midweek service was often referred to as "prayer meeting", but little praying was done. Some started meeting an additional night to pray. Those meeting the extra night expressed their desire for more prayer. Others who usually frequented the midweek service also said they preferred more praying.

These discussions resulted in a change. The format of the evening was adjusted to provide for 30 minutes of prayer. Three types of praying opportunities were made available: 'silent' and individual prayer in the sanctuary, conversational prayer in the fireside room, and partnership prayer (cluster of two or three) in other rooms. The following schedule was established: 20 minutes for singing, testifying, and sharing requests; 30 minutes

for praying; and 10 minutes for reflective sharing on the prayer session and for hearing a devotional.

Small Groups

A proposal for an orderly and extensive implementation of small group ministries was studied and approved by the Official Board. An initial 'pilot group' was formed and met weekly for five months. This experience was evaluated and three more groups were formed. The combined experiences and reflections of these four groups provided the basis for later developments.

A Discipleship and Outreach Committee (DO Committee) was established and a plan was worked out for implementing a flexible, diversified, and coordinated arrangement of small group opportunities. It was agreed to call all groups "Growth Groups". Preparation (session readiness), conversation (session participation), and application (assignment completion) were established as the common commitments required of participants in all Growth Groups. The DO Committee worked with the Board of Christian Education in providing a Growth Group option in the Sunday school electives. Several Growth Group experiences have been provided to date.¹¹⁵ The participants' evaluations have consistently affirmed the value of this ministry.¹¹⁶

¹¹⁵See "Discipleship and Outreach Ministry," Appendix C.

¹¹⁶See "Testimonials," Appendix N.

Ministry of the Laity

Four steps have been taken to facilitate and affirm laity in ministry.

Organization manual. A committed Personnel Committee devoted many hours in drafting a church handbook.¹¹⁷ Committee and personnel job descriptions were written emphasizing the unity of the body and clarifying the distinctives of the individual parts. *Every* job description was reviewed, approved, or adjusted by the Official Board. An organizational chart was designed to show how the committees related to each other. A philosophy statement for paying helpers in the church was worked out. It affirmed the value of all parts of the body, while it also established the conditions for considering payment for help.

The manual is presently undergoing revision. The new edition will reflect the lessons learned from using the first edition. A job description for the pastor will be included emphasizing the equipping responsibilities of the position.

The scheduling of the meetings were restricted to Sunday and Wednesday evenings. This allowed more time for family life, ministry, and other interests.

The pastor is presently actively involved in most committees. This has served well by providing opportunity for modeling leadership and committee functioning. Equipping, however, must allow for practice. A plan is thus under consideration to hold all committee meetings on the same night. The pastor would meet with all chairpersons as a group

¹¹⁷ See "Handbook," Appendix B.

once a month and then with individual leaders as needed. He would be available at the monthly all-committee night but would obviously not attend every committee meeting. This plan would further reduce the number of evenings devoted to "maintenance" ministries.

Committee involvement. The church is moving away from having a few persons serve in many positions. This helps involve more in the church functioning and gives emphasis to the fact that all are part of the body. Approximately three-fourths of the adults are now involved in some committee/position ministry of the church.

Moments of thanksgiving. A time has been reserved in the worship hour called "Moments of Thanksgiving". This focuses on some work of the church or some member's ministry. It has the effect of increasing the awareness of ministry possibilities and opportunities.

Welcome fellowships. A plan has been implemented for teaming two member couples with the pastor and his wife in a ministry to assimilate new persons into the life of the church. There are three fellowship socials each quarter (one a month) for newcomers. One is held in the pastor's home; the other meetings are held in the other two members' homes. A different set of couples are chosen for each quarter cycle.

Questions that the newcomers have concerning the church are discussed in a relaxed manner at these sessions. The member couples help host the socials and thus get acquainted with the newcomers. They then help serve as a bridge into the life of the church for the newcomers.

Stewards Fund

A fund was established to be administered by the Board of Stewards for financial assistance to members of the church. The following is a reproduction of the policy guidelines.

Table 3

- 1) The Stewards are to administer a separate fund to be known as STEWARDS FUND.
- 2) The Board of Stewards is to submit a monthly financial statement to the Official Board indicating the activity of the fund.
- 3) The Board of Stewards is to administer the fund in harmony with the following principles.
 - a) It is to be available for gifts or loans only to those persons in this congregation's fellowship.
 - b) All loans given by the stewards from the fund are to include
 - terms of monthly repayment
 - allowance for the recipient's inability to pay any particular monthly payment
 - emphasis on the element of trust in the agreement
 - c) A gift or loan is not to be granted without a sponsoring member. The sponsoring member is to present the need to the stewards on behalf of the person needing help. The sponsor is also to administer the help as directed by the stewards.
 - d) The Board of Stewards is to name a treasurer and assistant from among the stewards to handle receipts and disbursements. Neither is authorized to write a check or distribute money from the fund without specific approval and instruction from the stewards.

Chapter 6

MEASUREMENT

Sooner or later, the concerned churchman feels a need for some progress report.¹ Affirmation is powerful in creating a positive motivation. Failure and futility sap the life out of the victim. Lethargy and depression take over. Progress reports remove evaluations out of the realm of wishful thinking or haunting fears. Measurement, therefore, has a significant place in the life of the church.

Schaller says three questions help evaluate the value of any specific measuring instrument. (1) Does the instrument measure what you are seeking to accomplish? (2) Does the instrument measure what you *say* is important? (3) How sensitive is the instrument (i.e., Are its readings accurate? Does it quickly reflect changes?))²

¹ John the Baptist heralded Jesus' coming. In John 1, he clearly identified Jesus as the Son of God. "I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God" (vv. 33-34). Even so, John experienced a time when he needed reinforcement. "Now when John in prison heard of the works of Christ, he sent word by His disciples, and said to Him, 'Are You the Coming One, or shall we look for someone else?'" (Matt. 11:2-3).

² Lyle E. Schaller, "How Do You Count?" Church Growth: America, V, No. 4 (September-October, 1979), 9-10.

Statistical Measurement

Worship attendance is one example of a good instrument, writes Schaller. Nine characteristics commend using worship attendance as one way of measuring the state of the church. (1) Worship attendance is theologically sound. (2) The attendance barometer quickly reflects change. (3) It is sensitive to both corporate and individual changes. (4) It is a useful weekly indicator. (5) The assimilation of new members can be compared with total attendances. (6) It measures both member and non-member responses. (7) It allows the measurement of attendance frequency by individuals. (8) The average worship attendance, when combined with a typology of churches, is the best single predictor when looking at several other areas (e.g., giving, space needs, etc.). (9) Lay people are most sensitive to worship attendance as an indicator and they instinctively use it in measuring the progress of the church.³

The significance of the size of attendance, as described by Schaller, illustrates the importance of statistical measurements. Statistics reveal trends and help project future responses.⁴ Sociologist Dean Kelley observes,

Membership statistics are not the only index of social strength, yet they do point to a certain inescapable, irreducible, quantifiable "thereness" in an organization, which has some direct and discernible relation to its existence and success. That is, organizations are made up of members. Whatever its optimum size,

³Ibid., pp. 10f.

⁴Waldo J. Werning, Vision and Strategy for Church Growth (Chicago: Moody, 1977), p. 42.

an organization that is losing this essential substance is in a distinctly different state from one that is gaining.⁵

Some think it is unspiritual to measure. It is no less spiritual, however, than measuring progress toward a building fund goal, or counting to check if enough chairs are in place, or observing that a larger room is needed for a growing Sunday school class.⁶

Statistical measurements are used extensively by church growth advocates. They view numbers as a key factor in understanding the state of the church's work. The statistics are not seen as ends in themselves but as tools for understanding strengths and weaknesses. Chaney and Lewis write,

We make no apology for focusing on this aspect of growth. For this is the one dimension of church growth that is absolutely essential to all the rest. There can be no perfecting of the saints without saints. No organic growth can take place without the building blocks with which to develop structure.⁷

Making disciples involves real people -- countable people. Churches are made up of real people. People are both the object and agent of evangelism. Many parables of Jesus relate to measurable success or failure: e.g., the parable of the talents (Matt. 25), the parable of the soils (Matt. 13:1-23); and the parable of the harvest (Matt. 9:37-38). He talked of counting; we must count.⁸

⁵Dean M. Kelley, Why Conservative Churches Are Growing (New York: Harper & Row, 1972), p. 16.

⁶Wagner says, "Honesty and realism should force us" to measure our success and failure. C. Peter Wagner, "What is Evangelism?" You Can Tell the World, ed. James E. Berney (Downers Grove: Inter-Varsity, 1979), pp. 39f.

⁷Charles L. Chaney and Ron S. Lewis, Design for Church Growth (Nashville: Broadman, 1977), p. 7.

⁸Vergil Gerber, God's Way to Keep a Church Going and Growing (Glendale, CA: G/L Regal Books, 1973), pp. 23-27.

The church growth method is condemned by some. A common basis of opposition is the generalization that quality counts more than quantity. Tippetts says that argument is "unsound, unfair, and unkind." He contends numerical data has significant value. Statistics say things which need a hearing. Church leadership should keep statistics with care.⁹

Good numbering is a part of good shepherding. Luke 15 records a parable given by Jesus in which He asked, "What man among you, if he has a hundred sheep and lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it?" (Luke 15:4). Obviously the shepherd knew how many sheep he had and wanted to keep each of them. Thus, he counted. Numbering helped him realize one was missing.

Even though the numbering in this passage focuses on conservation rather than growth, counting is crucial to the overseeing task. Statistical measurement is good stewardship.

Contextual Reflection

Several graphs of statistical measurements were studied. One member of the Congregational Reflection Group had access to a computer which was used to help examine cause-effect relationships suggested in the statistics.¹⁰

Insufficient data was available for making firm conclusions. Even so, preliminary findings suggest the following: (1) the membership

⁹ A.R. Tippetts, Church Growth and the Word of God: The Biblical Basis of the Church Growth Viewpoint (Grand Rapids, MI: Eerdmans, 1970), p. 17.

¹⁰ Appendix S includes some of the graphs studied.

is growing faster than the biological growth rate,¹¹ (2) the church has not fully recovered from a division which occurred in 1973, and (3) there is a positive correlation between membership, worship attendance, and total receipts.

Theology of Ministry Measurement

Numbering is important but it is not the primary purpose of the shepherd. Monkres cautions, "Although 'growth is good' is undoubtedly an orthodox position, it may also be a heretical one, since the church's final concern is not to increase its budget and membership figures but rather to serve people."¹²

Growth must be measured in broader terms than numbers. Totally wrong interpretations may be drawn when numbers represent the only plumbline. Various religious groups show astonishing growth rates and yet their tenets are not acceptable to Christianity. These groups may be successful in the functional sense (i.e., numerical sense), but

¹¹A rule of thumb states that biological growth should be calculated on the basis of 25% per decade. "Biological growth occurs when the children of believers are raised in a Christian way, taught about Jesus, converted and incorporated into church membership." C. Peter Wagner, Your Church Can Grow (Glendale, CA: G/L Regal Books, 1976), p. 63.

¹²Peter Monkres, "Small Is Beautiful: Churches As If People Mattered," Christian Century, VC (May 10, 1978), 493.

they can not be considered successful from the perspective of Christian mission.¹³

Qualitative growth is as valid a concern as quantitative growth. Christians are to grow in the grace and knowledge of Christ (II Pet. 3:18), in the Word (I Pet. 2:2), in maturity (Eph. 4:15), and in faith and love (II Thes. 1:3). Growth must be measured, therefore, not simply by the numbers of people entering the church's fellowship. Growth measurement should also evaluate their "participation in bringing about a new order, in establishing a community of love, in struggling for justice and peace as an anticipation of the ultimate revelation of God's kingdom."¹⁴ Edge says the question, "How many attended Sunday?", is not the only thing to ask. We should also ask, "What did those who attend on Sunday do in the world during the week?" He admits this is not easy to answer. Nevertheless, the spotlight of

¹³Church growth leaders acknowledge this. John Huffman says many things could be wrong with a church even though it may be growing like wildfire. Peter Wagner responds, "That's a valid statement. In the early years of the church growth movement we made such statements as, 'Any church can grow.' We now know that statement is invalid." Harold Fickett, "Leadership Forum: Must A Healthy Church Be a Growing Church?" Leadership, II, No. 1 (Winter, 1981), 128.

¹⁴Orlando E. Costas, The Integrity of Mission (New York: Harper & Row, 1979), p. 57.

evaluative focus must be on this question.¹⁵

Since measurement should include more than numbers, what exactly should be measured? This study proposes an evaluation from the theology of ministry perspective.

The Questionnaire's Use

The following questionnaire is a direct product of this investigation. The questions are rooted in the issues previously discussed. Each question can be responded to by one of five options,¹⁶ but the exercise should not stop there. Discussion should center on specific examples supporting the responses. Also, suggested ways that each respective componenet of ministry might be strengthened should be given.

This instrument is designed primarily for small group use. The leader should be acquainted with the material in this study and be prepared to lead a discussion on the meaning or rationale of the respective questions. The use of the instrument, therefore, helps

¹⁵Findley B. Edge. The Greening of the Church (Waco, TX: Word, 1979), p. 47. Edge also says, "When the worship, study, planning, and equipping are completed, they go out to invade the world for God. In stores, shops, offices, factories, homes, farms, each expresses his ministry. Then the next Sunday they return to church. Some are excited because they have experienced a degree of progress in their ministry. Others are bloody because they were 'clobbered' by the world. Wounds are bound up. Experiences are shared. Confession is made. Encouragement to try again is given, and new strength is sought from each other and from God. They study again, make more plans, worship and infilling is experienced, prayer is offered. And they go out again. The focus of their attention is always on the world! What happens in the world during the week -- this is the climax!" (p. 57).

¹⁶The five response options for each question are as follows: --, -, N, +, and ++. "--" means "definitely not" and "++" means "very definitely". "-" means "not very well" and "+" means "fairly well". "N" means "no opinion".

develop a theology of ministry sensitivity among those in the group.

An efficient recorder should take notes and summarize the conclusions. This summary can be duplicated and given to the participants. It also can be used for comparison with conclusions reached within other groups. In any case, the church should file these summaries for later reference. With time the summaries provide an excellent means of revealing areas of discerned needs and progress made toward meeting those needs.

A multiplicity of settings within the local church provide ample opportunity for the use of this instrument (e.g., Sunday School classes, small groups, officers retreats, etc.). Unless used in an extended seminar setting, several sessions are needed for its completion. Using the instrument over a quarterly period, for example, divides the questionnaire into some six or seven questions to be considered each session.

The board of officers should review the summaries of the respective group conclusions at least annually. Ministry strategies, including specific steps to be taken, should be designed. The steps should be prioritized and dates set for anticipated accomplishment. Periodic review and progress reports are needed to give the strategy an on-going expression.

The Questionnaire

(1) Are we proclaiming "the excellencies of Him" who has called us out of darkness? (I Pet. 2:9-10)

(2) As God's community, do we celebrate His actions (historical and contemporary) toward the Church?

(3) Do we pray "Thy kingdom come"? (Do we regularly ask, "What is God's will in this matter?")

(4) As the community of God's kingdom, are we good stewards of, and servants in, His kingdom?

(5) Do our attitudes and ministries reflect an appreciation of the unity of all believers? (Eph. 4:4-6; 2:11-22)

(6) Do our attitudes and ministries reflect an appreciation of the diversity of the Body? (I Cor. 12:14ff)

(7) Do our attitudes and ministries reflect an appreciation of the interdependence of the Body? (Rom. 12:5; Eph. 4:25)

(8) Are all gifts of the Spirit within the body employed toward the common good? (I Cor. 12:7)

(9) Are we content to let the Spirit distribute the gifts as He wills? (I Cor. 12:11)

(10) Does our exercise of the gifts affirm Jesus as Lord and contribute toward building up the body? (Eph. 4:11-16; I Cor. 12:8-11, 28-30)

(11) Is fellowship an on-going characteristic of our church?

(12) Do we share our spiritual and material blessings with each other?

(13) Do we demonstrate an understanding of the fact that genuine Christian fellowship can only be realized with fellow Christians?

(14) Do we walk in the light of obedience to our Lord?
(I John 1:7)

(15) Do our individual lives reflect an appreciation of our bodies as the temples of God? (I Cor. 6:19)

(16) Does our corporate body reflect an appreciation of its being the temple of God? (Eph. 2:19-22)

(17) Do we reflect an understanding of the Holy Spirit as the very life-breath of the Church? (Acts 5:1-11; 13:1-4; 16:6-10; 20:22f)

(18) Do we teach the doctrine of the fullness of the Spirit, and do we live in the reality of this truth? (Eph. 5:18)

(19) Do we view ourselves as a kingdom of priests?
(I Pet. 2:5,9)

(20) Do we understand baptism as an ordination into ministry?

(21) Does our pastor devote himself to "equipping ... the saints for the work of service?" (Eph. 4:12)

(22) Do we view ministry as the work of all? (Are the pastor and people partners in ministry?)

(23) Are our ministries done in a spirit of loving service?
(II Cor. 5:14)

(24) Does the spirit of sacrifice characterize our ministries?
(John 15:13; Mark 8:34)

(25) Does joy characterize our ministries? (Jas. 1:2-4;
(I Pet. 4:12f.; Luke 6:22f)

(26) Is love a characteristic of our community of believers?

(27) Do others know we are Christians by our love?
(John 13:34f)

(28) Is our witness characterized by a genuine sense of enthusiasm rather than by resolute obedience?

(29) Is there a sense of celebration in our worship experiences?

(30) Is there a sense of joy and thanksgiving in our relationships with each other? (Eph. 5:19-20)

(31) Are there settings in our church life in which our people feel free to share their burdens in a spirit of loving trust?

(32) Do we live to the praise and glory of God? (Eph. 1:11f)

(33) Are the needs of the world a genuine concern of our people?

(34) Are we "fishers of men"? (Matt. 4:19, Mark 1:17)

(35) Are our people telling the Good News? (Rom. 10:13-15)

(36) Do our people model Christian relationships (i.e., demonstrate the life of the kingdom)?

(37) Do we see the mission of our church ultimately extending to all ethnic groups?

(38) Does our church have a written statement of mission and are we faithful to it?

(39) Do we provide worship appreciation learning experiences (i.e., do we teach our people how to worship)?

(40) Do we see worship as the church gathered for praise and edification?

(41) Does our idea of an excellent worship experience go beyond the "it made me feel good" rationale?

(42) Are our worship experiences carefully and prayerfully planned?

(43) Are laymen involved in the planning of our worship experiences?

(44) Do we perceive the small group as the most basic structure of the church?

(45) Does our church provide for a variety of opportunities for

involvement in small groups?

(46) Are most of our people participants in some small groups?

(47) Are all our small group leaders trained and supervised?

(48) Do our small groups contribute toward the unity of the body?

(49) Does each small group have an objective?

(50) Is Christ exalted in each of our small groups?

(51) Is love the controlling influence of our interactions with each other?

(52) Are all our small groups (committees included) committed to the edification of their respective members?

(53) Do we perceive the primary purpose of leadership ministries as "equipping ... the saints for the work of service?" (Eph. 4:12)

(54) Are all our members consciously involved in ministry?

(55) Is the equipping ministry an objective in our work of Christian education?

(56) Are the consultative and participative styles of leadership characteristic of our pastor's leadership?

(57) Do our leaders lead first by example? (I Tim. 4:6)

(58) Do our teachers give sound teaching? (I Tim. 1:18; 4:12-14; II Tim. 2:2)

(59) Do our teachers (and leaders) display patience and gentleness, and do they show respect for others? (II Tim. 2:24f; 4:1-5)

(60) Are we making disciples? (Matt. 28:19-20)

(61) Do we have some small groups whose primary objective is discipling?

(62) Do we consciously use the Master's strategy as a model for our discipling ministries?

(63) Does our church show a balance in its emphases on the "come" and "go" structures? (Do we balance the call to worship with a challenge to serve?)

(64) Do we provide for the encouragement, mobilization, and supervision of our evangelists (those of our congregation who have the gift of evangelism)?

(65) Do we teach our people the concept of friendship evangelism?

(66) Are our people involved in friendship evangelism?

(67) Do we have an effective follow-up ministry to new converts and new persons in our worshipping fellowship?

(68) Do we effectively assimilate new members into the life of the church?

(69) Does our church plan to plant another church?

(70) Do we pray for, and minister toward, the healing of human hearts?

(71) Do we visit the sick and shut-in?

(72) Do we help those in physical and material need, especially those of our fellowship? (Gal. 6:10)

(73) Do we encourage our people toward a simplified life-style?

(74) Are we compassionate toward the poor?

(75) Do we regard evangelism and social action as partners in ministry, rather than competitors?

Church Growth Principles

Large churches are in the limelight these days.¹⁷ They are used as examples of what all churches can (and should) be. They fit the American ideal of success.¹⁸ Pastors and laymen are invited to "Come, see what we've done -- and how you can do it too!"

The appeal is to success. Your Church Has Real Possibilities!, for example, is introduced by the author with these words.

Friend, build your dreams and make them great! I have every confidence that -- with this book -- you are about to turn a corner in your ministry, a turning with lasting lifetime results.

It is a turning point that will take you from discouragement and near defeat to optimism and unexpected victories, from one level of success to another -- to ever higher levels of accomplishments than you ever dreamed of before you started real possibility thinking!

Why am I so sure? Because the principles of success are all here. Read them. Believe them. And then apply them!

They will work, if you work them.¹⁹

Church growth fits conveniently into this success syndrome.

This writer sees the motivational appeal of the Church Growth Movement

¹⁷Lynn and Fraser trace the image of the small church in American history. Americans have not always valued the large church more than the small one. They point out that pastors once remained at churches for many years, and moved very infrequently. With the increasing mobility of our society, however, pastors began to accept calls to other churches more frequently. With this change came the pastoral trend of "moving up the ladder" by accepting larger parishes. Thus, the successful pastor came to be the one who had moved up. It was an easy next step for the large church to become looked upon as the successful church. Robert W. Lynn and James W. Fraser, "Images of the Small Church in American History," Small Churches Are Beautiful, ed. Jackson W. Carroll (New York: Harper & Row, 1977), pp. 1-19.

¹⁸Arthur C. Tennes, "The Real and the Unreal: Social and Theological Images of the Small Church," Small Churches Are Beautiful, ed. Jackson W. Carroll (New York: Harper & Row, 1977), pp. 67f.

¹⁹Robert H. Schuller, Your Church Has Real Possibilities! (Glendale, CA: G/L Regal Books, 1974), p. i.

as its most significant weakness. The verbalized rationale is God-centered, but the appeal is to the world's definition of success.

According to McQuilken (a strong advocate of church growth), the Church Growth Movement "has not always been self-consciously theological.... Historically it has been a pragmatic movement with certain theological presuppositions gradually refined."²⁰ Theological clarity may be realized by this order of beginning with pragmatic procedures and then finding theological support, but distortion may also result. Even so, the primary issue is not the order. More crucial is the concern that procedure be consistent with theology.

The theology-of-ministry check list, therefore, is crucial. *Beginning* with theology of ministry helps guard against the motivational appeal to a questionable standard success and firmly establishes procedures on the *total* concern of God for the Church.

A comparison of church growth principles ²¹ with the theology-of-ministry check list shows the two come from different perspectives. Church growth is a specialized expression of the evangelism component of ministry. Its focus is primarily anthropological. Theology of ministry, on the other hand, embraces the whole of church life. Its primary focus is theological. Theology of ministry is God-oriented. Church growth is man-oriented.

Consistency, therefore, is a key word here. Church growth must not be forced to fit all the components of ministry. Neverthe-

²⁰J. Robertson McQuilkin, Measuring the Church Growth Movement (Chicago: Moody, 1973), p. 16.

²¹See "Church Growth Principles," Appendix T.

less, church growth principles can be judged valid or invalid by their consistency, or lack of it, to the standards of theology of ministry.

An initial survey of Wagner's listing of church growth principles²² suggests a compatibility between theology of ministry and the following five principles.

Principle One: The church (pastor and laity) must want to grow, and be willing to pay the price for growth.

Principle Three: The laity should be well-mobilized.

Principle Five: The church should be so structured that all its primary functions are operating at peak efficiency; which is to say, the church should provide the celebration, and the multiplication of congregations and of cells.

Principle Seven: The church should use an evangelistic method that works for it.

Principle Eight: The church should have its priorities arranged in the biblical order which is as follows: (a) commitment to Christ, (b) commitment to the Body of Christ, (c) commitment to the work of Christ in the world -- evangelism and social involvement/service.

The remaining principles seem to be questionable in light of the theology of ministry check list.

Principle Two: The pastor should (a) be a possibility thinker, and (b) exercise dynamic leadership to catalyze the entire church into action for growth.

Principle Four: The church should have a goal of becoming big enough to (a) regularly and effectively win persons to Christ, (b) provide the range of services that meets the needs of its members, and (c) be reproducing itself by planting new churches, i.e., experiencing expansion growth.

Principle Six: The church's membership should be composed of basically one kind of people, or homogeneous unit.²³

²²C. Peter Wagner, Your Church Can Grow (Glendale, CA: G/L Regal Books, 1976).

²³The homogeneous principle is extensively addressed in Wagner's Our Kind of People (Atlanta, GA: John Knox, 1979). He accurately points out that all ethnic groups are included in the responsibility conveyed in the Great Commission. This writer is unconvinced, however, that one can legitimately conclude that church membership *should* be composed of one kind of people. See David B. Fenwick, Reconciliation and Diversity in the Urban Church (Winona Lake, IN: Light and Life Men International, 1980).

The "questionable" principles need more study and theology of ministry reflection before they can be ruled invalid. Church growth research confirms their contribution to numerical growth but their validity must also be grounded in a consistency with theology of ministry.

Chapter 7

SUMMARY

Brief Description of the Problem

The Church Growth Movement enjoys a burgeoning influence today. It is pragmatic, well-researched, confident, and well-received. The record is clear: church growth principles show the way to numerical increase for many pastors and congregations. The movement is a significant contributor toward church renewal in these days.

Three basic affirmations characterize church growth thinking: (1) church growth is God's will, (2) church growth results when certain scientifically-determined principles are applied, and (3) almost any church can grow if its pastor and people pay the price for growth.

Numbers are the most basic component of the church growth science. Success is spoken of in terms of numerical size and increase. The graph is ever-present. In practice the graph is more central than the Scripture. A downward plunging graph suggests something wrong and calls for research into reason(s). On the other hand, a rising graph suggests ministries are right and calls for research to keep the graph rising. The research in both instances is primarily sociological and secondarily scriptural.

Three significant concerns are raised when scientific research is the recognized authority and when numerical success is packaged into appealing promises. (1) The Bible is the first text of the Church. Social and behavioral sciences cannot answer theological questions. The

conclusions of these sciences must not be embraced by the Church without measuring them by the Scripture. Scientific research is "lord" for secular humanism and behavioralism, but it cannot be so for the Christian. (2) Scientific proof and spiritual proof are not always synonymous. Just because the application of a principle causes numerical increase does not mean the principle is valid for the Church. (3) Only in a narrow sense does the Scripture use numerical growth as a criteria for success. Scripture also speaks of success in terms of servanthood, losing oneself, unpopularity, and taking up one's cross.

This does not mean church growth concerns are wrong. Largeness is not sacred, but then neither is it sinful. Scientific research is neither spiritual nor demonic. The above concerns do suggest, however, that church growth principles must be consistent with evangelical theology.

Church growth literature frequently evidences poor exegesis. Scripture is often used as a support for conclusions already reached through sociological and behavioral inquiries. The problem with this is that such practices can result in imbalance, if not significant distortion. Growth "proof texts" are not the only portions of Scripture relevant to church growth principles. The nature of the Church is more crucial than techniques of growth. "Church" is more than a modifier of "growth".

Numerical growth, therefore, does not provide a base which is broad enough to serve as the primary tool for evaluating a church. The numerical standard is too limited. Concerns related to the nature, ministry, and mission of the Church are also requisite components of an adequate measurement. An instrument which helps evaluate the church

from the perspective of theology of ministry.

Research Methodology

Research procedure in this study focused on four components:

- (1) study of the Scripture, (2) review of related bibliographic data, (3) discussion with men conversant in church growth disciplines, and (4) contextual reflection.

Study of the Scripture was approached from various perspectives:

Church models, Jesus' example, motivations of the early church, and definition of key words (διακονία, δοῦλος, ἔθνη, ἐκκλησία, εὐγγέλιον, κοινωνία, λαός, ὁ λαὸς τοῦ θεοῦ, μαθητής, σῶμα, χάρισμα). The review of bibliographic data mainly centered on the subjects of the church, mission, ministry, motivation, evangelism, and church growth. Conversations and written communications with men conversant in the disciplines of church growth pointed the way to recommended bibliographic data and subjects to investigate. The Official Board and Congregational Reflection Group provided an ongoing critique of the project. Discussions about various applications of the principles under review kept the studies related to the realities of everyday parish life.

Most of the research at the contextual level was developmental in nature. Increasing awareness of the nature of the church and its ministry sharpened the focus on local expressions.

Findings

Although many parallels exist between the Church and other organizations, the Church is not just another organization. The Church is divine. Its mission is to glorify God, to strengthen and edify the

Body, and to love all people. The motto of her ministry is established: loving service. The motive of her servanthood is love, the nature of her servanthood is sacrifice, and the emotion of her servanthood is joy.

Sincerity and integrity characterize the Church Growth Movement. Openness to rebuke and willingness to hear alternative interpretations are consistently evidenced in church growth thinkers. These men love the Church and want her to be at her best. Imagination and discipline have combined to demonstrate the relevance of sociological investigations to church functionings. The evangelistic zeal of church growth proponents cannot be doubted.

Even so, this writer continues to experience an uneasiness with the motivational appeal of the Church Growth Movement. The designation itself (i.e., "church growth") focuses on the predominant emphasis of growth. A world vision is established in Scripture, where the theological basis of evangelism is rooted. The appeal of the Church Growth Movement, however, seems more directed toward our culturally-defined idea of success (e.g., bigger is better, blessings equal financial prosperity, survival is dependent on packaging the product to sell).

A utilitarian philosophy also seems apparent in church growth thinking. Leaders of the movement are anxious to demonstrate its usefulness to all branches of the "Church". On the surface this seems virtuous enough but it may be a basic weakness. The various definitions of Christianity are so wide-ranging that the extremes cannot be mutually coexistent. That the Church Growth Movement often avoids these issues demonstrates its preoccupation with techniques which produce in terms of quantity. The sin problem is skirted in church growth thinking, for example. The focus is on the techniques which are effective in

attracting the "sinner" (whatever your definition) to the "church". The exact descriptions of these doctrines are left to the individual "clients" (those following church growth thinking). What a contrast this is to Jesus' style! Christ was consistently sensitive to the needs and frames of reference of others, but His ministry was markedly devoid of success concerns (as we understand "success" today). Jesus' very coming was with the world in mind, but He resolutely refused to judge His ministry in terms of numerical growth. The Church Growth Movement, on the other hand, tends to measure all ministry by its effectiveness toward numerical growth.

The predominant conception of "church" in church growth thinking is its institutional aspect. Admittedly, the "church" cannot exist in this world without some institutionalism. History is replete, however, with tragedies born out of a preoccupation with "church" as institution rather than the Church as community, kingdom, body, fellowship, temple, and priesthood.

Worth, in church growth thinking, is heavily influenced by work. The overarching concern is with doing. Worth in the Scripture, however, is rooted in grace and in God's ascribing worth to His creatures.

All these concerns commend theology of ministry rather than numerical growth as a measuring standard. Even so, the limitations in comparing the two platforms of theology of ministry and church growth must be kept in mind. Church growth is a specialization of the larger discipline of evangelism. Theology of ministry is much broader. One is a species, the other is a family. A peach is a fruit, for example, but not all fruits are peaches. While a peach must bear all the characteristics of fruit, not all fruit can bear the unique characteristics

of a peach. So too, church growth principles must be consistent with theology of ministry, but they cannot be made to fit all theology of ministry expressions.

Projections

Time and length parameters dictated a closure to this project-dissertation before it could appropriately be called complete. Several matters should be considered in more depth.

The theology-of-ministry checklist is an untested instrument. It should now be used in various local settings, and several times within each local situation. The wording of the questions should be tested against their ability to communicate. The whole instrument should be used and then subjected to group evaluations. The questionnaire needs the refinement which can only come with use.

The hypothesis of this study has not been systematically investigated. Assuming the questionnaire effectively leads a group toward an understanding of the implications for a church, in terms of a theology of ministry perspective, the conclusions need to be compared with the principles of church growth. If the two disciplines do result in compatible procedures, there should be no significant contradictions between the two. The tentative conclusions given on page 165 suggest an incompatibility between theology of ministry conclusions and principles two, four, and six. These apparent contradictions should be explored in depth either to verify or refute the initial conclusions.

The questions concerning motivation also call for extensive study. Queries should include at least the following. How much "success" appeal is legitimate? To what extent does the end justify the

means? Does Scripture portray success in terms of numerical growth? Are numerical growth and large churches scripturally acceptable motives for evangelism? Are we to view the sinner as object of Christ's redemptive work or as a potential client for the church? Can the sinner be viewed from both perspectives? If the American culture were to pass away, would the Church Growth Movement also fade? Is the movement so loaded with culturally-determined assumptions that one is hardly separable from the other? Does the movement unwittingly mirror the American tendency to perceive the rest of the world as existing for the benefit of Americans? In other words, does the movement tend to view the unbelieving world as valuable because of its potential benefit to the institutional church?

The other side of motivation also demands consideration. For example, can the success appeal realistically be avoided? Is the problem success or is it an unacceptable definition of success? To what extent is success a wholesome concern? Once certain principles are shown effective in the life of the church, what is the significance of a refusal to heed them?

Contextually speaking, many projects are suggested in this study. The following summary discusses some of the issues involved in the suggested projects.

(1) This project-dissertation should not be reviewed in depth by the Congregational Reflection Group. The study provides the "glue" for integrating the many discussions of past sessions. In matters relating to this study, the group should now experience more meaning and purpose in its reflections. The significance of particular aspects can better be determined from a more integrated and encompassing perspective.

(2) The statement of mission should be re-evaluated in light of the theology-of-ministry checklist. The whole process of writing a mission statement needs study and comparison with the alternative approach of a continuing dialogue from the perspective of theology of ministry. This writer observed a tendency, in the writing of a mission statement, to interpret the completion of the writing as the fulfillment of the mission. The greatest value in drafting the mission statement seemed to be the reflection involved in the writing itself. There must come a time, however, when the congregation goes beyond asking what it should be, to examining what it is -- and is becoming. Then too, mission statements are characteristically brief. The brevity assumes a general understanding of key words which may be comprehended by a relative few. Perhaps the mission statement should be used in conjunction with the questionnaire. This has the potential benefit of refining the mission statement and of reinforcing its full implications.

(3) The Discipleship and Outreach Committee should now lead the way in establishing more opportunities and channels for evangelism and growth group ministries. This study asserts the fundamental importance of cells in the life of the church. Since cells are the most basic structure, the entire local church organization should be examined from this priority. Also, the weekly schedule reflects assumptions often accepted without question. These assumptions should be identified and evaluated. For example, the times and types of services. Are these consistent with conclusions rooted in the theology of ministry perspective? Other questions such as the following ought to be asked. Is one morning worship hour sufficient for all day Sunday? Is 10:50 AM the best time for this congregation? Are our educational ministries

equipping the laity for ministry? Why should our formal educational opportunities be limited to 9:30 AM on Sunday mornings? How can cells facilitate spiritual and intellectual growth? Is there a better way to facilitate prayer on a churchwide basis than the one midweek prayer meeting on Wednesdays? What steps should be taken to help assimilate persons into the cell life of the church? Is provision adequately made for freeing those who have the gift of evangelism to use their gift through presently established ministries of the church? What measures are taken to call unbelievers to belief and sinners to repentance? Is the congregation equipped to follow-up and nurture new converts?

(4) The present Worship Committee largely functions as an evaluative group. A clear distinction should be made between the basic objectives of the Sunday morning worship and the Sunday vesper hour. A separate committee should be established for each of these. The committee roles should be revised to include weekly involvement in the planning of these services. These are the two major weekly gatherings of the church, yet under present procedures the pastor almost single-handedly does all the planning. Here is an important area, therefore, to begin to implement the full implications of the priesthood model.

(5) The Book of Discipline includes an extensive guide listing the responsibilities of the pastor in Free Methodist congregations (see Appendix U). This should be reviewed from the theology of ministry perspective. There is a strong emphasis in the Book of Discipline on the pastor as a doer and relatively little acknowledgement of the pastor as an equipper. The guide should be condensed and clarified to place more emphasis on the equipping ministry. The revised statement should be placed in the church Handbook. Measures should be taken to help educate

the congregation in matters concerning the role of the pastor and how the role relates to the priesthood of believers. The Congregational Reflection Group provides an appropriate setting for extensive reflection with the pastor on his role, style of leadership, priorities, and general fulfillment of his responsibilities. The "Leadership Style Evaluation Instrument" (Appendix Q) can be used with much benefit in this respect.

(6) The theology-of-ministry checklist should be used in evaluating the Urbana Free Methodist Church. The Congregational Reflection Group should go through the exercise first to experience the benefit of the reflection, and evaluate the instrument itself. After the instrument is given this initial test, and refined, other groups in the church should be led through it. Priorities and strategies should be established, weighing the respective conclusions of the various reflections. Opportunities should be provided for using the instrument from year to year. The congregation's leadership (e.g., the Official Board and pastor) must be continually sensitive to the theology of ministry perspective.

(7) The contributions of church growth findings must not be ignored. The magazine, Church Growth: America, should be made readily available and faithfully read by the leadership. An inferior motivational appeal by the Church Growth Movement is not sufficient reason to disregard its investigations and conclusions.

Conclusion

This study has opened more questions than "Eureka!" experiences. The first intention of this author was to present this study in two

parts. The first was this study as presented. The second was to devote extensive reflection on motivation in ministry and analyze the Church Growth Movement from both the theology of ministry and motivational perspectives. The second part must await further study.

This writer experiences frustration in accepting the fact that time and length restrictions have brought closure at this point. The reflections and judgements of this chapter demand further study and investigation. So too, the climaxing focus of this study on the proposed theology-of-ministry checklist cries out for verification in a multiplicity of settings. All that must wait for now.

This writer is aware, however, that these issues will never become "finished business" until Christ's return. The Church is alive and dynamic. The world is constantly in a state of flux. By the very nature of the case, ministry to a changing world demands flexibility. Thus the business is never really "finished". A theology of ministry perspective, however, should help a responsive ministry maintain a responsible allegiance to the eternal principles of God's standard for the Church.

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Appendix A

PLANNING CONFERENCE

Official Board Meeting

Urbana Free Methodist Church

August 25, 1978 Friday

Members Present: Omar Sidebottom, Milo and Helen Kaufmann, Pete and Cindy Smith, Ken and Marlene Davidson, Marilyn and Bill Freeman, Agnes Welch, Bobbie Hanna, Chuck and Charlotte Young and Pastor Wayne Neeley presiding.

Pastor Neeley presented the following agenda for Friday's session:

Introduction to conference

Agenda review

Formulating a statement of purpose for our church

Introduction to a Discipleship & Outreach Training program

Distribution of materials to be reviewed overnight

1. The group offered the following as a partial statement of purpose for our church:
 - a. To be an instrument of redemptive love and nurture to the whole person
 - b. To evangelize, nurture, strengthen family life, all toward wholeness
 - c. To provide a spiritual home; to be growing and reaching out.
 - d. To be an instrument of service in the church neighborhood and our own individual neighborhoods. Our vocational neighborhoods included
 - e. To glorify God and make disciples, remembering the command of Jesus "as the Father has sent me, so send I you"
 - f. To worship God

August 26, 1978 Saturday

Members present: Bill and Marilyn Freeman, Milo and Helen Kaufmann, Bobbie Hanna, Agnes Welch, Pete and Cindy Smith, Marilyn Rasmusen, Charlotte Young, Ken Davidson, Omar Sidebottom and Pastor Wayne Neeley.

Pastor introduced the session by reading the introduction from the Book of Discipline titled, "Purpose and Character of the Free Methodist Church."

Bill Freeman offered prayer.

A discussion of our church's strengths and weaknesses resulted in the following:

STRENGTHS

- *Fellowship and strengthening of the family
- Friendliness to outsiders
- *Body life
- Teaching of the Word
- Providing a friendly spiritual family
- Music and preaching providing a meaningful worship service
- Healing of hurting people

WEAKNESSES

- *Evangelism
- Bridge building to outsiders who don't come to us
- Enthusiasm to talk about our church
- Lack of group participation, such as doing manual labor and general chores of upkeep
- Insufficient dependence on the Holy Spirit

* - mentioned several times -

A discussion of the meaning of "evangelism" followed.

The questionnaire of 8/78 was evaluated and summarized.

After the group discussed it the pastor summarized the high points.

Let's try to have more:

- variety in public worship
- prayer at midweek service
- visibility of what we are doing for shut-ins and elderly
- praise to God through worship and congregational involvement
- let's get our church refurbished and kept in good condition
- more sustained fellowship

In the area of the church in the future and church calendar the following items were touched upon.

- March 1 will begin the new officer year (as adopted last year)
- There was discussion of the desirability and methods to have special evangelistic emphasis

Some ideas and suggestions were:

- Week-end with a special subject emphasis, such as family life
- Aim at one particular group in the community
- Evangelism by appointment

It was emphasized that quality is important in such endeavors.
September 9, 9:00 a.m. was set to plan the year's calendar.

Submitted by Charlotte Young

Planning Conference Agenda

Friday, August 25, 7-9 PM

Introduction to the conference and opening remarks

Agenda review

Formulating a statement of purpose for our church

Refreshment break

Introduction to a Discipleship & Outreach Training program

*Distribution of materials to review overnight

Adjournment

Saturday, August 26, 9 AM-Noon

Study and analysis of the 8/78 Questionnaire

Reflection on materials distributed to be reviewed overnight

Refreshment break

Getting it on the calendar

* Our Church In the Future
Analysis of Contributions & Indebtedness &
Projected Elimination
Growth Rate Chart

There is Help for Your Church
(Message Outline)

I. Background of the Speaker

II. Churches Alive

- A. Founded in 1973
- B. Strategy for working through the local church
- C. What's in the name?
 - 1. Churches = scope of the ministry
 - 2. Alive = objective of the ministry
- D. Parable of the talents (possessions)
 - 1. (Matthew 25:14-30) The guiding thought behind this message

III. Principles

- A. Quiz for a church's leaders regarding:
 - 1. Purpose of the church
 - 2. Goal of the church
 - 3. Plan of the church
 - 4. The leaders' part in the plan
- B. Suggestions for defining:
 - 1. Purpose of the church: Glorify God!
 - 2. Goal of the church: Make Disciples!
 - a. Great Commission, Matthew 28:18-20, quoted with two words left out
 - b. Disciples are doers and not merely hearers
 - 3. Plan for the church: Many options, but one basic, God-ordained concept and plan
 - a. Can you conceive of any need in your church or community of which God the Holy Spirit is ignorant, indifferent or powerless to meet?
 - b. The Holy Spirit's basic plan for churches: believers with varied gifts to meet varied needs.
 - c. We need to focus all resources on the goal in order to fulfill the purpose of the church
- C. The basic functions of a local church
 - 1. God acts and enables the church
 - 2. The church responds:
 - a. To God; in worship and prayer
 - b. To the needs of its members in a caring, sharing fellowship
 - c. To the needs of other churches by offering help and being willing to accept help
 - d. To the needs of the world through evangelism and social action
- D. The objective is to make healthy Christians
 - 1. Healthy Christians don't just take in--
 - 2. They don't just give out--

- E. Take a fresh look at the strategic potential of your church
 - 1. Facilities
 - 2. Funds
 - 3. People
 - a. We have plenty of Christians as residents in harvest fields
 - b. We need to convert them to laborers
- F. What is to stop you?
 - 1. Satan's master plan for the church
 - a. Paralysis
 - b. Polarization
 - 2. The Master's master plan
 - a. Find people who are willing to follow Matthew 4:19
 - b. Don't try to get crops out of wayside rocks and thorns (Matthew 13:1-23)
 - c. Use the people you have, however, to start meeting basic needs and making disciples--they will multiply even as the loaves and fishes (Matthew 14:13-21)

IV. Concepts and Programs

- A. Perspective as you approach the plan
 - 1. Not to clear the deck and reprogram the church from scratch
 - 2. Not to compete with worship service and Sunday School but rather to supplement
 - 3. Beware of excessive reliance upon motivation without actually equipping the saints
 - 4. The main reason people do not witness is a lack of spiritual reality in their own lives
 - 5. Remember that perfection is found only in God, not organizations, people or programs
 - 6. Programs don't make disciples--only disciples make disciples
- B. Growth Groups (discipleship)
 - 1. Participants' standards
 - 2. Leaders' standards
 - 3. Structure and format
 - a. Bible study
 - b. Sharing
 - c. Prayer
 - d. Fellowship
 - e. Outreach (begins low-key)
- C. Evangelism Basics Class
 - 1. Intensive training and practical application
 - 2. Selected participants
 - 3. 10 weeks as a trainee
 - 4. 10 weeks as a trainer
 - 5. After the 20 weeks of basics, offer a variety of options for continued involvement in outreach
- D. Discovery Class (new Christians)
 - 1. Six weeks in duration
 - 2. Followed by growth opportunities such as a new members' class, Sunday School class, Growth Groups

- E. Get Ready==get set--go? Sell?
 - 1. Don't start big
 - 2. Attain effectiveness before expanding
 - 3. Before you build the tower, count the cost
 - a. Inverted pyramids
 - b. Wistful memories of vital involvement
 - c. Healthy expansion
- F. Consulting service outline
 - 1. Evaluate (what now exists)
 - 2. Recommend (what will begin where you are and take you where you need to be?)
 - 3. Prepare (sufficient number of effective leaders)
 - 4. Expand (involve everyone who desires involvement)
 - 5. Multiply (share your strengths with other churches)
- G. One of the greatest benefits that churches are experiencing out of this is the expanding, maturing pool of future leaders

Basic Components of Discipleship & Outreach Training Program

The Discovery Class

This class is for new Christians and new persons in the church. It meets from six (6) to thirteen (13) weeks. The groups are kept small and informal so each person feels at ease and has an opportunity to be involved in discussion.

The teacher is chosen for his ability to communicate spiritual truth at a new Christian's level of understanding. He also makes it a point to introduce members in his class to others in the church throughout the duration of the class.

The Pastor's Class

This class is for all new persons, particularly for those who have attended a series of DISCOVERY CLASSES and have established a regular pattern of attendance. It is the required instruction for new members. Subject content includes an introduction to basic Christianity (supplementing the DISCOVERY CLASS content) and also instruction about the faith and life of Free Methodism. The class meets for 13 weeks (1 quarter).

Growth Group

The Growth Group is an in-depth, long-range program emphasizing discipleship and evangelism. The group meets two (2) hours each week in the homes of its members. Each meeting includes Bible study, personal sharing, training and planning for evangelistic outreach, fellowship, and prayer. It begins with the members "where they are" spiritually and helps them grow in their relationship with Christ. It helps them grow in their ability to minister to each other and to people outside the group. Each group consists of no more than 14 members. Depending upon the curriculum chosen, the group may meet for as long as 12 to 18 months. Those involved must commit themselves to regular attendance and active participation in all activities of the group. The Growth Groups become a principle resource of persons to fill the positions of leadership and responsibility in every area of the church.

Evangelism Class

The Evangelism Class is an intensive 20-week study. Generally, a person will participate for 10 weeks as a trainee, then repeat the course for another 10 weeks as a trainer. The weekly meetings will be 3 hours long. Each meeting is to include both classroom study and some specialized form

of calling in the community. Challenging textbooks and homework assignments are a part of this training. Six trainers, and six trainees would be the normal size of a class.

Special Interest Groups

Special interest groups can be formed from those having completed involvement in a Growth Group. These would be formed as needed. Examples: elderly, single parents, social concerns, etc.

Our Church in The Future

The following represents the vision I have come to have for our church as I have watched, listened, and prayed over the past year. You are invited to affirm it, revise it, or add to it. As you do, OUR vision will emerge.

We are created in God's image, and thus are designed by God to think big. And let us remember, He is "able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us." (Ephesians 3:20)

-- Wayne E. Neeley, Pastor

I. Outreach

- A. Adopt a goal of, and make a concerted effort toward (IE- pray, plan, program, and persist) a minimum attendance, membership, and finance growth rate of 15% each year. (now)
- B. Get serious about making evangelism and discipleship training as a major, perhaps even primary, task of the church. (now)
 - 1. Establish a definite ministry of Discipleship and Outreach training directed by a D.O. Committee named by the pastor (approved by the Official Board). Fundamental prerequisite for the committee is to be a member of the church, actively involved in some aspect of the D.O. Ministry. (now)
- C. Pray and plan toward mothering a second Free Methodist congregation in the Champaign-Urbana area. (Goal: start the church by September 1982)

II. Missions

- A. Raise most, if not all, our missions goals through the Sunday School. (now)
- B. Instruct each S.S. class to receive Faith Promises for missions at the beginning of each new quarter. The Faith Promises would be for the duration of the quarter. Reporting and visibility be directed by the Missions Committee. (now)
- C. Have an all-S.S. assembly at the beginning of every quarter with a special missions feature. Missions committee to plan these. This would also be excellent time for C.Ed. Director to make appropriate announcements, etc. In all cases, the assembly should be well-planned and conducted. (now)

III. Services

- A. Morning Worship: Continue to strengthen it as free, but dignified, well-structured, God-centered. (now)
- B. Evening Worship: More special music, testimonials, shorter sermon, etc. Well-planned (perhaps order included in bulletin) and coordinated. Perhaps different worship assistants from

that of M.W.. Maybe designate it "Service of Celebration" or something similar. Objective: to provide structure for praise and avoid duplication of M.W. style. (now)

- C. Midweek Devotional Hour: Perhaps designate it "Praise & Prayer Service" or something similar. Devote more time to actual praying (maybe at least one-third of the time). Have a structured informality ... choruses, sharing, special music, etc. Perhaps use prayer bulletin and invite requests to be submitted for it via phone, etc. Have healing emphasis regularly. (now)

IV. Ministry

- A. Active Board of Stewards coordinating various areas of ministry under its responsibilities. (now)
- B. Continued quality and diversity of style in music ministry. Strengthening of cultivation and use of all talent available within the church. (now) Clarification of job description of minister of music. (now)
- C. Strengthening and development of special interest, and age-level ministries. (now)
- D. Make 2 Timothy 2:2 a continual consciously followed motto ... so much so that nearly every person holding a position in the church have an understudy. 2 ti 2:2 -- "For you must teach others those things you and many others have heard me speak about. Teach these great truths to trustworthy men who will, in turn, pass them on to others." LB (now)
- E. Work harder at mutual accountability and submission to the ministries of the church. (now)

V. Education

- A. Maintain high-quality of instruction. (now)
- B. More care given to taking and reporting attendance; recognizing attendance and giving attention to absentees. (now)
- C. Recognition that we are a Free Methodist Church and thus con-
nectional.
 - 1. That works two ways:
 - a. headquarters is to work with us and help meet our needs
 - b. we are to work with them helping them meet our needs
- D. Continue to provide electives and age-level (special interest) opportunities. (now)
- E. Offer a Greenville College accredited course as one elective. (when such can be arranged).
- F. Day Care Center (when able and feasible).
- G. Perhaps provide a Christian Day School. (Long-range possibility)

VI. Staff

- A. Designate appropriate Chinese person as "Chinese pastor" and work with him in a ministry to the Chinese. (now)
- B. Hire a Minister of Discipleship & Outreach. (by Sept. '79)
- C. Hire an Assistant Pastor to help and learn as much about our church as possible, then starting a second church with him as pastor and using our church as a mode. (Hire by Sept. '81)

- D. Hire a Youth Minister (perhaps to serve also as C.Ed. Dir)
(long range)
- E. Hire a Foundation Minister. (long range)

VII. Finances

- A. Every member a tither...and a storehouse tither, at that. (now)
- B. A captial funds drive, that would have as a minimum goal commitments to exceed our present payments on indebtedness by \$425 per week. (this fall)
- C. Make visible use of envelope system. (Begin Jan. '79).
- D. Send monthly acknowledgement of amount contributed, including sincere statements of appreciation. (begin Jan. '79)
 - 1. These could be signed by the members (or a member) of the Finance Committee. The message on any card should be approved by the committee before printed.

VIII. Facilities

- A. Redecorate the church interior, especially stairways and basement. (this year)
- B. Paint church exterior. (this year)
- C. Construct library shelving in Fireside Room, activate a church library, and use the room as reading lounge. (this year)
- D. Make adjustments in the Secord House for an apartment on the second floor; convert main level and basement to meeting room. (this year)
- E. Purchase Nesbit property. (when available)
- F. Purchase Cox property; rent out to help pay on payments until needed for church expansion. (when available)
- G. Add to sanctuary for overflow room along west wall. (when needed)
- H. Construct new sanctuary where Cox apartment house is now located. (when needed)
- I. Build multi-floor Foundation Building providing dorm rooms and meeting rooms where Secord House is located. (long range)

IX. Organization

- A. Have Church Manual available containing job description of every board and committee in the church. (Have ready by Jan. '79)
- B. Measure every committee and position against the over-all purpose of the church. (on-going process)
- C. Recognize that committee work can be the work of ministry ... but it is not necessarily so. Committees should never be an end in themselves. (on-going)

Result of Questionnaire (8/78)
 Urbana Free Methodist Church

Please rate the following by "+" (positive), "-" (negative), or "0" (no opinion). There is a space after each area in which you may write added evaluations and/or give suggestions.

MORNING WORSHIP

16(+)	3(-)		Beginning time of the service
18(+)			The order or structure of the service
15(+)	3(-)	1(0)	The hymns selected
18(+)	1(-)	1(0)	The use of scripture
16(+)	1(-)	1(0)	The length of the service
20(+)			The ushering
19(+)	1(-)	1(0)	The worship leading
18(+)	2(-)	1(0)	The song leading
16(+)		3(0)	The playing of the instruments
18(+)			Communion services

Comments &/or Suggestions

* Could be more variety of presentation to catch and hold the attention of the congregation.

* Mostly good-friendly. Could an effort be made to urge people to sit near the front?

* 10:30--11:30 for worship service

* More instruments please!

* More than 3 verses of hymns tiresome to those who do not sing.

* Use more lay readers (scriptures)

* Some informal music

* More explicit instructions on when those at altar rail are to take the elements.

* Service sometimes seems lengthy

* Communion once a month is too often

* 11-12 would be preferable time for service

* My attention span, possibly due to my university conditioning, seems to diminish after 1 hour. More relevant, up-to-date hymns would be nice also.

* Kruse very good song leader - Use more of our talent and use more of the young people in service

* Prefer some one with clear strong voice

* Like 1 hour service

* We shouldn't sing every verse of every hymn

* Too long between services; let S.S. continue until 10:40 and choir rehearse at 10:45.

EVENING WORSHIP

16(+)		1(0)	Beginning time of the service
11(+)	1(-)	2(0)	The order, or structure, of the service
11(+)	2(-)	2(0)	The length of the service
12(+)	1(-)	3(0)	The songs selected
14(+)		1(0)	The use of choruses

12(+) 1(-) 1(0) The ushering
 14(+) 1(0) The worship leading
 13(+) 2(-) 1(0) The song leading
 13(+) 3(0) The playing of the instruments

Comments &/or Suggestions

- * More use of choruses
- * More use of flutes, violins, guitars, harps, tambourines
- * I do not look forward to the evening services with the same anticipation of worship as I do the morning service. A sense of duty is more likely to bring me than a sense of excitement.
- * Prompt beginnings, even if lay participants are late
- * More member participation
- * 1 hour services
- * More choruses, more spontaneous singing of older songs - more quartets (men)

SUNDAY SCHOOL

16(+) 1(-) The beginning time of 9:30 a.m.
 14(+) 2(-) 1(0) The types of courses offered
 13(+) 2(-) 1(0) The meeting places
 16(+) The quality of teaching
 11(+) 2(-) 1(0) The way attendance is taken
 18(+) 6(-) The communications as to where classes meet

Comments &/or Suggestions

- * Start at 9:45
- * Some questions about the accuracy, often guesses are made (attendance)
- * More information needed (classes meet)
- * Needs to be listed in narthex for each quarter
- * Communications could be improved. Clear, permanent notice of classes and meeting places should be posted on a bulletin board inside front door.
- * Good courses offered, excellent teaching, great teachers

MIDWEEK DEVOTIONAL HOUR

13(+) 2(0) The time of the service
 8(+) 4(-) 1(0) The midsummer all ages being together
 7(+) 5(-) 1(0) The amount of time spent in prayer
 9(+) 2(0) The songs selected
 10(+) 2(0) The use of choruses
 8(-) 2(0) The use of the instruments
 8(+) 1(-) 3(0) The occasional use of films

Comments &/or Suggestions

- * Need more prayer
- * Would like to see more praying around the altar
- * Prefer regular prayer meeting
- * How about beginning devotional time together followed by smaller groups - for prayer or study
- * Shouldn't 1/3 time be in prayer
- * I do not care for Summer Wednesday evenings we had this summer

AGE LEVEL MINISTRY

11(+)	1(0)	Our ministry to children
6(+)	5(0)	Our ministry to young teens
5(+)	1(-)	5(0) Our ministry to senior teens
7(+)	1(-)	3(0) Our ministry to college students
8(+)	1(-)	2(0) Our ministry to young adults
7(+)		4(0) Our ministry to young couples
8(+)		5(0) Our ministry to families
11(+)	4(-)	3(0) Our ministry to the elderly
4(+)	4(-)	4(0) Our ministry to the Shut-ins

Comments &/or Suggestions

- * Would like to see youth participation with youth testimonies
- * More organized activities needed for aged
- * Ministry to families is improving
- * Ministry more often to the elderly and to the Shut-ins
- * I have no opinion because I've neglected to find out what was going on in these classes
- * I am not sure we minister enough to the "senior citizens" and Shut-ins of our church. I will pray about this.
- * Haven't seen any special emphasis on ministry to elderly

MUSIC MINISTRY

18(+)		The quality of the sanctuary choir
18(+)	1(-)	The selections of music the choir uses
13(+)		4(0) The music ministry to all age levels
16(+)	2(-)	The song leading
18(+)		The ministry in music
16(+)	1(-)	The congregational singing
12(+)	1(-)	2(0) The use of outside singing groups

Comments &/or Suggestions

- * More choruses and quartets
- * More outside music
- * Not enough outside singing groups
- * More use of variety of people in special music
- * More outside groups - Powell Family
- * Choir music is far too heavily slanted toward contemporary music
- * Sing more 'Old Standards'
- * Limit songs to three verses on the longer songs
- * More variety possible in special music - let's hear Diana Burtch
- * Singing only for very special event (outside singing groups)
- * More solos from Diana Burtch and other qualified (Marge Smith?)
- * Would rather use money spent for outside singing groups for other ministries as we have so much local talent

PASTORAL MINISTRY

18(+)	1(0)	The quality of preaching
18(+)	1(-)	The length of the sermons
15(+)	2(-)	1(0) The use of the Bible in preaching
18(+)		The relevance of the sermons
18(+)		1(0) The pastor's availability
19(+)		1(0) The pastor's use of time

PASTORAL MINISTRY (cont'd)

16(+) The pastor as an administrator
 18(+) The pastor as a family man
 15(+) 3(-) 1(0) The pastor as a caller
 18(+) 1(0) The pastor as a listener

Comments &/or Suggestions

- * Never know which version of Bible is being used
- * Would prefer to hear "Jesus said" at beginning of sermon, to quote from someone else.
- * More frequent reference to the "Second Coming"
- * Wayne, you need to restate your topic more often throughout your sermon. I become so involved listening to examples which you give to support and illustrate your topic that I forget what it is.
- * Some prefer pastor to call more where there is need.
- * Thank you God for Pastor Neeley.
- * Excellent quality of preaching
- * I prefer a text and developed into an Evangelistic Sermon. Many people are not exposed to sermons except in the Sun. AM services.
- * More expository preaching - like Kinlaw?
- * Little evidence to make a judgement on - as a caller

FACILITIES

11(+) 8(-) Cleanliness of the building
 15(+) 4(-) Pulpit arrangement
 13(+) 6(-) Care of lawn & landscaping
 6(+) 6(-) 1(0) Removal of snow
 8(+) 7(-) 1(0) Parking facilities
 7(+) 10(-) 1(0) Use of Secord House

Comments &/or Suggestions

- * Needs some attention (cleanliness)
- * Looking forward to new parking lot
- * Don't know what is going on there (Secord House) most of the time
- * Secord House could be used more
- * Cleanliness - poor
- * Extra room in one corner (Pulpit arrangement)
- * I don't like the new arrangement
- * Much better this summer (lawn & landscaping)
- * Needs attention - lawn along Lincoln is scandalous, full of crab grass.
- * Secord House could be more fully used.
- * The non-removal of snow on walk and steps has been disgraceful.
- * Care of lawn & landscaping - some lapses, also at Secord property
- * Convert to upstairs apartment - Secord House
- * Pulpit looks one sided with piano and organ on one side.
- * When will the lot be finished?
- * The childrens' bathroom has no towels, the stool doesn't work and the whole room is dirty.
- * The Christian Flag needs a spear or a cross on top.

COMMUNICATIONS

THE WINDOW (midweek newsletter) ...

13(+) 1(0) Its value

13(+) 1(0) Its appearance

12(+) 2(0) Its effectiveness in telling what's happening

The Sunday Bulletin ...

15(+) Its value

15(+) Its appearance

13(+) 1(-) Its relating appropriate information

This questionnaire ...

15(+) Its value

What else would you like to see measured

* More advance notice on special things to avoid conflict in calendar

* More about things happening in general to people in newsletter & bulletin

* Heavier paper for the Window (too expensive?)

* Value of questionnaire - if it results in any changes

* Great! (The Window)

* Kinda long (the questionnaire)

* Would like to see in bulletin-deaths, severe illnesses and other matters - regarding church families

* It was good to hear Dan Hanna introduce friends that were in attendance - for me this was no sin.

* More about what people in the church are doing

FELLOWSHIP

14(+) 1(-) 2(0) The friendliness evidenced in our church

13(+) 2(-) 2(0) Our welcome to newcomers

9(+) 4(-) 3(0) Frequency of all-church socials

7(+) 4(-) 4(0) The fellowship time between S.S. & M.W.)

10(+) 4(-) 2(0) Opportunity for small group fellowship

Comments &/or Suggestions

* What happened to the monthly pot luck on Weds. nights?

* I would like more out-put from pulpit concerning physical matters, finance goals, debt eliminations, etc. Also please recognize visitors, first time new babies are in church.

* Longer than necessary (fellowship time between S.S. and M.W.)

* Some improvement needed for all-church socials

* Needs more (small group fellowship)

OTHER COMMENTS AND SUGGESTIONS

* New emphasis on Outreach i.e., Evangelism and Servanthood

* I would prefer new song leader for AM for sure, some one with a strong voice.

* More member participation in special songs

* Do away with summer Weds. or give a choice of some type of prayer services

* A strong emphasis on evangelism

* A full time custodian who could be responsible for caring for the church opening, closing, as well as keeping the building clean. It would cost more, but I feel this must be done.

OTHER COMMENTS & SUGGESTIONS (cont'd)

- * Very pleased
- * Maybe need to recruit new people. Especially students since we have such a good group of leaders for the young.
- * Please consider "bringing back" the Wed. night "Pot Lucks" -- they are sadly missed.
- * Would like to see a revival.
- * There are many needs in church
- * Use more singers (duets, etc.)

Analysis of Contributions

Based on January-July, 1978, Averages

Length of period: 31 weeks (7 months)

Total contributions: \$37,287

Number of contributions: 49

Morning worship attendance: 120

Weekly contributions: \$1,203

Weekly contribution per attendants: \$10

Weekly amount per contribution: \$25

Weekly amount of 10 largest contributions: \$64 per contribution

Weekly amount of remaining contributions: \$14 per contribution

Total amount of 10 largest contributions for 31 weeks: \$19,961

Total amount of remaining contributions for 31 weeks: \$17,326

IE- c. 20% contributed c. 53% of the total contributed.

Indebtedness and Projected Elimination

On April 1, 1982 --- the two original loans on the present church facilities are scheduled to be paid out.

At that time, the church (under present arrangements) will have a total of c. \$70,000 yet due on other loans (\$39,000 on Second House and c. \$31,000 on balance of loan for parking and face-lift project).

Jan '79 - May '82 = 169 weeks

An increase of just less than \$425 per week over our scheduled payments during Jan '79 - May '82, would clear the church of all present debts by April 1 '82.

Church Calendar Planning Session
Starter Sheet

Sept.	1	Fri		Day of Fasting and Prayer
	3	Sun	SS	Beginning of Fall Quarter
	6	Weds	DH	CYC and FMY begin after summer
	10	Sun	Aft	"Welcome, Students" Pot-Luck
	17	Sun	MW	Membership Day
	29-30			Children's Retreat
Oct.	1			Day of Fasting and Prayer
	18	Weds	Mdwk Srvc	Free Spirit in concert
Nov.	1	Weds		Day of Fasting and Prayer
	11	Sat	6:00 PM	Capital Funds Drive Banquet
	12-19	Sun-Sun		Capital Funds Drive
	19	Sun		Announce Winter Quarter Electives
Dec.	1	Fri		Day of Fasting and Prayer
	3	Sun	SS	All-SS Assembly
	3	Sun	MW	Membership Day
	18	Mon	6:30	Membership Meeting (Fellowship, Covenant Service, '79 Budget Adoption)
Jan.	1-7			Denominational Week of Fasting & Prayer
	8	Sun	MW & EW	Day of Evangelism
	31	Weds	7 PM	Annual Society Meeting, (Part 1)
Feb.	1	Thrs		Dnom. Day of Fasting & Prayer
	18	Sun	MW	Reed Beard, Conf Admin Asst, here
	18	Sun	1:30	Parent-Child Relationships Seminar
	18	Sun		Announce Spring Quarter Electives
	24	Sat	6 PM	Staff Appreciation Banquet
	21	Weds	7 PM	Annual Society Meeting, (Part 2)
Mar.	1	Thrs		Denom. Day of Fasting and Prayer
	4	Sun	SS	All-SS Assembly
	4	Sun	MW	Membership Day
	18	Sun	EW	Roger Johnson, Conf. Supt., here
Apr.	1	Sun		Denom. Day of Fasting & Prayer
May	1	Tues		Denom. Day of Fasting & Prayer
	20	Sun		Announce Summer Quarter Electives
June	1	Fri		Denom. Day of Fasting & Prayer
	3	Sun		Beginning of Summer Quarter
	3	Sun	SS	All-SS Assembly
	3	Sun	MW	Membership Day

July	1	Weds	Denom Day of Fasting & Prayer
	30-Aug 5	Mon-Sun	Wabash Family Camp
Aug.	1	Weds	Denom Day of Fasting & Prayer
	7-8	Tues-Weds	Wabash Annual Conference
	16-26	Thrs-Sun	Denom General Conference
	19	Sun	Announce Fall Quarter Electives
Sept.	9	Sun	All-S.S. Assembly
	7-8	Fri-Sat	Annual Official Board Planning Conference

Church Calendar Check-List

Student Welcome Sunday (Sept. 10)	Covenant Sunday (Jan. 7)
Thanksgiving (Nov. 23)	Youth Week (Jan. 21-28)
Advent (begins Dec. 3)	Young Teen Week (Jan. 15-21)
Christmas (Dec. 25)	Cadet Herald Week (Jan. 8-14)
New Year's Day (Jan. 1)	Compassion Sunday/Healing Hands (Mar. 4)
Lent (begins March 4)	J.W. Seminary Foundation Sunday (Mar. 11)
Palm Sunday (April 8)	Moral Issues Sunday (April 15)
Easter (April 15)	Christian College Sunday (Apr 29)
Good Friday (April 13)	National Family Week (May 7-13)
Memorial Day (May 28)	Mother's Day (May 13)
Independence Day (July 4)	Children's Day (June 10)
FESTIVAL OF PRAISE (Nov.)	Father's Day (June 17)
Men & Missions Day (Nov. 12)	Moral Issues Sunday (July 14)
Christian Educ Emphases (Nov. 5)	Day of Fasting & Prayer (1st Day of Every Month)
Evangelistic Outreach Emph (Nov. 19)	
World Services Emph (Nov. 26)	
Light & Life Hour Sunday (Dec. 17) (Jesus' Birthday Offering)	
Den. Week of Prayer & Fasting (Jan.1-7)	World Day of Prayer (March 2)
L&L Men's Sunday (Jan. 14)	All-S.S. Assembly Days

Society meetings

CYC beginnings & endings

Beginning of new Officer Year

Evangelistic Series of meetings

Deeper Life Series of meetings

Beginning of Year (Officer Year)
All-Staff meeting

Major Committee meetings
-Official Board
-Christian Education

Fellowship Dinner (Wed.)

PACE meetings

Appendix B

HANDBOOK

'79 HANDBOOK & DIRECTORY



URBANA FREE METHODIST CHURCH

902 W. SPRINGFIELD AVENUE
URBANA, ILLINOIS 61801

This booklet is provided to acquaint you with the way our church functions, and to help you have a meaningful part in its ministries..

TABLE OF CONTENTS
(Color Index)

Behind the pink page ...

List of church staff, chairpersons, etc.

List of committee personnel

Organizational charts

Behind the yellow page ...

Operational policies

Philosophy and Position on Paying Help in the Church

Constitution of the Aldersgate Foundation at the University of Illinois

Behind the green page ...

Positional and Committee Job Descriptions

Behind the gold page ...

Directory of the names, addresses, and phone numbers of our church family

Pastor	Wayne Neeley
Minister of Music	Diana Burtch
Director of Christian Education	William Freeman (to 9-1-79) Sandra Boileau (after 9-1-79)
Christian Education Coordinators	
Early Childhood	Marilyn Freeman
Children	Charlotte Young
Youth	Brownie Davis
Adult	Roberta Hanna
Christian Education Secretary	Sara Bain
Aldersgate Foundation Faculty Advisor	Carl Kruse
Office Secretary	Sara Bain
Trustee Chairman	William Freeman
Church Treasurer	Omar Sidebottom
Assistant Treasurer	Dan Hanna
Auditor	Orland Krober
Missions Coordinator	Peter Barringer
Wedding Hostess	Marie Kruse
"WINDOW" Editor	Marilyn Rasmusen
Head Usher	Dan Hanna
Church Custodian	Ham Krabbe

Church Staff & Committee Personnel (continued)

Official Board

C-Wayne Neeley	Marilyn Freeman
Sara Bain	William Freeman
Peter Barringer	Dan Hanna
Rosemary Birdsell	Robertta Hanna
Diana Burtch	Helen Kaufmann
Lee Burtch	Milo Kaufmann
James Current	Orland Krober
Ken Davidson	Carl Kruse
Brownie Davis	Ben Rasmusen
Nancy Erickson	Omar Sidebottom
	Charlotte Young

Board of Christian Education

C-William Freeman (to 9-1-79)	Sara Bain
C-Sandra Boileau (as of 9-1-79)	Brownie Davis
	Marilyn Freeman
	Robertta Hanna
	Charlotte Young

Trustees

C-William Freeman	Dan Hanna
Ken Davidson	Ben Rasmusen
	Omar Sidebottom

Pastor's Cabinet

C-Carl Kruse	Dan Hanna
David Anderson	Robertta Hanna
Richard Boileau	Milo Kaufmann
Diana Burtch	Lora Pena
	Marilyn Rasmusen

Worship Committee

C-Wayne Neeley	Dan Hanna
Diana Burtch	Vernadine Krober
William Freeman	Ray Stinson
	Charlotte Young

Decor Committee

C-Marlene Davidson	Ben Rasmusen
Marilyn Freeman	Pam Sipple
Sherry Neeley	Peter Smith

Hostess Committee

C-Lorraine Burtch	Lois Faulkner
Patti Bain	Tommye Graham
Sara Bain	Joyce Metz
Donna Casey	Kara Roberson

Overseers

Lee Burtch
Dan Hanna
Milo Kaufmann

Stewards

Rosemary Birdsell
James Current
Nancy Erickson
Helen Kaufmann
Orland Krober

Finance Committee

C-Omar Sidebottom
Dan Hanna
Milo Kaufmann
Charles Young

Music Committee

C-Diana Burtch
Marlene Davidson
Peter Smith
Charles Young

Special Events Committee

C-Marilyn Rasmusen
Diana Burtch
Larry Mayo
Gayle Smith

Missions Committee

C-Peter Barringer
Wes Faulkner
Marie Kruse
Sherry Neeley
Jill Young

Flower Committee

C-Tina Schran
Tommye Graham
Helen Kaufmann
Maxine Krabbe

Personnel Committee

C-Wayne Neeley
Lee Burtch
William Freeman
Vernadine Krober
Carl Kruse
Lora Pena
Pam Sipple

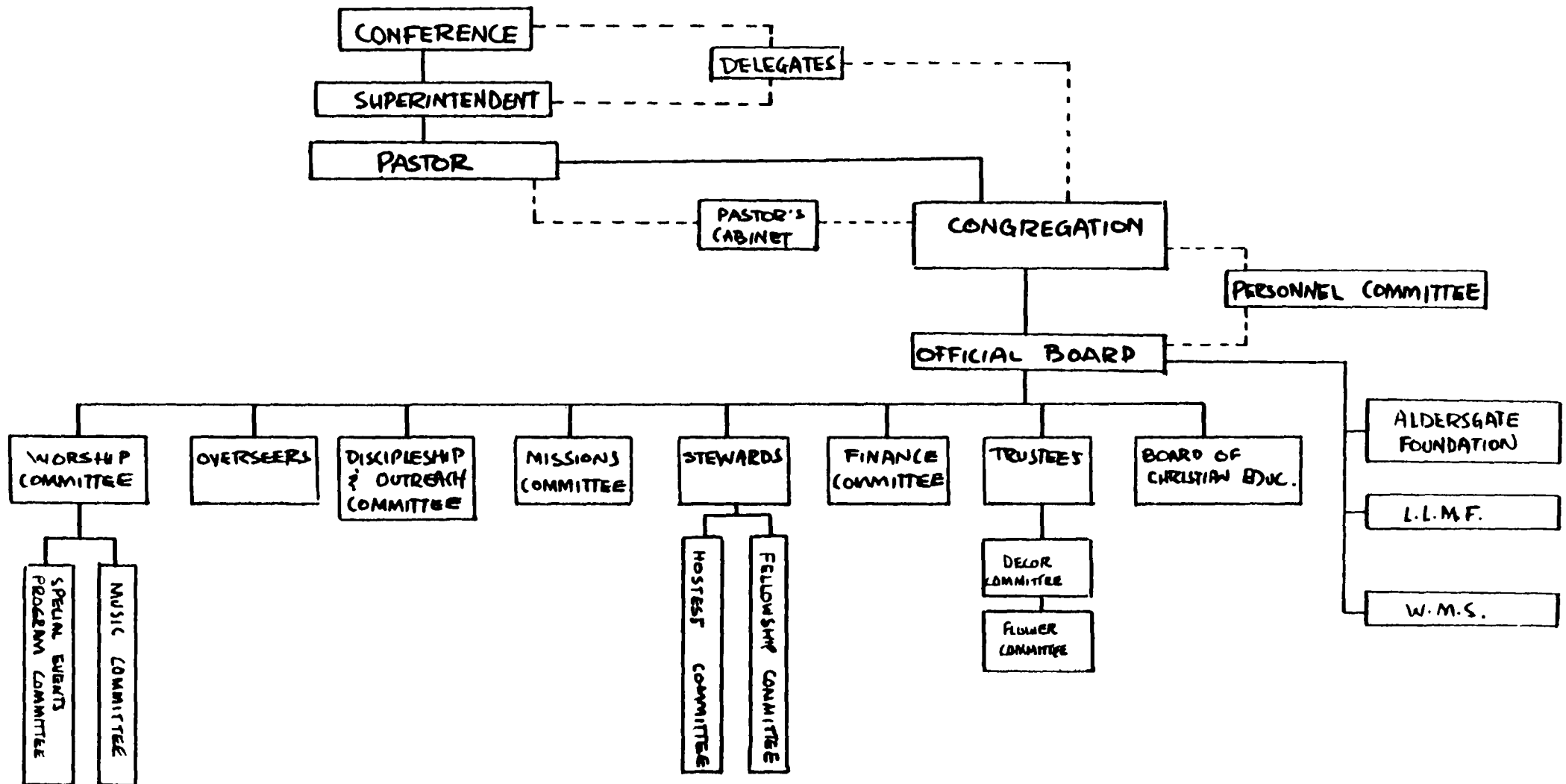
*Pastor is ex-officio member of all boards
and committees.

<u>Month</u>	<u>Week</u>	<u>Sunday, 5:15 P.M.</u>	<u>Week</u>	<u>Wednesday, 6:00 P.M.</u>
March	1st	Brd of Christian Educ	1st	Worship Committee
	2nd	Personnel Committee	2nd	Finance Committee
	3rd		3rd	Overseers
	4th	Official Board	4th	Stewards
April	1st	Brd of Christian Educ	1st	Music Committee
	2nd	Missions Committee	2nd	Finance Committee
	3rd		3rd	Overseers
	4th	Official Board	4th	Stewards
May	5th	Spec Events Prog Comm	1st	Worship Committee
	1st	Brd of Christian Educ	2nd	Finance Committee
	2nd	Missions Committee	3rd	Overseers
	3rd	Official Board	4th	Stewards
June	4th		5th	
	1st	Brd of Christian Educ	1st	Music Committee
	2nd		2nd	Finance Committee
	3rd	Official Board	3rd	Overseers
July	4th		4th	
	1st	Brd of Christian Educ	1st	
	2nd	Missions Committee	2nd	Finance Committee
	3rd	Spec Events Prog Comm	3rd	Overseers
August	4th	Official Board	4th	Stewards
	5th		1st	
	1st		2nd	
	2nd	Missions Committee	3rd	
September	3rd		4th	
	4th	Brd of Christian Educ	5th	Music Committee
	1st		1st	
	2nd		2nd	Finance Committee
October	3rd	Official Board	3rd	Overseers
	4th	Spec Events Prog Comm	4th	Stewards
	5th		1st	Worship Committee
	1st	Brd of Christian Educ	2nd	Finance Committee
November	2nd	Missions Committee	3rd	Overseers
	3rd	Official Board	4th	Personnel Committee
	4th		5th	
	1st	Brd of Christian Educ	1st	Music Committee
December	2nd	Missions Committee	2nd	Finance Committee
	3rd	Official Board	3rd	Overseers
	4th		4th	
	5th		1st	
January	1st		2nd	Music Committee
	2nd	Brd of Christian Educ	3rd	Finance Committee
	3rd	Missions Committee	4th	Personnel Committee
	4th	Official Board	5th	Overseers
February	1st	Personnel Committee	1st	
	2nd	Missions Committee	2nd	Personnel Committee
	3rd	Official Board	3rd	Overseers
	4th	Spec Events Prog Comm	4th	Stewards

*This is a general guide to be followed in most instances. Special considerations may require adjustments from time to time. Watch THE WINDOW and the Sunday bulletin for week by week scheduling.

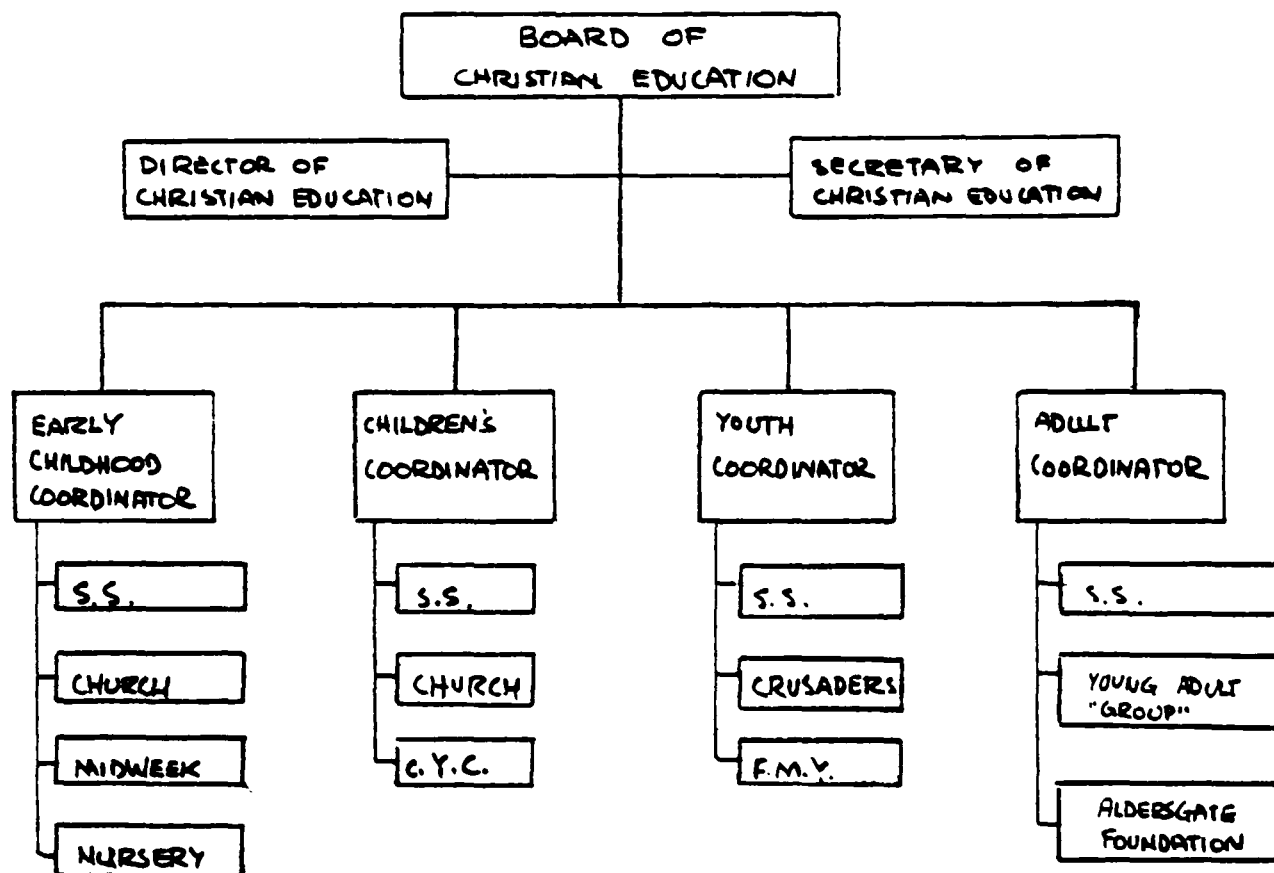
ORGANIZATION CHART

URBANA FREE METHODIST CHURCH



BOARD OF CHRISTIAN EDUCATION

ORGANIZATIONAL CHART



PASTOR'S SCHEDULE

On Mondays and Fridays, the pastor spends his time in his home study preparing for his preaching, teaching, Bible study leading, etc., responsibilities.

He uses Tuesdays, Wednesdays, & Thursdays, for church administration, counseling, and visitation.

There is a private line to the pastor's study at the church for counseling and calls that need the direct attention of the pastor.

CHURCH OFFICE

The office secretary is at the church Tuesday, Wednesday, and Thursday of each week....usually from 9 A.M. to 4 P.M.

She not only is secretary to the pastor, but also is available for typing, mimeographing, etc., for staff persons of the church. These should be scheduled in advance.

Machines in the church office are to be operated only by the secretary, or with the approval of the secretary or pastor. The machines are for use for church purposes only. Any exception is to be approved by the secretary or pastor.

TELEPHONE

Church 367-4443	Secord House 344-7840	Pastor's Home 352-1545
Pastor's Study 384-5359		Secretary's Home 359-3471

There is a phone in the church kitchen on which calls out may be made. These should be kept to a minimum so as not to tie up the lines to the church.

Only the pastor is authorized to make long distance calls on the church phone.

CHURCH CALENDAR

A glance at the SCHEDULE OF COMMITTEE MEETINGS will show there is an attempt to keep all such meetings at times when a large proportion of the committee persons would be coming to the church anyway (I.E., on Sunday and Wednesday evenings). This is done so as to avoid unnecessary fragmenting of our families. It also frees more time for ministry beyond administrative functions.

All special events are to be approved by the appropriate persons/committees. These should be placed on the master calendar in the church office (by the secretary or the pastor) so as to avoid unnecessary conflict.

THE SANCTUARY

The sanctuary has been set aside and dedicated for worship purposes. Our 'dedicating' it in our own lives by our actions and proper use of it will significantly enhance our sense of worship when in it.

The sanctuary is to be used only for preparation and conduct of worship functions. This has particular application to the use of the organ and piano. These are to be played by persons authorized by the Music Committee, and then only in preparation for or in participation of worship ministries. The instruments are to be locked when not in use.

The pulpit furniture is not to be moved except by approval by a trustee or the pastor.

CHURCH FELLOWSHIP ROOM & KITCHEN

These are available for special use by groups and persons of the church. Use should be scheduled through the church office. The facilities should be cleaned after its use, or the church custodian be compensated accordingly. .

THE SECOND HOUSE

This lovely house and grounds are located one-half block south of the church (102 South Lincoln Avenue). The lawn provides a beautiful setting for small group picnics and lawn recreation. There are two rooms on the main level. One is quite large and has an operable fireplace. The kitchen on the main level is also available for use upon request. The two rooms in the basement will be redecorated and made available for use in the near future.

The second level and kitchen are living quarters for the house residents. The residents are custodians of the house, and as such are to care for the lawn and walks, and are to clean the house each week. While the residents pay rent for the living quarters, this is adjusted downward according to their agreed upon responsibilities within the church (following the PHILOSOPHY AND POSITION ON PAYING HELP IN THE CHURCH statement).

Use of the house is to be scheduled through the church office. Use of the kitchen is to be cleared with the residents at least forty-eight hours in advance.

When any group uses the kitchen, personal belongings of the residents are not to be used (dishes, silverware, food, etc.), and the furniture is to be left as found.

Groups using the house are expected to leave the furnishings as found, and pick up trash and clean any mess made.

Two scriptural positions should be held in balance.

- 1) The concept of the body of Christ in which each member is important.
- 2) The concept that the servant is worthy of his hire.

As a member of the body of Christ, each has an important place in that body. The practice of paying some persons for the use of their gifts and not paying others for the use of their gifts can hardly be justified. While society places different values on various functions, a basic affirmation of the New Testament is that in Christ there is no Gentile nor Jew. In Him all are one.

Even so, in the church institution there are various roles needed to facilitate the church's being the church. From a highly technical perspective, the church pays for many things that are done. The persons working for utility companies, for example, are in a sense on the church's payroll. On the other hand, an obvious instance of paid staff is the pastor. Most churches prefer a full-time pastor, and recognize such requires paying a salary. The problem often arises with those instances between these two extremes.

It is the position of this church that no person should consider his contribution or gift more valuable before God than any other. In the final analysis, Jesus is Lord, and it is His church and all helps are to Him.

When an agreed-upon need is present within the church in which a volunteer cannot be found, then pay may be considered. When a task requires so much time that one cannot be reasonably expected to so serve, then pay may be considered. In such cases, it should be understood that the pay is for service over and beyond what is characteristic of the dedicated churchman. The starting point of one's responsibility should be at that level.

Persons paid should preferably be members of the congregation. It is understood that there may be circumstances in which such is not workable or desirable. These exceptions should be considered on their own merit.

All positions in the church, and certainly those for which there is pay, should carry with them the understanding that the person is in ministry; i.e. - caring, edifying, building up, nurturing. That is to say, it should not be viewed merely as a job. Attitude is very important, as well as the actual service.

CONSTITUTION
The Aldersgate Foundation

ARTICLE I
Name

The name of this fellowship of students and staff members shall be The Aldersgate Foundation.

ARTICLE II
Purpose

The purpose of the organization is to glorify God and make disciples;
more specifically ...

- 1) To provide opportunity for acquaintance, fellowship, and social activities among students and staff members related to the University of Illinois (or Parkland College) who have common interest in the Urbana Free Methodist Church;
- 2) To maintain a program of study and devotion for university students and staff members that will contribute to deeper spiritual growth and a broad understanding of the mission and doctrine of the church;
- 3) To bring together the service needs and opportunities existing in the local church and the talents of university students in a helping relationship;
- 4) To provide a meeting place for public worship, Bible study and other religious activities;
- 5) To strive, both as an individual organization and in cooperation with other campus Christian groups, for the achievement of a wider and more effective Christian witness in the University.

ARTICLE III
Members

An active member must be one who is enrolled at either the University of Illinois or Parkland College.

An associate member must be,

- a) a professional staff member of either of the above institutions or their allied agencies; or,
- b) a student enrolled at another institution of education beyond the secondary education level; or,
- c) a student who has dropped out of either of the above named institutions for a period not exceeding one year.

A supporting member is to be a person interested in the foundation and its ministry, and willing to make some specific expression of that interest.

The Board of Governors shall establish membership expectations and dues. It shall decide membership eligibility standards. The Executive Committee shall receive and act on membership applications, in a manner consistent with the guides established by the Board of Governors.

ARTICLE IV Organization

Section 1. Officers

Officers of the foundation shall be director, advisor, governors, and executors.

Section 2. Board of Governors

The director, advisor, and governors shall together constitute the Board of Governors. This board shall be responsible for establishing membership expectations and membership dues; naming executors (students to serve on the Executive Committee); and shall serve as primary authority in the conduct of the foundation.

Section 3. Executive Committee

The director, advisor, and executors shall together constitute the Executive Committee. This committee shall be responsible for planning meetings, programs, social activities, etc. of the foundation. It shall control the funds of the foundation in conformity with the counsel and policies set forth by the Board of Governors and this constitution. The Executive Committee shall receive and act on membership applications, in a manner consistent with the guidelines established by the Board of Governors.

Section 4. Duties of Officers

The director shall serve as chief liaison between the Urbana Free Methodist Church and the foundation. He/she shall serve as spiritual advisor, particularly to the Board of Governors and the Executive Committee. He/she shall serve as chairperson of the Board of Governors and may call a meeting of that board as he/she deems appropriate. He/she is to see that the Board of Governors fulfills its responsibilities under this constitution. He/she shall be a member of the Executive Comm.

The advisor shall be chief administrator, coordinator, and inspirer of the foundation ministry. He/she shall see that the officers are reported to the appropriate university authorities. He/she shall work in close cooperation with the Board of Governors, the director, and other officers. He/she shall be an ex officio member of the Board of Governors and of the Executive Committee.

The governors shall serve on the Board of Governors, and maintain prayerful interest in the ministry of the foundation. They shall help the director in serving as liaison between the church and the foundation. They shall promote interest in the ministry of the foundation among the church constituency.

The Officers of the Executive Committee shall be as determined by the committee itself.

It is suggested, though not required, that the following positions of the committee be agreed upon and provided for.

A president of the committee to serve as chairperson of the Executive Committee and to work closely with and in cooperation with the advisor and committee in the planning and implementation of the foundation ministries.

A program coordinator to exercise the functions of the president in his/her absence; to serve as assistant to the president; and to give special attention to the initiation, approval, and conduct of special programs of the foundation.

A secretary to take and maintain minutes of the Executive Committee meetings; to keep record of foundation activities, etc.; and to make these records available to the Board of Governors.

A treasurer to handle and keep record of all receipts and disbursements.

Section 5. Selection of Officers

The director shall be appointed annually by the Wabash Conference of the Free Methodist church of North America. In most instances, he/she shall be the pastor of the Urbana Free Methodist Church.

The advisor shall be named by the Official Board of the Urbana Free Methodist Church. He/she shall be a member of the church, and be a professional staff member of the University of Illinois or allied agency.

Governors shall be named by the Official Board of the Urbana Free Methodist Church. The Official Board may determine the number of governors to be named, over two. These shall be persons with an interest in university students. Preferably, they shall be affiliated with the university or allied agency (or Parkland College) as employees or students.

Executors shall be named by the Board of Governors. Executors shall be chosen from among the active members of the foundation (ie. students). The Board of Governors may name a nominating committee to submit nominations for executors, if it desires. A minimum of three executors shall be named, though more may be named if the Board of Governors deems it best.

Officers Of The Executive Committee shall be designated by the committee itself. In order to provide for the fulfillment of its responsibilities, the committee shall decide who from among the executors will serve in the respective needed capacities.

Section 6. Terms of Office

All positions/offices in the foundation are to be for a term not to exceed one year. Persons may succeed themselves in office. The Official Board of the Urbana Free Methodist Church should strive for some continuity on the Board of Governors by renaming some to succeed themselves.

ARTICLE V Meetings

The Board of Governors shall meet regularly to review the ministry of the foundation, and to fulfill its responsibilities under this constitution.

The Executive Committee shall meet regularly (preferably monthly during the school terms) to fulfill its responsibilities under this constitution.

Preferably, there should be a weekly meeting at a regular time for the foundation members and friends. These meetings are to be under the direction of the Executive Committee.

ARTICLE VI
Funds

Funds shall be deposited with a legitimate depository (bank, university student organization fund, etc.). Collection and disbursements are to be handled subject to the direction of the Executive Committee and in conformity with the policies set forth by the Board of Governors.

ARTICLE VII
Amendments

This constitution may be amended by the Official Board of the Urbana Free Methodist Church.

The Board of Governors and the Executive Committee are to be given opportunity to hold a combined meeting to discuss any proposed amendment. The results of any discussion are to be included in the Official Board's considerations concerning the proposed amendment.

Amendment may be initiated by the Executive Committee or the Board of Governors through recommendations made to the Official Board.

ARTICLE VIII
Accountability

The foundation is accountable to the Official Board of the Urbana Free Methodist Church.

This constitution and any subsequent amendments are subject to approval by the Official Board of the Urbana Free Methodist Church.

ARTICLE IX
Chapters

The Official Board of the Urbana Free Methodist Church may organize an undergraduate chapter and a graduate chapter of the foundation when deemed appropriate. In such case, there shall be different advisors and executors for each chapter. The governors and director may or may not be the same for both chapters, according as the Official Board directs.

OVERSEERJob DescriptionPurpose

Serve as consultant and advisor to the pastor in spiritual matters (as contrasted with temporal).

Particulars

1. Be available to the pastor as listener and counselor concerning prayer requests, decisions, etc.
2. Be advisor to the pastor in matters primarily related to the spiritual climate of the church, its ministries, and people.
3. Be available as consultant to the pastor in matters related to his recommendations concerning membership additions and "in-active" designations.
4. Be available to assist the pastor in pastoral care expressions in a manner mutually agreed upon between the overseers and the pastor.

Procedural Policies

1. Overseers are to be named by the society by balloting without nominations. A two-thirds majority vote is required for election.
2. The number of overseers is to be decided by the society after the pastor has stated his recommendation concerning the matter.
3. Overseers must be members in full relation with the church.
4. A person shall not be named as overseer for a term exceeding one year. There is no limit to the number of terms a person may serve.
5. The primary consideration in the naming of overseers should be that of the person's spiritual maturity.

MISSIONS COMMITTEE
Job Description

PURPOSE

To glorify God and make disciples;
more specifically --- to promote Free Methodist missions and the missions ministries of the Urbana church through a yearly program of missions emphasis and through encouraging financial giving toward missions.

Plan & Procedure

1. The Society is to name five persons, including a Missions Coordinator, who along with the pastor will make up a Missions Committee.
2. The Missions Coordinator is to serve as chairperson of the Missions Committee and as such, is to ...
 - a) Schedule, announce, convene, and chair the committee meetings.
 - b) Administer and coordinate the ministry of the committee.
 - c) Work closely with the committee, the pastor, and the Christian Education Director.
3. The Missions Committee is to coordinate the promotional and educational activities in the church related to the missions ministries of the church.
4. Before implementing any specific program or promotional, it should first be approved by the Official Board (or by the Board of Christian Education, if for Sunday school time).
5. Once approval for a proposed program or promotional has been granted, it is the responsibility of the Missions Committee to follow through on implementing it (securing needed assistance, making appropriate preparations, publicizing, supervising the conduct of, etc.).
6. A majority of the committee persons must be present for committee action/decisions to be official.
7. Minutes of all meetings are to be kept and made available to the Official Board and the Board of Christian Education.

OFFICIAL BOARD
Job Description

Purpose

To glorify God and make disciples;
more specifically --- to serve as the chief administrative body of the church
looking after the spiritual and temporal interests.

Plan & Procedure

1. The Official Board is composed of ---
 - a) The pastor
 - b) The overseers
 - c) The director of Christian education
 - d) The minister of music
 - e) The church treasurer
 - f) The trustees
 - g) The stewards
 - h) The delegates to annual conference
 - i) The Christian education age-level coordinators
 - j) The secretary of Christian education
 - k) The Aldersgate Foundation Faculty Advisor
 - l) The missions coordinator
 - m) The licensed lay ministers (if any)
 - n) The pastoral apprentices (if any)
 - o) The president of the Light & Life Men's Fellowship (if any)
 - p) The president of the Women's Missionary Society (if any)
 - q) The Free Methodist Youth president (if any)
2. All members of the Official Board must be members of the church.
Only full members have a vote on the board.
3. The pastor is to be chairperson of the board, and as such is to
 - a) Schedule, announce, convene, and chair the board meetings.
 - b) Administer and coordinate the ministry of the board.
4. A majority of those on the board are to be present for board action/decisions to be official.
5. Minutes of all board meetings are to be kept and made available to members of the board, and to any member of the society who so desires them.
6. The Official Board is to name from among its members a secretary who is to ...
 - a) Be the secretary of the society.
 - b) Keep minutes of the proceedings of the Official Board and of the society meetings.
 - c) Record all marriages and baptisms.
 - d) Maintain a current list of those who are members of the church.
 - e) Keep all these Official Board and Society records in safekeeping at the church office.
 - f) Work closely with the pastor and the office secretary in record keeping.

OFFICIAL BOARD - Job Description (continued)

7. The Official Board is to ...
 - a) Approve the granting of full membership status to persons.
 - b) Remove full members from the role as appropriate (so instructed in the DISCIPLINE).
 - c) Extend the two-year limit of preparatory membership status if circumstances so warrant. A 2/3's vote of approval is required for such extension.
 - d) Review applications for lay minister's license and recommend licensing if appropriate.
 - e) License pastoral apprentices when so instructed by the society.
 - f) Receive reports from the treasurer and various committees as appropriate.

8. The Official Board is, in consultation with the Personnel Committee, to name persons (or a person) to serve as (or on the) ...

<ol style="list-style-type: none"> a) Minister of music b) Music committee c) Worship committee d) Head usher e) Special events program committee f) Finance committee g) Tellers h) Church auditor i) Assistant church treasurer j) Church custodian k) Pastor's cabinet l) Overseers m) Discipleship & outreach committee n) Aldersgate Foundation faculty advisor o) Decor committee p) Hostess committee q) Flower committee 	<ol style="list-style-type: none"> r) Church office secretary s) "The Window" editor t) Christian growth group (class) leaders u) Other positions deemed necessary and not in contradiction to The BOOK of DISCIPLINE
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9. In the pastor's absence, or in his refusal to do so, a majority of the Official Board may call a meeting of the society whenever in their judgement the interests of the church require it.

10. The Official Board is to determine the amount to be paid for pastoral support; and the amount to be paid for any other church personnel.

11. The Official Board may submit nominations to the society for delegates to annual conference, and for persons to serve on the Personnel Committee.

Purpose

To glorify God and make disciples;
more specifically --- to plan, coordinate, evaluate, and serve as consultant for
the structuring and functioning of the church organization and staff.

Plan & Procedure

1. The Society is to name six persons, who along with the pastor, will serve as a Personnel Committee.
2. The pastor is to be the chairperson of the committee.
3. The chairperson is to ...
 - a) Schedule, announce, convene, and chair the committee meetings.
 - b) Administer and coordinate the ministry of the committee.
 - c) Work closely with, and in cooperation with, the Official Board in communicating to the committees and staff persons their respective responsibilities; and in being sensitive to expressed needs/desires for clarifications and adjustments of those responsibilities.
4. A majority of the committee persons must be present for committee actions/decisions to be official.
5. Minutes of all committee meetings are to be kept and made available to the Official Board.
6. The Personnel Committee is to write and review job descriptions for all church committees and positions. These are to be approved by the Official Board before they are binding.
7. The Personnel Committee may initiate a structural or staff change/addition/dismissal by formulating recommendations to be presented to the Official Board (after consultation with appropriate personnel involved). The committee does not have authority to implement such proposals without specific approval of the Official Board.
8. In case of paid church personnel, the committee is to review and recommend the hiring of, the contractual terms of, adjustments to, and/or dismissal of such persons. The results of such review and recommendations are not binding without Official Board approval.
9. In that the work of the pastor is accountable primarily to appropriate conference authorities, the above points 6,7, & 8, do not apply to that position. The Pastor's Cabinet (Congregational Reflection Group) is to serve as advisor to the pastor in regard to congregational expectations.
10. The Personnel Committee is to be available for consultation with anyone who has questions about committee and/or staff responsibilities.
11. The Personnel Committee is to serve as the church Nominating Committee, and as such, it is to submit nominations for every position in the church (excepting those excluded by provisions in the BOOK OF DISCIPLINE; i.e., delegates to annual conference).

PASTOR'S CABINET
Job Description

Purpose

To glorify God and make disciples;
more specifically --- to serve the pastor in an advisory and consultative manner, and to serve as a liaison between pastor and people.

Plan & Procedure

1. The Official Board is to name nine persons, including at least one delegate to annual conference, who along with the pastor will serve as the Pastor's Cabinet.
2. The pastor is to be the chairperson of the cabinet.
3. The chairperson is to ...
 - a) Schedule, announce, convene, and chair the cabinet meetings.
 - b) Administer and coordinate the ministry of the cabinet.
4. A majority of the cabinet must be present for its actions/decisions to be official.
5. Minutes of all cabinet meetings are to be kept.
6. The cabinet is to aid the pastor in making his ministry most effective by being available for counsel, keeping him advised concerning conditions within the congregation as they affect the relations between pastor and people, and keeping the people informed concerning the nature and function of the pastoral office.
7. The cabinet is also to function as a committee on church growth, and as such should ...
 - a) study patterns of the church's growth, or lack of it;
 - b) evaluate the church and its ministries from the perspective church growth principles; and
 - c) work with the pastor in devising ways of encouraging church growth
8. The cabinet is to serve as the Congregational Reflection Group for the pastor in his studies at Asbury Theological Seminary.

Purpose

To glorify God and make disciples,
more specifically --- to serve as consultant and evaluator and coordinator
of all worship functions of the church.

Plan & Procedure

1. The Official Board is to elect four persons to serve along with the pastor, minister of music, and head usher, to serve as a Worship Committee.
2. The pastor is to be the chairperson of the committee.
3. The chairperson is to ...
 - A) Schedule, announce, convene, and chair the committee meetings.
 - B) Administer and coordinate the ministry of the committee.
 - C) Work closely with, and in cooperation with, the Official Board, Board of Christian Education, Music Committee, Special Events Program Committee, and World Outreach Committee.
4. A majority of the committee persons must be present for committee action/decisions to be official,
5. Minutes of all meetings are to be kept and made available to the Official Board.
6. The Worship Committee is to meet regularly to evaluate the conduct of the services.
7. The Worship Committee is the calendar committee for all worship functions. Special programs and speakers are to be approved by this committee before the events are announced.
8. The Worship Committee is to name worship leaders for the worship services.

SPECIAL EVENTS PROGRAM COMMITTEE

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to plan and coordinate special event programs of the church.

Plan and Procedure

1. The Official Board is to name 3 persons to the Special Events Program Committee and to name a chairperson from those three. The Pastor and Minister of Music are ex-officio members.
2. The committee is to consist of the chairperson, the pastor, the minister of music, and two additional persons.
3. The chairperson is to ...
 - a) Schedule, announce, convene, and chair the committee meetings.
 - b) Administer and coordinate the ministry of the committee.
 - c) Work closely with, and in cooperation with, the committee, the Worship Committee, the Christian Education Director & Board, the Christian Education Age-Level Directors, the Minister of Music, and the pastor.
4. The chairperson is to be an ex-officio member of the Worship Committee.
5. A majority of the committee persons must be present for committee action/decisions to be official.
6. Minutes of all committee meetings are to be kept and made available to the Worship Committee.
7. The Special Events Program Committee is to plan for special event programs to be presented at the church that are related to seasons & calendar special days (such as Easter, Christmas, Mother's Day, Father's Day, etc.)
8. Once the Special Events Program Committee has tentatively planned an event, it is to present a proposal for the program to the Worship Committee for review and approval. No event/program is to be scheduled or presented without specific prior approval of the Worship Committee.
9. Once the Worship Committee has approved a specific proposal, the Special Events Program Committee is responsible for the follow through (ie- implementing the plan, securing needed assistance in personnel, making appropriate preparation and rehearsals, publicizing, supervising the conduct of the program ... or delegating these responsibilities).
10. The Special Events Program Committee is to plan well in advance for programs. The making out of a tentative annual calendar and working from that is to be preferred.

Purpose

To glorify God and make disciples;
more specifically --- to plan and coordinate the ministry of music of the church.

Plan & Procedure

1. The Official Board is to name three persons, who along with the pastor and the minister of music, will serve as a Music Committee.
2. The minister of music is to be the chairperson of the committee.
3. The chairperson is to ...
 - A) Schedule, announce, convene, and chair the committee meetings.
 - B) Administer and coordinate the ministry of the committee.
 - C) Work closely with, and in cooperation with, the pastor and the worship committee.
4. A majority of the committee persons must be present for committee action/decisions to be official.
5. Minutes of all committee meetings are to be kept and made available to the worship committee.
6. The Music Committee is responsible for pianists and organists for M.W., E.W., and Midweek services ... and also for any other special service in the church. In case of paid accompanists, these persons are to have been approved by the Personnel Committee.
7. The Music Committee is responsible for scheduling one special song for every M.W. (in addition to those presented by the choir), and for at least two (preferably three) special songs for each E.W. Scheduling should be done from 2-4 weeks in advance of the date of presentation.
8. The Music Committee is to schedule song leaders for the M.W., E.W., and Midweek services. Song leaders are to work under the direction of the pastor (or person in charge of the service).
9. The Music Committee is to hold quality and maximum involvement of the talent within the church as co-objectives in all scheduling.
10. The Music Committee is to encourage the formation of special choral groups within the church.
11. The Music Committee is to encourage the developement of graded choirs within the church.

Purpose

To glorify God and make disciples;
more specifically --- to serve as chief coordinator of the music ministry of the church.

Plan & Procedure

1. The Minister of Music is to be named by the Official Board acting upon the upon the recommendations from the Personnel Committee and from the Pastor.
2. The Personnel Committee is to write a job description, interview, work out recommended contractual terms, and recommend the naming of a person to serve as Minister of Music. Approval by the pastor of the person being named is also required.
3. The Minister of Music is to be a member of the church.
4. A person shall not be named to the position of Minister of Music for a term exceeding one year. There is no limit to the number of terms a person may serve.
5. In case of a paid position with a twelve month contract, a three week vacation is allowed with pay. When absences exceed this, there is not to be pay for the week's responsibilities (or parts thereof) that were missed. The Official Board may waive this in any given instance upon recommendation of the Personnel Committee.
6. The Minister of Music shall ...
 - A) Be in regular attendance at all the major weekly services of the church (S.S., M.W., E.W., and Midweek Service). Any exception is to have been recommended by the Personnel Committee and subsequent approval of the Official Board.
 - B) Be the director of the Sanctuary Choir; and as such, do necessary preparation for and lead the choir in necessary rehearsal for the presentation of an introit and an anthem for every M.W., for a song in at least one E.W. service each month, and for at least one cantata each year.
 - C) Work closely with, and in cooperation with, the pastor and the Music Committee.
 - D) Be chairperson of the Music Committee.
 - E) Be a member of the Official Board and of the Music Committee.
7. The ability to direct a choir and to work well with people are necessary qualifications; the ability to play the organ &/or piano is desirable.

BOARD OF STEWARDS

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to direct and coordinate the social ministries of the church

Plan & Procedure

1. The Society is to name six persons to serve along with the pastor as Board of Stewards.
2. The Society is to name a Chairperson from among the six stewards.
The chairperson is to ...
 - a) Schedule, announce, convene, and chair the meetings.
 - b) Administer and coordinate the ministry of the Board of Stewards.
 - c) Work closely with the pastor and the Official Board.
3. A majority of the Board of Stewards must be present for action/decisions to be official.
4. Minutes of all meetings are to be kept and made available to the Official Board.
5. The Board of Stewards is to solicit sustenance for the needy. Specific expressions might include ...
 - a) Collecting food for the hungry and maintaining a "church pantry" of food to be distributed by the stewards.
 - b) Establishing an emergency fund to be available to those within the church fellowship in small amounts, interest free. Perhaps an initial maximum amount could be considered a gift.
 - c) Sponsor occasional collections of money for significant needs as they arise for those within the fellowship.
6. The Board of Stewards is to direct special ministries to the sick and sorrowing within the church. Specific expressions might include ...
 - a) Visitation, as appropriate
 - b) Get well cards
 - c) Prayer
 - d) Food (perhaps a "dish-a-day")
 - e) Telephone contact, as appropriate
 - f) Flowers/Candle arrangement
 - g) Luncheon for bereaved family on day of funeral
 - h) Sponsor an annual memorial service on Memorial Sunday weekend
7. The Board of Stewards is to direct a ministry of special courtesies for the aged within the church. Specific expressions might include ...
 - a) Visitation, as appropriate
 - b) Arranging for them to be hosted for a meal in homes from time to time
 - c) Sending multiple signed birthday greetings
 - d) Sharing tape recordings of the church services
 - e) Seeing that they have a ride to the church, if desired and needed
 - f) Organizing a "helping hand" ministry to assist them in things they need done around their house

(continued)

BOARD OF STEWARDS (Job Description continued)

Page 2

8. The Board of Stewards is to direct a ministry of assisting mothers in the care of their young. Specific expressions might include ...
 - a) Providing a "mother's day out" baby-sitting service at the church on a particular day of the week.
 - b) Initiating action toward other ministries as deemed practical and advisable such as day care ministry, school, etc.
9. The Board of Stewards is to seek support and encouragement from the church for youth who are preparing for full-time Christian service.
10. The Board of Stewards is to assist in the promotion of denominationally accredited institutions, such as Greenville College and Woodstock Homes.
11. The Board of Stewards is to cooperate, as appropriate, with social agencies and inter-denominational social ministries within the community.
12. The Board of Stewards is subject to the direction and control of the Official Board. Its policies and specific ministries are to be approved by the Official Board.

TRUSTEES

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to serve as the legal agency of the Urbana Free Methodist Church, Incorporated, and to serve as guardian and caretaker of the properties.

Plan & Procedure

1. The Society is to name five persons to serve as Trustees such that one term expires each year. Trustees are named to five-year terms (unless named to complete an unexpired term).
2. One of the Trustees is to be named chairperson by the society.
The chairperson is to ...
 - a) Schedule, announce, convene, and chair the meetings of the Trustees.
 - b) Administer and coordinate the ministry of the Trustees.
 - c) Work closely with the pastor and the Official Board.
3. A majority of the Trustees must be present for Trustee actions/decisions to be official.
4. Minutes of all meetings of the Trustees are to be kept and made available to the Official Board.

The Trustees are ...

5. To see that the legal documents of the church are properly deposited for safekeeping.
6. To have and hold any and all property of the church on behalf of the church, and are to see that the titles are good, that deeds are properly drawn, and that abstracts and other valuable papers are safely stored.
7. Responsible to the Official Board and the Society for the general oversight of the property. The Trustees may serve as the building committee for any new building; and they are to initiate and to supervise expenditures for repairs, improvements, and alterations. The Trustees are to see that the property is properly insured.
8. To make a report to the Annual Society of major business transacted; and a report of the material condition of the property; and to make recommendations concerning major improvements, additions, etc.
9. Subject to the direction and control of the Official Board and the Society.
10. All property (whether real, personal, or mixed), acquired by the society is to be held in trust by the Trustees for the local society for the use and benefit of the Free Methodist Church of North America, Incorporated.

DECOR COMMITTEE

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to serve as consultant and help initiate action concerning the physical appearance and general decor of the church buildings and grounds.

Plan and Procedure

1. The society is to name 6 persons to the Decor Committee and to designate the chairperson from among these six. The pastor is ex-officio member.
2. The chairperson is to be an honorary member of the Board of Trustees (ie- with voice, but without vote).
3. The chairperson is to ...
 - a) Schedule, announce, convene, and chair the committee meetings.
 - b) Administer and coordinate the ministry of the committee.
 - c) Work closely with, and in cooperation with, the Board of Trustees.
4. A majority of the committee persons must be present for committee actions/decisions to be official.
5. Minutes of all committee meetings are to be kept and made available to the Board of Trustees.
6. The Decor Committee is to regularly (at least semi-annually) survey all the church buildings and grounds noting the condition of the general appearance (cleanliness, orderliness, aesthetics, etc.).
7. The Decor Committee may initiate action towards change and improvements by formulating recommendations to be presented to the Board of Trustees. The committee does not have authority to implement proposed improvements without specific approval of the Board of Trustees.
8. Decor Committee approval is required before any significant change or improvement (painting, pupit arrangement, tree/shrub removal or plantings, etc) is done by anyone.
9. In case of a major remodeling project, structural or grounds addition, etc.; the Decor Committee is to be consulted for approval of the proposed appearance color scheme, and aesthetics.

Purpose

To glorify God and make disciples;
more specifically --- to maintain a clean and neat appearance of the church building
and grounds at all times.

Plan & Procedure

1. The church custodian is named by the Official Board acting upon the recommendations of the Personnel Committee.
2. The Personnel Committee is to write the job description, interview, work out the terms of contract, and recommend the hiring of a person(s) to serve. These also are subject to Official Board approval.
3. The Personnel Committee is to periodically (at least quarterly) review the work of the custodian as compared with the agreed-upon job description and terms of contract.
4. A person shall not be named to serve as custodian for a term exceeding one year. there is no limit to the number of terms a person may serve.
5. In case of a termination or resignation before the term has expired, a six-week notice is requested.
6. In case of a paid position, a three week vacation is granted with pay. When absence exceeds this, the custodian shall not receive pay for the week or portion thereof that the work is left undone. The Official Board may waive this in any given instance upon recommendation of the Personnel Committee. The Board of Trustees is responsible to secure vacation replacement help.
7. The church custodian shall ...

A. Make preparation set-up before, and cleaning and take-down after, all regular church functions.

NOTE: It is expected of all visiting groups to be responsible for their own clean-up. All equipment is to be returned to proper places and left as found.

B. Do the following weekly tasks.

On Monday

- Complete vacuuming of the carpeting of all heavily traveled areas, including nursery rooms.
- General cleaning of restrooms, offices, chancel, nursery areas, and kitchen.
- Damp mopping of all tiled area.

On Wednesday (in preparation for Wednesday evening)

- Vacuum halls and narthex carpeted areas.
- Sweep front and back porches and steps (or remove snow from them).
- Tidy up the sanctuary; i.e., books in order, miscellaneous papers picked up, etc.
- Empty all garbage cans and waste baskets.
- Check restrooms for tidiness, cleanliness, supplies, etc., and care for what is needed.

(continued)

On Saturday (in preparation for Sunday services)

- Vacuum all carpeted areas on both levels.
- Completely clean all restrooms, lavatories, and stools; and disinfect them and also the nurseries.
- Clean windows and door panes for fingerprints.
- Sweep (or remove snow) from front and back porches and steps.
- Run and empty dishwasher to the cupboards.
- Tidy up the sanctuary; i.e., books, papers, etc.
- Dust all furnishings, ledges, and woodwork in the building.
- Empty garbage cans and waste baskets.
- Cut grass in growing season
- Sweep walks
- Wash all blackboards and clean all erasers.

On Sunday Afternoon (in preparation for evening service)

- Do any needed vacuuming in the narthex, hallway, center and side sanctuary aisles, and nurseries.... pick up paper, etc.
- Empty nursery trash cans.
- Tidy up sanctuary; i.e., books, paper, etc.
- Check restrooms for tidiness, cleanliness, and supplies, etc., and care for what is needed.
- Remove snow from front and back porches and steps

On Sunday Morning (before services)

- Remove snow from front and back porches and steps.

8. A weekly checklist is to be given by the custodian to the pastor indicating what was done the previous week.
9. When extra work is required by special occasions or by visiting groups, the church and/or group is expected to reimburse the custodian agreed upon hourly wage for extra work done (Wage to be determined in terms of contract). In case of church obligation, the treasurer is to pay the extra amount only after approval by the Personnel Committee.
10. Major clean-up (carpet shampooing, floor waxing, wall washdowns, etc.) is not included in the custodian's responsibilities. This is to come under the jurisdiction of the Board of Trustees.

Purpose

To glorify God and make disciples;
more specifically --- to prepare estimates of finances needed for the church operation and ministries, to monitor the income and expenditures, and to supervise the solicitation of financial support.

Plan and Procedure

1. The Official Board shall name three persons, who along with the pastor and the church treasurer, will serve as a Finance Committee.
2. The Official Board shall name a person from among those on the Finance Committee (other than the treasurer) to serve as chairperson.
3. The chairperson is to ...
 - a) Schedule, announce, convene, and chair the committee meetings.
 - b) Administer and coordinate the ministry of the committee.
 - c) Work closely with the pastor (if the chairperson is other than the pastor), the treasurer, the committee, and the Official Board.
4. A majority of the committee persons must be present for committee actions/decisions to be official.
5. Minutes of all committee meetings are to be kept and made available to the Official Board.

The Finance Committee is to ...

6. Consult with the pastor at least annually & the conference standards of pastoral support, and prepare an estimate of the amount needed for support of the pastor and present this to the Official Board for action.
7. Consult past records and the leaders of the church and prepare an estimate of the amount needed for support of the various operations and ministries of the church, and present this to the Official Board for action.
8. Review each month the income and expenditures and make appropriate recommendations to the Official Board.
9. See that each member of the society is solicited for the support of the local church work and its ministries, and is to encourage regular giving.
10. The Finance Committee is not to be the final determinant of fiscal policy, in that the Official Board is the primary fiscal agency of the church.

CHURCH TREASURER, TELLER, & ASSISTANT CHURCH TREASURER

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to record and deposit receipts; and to write checks and keep records of the same within the limits of his authority.

Plan and Procedure

1. The Society is to name a person to serve as Church Treasurer.

The Church Treasurer is to ...

2. Be an ex officio member of the Finance Committee and the Official Board.
3. Count (with the assistance of a teller) all church offerings and receipts, to make record of those receipts (to also be signed by the assisting teller), to deposit the receipts in the church back account, and to write checks to cover the operational expenses, purchases, etc., as authorized by the Official Board.
4. Make monthly reports to the Finance Committee and Official Board of the receipts and expenditures.
5. Be bonded.
6. Make a full report of all receipts, expenditures, and bills outstanding at the Annual Society meeting.
7. Record individual contributions to the church and send quarterly acknowledgement of those contributions to the individuals.
8. Make all his records and books available for inspection upon a joint request of the pastor and Finance Committee.
9. Make his records and books available for an annual audit.
10. The Official Board is to name persons to serve as Tellers.
11. At least one Teller is to assist the Treasurer in counting an offering, in completing a form stating the date and amount received, and co-sign the form along with the treasurer. These forms are to be kept and made available for inspection by the auditor.
12. The Official Board is to name from those on the Finance Committee a person to serve as Assistant Church Treasurer.
13. The Assistant Church Treasurer is to do the work of the Church Treasurer in the event of the treasurer's absence.

BOARD OF CHRISTIAN EDUCATION

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to plan and coordinate the ministry of Christian education of the church.

Plan & Procedure

1. The Society shall name a director of Christian education, a coordinator of pre-school ministries, a coordinator of children's ministries, a coordinator of youth ministries, a coordinator of adult ministries, and a Christian education secretary. These, along with the pastor, are to constitute the Board of Christian Education.
2. The director of Christian education is to serve as chairperson of the board, and as such ...
 - a) Schedule, announce, convene, and chair the meetings.
 - b) Administer and coordinate the ministry of the board.
 - c) Work closely with the pastor, the board, and the Official Board.
3. All the above-named members of the board are to be members of the Official Board.
4. A majority of the persons on the board must be present for action/decisions to be official.
5. Minutes of all meetings are to be kept and made available to the Official Board.
6. Upon authorization of the society, the board has authority to name and/or replace all staff persons needed in the conduct of all ministries under the supervision of the board (Sunday school, midweek children & youth ministries, children's church, teacher training, vacation Bible school, etc.).
7. The board is to ...
 - a) Provide for administration of all Christian education programs.
 - b) Coordinate all Christian education activities.
 - c) Implement denominational and other appropriate curricula for Christian education endeavors.
 - d) Assure that training is provided for Christian education workers, including certification and workers' conferences.
 - e) Encourage adherence to denominational standards by Christian education workers.
 - f) Project, plan, and evaluate total Christian education programs.
 - g) Select programming and materials to carry out the educational ministry.
 - h) Provide and allocate space for departments, classes, & other groups.
 - i) Arrange for the keeping of accurate and permanent records of all persons and activities.
 - j) Provide a library and resource center for leaders and workers.
 - k) Make evangelism and missions major emphases throughout the year.

DIRECTOR OF CHRISTIAN EDUCATION

Job Description

Purpose

To glorify God and make disciples;
more specifically --- to serve as chief administrator of the Christian education ministry of the church.

Plan & Procedure

1. The Society is to name a person to serve as Director of Christian Education.
2. The director is to be chairperson of the Board of Christian Education, and thus is to ...
 - a) Schedule, announce, convene, and chair the board meetings
 - b) Administer and coordinate the ministry of the board.
 - c) Work closely and in cooperation with the pastor, the board, and the Official Board.
3. Specific areas of responsibility include the Sunday school; C.Ed. weekday ministries (CYC, FMY, etc.); leadership recruitment and training program; promotion of missions through the C.Ed. ministries; curriculum and supplies; children's church; encouragement and nurture of C.Ed. staff (particularly the coordinators & secretary); evaluation of effectiveness of the C.Ed. ministries; special seminars & emphases; and the nursery.
4. The director is accountable to the pastor, Board of Christian Education, and the Official Board.

The director is to ...

5. See that all staff is named by the Board of Christian Education, and that the Personnel Committee is consulted in such naming.
6. See that the Board of Christian Education meets regularly (preferably monthly) and that all work is done with the consultation and approval of the board.
7. Work through the coordinators, and is to use the secretary as an assistant director.
8. Seek to cooperate with and take advantage of conference and denominational Christian education ministries.

Purpose

To glorify God and make disciples;
more specifically --- to serve as assistant to the Director of Christian Education and maintain records of attendances, givings, orders, minutes, etc.

Plan & Procedure

The secretary is to ...

1. Be named by the Society.
2. Be a member of the Board of Christian Education.
3. Keep minutes of the Board of Christian Education meetings.
4. Order, store, and distribute all curriculum materials and supplies.
5. Supervise the distribution, recording, and filing of attendances.
These records are to be kept in the church office.
6. Supervise the collection and counting of Sunday school offerings, and keep record of the same. Once counted and recorded, these are to be turned over to the church treasurer for banking.
7. Be responsible to the Director of Christian Education.

Purpose

To glorify God and make disciples;
more specifically --- to serve as administrator of the Christian education
ministries directed toward children from infancy thru kindergarten age.

Plan & Procedure

The early childhood coordinator is to ...

1. Be named by the Society.
2. Be a member of the Board of Christian Education and of the Official Board.
3. Work closely with and in cooperation with the C.Ed. director and with the C.Ed. board.
4. Be accountable to the C.Ed. director and to the C.Ed. board for the operating philosophy, programming, schedule, budget, reporting, and curriculum of the department.
5. Encourage the staff in the department by regular consultation and prayer; and he is to seek to inspire them to maximum effectiveness.
6. See that materials, supplies, and such needs are cared for.
7. Provide a program for both the Sunday school and Morning worship hours. These programs should focus on Jesus and His love for the children.
8. Establish procedures for workers and parents entering and leaving the rooms in this department.
9. Establish standards for conditions of the rooms --- equipment, order, pick-up, disposal of diapers, etc.
10. Provide worship centers and activity centers appropriate for this age.
11. Supervise and guide workers and assistants in such matters as visitation, follow-up, teaching, etc.
12. Supervise enrollment of new babies in the Cradle Rool; and direct the follow through of that ministry through subsequent visits with the parents and use appropriate materials to build a bridge for regular church attendance.
13. Supervise the selection and conduct of nursery attendants for S.S., M.W., E.W., and midweek hours.

Purpose

To glorify God and make disciples:
more specifically --- to serve as administrator of the Christian education ministries directed toward those of grades 1 thru 5.

Plan & Procedure

The Children's Coordinator is to ...

1. Be named by the Society.
2. Be a member of the Board of Christian Education and of the Official Board.
3. Work closely with and in cooperation with the C.Ed. director and the C.Ed. board.
4. Be accountable to the CEd. director and to the CEd. board for the operating philosophy, programming, schedule, budget, reporting, and curriculum of the department.
5. Encourage his staff by regular consultation and prayer; and he is to seek to inspire them to maximum effectiveness.
6. See that material, supplies, and such needs are cared for.
7. Develop and encourage his staff to follow up absentees, visitors, and prospects.
8. Coordinate the midweek and Sunday activities; as well as other ministries within his department such as Bible clubs, VBS, camping, etc.
9. Have general oversight of the children's church to be conducted during the Sunday morning worship hour. He is to work with the pastor in arranging for a Children's moments ministry as part of the Sunday evening worship.
10. Help assure the proper functioning of the Heralds and Cadets programs. He is to see that Junior Membership materials are annually taught and that those children having received such instruction be referred to the pastor as candidates for Junior Membership.
11. Seek to cooperate with and take advantage of conference and denominational children's ministries.

Purpose

To glorify God and make disciples;
more specifically --- to serve as administrator of the Christian education
ministries directed toward those of grades 6 thru 12.

Plan & Procedure

The youth coordinator is to ...

1. Be named by the Society.
2. Be a member of the Board of Christian Education and the Official Board.
3. Work closely with and in cooperation with the C.Ed. director and the C.Ed. board.
4. Be accountable to the C.Ed. director and the C.Ed. board for the operating philosophy, programming, schedule, budget, reporting, and curriculum of his department.
5. Encourage his staff by regular consultation and prayer; and he is to seek to inspire them to maximum effectiveness.
6. See that materials, supplies, and such needs are cared for.
7. Develop and encourage his staff to follow up absentees, visitors, and prospects.
8. Coordinate the midweek and Sunday activities.
9. Direct in the planning of regular social activities (preferably at least monthly).
10. Encourage the establishing of special ministries such as disciple training, Bible quizzing, sports, choirs, etc.
11. Help arrange transportation for the activities within the department.
12. Encourage the proper and effective functioning of Crusaders for young teens, and of FMY for senior teens.
13. Seek to cooperate with and take advantage of conference and denominational youth ministries.

Purpose

To glorify God and make disciples;
more specifically --- to serve as administrator of the Christian education
ministries directed toward the post high and older ages.

Plan & Procedure

The Adult Coordinator is to ...

1. Be named by the Society.
2. Be a member of the Board of Christian Education and Official Board.
3. Work closely with and in cooperation with the director and the C.Ed. board.
4. Be accountable to the C.Ed. director and the C.Ed. board for the operating philosophy, programming, schedule, budget, reporting, and curriculum with the department.
5. Encourage and coordinate special ministries such as young adults/singles, parenting and family seminars, senior citizens, etc.
6. Develop and encourage staff to follow up absentees, visitors, prospects.
7. Encourage his staff by regular consultation, prayer, and inspiring them to maximum effectiveness.
8. See that materials, supplies, etc. needs are cared for.
9. Seek to cooperate with and take advantage of conference and denominational adult ministries.
10. While the Aldersgate Foundation is accountable to its own constitution and thus to the Official Board, the adult coordinator is to encourage and work in cooperation with the foundation, and particularly with the Faculty Advisor.

<u>NAME</u>	<u>STREET</u>	<u>CITY</u>	<u>PHONE</u>
Anderson, Dave & Karen	1008 Scovill	Urbana, IL	384-8837
Arends, Todd	604 Hendrick House	Urbana, IL	344-5087
Bain, Saraetta Patti	1911 Diana Lane	Champaign, IL	359-3471
Barringer, Pete & Lois Andrew	1591 B Arnold Dr	Rantoul, IL	1-893-9525
Berger, Glen	1812 Cypress	Champaign, IL	
Birdsell, Mike & Rosemary Michelle, Jason	1601 Kirk	Champaign, IL	359-8052
Black, Dennis & Debbie	109½ W Washington	Urbana, IL	344-7408
Boileau, Richard & Sandra Ricky, Tommy	2021 Rebecca Dr	Champaign, IL	352-1264
Burtch, Jim	1812 Cypress	Champaign, IL	
Burtch, Lee & Loraine Diana		Savoy, IL	359-5518
Buxton, Fred & Becky Jeff, Lori	1221 Hollycrest	Champaign, IL	359-1416
Cameron, Laura	604 College Ave 2D	Wheaton, IL	
Casey, Paul & Donna Steven	R R #2 SW Mobile Homes	Champaign, IL	352-4913
Corbett, Joseph	701½ E Seminary	Greencastle, IN	
Coulon, Nancy	406 Paddock Dr	Savoy, IL	
Cox, Mike & Debbie	1136 W Wellington	Chicago, IL	
Cramer, Donna Jeff, Tracy	504 S Cottage Grove	Urbana, IL	367-0219
Crotchett, Donna	712 W California	Urbana, IL	344-1279
Current, Hale & Dottie David	504 Scottswood	Urbana, IL	367-2825
Current, Jim & Louisa	803 Scottswood Dr	Urbana, IL	344-6693
Current, Mary	Plains Natal 4243	So Africa	
Chan, Philemon,	505 E Healey	Champaign, IL	352-1243
Davidson, Kenneth & Marlene Cassie, Kendra	503 Scottswood	Urbana, IL	328-3139
Davis, Brownie	1674 Valley Rd	Champaign, IL	359-4103
Davis, Charles & Golda	404 Dodson Dr West	Urbana, IL	367-4874
Decker, Margie	1674 Valley Rd	Champaign, IL	359-4103
Dickey, William&& Susan	1401 E Green	Urbana, IL	328-1489
Dieter, Marie	206 N Gregory	Urbana, IL	367-4738
Dirksen, Jay & Diane Derek	2317 Mulberry Ct	Champaign, IL	359-7855
Dohl, Dawn	209 LAR	Urbana, IL	332-2845
Eaton, Gary & Connie Michael, Christopher	2323 Mulberry Ct	Champaign, IL	359-9560
Edwards, Bob	1103 W Clark	Urbana, IL	367-1975
Elliott, Diana	703 S Maple	McPherson, KS	
Erickson, Nancy	1107 E Florida #23B	Urbana, IL	328-5622
Fairchild, Herb & Polly	1207 W Park	Champaign, IL	356-2401
Faulkner, Chris	1406 B W Barker Ave	Peoria, IL	
Faulkner, Wes & Lois Wayne, Eric, Roger	2208 Rodney	Champaign, IL	352-6260

<u>NAME</u>	<u>STREET</u>	<u>CITY</u>	256 <u>PHONE</u>
Fehrenbacher, Don & Cindy	606 S Lynn	Champaign, IL	359-6858
Frederick, Bob	915 W Williams	Champaign, IL	352-1967
Freeman, Carl & Mary	2019 Boudreau	Urbana, IL	344-6161
Brian, Cindy			
Freeman, William & Marilyn	907 Maplepark	Champaign, IL	359-7648
Michelle, Shari, Brent, Melissa			
Friedberg, Penelope	205 LAR U R H	Urbana, IL	332-2841
Gardner, Dan	2514 Hartford St	San Diego, CA	
Gardner, Evelyn	1517 W John	Champaign, IL	352-1216
Gates, Chester & Wanda	1207 Park Terrace	Champaign, IL	352-6254
Gates, David	R R #2 Box 192	Decatur, IL	
Gerichs, Golda	601 S Race	Urbana, IL	367-7772
Gilbert, Lyle & Lenore	1005½ W Main	Urbana, IL	367-5713
Grace, Glodene	611 W Stoughton	Urbana, IL	384-8409
Graham, Stu & Tommye	309 E Walnut	Tolono, IL	1-485-7880
Gruebele, James & Maxine	575 Camelia	Tular CA	
Randall, David, Peter			
Guhl, Laura	1110 Stoughton #301	Urbana, IL	367-1733
Hall, Ken	914 W Hill	Champaign, IL	
Hanna, Dan & Roberta	1612 W University	Champaign, IL	352-6438
Hanna, Sue	Fox Cottage, 861 S State	Lincoln, IL	
Hanna, Tim & Sue	Memorial Stadium	Champaign, IL	
Harshbarger, William & Lynn	R R #2	Arcola, IL	
Paul, Mark, Danny, Timmy			
Hedges, Lowell	559 S Graham	Martinsville, IN	
Hendricker, Gary	118 E Hines A-1	Peoria, IL 61416	
Holloway, Bill & Mary Lou	536 S Main	Gifford, IL	
Horsley, Cathleen	730 Trelease Hall	Urbana, IL	332-5616
Hutchens, Jennie	Champaign County Nursing Home		
Iehl, Bruce & Linda	R R	Bellflower, IL	
Wendy, Allison			
Jahobsson, Naomi	804 W Main	Urbana, IL	344-1094
Eric			
James, Viola	701 E Simpson St	Mcpherson, KS	
Johnson, Carol Sue	220 CARR URH	Urbana, IL	332-3901
Jones, Bruce	317 S Fifth St	Greenville, IL	
Kaufmann, Laurie	Greenville College	Greenville, IL	
Kaufmann, Milo & Helen	R R # 2	Urbana, IL	328-1770
Felice, Andy			
Keel, Rosanne	402 W Elm St	Urbana, IL	
Kinnear, Claude & Inez	705 N Coler	Urbana, IL	367-4785
Krabbe, Harvey & Maxine	1408 N Broadway	Urbana, IL	367-4962
Heather & Michael Miller			
Krober, Orland & Vernadine	1509 Curtiss Dr	Urbana, IL	344-5652
Kruse, Carl & Marie	2015 Barberry	Champaign, IL	356-4780
Lane, Ruth	507 S McCullough	Urbana, IL	367-6250
Larson, Meg	824 Kerr Ave #206	Urbana, IL	328-2319
Llewellyn, Charles & June	204 W Willard	Urbana, IL	344-8533
Mayo, Larry	605 W University #5	Champaign, IL	352-0544
McDaniel, David	R R #3	Champaign, IL	1-586-2203

<u>NAME</u>	<u>STREET</u>	<u>CITY</u>	<u>PHONE</u>
McClure, Dave & Connie	306 E Michigan #3	Urbana, IL	367-2731
McPheter, Doris	915 W Hill	Champaign, IL	359-2698
Bob			
McTyre, Pearl	1005½ W Main	Urbana, IL	367-5713
Metz, Duane & Joyce	1705 S Mattis	Champaign, IL	356-8011
Rick			
Mills, Pete & Jan	2103 Belmore Ct	Champaign, IL	359-9015
Miner, Dan & Sonna	R R #3	Champaign, IL	356-2920
Michelle, Daniel, Philip, Jeannette			
Neeley, Ruby	507½ S McCullough	Urbana, IL	367-0598
Neeley, Wayne & Sherry	1515 W Park St	Champaign, IL	352-1545
Wynette, Dewayne			
Nesbit, Hazel	908 W Stoughton	Urbana, IL	367-2439
Norris, Kathleen	1218 Wordell Hall URH	Urbana, IL	
Otto, Rick	Bromlay Hall #306	Champaign, IL	344-1160
Overman, Helen	1515 N Market #44	Champaign, IL	359-6181
Park, Kenny	503 S First	Champaign, IL	356-9249
Patton, Joe	Oakdale Christian Hi Sch	Jackson, KY	
Patton, Ted & Lois	1001 W Bradley	Champaign, IL	356-6570
Donna Ruth			
Pena, Al	305 W Park #3	Urbana, IL	367-5029
Pena, Lora	1405 Hollyhill	Champaign, IL	359-3303
Marcella			
Peterson, Ed	85 Northwood Dr	Urbana, IL	384-7014
Philbrook, Steve	2020 N Mattis 203 G	Champaign, IL	351-9139
Rasmusen, Ben & Marilyn	402 S Coler	Urbana, IL	344-5561
Andrew			
Rasmusen, Eric	Box 2732 Yale Sta	New Haven CT	
Rasmusen, Mary	405 E John	Champaign, IL	
Redmon, Clyde	Champaign County Nursing Home		
Redmon, Lina	801 W Columbia	Champaign, IL	352-2841
Redmon, Pearl	915 W Hill	Champaign, IL	359-2698
Roberson, Larry & Kara	604 N Lincoln	Urbana, IL	344-5841
Roney, Lusetta	1409 Briarcliff	Urbana, IL	367-8238
Roth, Marti	218 S Chicago	Sidell, IL	
Rowlen, Deanne	1311 Berkley	Urbana, IL	367-6945
Julie			
Russell, Mike	2012 Tamarack Ct	Champaign, IL	398-0997
Satmar, Karla	904 W Green St	Urbana, IL	
Schran, Tina	1112 W Kirby	Champaign, IL	352-0843
Schwab, Helen	901 E. Washington	Urbana, IL	367-2484
Schweiger, Wes & Debbie	100 E Main St #4	Wilmore, KY	
Secord, Mint	6035 Barclay	Gladstone, OR	
c/o Rev. E. Shipley			
Shafer, David & Lucy		Armstrong, IL	
Sidebottom, Omar & Charlotte	601 S Race	Urbana, IL	367-7772
Jill			
Sidebottom, Tom	346 College Ave A	Palo Alto, CA	
Sipple, Steve & Pam	1720 Paula	Champaign, IL	359-6453
Jeanine, Carrie			
Silivus, John & Alvadell	12316 Melling Lane	Bowie MD	
Skuta, LaShon	904 Fairlawn	Urbana, IL	367-2313

<u>NAME</u>	<u>STREET</u>	<u>CITY</u>	<u>PHONE</u>
Skuta, Greg	420 S 3rd St	Rockford, IL	
Smith, Gayle	1612 W University	Champaign, IL	352-6438
Stephanie			
Smith, Marjorie	1205 W Park	Champaign, IL	356-5866
Smith, Pete & Cindy	102 S Lincoln	Urbana, IL	344-7840
Smith, Gay	333 Logan	Mahomet, IL	
Sommers, Sharon	5400 N Sheridan	Arvada, CO	
	Berkley Tr Ct #109		
Stevens, Debbie	119 Robinson A	Danville, IL	
Stewart, Rosa	816 W Church	Urbana, IL	367-4693
Stinson, Ray	512 Shermon Hall URH	Champaign, IL	332-4750
Stock, Duane	402-2 E Michigan	Urbana, IL	344-3684
Suppes, Doris	1515 N Market	Champaign, IL	359-7643
Tinsman, Clifford & Ruth	2002 E Vermont	Urbana, IL	367-6100
Traub, Barbara	1310 Grandview Dr	Champaign, IL	
Uken, Albert	Champaign Co Nursing Home	Urbana, IL	
Vanne, Jim	R R # 2	Urbana, IL	328-1770
	c/o Milo Kaufmann		
Vitoux, Betsy	405 W Illinois	Urbana, IL	328-5222
Wang, S. S. & Nancy	200 Bliss Dr	Urbana, IL	328-6959
Ward, Elaine	1480 S Ammons	Lakewood CO	
Welch, Luther & Agnes	802 E Florida	Urbana, IL	367-6053
Wong, Albert	505 E Healey #111	Champaign, IL	352-1243
Yardy, Paul & Jesse	1104 Mitchem Drive	Urbana, IL	384-5408
Young, Charles & Charlotte	R R #2	Urbana, IL	367-7952
Bruce, Jill, David			
Young, Steven	Greenville College	Greenville, IL	

Appendix C

DISCIPLESHIP AND OUTREACH MINISTRY

Definitions

A Growth Group is a group of persons (up to twelve in number) who have covenanted together to be mutually accountable for agreed upon disciplines aimed at assisting them in spiritual growth over a specified period of time.

Procedural Policy

All Growth Groups sponsored by the Discipleship and Outreach Department of the Urbana Free Methodist Church have the following characteristics.

- (1) They are covenantal in nature; that is each participant has agreed to ...
 - (a) prepare the lessons ahead of discussion time
 - (b) attend the weekly meetings (and be on time)
 - (c) cooperate with the applicational projects
- (2) Activities of the group can be summarized by three words ...
 - (a) Preparation (individual study)
 - (b) Conversation (group discussion)
 - (c) Application (specific lesson applications)
- (3) Leaders are approved by the Discipleship and Outreach Committee ... and meet weekly with the pastor for counsel, prayer, and instruction concerning group leadership and group dynamics.
- (4) Curriculum has been approved by the Discipleship and Outreach Committee ... and the leader has agreed to lead the group through it (i.e., follow the leader's guide).
- (5) Participants contribute toward paying for the cost of the materials used.

Types

Four types of Growth Groups are offered, and within each type there will be a variety of curriculum options. The four types are:

- (1) FOUNDATIONAL Growth Groups
- (2) DISCIPLESHIP Growth Groups
- (3) EVANGELISM Growth Groups
- (4) INSTRUCTIONAL Growth Groups

Growth Group Electives

DAILY LIVING Series

A Foundational Growth Group

Length: Twelve weeks (one-hour weekly meetings)

Commitment:

- (1) Daily devotions (with notetaking)
- (2) Prompt attendance at weekly meetings
- (3) Share your experiences in seeking to apply lessons learned in devotional readings.

This group provides the value of a support group while not carrying as demanding assignments as other growth groups. It offers opportunity for small group benefits for those involved in other classes or with responsibilities such that added Bible study assignments would be difficult to fulfill.

STUDIES IN CHRISTIAN LIVING Series

A Discipleship Growth Group

Length: Thirty-five two-hour weekly meetings

Commitment:

- (1) Weekly Bible study assignments (1 to 1½ hours weekly)
- (2) Scripture memory (1 verse every 2 weeks)
- (3) Prompt attendance at weekly meetings
- (4) Participation in "reach-out" projects

This series gives a balanced scriptural understanding of the Christian life. Sessions include a testimony writing workshop, "Good News" sharing principles seminar, "The Bridge Illustration" clinic, 4 or 5 group "reach-out" events (socials to which members invite others), and discussion of 26 lessons. Lesson themes include:

- (1) New Life in Christ
- (2) Fellowship With Christ
- (3) Walking With Christ
- (4) The Character of the Christian
- (5) Foundations For Faith
- (6) Growing In Service

2:7 Series*A Discipleship Growth Group*

Length: Eighteen months (in twelve-week segments) of two-hour weekly meetings

Commitment:

- (1) Weekly Bible study assignments (1-1½ hours weekly)
- (2) Scripture memory (1 verse each week)
- (3) Prompt attendance at weekly meetings
- (4) Personal faith-sharing projects

This is an in-depth discipleship training course for persons who really want to get serious about developing a life with God's help that is characterized by the Colossians 2:7 passage: "*Rooted and built up in Him, strengthened in faith as you were taught, and over-flowing with thankfulness.*" As few as three and four persons can make up a group and have a meaningful and exciting pilgrimage together.

DISCOVERY Series*An Evangelism Growth Group*

Length: Thirteen one-hour weekly meetings

Commitment:

- (1) Along with two or three others, agree to pray and invite others until the group is eight-twelve in size
- (2) Prompt attendance at weekly meetings
- (3) Build bridges of friendship with at least one weekly contact with one of the group's newcomers.

This provides opportunity for two or three Christians to band together and share the good news of Jesus in a group setting (relaxed informal discussions). The series is designed to help interested persons discover the pertinent facts about some major realities of life. Three of the sessions include discussion with a guest who has been invited to share their faith in Jesus. Discussion themes include:

- (1) Is God Really There?
- (2) What Happened To Humanity?
- (3) Who Is Jesus Christ?

TRI-W Series*An Instructional Growth Group*

Length: Thirteen two-hour weekly sessions

Commitment:

- (1) Weekly assignments (daily devotions, physical exercises, Bible studies)
- (2) Prompt attendance at weekly group meetings
- (3) Give a specific "expression of caring" to someone

The TRI-W Philosophy. We believe that Christ provides the resources to live victorious, effective, meaningful lives in our homes,

in service to others, and in Him. We believe that Christ can help us lose and/or maintain a correct *weight*, improve our health, and live more disciplined Christ-centered lives ... if we will commit our *will* to Him. We believe that when we accept the *Way*, we will delight to walk in His righteousness. We will attend the means of grace, grow spiritually, face up to ourselves, and be open to the truth ... and thereby trust God for our becoming whole persons. (TRI-W is a "women only" group.)

CHRISTIAN FINANCIAL CONCEPTS Series
An Instructional Growth Group

Length: Thirteen one-hour weekly meetings (one quarter)

Commitment:

- (1) Bible study lessons (1-1½ hours weekly)
- (2) Prompt attendance at the weekly group meetings
- (3) Complete the "Family Financial Planning Workbook"

The group studies God's principles of handling money. Lessons include:

- (1) What is Wealth?
- (2) Freedom from Worry
- (3) Motives for Accumulating Wealth
- (4) How Much is Enough?
- (5) Who Deserves Help?
- (6) God's Principles of Financial Decisions
- (7) Practical Applications
- (8) The Perils of Money
- (9) Financial Planning
- (10) Sharing By God's Plan

STRATEGY FOR LIVING Series
An Instructional Growth Group

Length: Twenty-six one-hour weekly meetings (two quarters)

Commitment:

- (1) Complete the Strategy for Living Textbook
- (2) Workbook/assignments completed
- (3) Prompt attendance at the weekly group meetings
- (4) Scripture memory (1 verse each week)
- (5) Share experiences in seeking to apply lessons and memory verses

This course focuses on designing a master strategy for one's personal life: goals, priorities, planning, time budgeting, etc.

Lesson themes include:

- (1) Goals Have Power to Change You/Goals Give Purpose to Your Life
- (2) Priorities Have to Do With Values/How You Can Set Priorities
- (3) Planning Saves Time/Plans Help Communicate/Develop Schedules
- (4) Toward More Effective Living/Scheduling for Freedom
- (5) No One Has More Time Than You/What About the Rest of My Life?
- (6) The Three Levels of Christian Commitment

Appendix D

IMAGES OF THE CHURCH

Minor Images¹

- | | |
|--------------------------|----------------------------|
| 1. The salt of the earth | 17. God's building |
| 2. A letter from Christ | 18. Building on the rock |
| 3. Fish and fish net | 19. Pillar and buttress |
| 4. The boat | 20. Virgins |
| 5. The ark | 21. The Messiah's mother |
| 6. Unleavened bread | 22. The elect lady |
| 7. One loaf | 23. The bride of Christ |
| 8. The table of the Lord | 24. The wedding feast |
| 9. The altar | 25. Wearers of white robes |
| 10. The cup of the Lord | 26. The choice of clothing |
| 11. Wine | 27. Citizens |
| 12. Branches of the vine | 28. Exiles |
| 13. Vineyard | 29. The dispersion |
| 14. The fig tree | 30. Ambassadors |
| 15. The olive tree | 31. The poor |
| 16. God's planting | 32. Hosts and guests |

Major Images

Group one: those which relate the Church to its background in the covenant history of Israel.

People of God images²

- | | |
|-----------------------|--------------------------|
| 33. The people of God | 39. Circumcision |
| 34. Israel | 40. Abraham's sons |
| 35. A chosen race | 41. Exodus |
| 36. A holy nation | 42. His house or kingdom |
| 37. The twelve tribes | 43. Remnant |
| 38. The patriarchs | 44. The elect |

Pastoral images³

- | |
|--------------------|
| 45. Flock |
| 46. Lambs who rule |

¹Paul S. Minear, Images of the Church in the New Testament (Philadelphia: The Westminster Press, 1960), pp. 28-65.

²Ibid., pp. 66-84.

³Ibid., pp. 84-89.

Cultic tradition images⁴

- | | |
|---------------------|---------------|
| 47. The holy city | 50. Sacrifice |
| 48. The holy temple | 51. Aroma |
| 49. Priesthood | 52. Festivals |

Group two: those which set the Church in a universal and cosmic context.⁵

- | | |
|----------------------------|----------------------------------|
| 53. The new creation | 61. The coming age |
| 54. First fruits | 62. Glory |
| 55. The new humanity | 63. Light |
| 56. Last Adam | 64. The name |
| 57. The Son of Man | 65. Life |
| 58. The Kingdom of God | 66. The tree of life |
| 59. Fighters against Satan | 67. Communion in the Holy Spirit |
| 60. Sabbath, God's Rest | 68. The bond of love |

Group three: those which relate to the fellowship in faith.

The common life of the faithful.⁶

69. The sanctified
70. The faithful
71. The justified

The disciplined community⁷

- | | |
|---------------|--------------------------|
| 72. Followers | 75. Coming and going |
| 73. Disciples | 76. Witnessing community |
| 74. The road | 77. Confessors |

The common slavery⁸

78. Slaves
79. Friends
80. Servants

Prepositions of mutuality⁹

81. With
82. Edification

⁴Ibid., pp. 89-104.

⁵Ibid., pp. 105-135.

⁶Ibid., pp. 136-145.

⁷Ibid., pp. 145-155.

⁸Ibid., pp. 156-161.

⁹Ibid., pp. 162-165.

Household of God¹⁰

- 83. Household of God
- 84. Sons of God
- 85. Brotherhood

Group four: those which revolve around the Body of Christ.¹¹

- 86. The body of life
- 87. Members of Christ
- 88. Partnership in the body and the blood
- 89. The diversities of ministries in one body
- 90. The spiritual body
- 91. Head of the elemental cosmic spirits
- 92. Head of the Church
- 93. The body of this head
- 94. The unity of Jews and Gentiles
- 95. The growth of the body
- 96. The fullness of God

To understand what "strategic inferences" may be drawn from New Testament's interweaving of these images requires at least three types of thinking.

"The first is synoptic thinking, by which I mean a thinking that embraces all of the images at once, seeing them together in a single panorama and reacting to them all. The second type is reciprocal thinking, by which I mean the effort to think one image into another, to make them almost yet not quite interchangeable, to see how the same meanings flow back and forth from one idiom to the other. The third type might be called retroactive or depth thinking. By this I mean the effort to recover what was in the mind of the author before he said "church" or "saints" or "body of Christ." All three types of thinking, when employed rightly, should further our understanding of the communal imagination at work."¹²

¹⁰Ibid., pp. 165-172.

¹¹Ibid., pp. 173-220.

¹²Ibid., p. 221. Minear points to an essay by J. de Zwaan as an illustration of this type of thinking. de Zwaan contrasts what the churchman of the second century thought when he said "church", with what the churchman of the first century thought. To the latter, "saying 'church' meant having said 'Christ,' and saying that as the last word" (Aux Sources de la Tradition Chretienne, Essays in Honor of M. Goguel, p. 27).

Appendix E

WHY THE CHURCH EXISTS¹

This, then, is where to begin a study of the New Testament church. Christ's commission states in general terms why He left the church on earth. The book of Acts and the Epistles demonstrate, first, that His disciples took Christ's instructions seriously, and, second, the way in which they carried out His command. Put in another way, Matthew 28:19-20 outlines the basic tasks, and the rest of the New Testament fills in that outline with dynamic examples and additional instructions, which help us understand in a more comprehensive way what Christ had in mind for the church on earth.

WHY DOES THE CHURCH EXIST?			
Why Does the Church Exist in the World?		Why Does the Church Exist as a "Gathered Community"?	
GOING—MAKE DISCIPLES		BAPTIZING—TEACHING THEM	
EVANGELISM		EDIFICATION	
Activities and Directives	Results and Objectives	Activities and Directives	Results and Objectives
Acts 1:8 Acts 2:14			Acts 2:41-42
	Acts 2:46-47		
Acts 4:1, 2, 4 Acts 4:31 Acts 5:12-14 Acts 5:19-21a Acts 5:25 Acts 5:27-28 Acts 5:42 Acts 6:4, 7 Acts 8:1b-4 Acts 8:5 Acts 8:25 Acts 8:35 Acts 9:20			Acts 4:32
	Acts 9:31		Acts 8:12 Acts 8:36, 38
Acts 10:42-43 Acts 11:19-21			Acts 11:22-26

¹Gene A. Getz. Sharpening the Focus of the Church (Chicago: Moody Press, 1974), pp. 24-27.

	Acts 12:24	
Acts 13:5a		
Acts 13:13-16, 42-44		
Acts 13:45-49		
		THE EPISTLE OF JAMES
		James 3:1-2
Acts 14:1		
Acts 14:5-7		
Acts 14:19-21a		Acts 14:21b-23
Acts 14:25		Acts 14:26-28
		Acts 15:2-4
Acts 16:31-32		Acts 16:33-34, 40
Acts 17:2-4		
		THE THESSALONIAN LETTERS
		(written from Corinth)
1 Thessalonians 1:5-10		1 Thessalonians 2:7-12
		1 Thessalonians 3:1-5
		1 Thessalonians 3:10-13
		1 Thessalonians 5:11
		1 Thessalonians 5:14-15
2 Thessalonians 3:1		
Acts 17:10-12		
Acts 17:16-17		
Acts 17:22, 34		
Acts 18:4-5		
	Acts 18:8-11	
		THE CORINTHIAN LETTERS
		(written from Ephesus and Macedonia)
1 Corinthians 1:17		1 Corinthians 1:10
1 Corinthians 1:21-24		1 Corinthians 4:17
1 Corinthians 2:1-5		
1 Corinthians 5:9-10		
1 Corinthians 9:16		
1 Corinthians 11:26		
1 Corinthians 14:23-25		
	1 Corinthians 15:58	
2 Corinthians 1:29		
2 Corinthians 4:5		
2 Corinthians 5:18-20		
Acts 18:19-21		Acts 18:22-23
		Acts 18:24-28
		Acts 19:1-7
		Acts 19:9
Acts 19:8		Acts 19:23; 20:1-2
	Acts 19:10, 20	
		THE ROMAN LETTER
Romans 1:8		Romans 1:9-13
	Romans 1:14-16	

Romans 13:8-10	Romans 16:25-27
	Acts 20:6-7
	Acts 20:17-21
	Acts 20:25-35
Acts 20:22-24	
Acts 22-26 (Paul's testimony in Jerusalem, before Felix, Festus and Agrippa)	
Acts 28:23-24	
Acts 28:30-31	
	THE PRISON EPISTLES
	Philemon
Ephesians 3:8-9	Ephesians 1:15-19a; 3:14-19
	Ephesians 2:19-22
	Ephesians 4:11-16
	Ephesians 6:1-4
Colossians 1:25-28a	Colossians 1:9-12
Colossians 4:5-6	Colossians 1:28b-29
	Colossians 2:2-5
	Colossians 3:16
	Colossians 3:18-23
Philippians 1:12-14	
	Philippians 1:27-28
	Philippians 2:1-4
	Philippians 2:19-24
	Philippians 4:9
	THE PASTORAL EPISTLES
1 Timothy 2:1-7	1 Timothy 1:3-7
	1 Timothy 4:11-16
	1 Timothy 5:17
1 Timothy 6:1	1 Timothy 6:2
	2 Timothy 1:6-11
	2 Timothy 2:2
	2 Timothy 3:14-17
	2 Timothy 4:1-2
2 Timothy 4:4-5	
	Titus 1:5
	Titus 2:1-15
	ADDITIONAL CORRESPONDENCE
	Hebrews 3:12-14
	Hebrews 5:12-14
	Hebrews 6:1
	Hebrews 10:24-25

1 Peter 2:12
 1 Peter 2:18
 1 Peter 3:1-2
 1 Peter 3:15

1 John 1:1-2

1 Peter 2:1-5
 1 Peter 4:10-11
 1 Peter 5:1-3

2 Peter

1 John 1:2-4

2 John

3 John

Jude 3

Jude 20-21

Jude 24

Revelation 1-3

The list of the epistles in the "edification" column is not meant to be completely chronological and sequential. In some instances they are; in other instances, they are included so as to be in close proximity to the record of the founding of that particular church in the book of Acts. The general chronologies, however, are based upon Merrill C. Tenney's *New Testament Survey*, rev. ed. (Grand Rapids: Eerdmans, 1968).

Appendix F

LETTER

Dear Carl,

What is ministry? How do we measure it? What is church? What is its mission? What should be its mission? These kinds of questions have confronted me again in my studies at the seminary. Our own Congregational Reflection Group is also wrestling with them.

It might be easy for one to look with a bit of disinterest toward such questions. Our answers to them might be so ready, that we wonder why ask them of experienced churchmen. There is a possibility, however, that our answers are so 'ready' that we fail to examine what we are really saying. A persistent problem among Christians is that we learn the language more quickly than we comprehend the implications. Because of this, every church needs to have occasional periods of serious reflection on its nature and mission.

Dr. Wayne Goodwin of Asbury Theological Seminary has had many experiences of leading groups through illuminating examinations of the nature and mission of their specific local church. He will be guest speaker for Friday's Staff Appreciation Dinner, and he has agreed to lead a Saturday seminar in examining the nature and mission of our church. He is doing so at the invitation of our Official Board. I have been asked to invite a representative group to share in the adventure.

You are among thirty persons I have felt impressed to invite. It will take some six hours of your time, I know. I am also aware that you are a busy person with many commitments. Even so, you are representative of the kind of persons who can make this experience a meaningful reflection of our church. Please give this your prayerful consideration.

The seminar will begin at 8:30 A.M., Saturday, March 10; and will adjourn at 3:00 P.M. A noon lunch will be brought in to us. There will be a bit of a change of pace during the luncheon, but the seminar will still be in session.

Dr. Goodwin tells me it would be helpful for each of us to read and reflect on Romans 12, 1 Corinthians 12, Ephesians 4, and John 17. This should be done before the seminar, if at all possible.

I hope you can join us.

Sincerely,

Wayne Neeley
Wayne Neeley,
Pastor

Appendix G

SEMINAR ON THE NATURE AND MISSION OF THE CHURCH

The seminar began with a Staff Appreciation Dinner held at the church, Friday, March 9, 6:00 P.M. The dinner had been announced on several occasions. A letter of invitation was also sent. Between fifty and sixty persons were expected. Fifty-five attended. Dr. Wayne Goodwin, of Asbury Theological Seminary was guest speaker. He shared aspects of his personal spiritual pilgrimage sharing 'snapshots' of his life relating to heart (experiential theology), head (secondary theology), and hand (practical theology). The meeting was adjourned at 8:30 P.M., as had been announced.

The Saturday meeting (the working meeting) was attended by thirteen parishioners, in addition to Dr. Wayne Goodwin, Pastor Wayne Neeley, and Irvin Vinter (a visiting observer from Dr. Goodwin's previous parish). Thirty persons had been invited. The attendance was less than the 18-20 expected. It was rather representative of the church constituency.

The meeting had been announced to begin at 8:30 A.M. Two parishioners were present at that time. Eight were in attendance by 8:50 A.M. It was decided to go ahead and start. All but four of those who were in attendance were present by 9:30 A.M. The others came at 10:30 A.M., 10:55 A.M., 11:00 A.M., and noon, respectively. One left at 12:45 P.M.

Those in attendance included Dr. Wayne Goodwin, Pastor Wayne Neeley, visiting observer Irvin Vinter, and parishioners Lee Burtch, Carl Kruse, Lora Pena, Ben Rasmusen, Pete Mills, James Current, Roberta Hanna, Richard Boileau, Milo Kaufmann, Pete Barringer, Charlotte Young, Bill Freeman, and Marilyn Rasmusen.

Wayne Goodwin read from 1 Corinthians 12, and followed the reading with prayer.

WG- What we are going to do today is help you take a look at yourselves. We will do so in a series of exercises which may seem disjointed at first, but they all are designed to help give background for working toward a statement of mission. Are you willing to trust me?

WG- First, let's identify all the programs this church has been involved in during the last two years. We'll have our recorder (Lora Pena) to write them down as you call them out.

Those listed included the following:

Appreciation dinner	Sun. AM & PM Worship services
HIS WAY singing group	Midweek service
Fellowship clusters (small groups)	Music concerts (cantatas, etc.)
Growth group	Individual ministries
Outreach (EX: Empty Tomb)	The Young Adult "Group"

Christian Education ministries	Missions Convention
Canoe trips & camp outs	Use of facilities by Chinese
Summer Wednesdays	(Fridays)
Summer vespers in park	Nursery attendant provided
Baptismal services	for services
Student Forum Series	Assistance to the needy
Easter Sunrise Service &	C.Ed. staff wage paid to ICC
Breakfast	seminars
Sweetheart banquet	Youth advances and retreats
Assistance to Navigators	Sports: bowling, basketball,
Assistance to Inter-Varsity	softball
Men's Sat. morning prayer	Pastor sent to workshops,
fellowship	conferences, etc.
Ladies' Bible Studies	Property purchases
Parking addition	Flowers to ill
Visitation ministry	Administrative records
Ministry to university	Paid church secretary
students	Newsletter, LIGHT & LIFE sub-
Missions program	scriptions
Tithing emphasis	Full-time pastor
Music: choirs, smaller groups, etc.	

BF- I have some apprehensions as to why we did this. What is this list for?

WG- Let's make some interpretations.

CK- We don't have revival meetings. We've had revivals in every church I've attended. It concerns me that we don't have any here. Yet this list strikes me as positive, or I wouldn't have chosen this church. This church is open, flexible, friendly, non-sectarian.

BF- I don't think you would know this is a Free Methodist Church. It's not stressed that much. We are not a typical Free Methodist Church. I think I'm talking about attitude.

LP- It feels good to me to review the list, and be reminded of all the things going on. I noticed we were able to share. Pastor didn't have to, nor did he try, to prompt us.

LB- That is as it should be. No one has a magic wand or has used one to just make it happen.

BF- Very few things here did the pastors start. Ministries arise from needs perceived by the people.

WG- Why are you doing the things on this list?

BF- You asked us to! I felt a need to have that answered from the start.

WG- I meant why is the church doing the things on the list, not why we made the list. But let's answer your question. The reason for our making the list is to help gain an appreciation of what is being done; and also to encourage an examination of why you do what you do. One thing a church should ask itself is, "Has our ministry become an activity trap?"

CK- Many of the things on this list would be done by any group of persons meeting consistently over a period of time. Many are not unique to Christianity.

BF- But all these should have an added purpose; to glorify Christ.

CK- Then the point is not only what we do, but why we do them.

HK- Maybe both are important ... both what and why.

LB- Manner in which we act is important. Honesty is important. Manipulation must be avoided.

RH- We need all the help we can get to survive in this world as Christians.

WG- Let me summarize what I hear you saying.

1) The purpose of church is to experience God.

2) The purpose of church is to provide nurture.

3) The purpose of church is to provide ministry, service, outreach to persons.

HK- We are stronger in the first two than in the third.

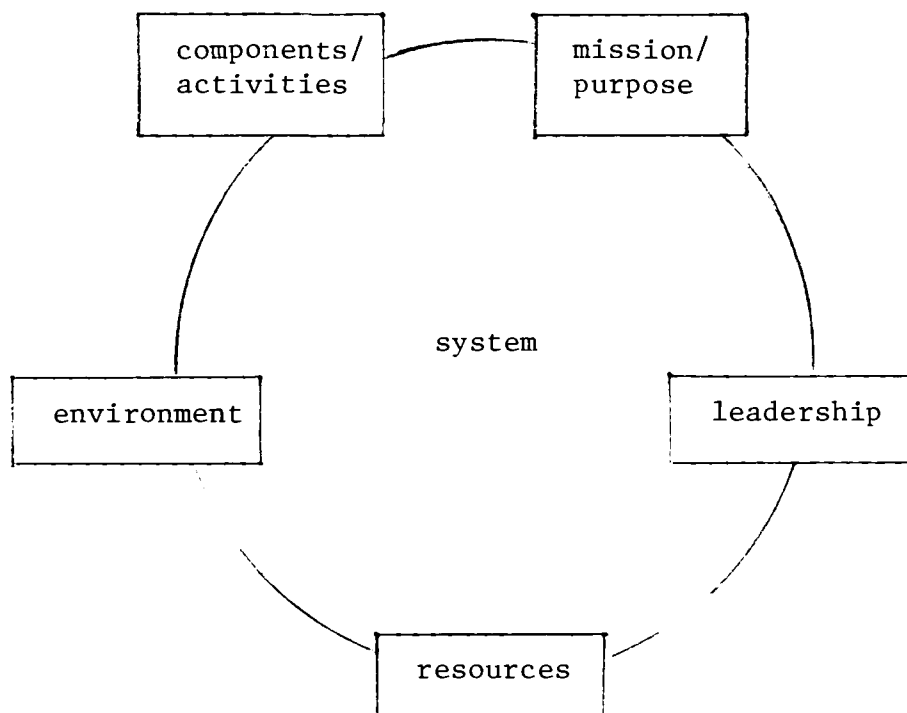
LB- If it weren't for this body, we wouldn't be able to do what we are doing. In other words, the church nourishes us for our ministry.

BF- We do reach out, but it's on a much lower key than many other places. There is solidarity in our church.

HK- I think maybe we are trying to cover up for a real weakness in our church. It seems to me we don't have a real heart for those out there.

CK- I have some real doubts about a heavy emphasis on a growing ministry. I've seen churches and persons all caught up in growth, but their lives were not fulfilled.

WG- Let's change the pace a bit. I'd like to move to a more didactic role for a while. Viewing organization from a system approach has been very helpful for me.



Every organization has these parts

There are some terms and concepts that are helpful here.

Wholism: the whole is more than the sum of its parts.

(cf also 1 Co 12)

Synergy: each are related to the other parts.

Isomorphism: one purpose, goal, design

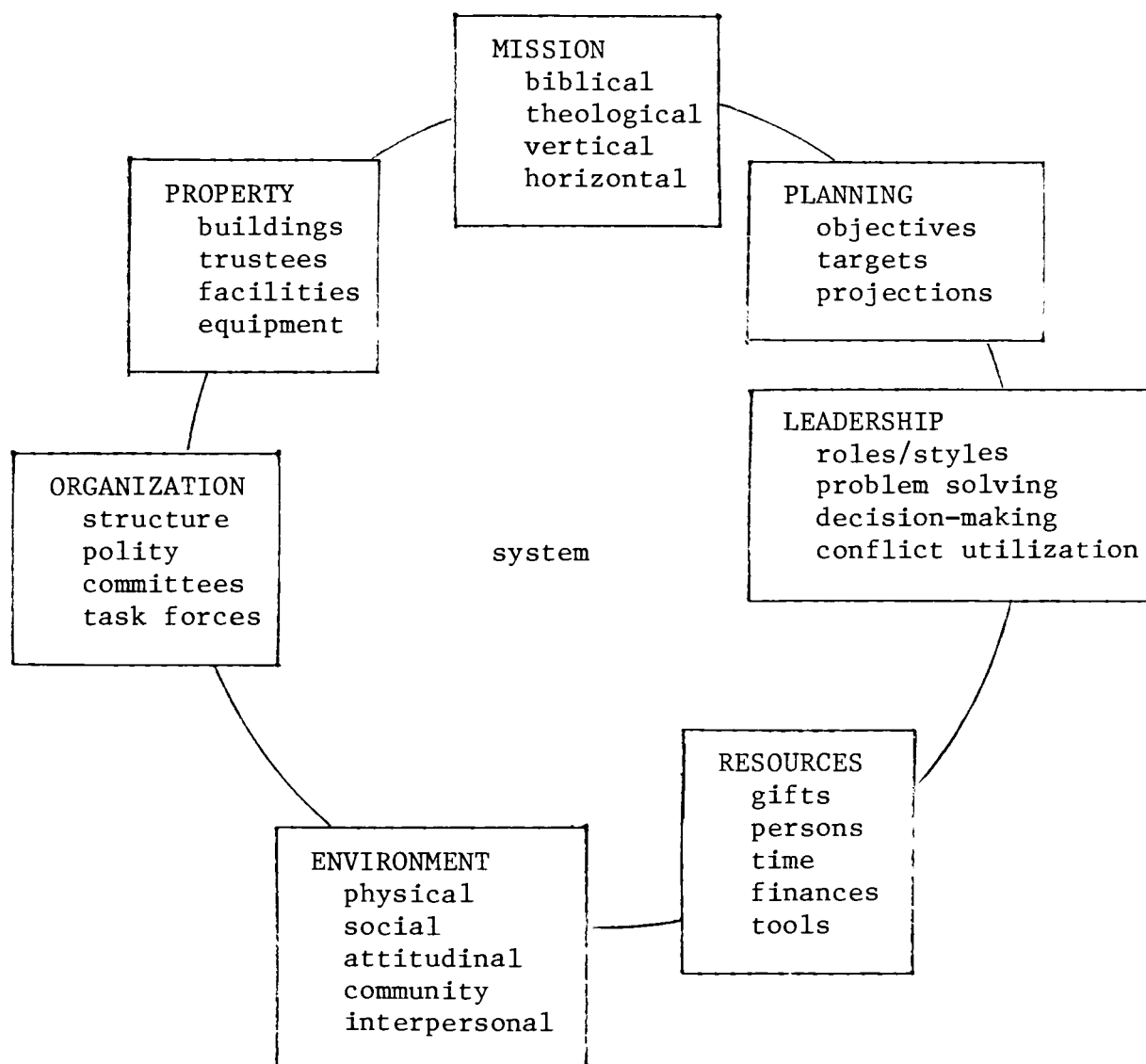
The mission/purpose is most fundamental.

Each part must fit together with the whole.

Leadership must have the same mission as the people.

Resources must be used to work toward the fulfillment of the mission.

Now let's superimpose this on a particular sub-system; ie- the mission/purpose



WG- Now let's do an exercise in which each of you write five statements, completing this sentence; "The nature and mission of the church is to ..."

WN's list: The nature and mission of the church is to ...

1. Proclaim the gospel and kingdom of God
2. Provide Christian "community"
3. Praise and glorify God
4. Serve the needs of the world
5. Make disciples
6. Build up believers in the faith

WG- Now let's pair up. Share your list with your partner. Come up with a common list between you of five statements.

WN & partner's common list. The nature and mission of the church is to ...

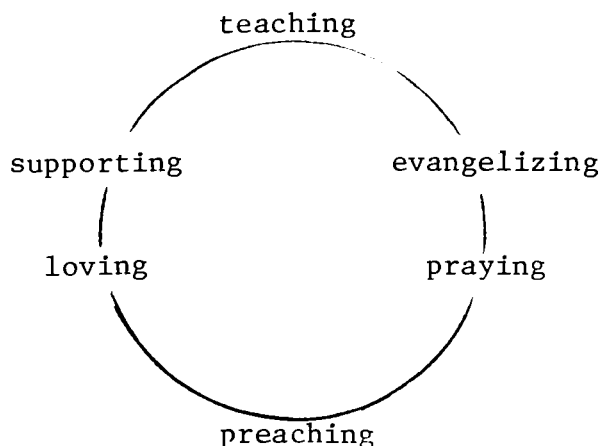
1. Proclaim (the gospel & kingdom) and praise (glorify God)
2. Edify (build believers up in the faith)
3. Provide Christian community (fellowship, belonging, etc.)
4. Make disciples (total dedication, obedience, witnessing)
5. Serve the needs of the world (hungry, poor, alienated, etc.)
6. Be a voice of conscience in matters of public morality.

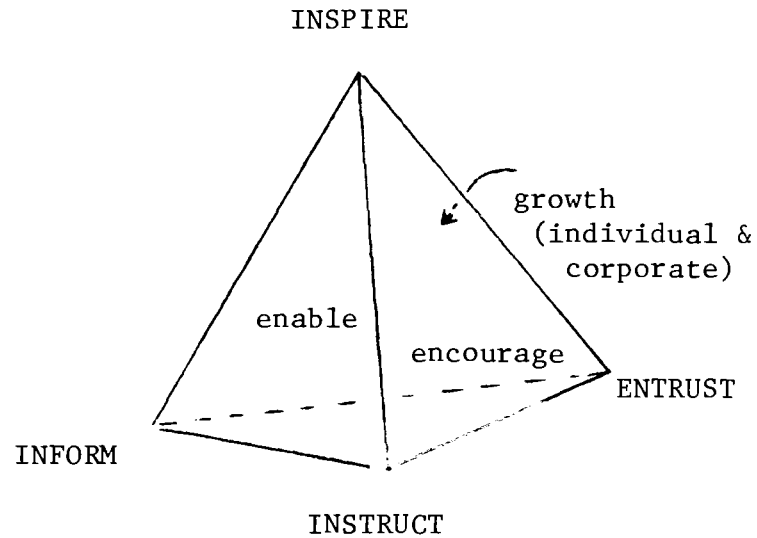
WG- Now let's form three groups. Each group come up with an agreed upon statement/description of the nature and mission of the church.

Group I

Worship
 Proclamation & evangelism
 Nurturing & equipping
 Providing Christian community
 Healing & servant role in the community
 Speaking to issues of public morality

Group II



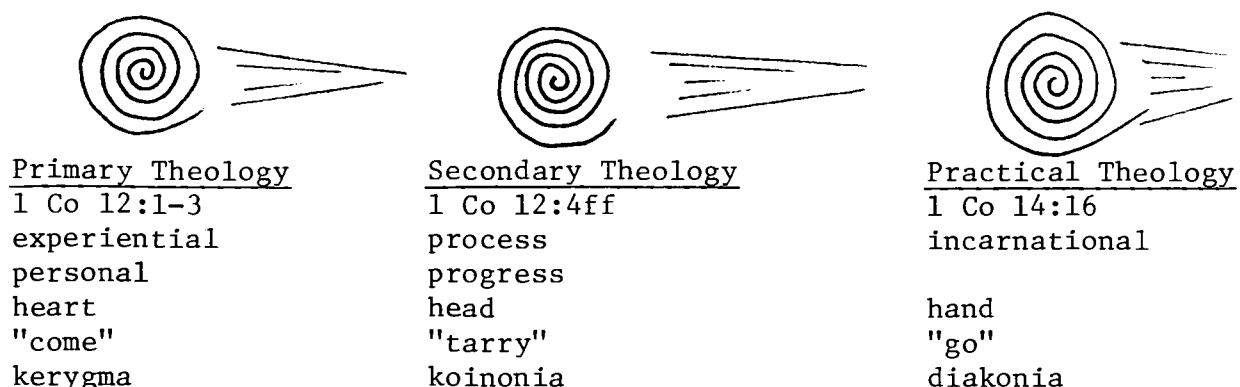
Group III

WG- Let's make a list of all the biblical images on the church.
 (The group came up with this list)

"Go into all the world"	lighthouse	temple
Noah's ark	salt	runner
Shepherd & fold	bride	leaven
Body	pilgrim	fullness
Ships	thirst	kings
Vine & branches	bread of life	heirs
Christ ---	household	kingdom
life word	remnant	warrier
way seeker	courtroom	elect
truth king	rock	love
light prophet	zion	
priest		

WG- Here are my perspectives of ministry I commend for your consideration.

THEOLOGY OF THE CHURCH
theological stance - mission - purpose
Ephesians 4:1-16 (espec. 11-12)



Going directly from I to III = broken heart

Going directly from III to I = moody theology

Mission of the church is I, then II, then III ... in ongoing cycles

WG referred the group back to the list of activities of our church. He observed that the list indicates the Urbana Free Methodist Church is very, very much into stage 2; ie- secondary theology.

BF- Is it bad that we are at No. 2? How do we get from No. 2 to No. 3?
What if some of us never get to number 3?

CK- This sure fits the church from where I came! It was all 1 & 3 ...
but we were all wore out all the time.

DB- How can we really measure a church? Shouldn't assessing also include a kind of weighting; for example, evaluating person-hours compared with value/worth?

HK- Isn't it true that a church tends to keep its own? That is, people tend to settle down in a church that fits where they are?

WG- Yes. Church growth experts call that the homogeneous principle.

BF- Where does the gift of an individual fit in?

WG- Utilizing your gifts is really number 3. Number 2 is the empowering stage.

The group took a lunch break.

The Planning Process

MISSION - PURPOSE

Reason for being	Biblical images	Scripture, reason,
Ideal	Holy Spirit	experience, tradition
		Denominational objectives

DIAGNOSIS: STAGE I

Study the theological stages of the church (primary, secondary, practical)

Ask: "Where are we now?"

DIAGNOSIS: STAGE II

Ask: "What are the needs around us?"

Personal needs?	Community needs?
Local church needs?	World needs?

CATEGORIZE & PROJECT

Group the needs into clusters of commonality.

Project ways of meeting those needs ... short range and long range

PRIORITIZE

Take the projections and check the ones ...

1. We must do these ...
2. We should do these ...
3. We can do these ...

FOCUS AGAIN ON THE MISSION OF THE CHURCH

Ask: "Where do these items fit? Do they fit?"

SPECIFIC OBJECTIVES FOR THE YEAR

Proceed from mission & needs to priorities

PLANNING

Designate targets
 Agree on strategies
 Activate
 Evaluate
 Implement
 Evaluate, etc.

WG- Let's back off now and look what we've done. (He reviewed these.) Now let's divide up into groups, write a statement of the nature and mission of this church as you see it and/or think it should be. We'll then share our statements, then caucus and discuss strengths and weaknesses of the statements, name representatives who will negotiate on behalf of his group, and finally work on a combined mission statement.

The total group did not agree on one mission statement. Rather these two emerged.

We, the Urbana Free Methodist Church, acknowledging Jesus as Lord and the Bible as God's Word, are a worshipping community committed to nurturing one another through preaching, praying, teaching, loving, and mutual support in order that we may share the Good News in word and deed at home and throughout the world.

We, the Urbana Free Methodist Church, are a worshipping community committed individually and collectively to glorifying God and acknowledging Jesus as Lord, proclaiming the gospel of Jesus Christ, and nurturing, discipling, and equipping believers. The work of the church is not complete without a healing and servant role in the environing community and a voice on issues of public morality.

WN- I would have liked to have seen some reference to the 2 Ti 2:2 process.

WG- Our time is up. It has been a day of excellent input and hard work. You are to be commended. The purpose of a seminar like this is not to arrive at a finished product; but rather to model a process for the church's ongoing implementation.

BF- Just what have we done? How can I justify spending six hours of this day for this?

MR- This kind of thing takes time.

CK- This process can be frustrating. I've found it takes lots of time. I think we should remember, that the alternative to groups like this hammering things out like this is a benevolent dictatorship in leadership.

CY- I think we all agree to that. Process like this should help us trust more. We've seen our mutual insights in a fresh way through this.

HK- Process is an important thing to learn.

LB- The mandate of not just holding our own is a key. We have an abundance of capability in our church.

WG- It is indeed a long process, but ultimately very rewarding and worthwhile. Do you have any final word you'd like to say, pastor?

WN- I want to say again what a great church this is. It has been beautiful ... observing your diligence and involvement, insight and perceptions. I want to thank each of you for the time you have given to this. Let's covenant together to make this just a beginning toward a persistent commitment toward being all that we can and should be as God's people.

The seminar was adjourned with prayer.

Appendix H

SEMINAR EVALUATION

Congregational Reflection Group Minutes

Meeting began at 7:30 P.M. April 9, 1979 at Boileau's home.

Those present: Pastor Neeley, Dick Boileau, Carl Kruse, Diana Burtch, Bobbie Hanna, and Milo Kaufmann.

In the absence of Marilyn Rasmusen, Bobbie Hanna was selected as Secretary pro tem. It was decided to delay approval of minutes from the February meeting until the next meeting.

Carl: It would be valuable to go over the Saturday session held in March with Dr. Goodwin.

Pastor: There are three possibilities for exploration. (1) Review the two mission statements and begin to evaluate the church. (2) Review Wagner's Your Church Can Grow. (3) Evaluate, reflect on Saturday's meeting.

A discussion about use of the sanctuary and action taken at a recent Official Board meeting followed. It was concluded that a printed agenda should be used and the action should be reviewed and aired at the next meeting.

Discussion was directed to the mission statements developed at the March meeting.

Carl: How do we define "we" in church? Is it all believers? All members?

Milo: Maybe we need to establish the difference between enrollment and membership.

Pastor: Can mission be defined without defining membership?

Discussion followed about the difference between a statement of fact or a commitment to the mission of the church.

Carl: Can this group make a statement for others who are believers but not members?

Milo: This church has, as a denomination, not stressed membership.

An exchange about the meaning of "church" followed. Scriptural and organizational definitions of membership were considered.

Pastor: There's always the tension between covenant-keeping and the spirit of the law.

Carl: Lack of legalistic standards will keep a church from growing. We need to make a distinction. Local church seems to have "easy-come, easy-go" attitude.

Dick: What about the question of divorce? This was a big question at the 1960 General Conference.

Notice of changing attitude toward divorce and remarriage of Christians was taken. (There had been earlier discussion of the church's stand on the use of alcoholic beverages.)

Pastor: The church is to be a reconciler. God forgives; the sins of the past are forgiven.

Carl: Back to statement of mission. Should we reflect on this?

Dick: I have no negative feelings about the workshop day. Goodwin was well prepared to lead us somewhere. The session stimulated thinking.

General consensus was that the process was time-consuming but positive. Areas of disagreement were minimal.

Some were concerned about what seemed to be a rather quick pigeon-holing of our church at the second (teaching) level. Dick observed that there was no weighing of activities listed and used to make the evaluation. However, it is better to be in stage two than stage one; stage one can be rather boring.

Carl: There is frustration about evangelism without discipling.

Pastor: I find some trouble with the "loop". Ministry of the Body is an expression of the third stage. Each person has a ministry; some have the gift of evangelism. Evangelism is only a part of the purpose of the church. There should be joy and fulfillment in the Body being the Body.

It was suggested that the group consider the question of an outreach church at our next meeting. Should the church expand, or should it support a new church?

Prayer in closing at 9:40.

Next meeting at the Kruse home on Thursday, May 10.

Appendix I

STATEMENT OF MISSION

Congregational Reflection Group Minutes

The meeting opened with prayer at 7:20 P.M., May 10, 1979 at Kruse's home. Attendance: Pastor Neeley, Dan Hanna, Bobbie Hanna, Dick Boileau, Lora Pena, Carl Kruse, and Marilyn Rasmusen.

Motion was made by Bobbie Hanna and seconded by Lora Pena to approve the minutes of the February meeting.

The motion was made by Lora Pena and seconded by Bobbie Hanna to approve the notes on the March seminar on the Nature and Mission of the Church.

A motion was made by Dick Boileau and seconded by Dan Hanna to approve minutes of the April meeting. Carl asked the pastor if he had anything in mind for discussion and the pastor said he'd like to see this group have a mission statement. This would act as a reference point in our further handling of the question of church growth.

The group read over the two mission statements from the March meeting and was dissatisfied with the phrase "voice on issues of public morality."

Dick Boileau thought (and all seemed to agree) that we should be involved in current social issues but that our stand should be an individual concern rather than a church stand. He also thought missions abroad should not be of any higher importance, if as high, as missions at home.

The pastor and Carl noted missions abroad was not included in the second statement.

Pastor: How about the work of the church being "sensitive to its responsibilities in matters of public morality and social concern".

Everyone liked this idea.

Dick: Any pastor would find it hard to voice a church opinion on any specific issue.

Dan: Opinions sometimes turn out to be wrong. If we stress the gospel, things will fall into place through community work.

Lora: A mission statement has to be sensitive to whom the Lord wants us to relate. An issue we stand on may turn someone off to the gospel.

Bobbie: People don't want to be told what decision to make on an issue, ERA for example.

Lora: As to divorce, when I approached the church body, I didn't feel a rejection. I had a lot of growing to do. The church gave support, let me teach Sunday School, and the Lord could do His work.

Pastor: But I'm realizing from this discussion we don't pay much attention to public issues.

Carl: We should learn principles and then make decisions using these principles as a basis. But do we need more church-giving informing and discussing? I gather the consensus is that "voice" is too strong.

Bobbie: Maybe "whisper".

Carl: Do we want discussion to develop Christian conscience?

Bobbie: There are times when we all agree on an issue - like pornography. Maybe we should take the opportunity to try to prevent pornography from spreading. When we consider our teenagers, maybe the church should have a voice.

Pastor: It's one thing to say, We're "a-gin" it, but another to say how much. Is the voice going to be supported by action? Sometimes speaking against something makes us feel we've accomplished a real blow to it. What is pornography? What is abortion? It's the same with any issue. Will the action be put where the mouth is? A voice on an issue demands real insight and listening to God.

Marilyn: Discussing and informing ourselves seems important. I don't have a clear idea of the differing views on many issues.

Bobbie: Referring to scripture, the church is supposed to be the salt. Doesn't this apply?

Carl: The group is saying the church should be responsible on social issues. Shouldn't it be that the church should equip our members to be responsible?

Lora: II Timothy 2:2 stresses that the committed ones should teach others also. This means accept others where they are and help them where they should go.

The mission statement decided upon, phrase by phrase, with many referrals to the two March mission statements, was agreed upon as follows:

We, the Urbana Free Methodist Church, are a worshipping community committed individually and collectively to glorifying God, and acknowledging Jesus as Lord and the Bible as God's Word. Our commitment is to nurture, disciple, and equip believers by proclaiming the gospel of Jesus Christ through preaching, praying, teaching, loving, fellowshiping, and giving mutual support -- in word and deed. Implicit in this, the church is to develop in its members a sensitivity to responsibility in matters of social concern and morality, and seek to assume a healing and servant role in its community.

It was decided the next Reflections meeting would be set for June 14, 7 P.M., at the Neeleys'.

The meeting was adjourned at 9:00 P.M.

Marilyn Rasmusen,
Secretary

Appendix J

SERMON OUTLINES ON EPHESIANS 1-3

1. To The Saints (Eph. 1:1-2)
 - The writer
 - The words
 - The destination of
 - A description of
 - The direction of
 - The will
2. Praise God, The Father (Eph. 1:3-6)
 - God has blessed us
 - God has chosen us
 - God has predestined us
 - God has 'graced' us
3. Praise God, The Son ... for His Salvation (Eph. 1:7-8a)
 - In Him we have salvation
 - In Him we have forgiveness
4. Praise God, The Son ... for His Seasons (Eph. 1:8b-12)
 - Time is mysterious
 - Time is meaningful
5. Praise God, The Spirit (Eph. 1:11-14)
 - His heritage
 - His seal
6. Paul's Prayer (Eph. 1:15-17)
 - The occasion of the prayer: their election & excellence
 - The objective of the prayer: gratitude and growth
7. The Spirit-Seen Scene (Eph. 1:18-19)
 - The hope of His calling
 - The riches of the glory of His inheritance
 - The incomparably great power for His believers
8. No Energy Shortage Here (Eph. 19b-23)
 - Christ raised
 - Christ seated
 - Christ appointed
9. Our State by Nature: Man's Problem (Eph. 2:1-3)
 - Dedicated
 - To the world ... and deluded
 - To the devil ... and dominated
 - To the flesh ... and driven
 - Dead

10. Our Standing by Grace: God's Provision (Eph. 2:4-7)
 - God's ...
 - Love (great)
 - Mercy (rich)
 - Grace (incomparable)
 - Provision (Christ)
 - Illustrated in Christ
 - Identified us with Christ
11. Grace Works (Eph. 1:8-9)
 - Works
 - Grace
12. Works Grace (Eph. 2:10)
 - Grace
 - Work
13. One Plus One Equals One (Eph. 2:11-22)
 - Barriers
 - Broken
 - Banned
14. A Model (Eph. 3:1, 7-13)
 - The man
 - Prisoner
 - Servant
 - His ministry
 - Preach
 - Suffer
15. A Mystery (Eph. 3:2-6, 12)
 - Heirs with Israel
 - Members of Christ
 - Sharers in provisions
16. Paul's Prayer, II (Eph. 3:14-21)
 - Preface
 - Petition
 - Strength
 - Love
 - Knowledge
 - Fullness
 - Postlude

Appendix K

ENHANCING WORSHIP

"The church that ministers for the world's sake in *mission*, and for its own sake in *nurture and caring*, must also minister for God's sake in *worship*.... A caring congregation, concerned at its best with both God and men, must renew its life and nurture its service in the adoration of God.¹

Enlarging the Congregation's Understanding of Worship²

- (1) Constantly lift up the universal need for regular worship.
 - (a) Discuss the centrality of worship in Christian experience with each group of new members previous to their acceptance of the membership vows.
 - (b) Use testimonies of other members.
 - (c) Remember that a vital and meaningful service of worship is its own best testimony.
- (2) Have a functioning worship committee of laymen.
 - (a) Work toward establishing a common understanding among the people of the meaning, purpose, and practice of worship.
 - (b) Help everyone involved in the service understand the significance of each individual item of the service.
 - (c) Help make all music an integral part of the service, related to the whole.
 - (d) Regularly and objectively evaluate the worship services.
 - (e) Advise trustees or building committee so that all purchases, gifts, and sanctuary changes will be consistent with the accepted objectives of worship.
 - (f) Provide worship appreciation training for all, especially those involved in leading any aspect of worship.

¹C. W. Brister, Pastoral Care in the Church (New York: Harper & Row, 1977), pp. 118f.

²Alvin J. Lindgren, Foundations for Purposeful Church Administration (New York: Abingdon, 1965), pp. 101-104.

The Pastor and Worship³

- (1) The pastor should instruct his people concerning their joint roles in the celebration of worship.
- (2) The pastor should recognize individual differences within his congregation and remember the participants' concerns in corporate worship.
- (3) The pastor should understand and acknowledge that preaching occurs in a context of worship; it is not an end in itself.
- (4) The pastor should help the people relate their communion with God in worship to their conversations with men in society.

Up With Worship⁴

Pastor, "your common goal -- along with the choir, ushers, whoever -- is nothing less than to connect the people with God Himself" (p. 28).

"Is it fair, is it scriptural, to put the burden of responsibility for the church squarely on its leadership?... Yes, it's fair.... They've got to care. They've got to cry" (pp. 29f).

"A worship service doesn't just fall together on the spot.... Unless it's been prayed through, discussed, and thought out in advance, before long it will be dull and repetitious.... And order of worship should program the hearts of the congregation!... This gives a new concept as to who is under pressure to read the order of worship and obey -- both the up-front people *and* the congregation -- while *God* watches" (pp. 33f).

"The general rule, up-fronters, is to prepare and prepare and prepare. Think where your people are, how you can lift them to God. Plan and pray through the service to the last eyelash, with each participant ready and clued in to each other.... Then if God wants to take over and make any changes, that's up to Him" (pp. 37f).

"Interesting that most up-fronters are not only audible but also visible. Are you going to ask God to make eternity ring through your words and music -- and then do it with wooden faces and stiff backs" (p. 68)?

"Suppose it really happens.... Friends, if anybody comes around after the service saying, 'Wow! That was terrific!' -- they're not actually saying hosanna to *you*. All you did was bring Jesus to them" (pp. 119f).

³Brister, op. cit., p. 119.

⁴Excerpts from Anne Ortlund's book, Up With Worship (Glendale: G/L Books, 1975).

Appendix L

BODY FUNCTION AND LOVE

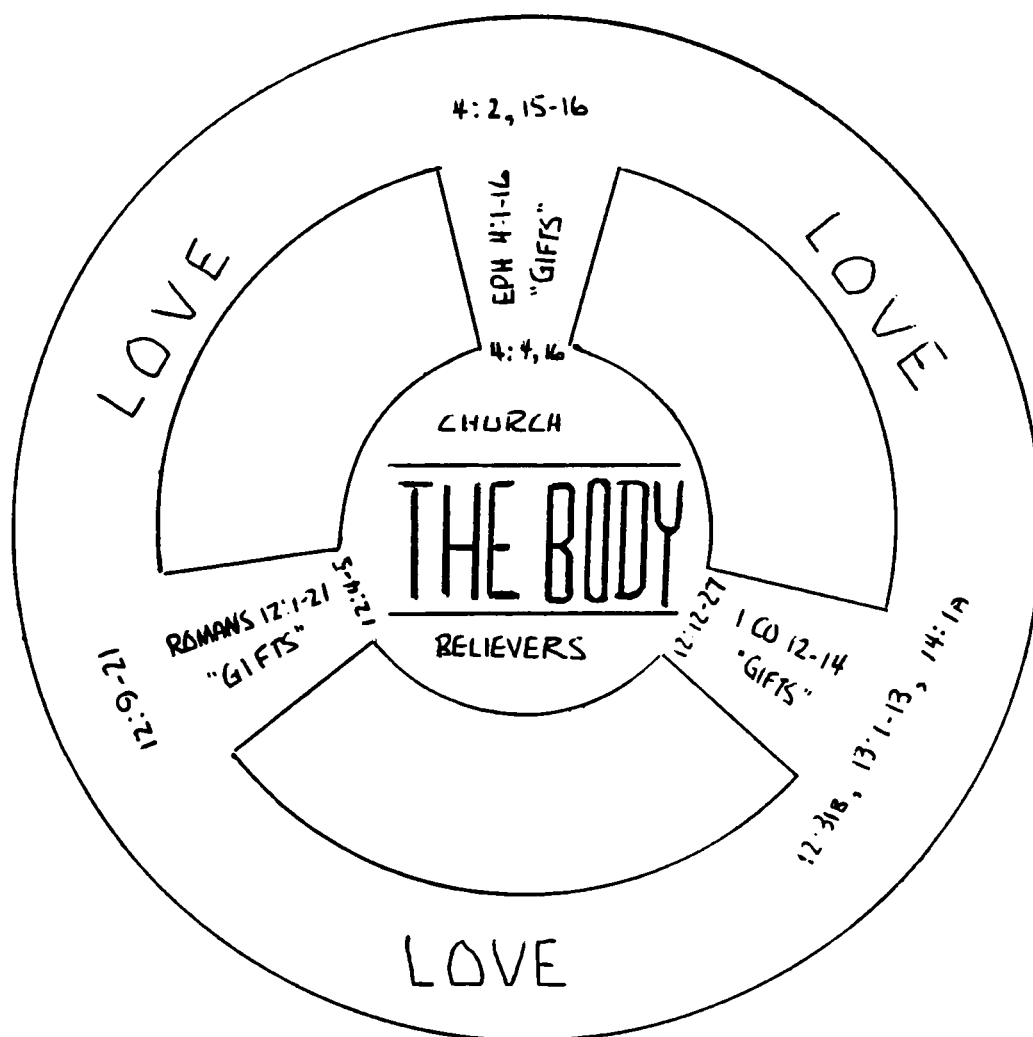
Getz says the New Testament portrayal of "body function" shows love and mutual concern as a primary responsibility. He gives a selected list of passages from the Epistles which demonstrates this emphasis.¹

REFERENCE	STATEMENT
Romans	
12:10	Be devoted to one another. Give preference to one another.
12:16	Be of the same mind toward one another.
13:8	Love one another.
14:13	Let us not judge one another.
14:19	Pursue the things which make for peace for the building up of one another.
15:5	Be of the same mind with one another.
15:7	Accept one another.
15:14	Admonish one another.
1 Corinthians	
12:25	Care for one another.
Galatians	
5:13	Serve one another.
6:2	Bear one another's burdens.
Ephesians	
4:1-2	Show forbearance to one another.
4:32	Be kind to one another.
5:18-21	Speak to one another in psalms and hymns and spiritual songs. Be subject to one another.
Colossians	
3:9	Do not lie to one another.
3:12-13	Bear with one another. Forgive each other.
3:16	Teach and admonish one another.
1 Thessalonians	
3:12	Increase and abound in love for one another.
4:18	Comfort one another.
Hebrews	
3:13	Encourage one another.
10:23-25	Stimulate one another to love and good deeds.
James	
4:11	Do not speak against one another.
5:9	Do not complain against one another.
5:16	Confess your sins to one another. Pray for one another.
1 Peter	
1:22	Love one another.
4:9	Be hospitable to one another.
5:5	Clothe yourselves with humility toward one another.
1 John	
3:11	Love one another.
3:23	Love one another.
4:7	Love one another.
4:11	Love one another.
4:12	Love one another.
2 John 5	Love one another.

¹Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1974), pp. 114-116.

Figure 3 demonstrates the presence of the love motive in those body-life passages which relate specifically to spiritual gifts. The hub of the wheel represents the Church (the body, the fellowship of believers, the dynamic center). The spokes represent the exercise of spiritual gifts (the arms translating the central dynamic throughout the sphere of influence). The rim represents love (the sphere into which the work of the spokes merge, and the contact point with the world).

Figure 3



"Above all, keep fervent in your love for one another ... As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks ... whoever serves, let him do so ... that in all things God may be glorified through Jesus Christ" (I Pet. 4:8-11).

Appendix M

PRAYER AT CIRCLE CHURCH¹

We discovered that there were not enough church-wide prayer requests to merit our meeting each week as a total body. There are many personal requests, however, and these are shared in an intimate and trusting way because of the closeness which develops in small groups. In order to protect these cells from becoming inclusive, all-church prayer meetings are scheduled every so often on a Sunday night. Anyone is welcome to attend any of the prayer groups, or all of them, if they desire. And several do.

In previous church midweek prayer meetings, we had noticed that the lack of specific requests was usually overlooked because the time was filled by more sermonizing. It seemed foolish to us to spend a large block of the evening listening to another lecture in the service of prayer, when there was such a need in our lives for an unhurried period to share personal requests with one another. The requests that had come in traditional surroundings were boringly repetitious, centering mainly around beds of sickness, unsaved relatives, and missionaries around the world. If you have been to one such meeting, you've been to them all!

It is Circle Church's philosophy to have one or two groups meeting during a midweek night; the congregation is encouraged to attend monthly a specific one in their geographic area. We are excited about the worship service and the discussion groups, but somehow the small prayer cells are the most rewarding of all. The intense personal honesty which is displayed in them is a new and refreshing experience to me.

¹David R. Mains, Full Circle (Waco: Word Books, 1971), pp. 55f.

Appendix N

TESTIMONIALS

The following are excerpts of reflective evaluations on small group involvement by some who participated in pilot groups set up at the Urbana Free Methodist Church.

Written responses to the question, "What were the most positive aspects of your group?"

Interaction between each other, sympathy shown toward each other, when prayer requests are made, understanding about each other's feelings toward God and about the interpretation of scripture, clearer meaning of prayer and Christian support when praying, using study guides for Bible references so that new scriptures can be learned, deeper understanding of each member's beliefs and how they have struggled becoming a Christian, a more sincere and positive attitude about each other's needs.

The supportive concern for each other that is demonstrated; through this I have been able to become better acquainted with more people in the congregation. Good fellowship! I have learned to appreciate the solidness of the people involved.

Gives me a place to air my questions and comments pertaining to my present understanding of Christianity; I am learning from the lessons we use, which help me to organize my thoughts about the various topics; memorizing scripture has helped me, I remember the verses at the proper times; I am helped by the growth and insights of others, along with their fellowship. This, I would say, is the greatest positive aspect.

Sharing of Bible insights, discipline of learning scripture.

Willingness to share both joys and burdens; feeling of being a group and belonging together, support from the members in times of trials or with problems, knowing others were praying during the week.

Openness and personal sharing of group members, a definite feeling of closeness developed throughout the year.

A chance for different ages to come together to share in Bible study, fellowship, and common goals...a time for sharing who we are and where we are in our Christian growth...gives aid to one another when the going gets tough.

Real feeling of sharing, caring displayed, the way prayers were answered...really looked forward to prayer time...and knew the group was praying for concerns through the week.

Have developed a daily quiet time, fellowship with members of our study group--gotten to know them better, learning more about Jesus, developing more discipline in my life, great leader (Pastor Neeley), learning to memorize scripture, great study materials which emphasize discipleship, but help us to develop gradually.

Caring, sharing, praying, the deep discussion of the Bible, the group never put anybody down if they had questions of the Bible or had concerns--little or big--instead, they tried to build you up. If someone had a need, they would always try to help.

Openness, caring, congenial, relaxed, a time of getting acquainted and understanding that others had same frustrations you might have...understanding, loving and helpful attitude toward one another.

Helps to hear what some of the other inside feelings of the other people in the group, if you are having the same problems we can talk them over and maybe find an answer together. It helps each of us to know the other ones in the group better, to become better friends. Like myself, I was new and was able to meet some great Christian friends.

My group is dedicated to the purpose of learning to be better disciples for Christ. We each have our own degrees of dedication, but as a whole unit, we are one-minded and one in purpose; each member strives to attend all the meetings and to finish the course to its completion, each member encourages and uplifts the others and does not criticize or ridicule but gives constructive suggestions.

Fellowship, sharing of needs, freedom to share.

The close bond of friendship we developed; sharing time was generally the most positive time of the evening...opened up our personal lives for prayer...shared heart-felt concerns...was exciting to hear weekly how God faithfully answered our prayers; we were committed to pray for each other. We rejoiced when prayers were answered quickly and specifically...I looked forward eagerly to sharing with my group my victories in the Lord and also my needs to be met.

Openness in sharing...prayer time...most everyone came with lessons prepared.

Growing closeness shown by concern and praying for one another; encouraging each other verbally...friendliness...great to rejoice together about answers to prayer and about lessons the Lord is showing us...another "plus"...has been really caring for and about our Care Persons.

Positive interpersonal support...praying for needs...knowing what is happening in the day to day living of each member and their families; care person concerns.

Group is optimistic, willing to participate in all aspects, comes regularly, comes prepared, has members with a wide variety of experience and ages, courteous to each other.

Written responses to the question, "What were the most frustrating aspects of your group?"

If I didn't have my Bible lesson done, because that would hinder me in sharing or maybe learning something new of God's word.

Difficulty getting prepared, as well as making the meetings; not being able to finish discussing the lessons because of lack of time and the need to go on to another lesson the next week.

I am wary of using materials that are put out by people who do not believe in Christian perfection...trouble understanding all of this without having to sift through my study material to make sure...I am learning is scripturally accurate; I need a guide I can trust more than the material we have been using...entire conceptual framework of an individual or organization will be affected by such an incorrect conception of sin and Christian Holiness; thus, I would think it best to avoid using their material altogether.

All lead busy lives, but we commit ourselves to these groups; we need to reaffirm our commitment and try to begin on time...we each need to do our individual part in staying on the lesson and not getting off on personal tangents, but focusing on the theme of the lesson...they have a lot packed into each lesson to get through in one evening.

Feel pressured because of the tremendous crush of work load, I would opt for summer sessions only. I often felt poorly prepared, although the group never exerted pressure; greatest frustration was trying to cover all the exciting material within the time limits.

More time in prayer at meeting.

Poor attendance, some members had pressing educational and/or occupational commitments that kept them away from many meetings.

Group climate was great, but I found the discipline of verse memory and Bible Study every day going against my nature at times.

Too early in the evening...have to come when off work and get little, rushed, or no supper...nothing else.

Schedules we all keep - kept us fragmented; would have liked for class to meet on a different night.

I would not make any major changes; some portions of the text material that were not as interesting as the major portion, were a few places where I disagreed with the statements but we always had time to discuss these, and they were often those areas which provided the greatest opportunity to show differences in viewpoints.

Would have liked the discussions to have been more concise and the lessons not quite so lengthy, thus allowing us to finish a complete line of thought in each session.

Some not having their lessons completed and some not even seeming to know what chapter we were on or what book we were in, thus not contributing to the lesson--contributing yes, but not to the lesson! Not working on our memory verses--and just "chit-chat" for the first (sometimes 30 mins.); just barely making prayer time.

Lack of commitment to the group. I felt myself being pulled as of lately when extra-tired, etc. -- why go? It would have pulled our group together and been better if we had done some social things together. Also would have been better if we had been accountable for lessons, memory work, etc.

Do away with eating, more in-depth study of lesson.

Meaningful discussions having to be cut short because of lack of time; related topics having to be shelved...no time for discussion. Always wished for more time, yet knowing the hour was late...wished some way each hour could be stretched to two.

Not very comfortable praying out loud in a group.

Too long, couldn't seem to finish in allotted time; we all talked maybe too much--hard to get started...best not to have refreshments...leader good, but too polite when it comes to getting us moving along...seems some weeks it was hard to go to Prayer Meeting and Bible study too.

Those who don't do their lesson before the meeting...starting late...not always having direct, clear answer to various doubts concerning the scripture studied...trying to cover all the material in one evening...some questions not always clear in lesson when scriptures are to be searched. Need better format in conducting group i.e. what way answers should be approached (in seating order or calling on various individuals or spontaneous answers).

Written responses to the question, "What personal effect has group involvement had on your life?"

Encouraged me to want to study the Bible more and to use it for a guide in my daily life...has helped me to have more faith in my prayers (big or little) being answered.

Hard to put into words...has helped me to grow in Christ, i.e. set up daily devotions, memorize Bible verses, pray regularly, experience the power of Christ in my daily life, etc., I am accountable as a part of the group and this helps me to be more disciplined.

Stimulates a desire to be continually improving my relationship with Christ and to be a growing Christian.

Helped to establish patterns for Bible study and memorization. True meaning of Christian fellowship has been demonstrated.

Strengthened my personal devotions, helped me become more open in sharing, helped me better appreciate Christian friends and their support and fellowship.

Deeper commitment of my own life to Christ, more caring attitude toward fellow believers and their problems, greater interest in Bible study.

I am systematically memorizing scripture for the first time in my life...it has helped me to establish a regular devotional time each day. It has pointed out quite a few weak areas in my Christian life.

Becoming more disciplined through a daily quiet time, Bible reading and study, scripture memory...know scripture better...closer to God through His word...know some people in our Church better.

Helped me to get more organized...to do more memory work and really get more from my quiet times...really feel that prayer life has been strengthened and I am growing more spiritually...feel really close to my church family.

Helped me to learn to enjoy daily Bible reading...to learn to share ideas in new ways...to develop close Christian friendships in this community...shown me a new style of group interaction.

Has helped me to develop a closer relationship with other members.

More freedom to be honest about my needs...books are incentive for me to study...to have this commitment makes me go to meetings and get my lessons and verses--incentive!

Helped to get into God's word daily...teaches me self-discipline, exciting to see how God meets my needs with something we've studied during the week.

Appreciate closeness of group...getting to know others better...liked the Navigator books, they helped me to get more out of the Bible than when I just read it...liked the memory verses.

Became more aware of some personal needs - appreciate openness of the group - greater desire to grow and learn more of truths needed to help others.

Fellowship with Christian friends (I need that)...share our problems and prayer requests with each other.

Much easier to use Bible...relearned where to locate some chapters in Bible...strengthened my faith...made me more aware of my need for Bible study and prayer time...have tried to make a time each day for this...little more bold with witness.

Closer fellowship with others in our church...closer to the Lord...emphasis on quiet time, personal study and prayer, responsible to the group, a present feedback.

Interaction between each other...understanding interpretation of scripture...clearer meaning of prayer...using study guides for Bible references so that new scriptures can be learned ... more sincere and positive attitude about each others needs.

Appendix O

SMALL GROUPS

Possibilities

"Proliferating possibilities are presented to churches today via small groups," says Haney. "Renewal is predicated on the liberation of the laity for the work of ministry, and no method has yet proved more effective for it than the small group."¹

Haney gives nine ways in which small groups can be utilized in the local church.² (1) *Evangelism*. He quotes mass evangelism proponent, Leighton Ford, as saying the most promising focal point for evangelistic concern today is the small group. (2) *Bible Study*. Small group Bible study provides the advantages of informality, longer group time, and high participant involvement. (3) *Personal Growth*. Group study of selected books and subjects can be very effective in assisting participants' personal growth. (4) *Prayer*. "One of the richest contributions of the small group movement" is the revitalization of group praying. The format is generally quite simple: a Scripture portion is read, requests are shared, and prayers are offered. (5) *Tasks*. Groups can cluster around a need or ministry. The agenda can include study of ways to assist in that need. Assignments for actual involvement should also be given.³ (6) *Campus Ministry*. College students are very open to small group involvement, as witnessed by the many inter-denominational campus ministry agencies. (7) *Therapy*. Even though professional leadership is required, small group Christ-centered therapy is a valuable asset to the church. (8) *Market Place*. One way of entering the market place is the small group. Many have effectively used prayer and study groups during coffee and lunch breaks in the factories and offices. (9) *Youth*. Youth groups can be divided into clusters of special interests for small group study. (10) *Committees*. Existing church boards and committees are already formed. Why not add one-half hour to their agenda and provide for renewal training within the present structures?

¹David Haney, The Idea of the Laity (Grand Rapids: Zondervan Publishing House, 1973), p. 54.

²Ibid., pp. 54-58.

³Circle Church structured its whole organization around an adaptation of the task group concept. The members were divided into special interest groups called "modules". Since modules included non-members, each module had representatives to the church council depending upon the percentage of members in it. Nine modules were formed in the beginning of this arrangement: Arts, Family, International Outreach, Literature, Mass Communications, Music, Students, Urbana, and Ushering. David R. Mains, Full Circle (Waco: Word Books, 1971), pp. 174-195.

Reid gives two additional possibilities for groups in the local church. He suggests forming groups around seasonal worship emphases (e.g., Advent, Lent, Pentecost, etc.). Another possibility is using small groups to improve preaching communication. Opportunity for discussing the sermon in a small group setting can help two-way communication between pulpit and pew. Both, the preacher and the listeners, benefit from this experience.⁴

Group Formations

The following is an adaptation of a list of questions given by Edge to be considered in group formation.⁵

1. What is the purpose of the group?
2. What procedure will be followed during the meetings?
3. Who will be the group leader, or will it even have one?
4. How long should each meeting last?
5. Who will be in the group? Are there any restrictions?
6. How large will the group be?
7. Should new people be permitted to join the group once it's started.
8. How can the group be kept positive?
9. How long will the group be in existence?
10. What exactly will be expected of the group members?

Principles

The following is an outline of Lindgren's "Principles of Group Dynamics."⁶

1. Every person needs to be made feel "at home" in the group.
2. Group consciousness of the goals of the group is essential.
3. Growth of persons and achievement of task must be dual concerns of every group.
4. Every person brings to each new group many impressions and factors from previous groups of which he has been a member. Remember these "other group" affiliations have positive and negative influences.

⁴Clyde Reid, Groups Alive -- Church Alive (New York: Harper & Row, 1969), pp. 22f.

⁵Findley B. Edge, The Greening of the Church (Waco: Word Books, 1971), pp. 128-133. Richards suggests weekend retreat for group formation. He also provides suggested procedures to be followed in such a retreat. Lawrence O. Richards, A New Face for the Church (Grand Rapids: Zondervan Publishing House, 1970), pp. 1965-170.

⁶Alvin J. Lindgren, Foundations for Purposeful Church Administration (New York: Abingdon Press, 1965), pp. 159-171.

5. "Hidden agenda" commonly interferes with group functioning.
 - A. These generally fall into three areas:
 - (1) Personal needs or interests.
 - (2) Outside loyalties.
 - (3) Interpersonal relationships.
 - B. Hints for handling "hidden agenda"
 - (1) Seek to develop within the group an ability recognize hidden agenda.
 - (2) Work toward gaining such an understanding atmosphere that members will be secure enough to be self-critical
 - (3) Help the group recognize that *sometimes* an airing of feelings is essential before the group can proceed.
6. Certain roles must be performed in every group if it is to function effectively.
 - A. Task roles: clarifying, exploring, reacting, coordinating, formulating, evaluating.
 - B. Group building roles: encouraging, involving, gate-keeping, listening, diagnosing, expressing group feeling.
7. The leader must clearly understand his role is to create conditions that will enable the group to do the best job of which it is capable.
8. The role of the democratic leader
 - A. Helps the group define its tasks and discover its needs.
 - B. Seeks to relate persons within the group to one another and to encourage each to contribute his best to the group.
 - C. Serves as a resources persons helping the group discover and mobilize resources for meeting its needs.
 - D. Helps the group evaluate its work and consolidate its gains.
 - E. Assumes the responsibility of accepting personally the required roles of every member of the group for its effective functioning.

Evaluation

Evaluation is very important in the strengthening of group life. "When people take time to share honestly how they feel about a meeting, they can discover unrealized values as well as ways to improve their performance. The keynote is honesty and frankness.... If we do not care enough about the group to be honest, that in itself is a form of evaluation."⁷

SMALL GROUP EVALUATION SHEET⁸

This is a sample evaluation sheet for use in a variety of small group meetings. It may be copied or adapted without further permission. Group members should simply be instructed to give their honest and immediate impressions in response to the following questions.

IN THIS MEETING	(Circle one category for each statement)			
1. LEADERSHIP WAS	Dominated by one person	Dominated by a subgroup	Centered in about half the group	Shared by all mem- bers of the group
2. COMMUNICATION WAS	Badly blocked	Difficult	Fairly open	Very open and free- flowing
3. PEOPLE WERE	Phony	Hidden	Fairly open	Honest and authentic
4. THE GROUP WAS	Avoiding its task	Loafing	Getting some work done	Working hard at its task
5. I FELT	Misunder- stood and rejected	Somewhat misunder- stood	Somewhat accepted	Com- pletely accepted and un- derstood by the group
6. The one word I would use to describe the climate of this meeting: _____				
7. Suggestions:				

⁷Reid, op. cit., pp. 56-59.

⁸Ibid., p. 60. See also "Testimonials," Appendix N.

Appendix P

SUGGESTED COURSE OFFERINGS¹

church growth

BASIC PRINCIPLES OF CHURCH GROWTH

An examination of the New Testament teaching on the growth and expansion of the church. Special attention will be given to the Biblical concept of the ministry of all believers.

CALLING FOR CHRIST

An action-oriented class where members are not only provided instruction, but actual on-the-field experience in survey work and witnessing for Christ.

THE HOUSE CHURCH

A study of the house churches in the New Testament and the possibilities which they offer for world evangelism. Procedures and methods for organizing a house church will be given. Special attention will be given to the house church in the new community.

NEW CHURCH PLANTING

What is the best way for a church to mother a new congregation? How can some of the difficulties which so often beset new churches be avoided? What is the relationship between new churches and church growth? These questions and others will be handled in this course.

MISSIONARY PROGRAMMING

A careful study of the best way to develop a strong missions strategy by the local congregation. Emphasis will be placed on program and personnel.

LIFESTYLE EVANGELISM

Sometimes referred to as "spontaneous evangelism," or "friendship evangelism," this study suggests ways for Christians to interact positively with those whom they meet, or are associated with, in the everyday walk of life.

COMMUNICATING CHRIST IN OUR CULTURE

A pre-evangelism course designed to acquaint Christians with the thought patterns of non-Christians. Why do people reject the gospel? What are some of the basic barriers to belief? Designed to equip Christians to help the lost find their way to Christ.

public speaking

DESIGNING THE SERMON

A fundamental course for the person in the pew who wants to learn some basic principles for communication from the pulpit.

EXPOSITORY PREACHING

A course for the person who has already succeeded in doing a limited amount of preaching, but who wants to learn more about utilizing the Bible for preaching.

HOW TO SPEAK IN PUBLIC

A course designed to aid the Christian leader in speech preparation and delivery. Special attention will be given to such subjects as how to introduce a speaker, acting as master of ceremonies, presenting an award, accepting an office, preparing and presenting a devotional, and leading a discussion.

counseling and shepherding

PRINCIPLES OF PSYCHOLOGY

Designed to acquaint the student with important facts relating to behavior and mental life. Especially helpful to those who minister on a person-to-person basis with people.

COUNSELING

For the person who wants to gain basic insights into areas of counseling. Formal types of counseling as well as "sidewalk" counseling will be considered.

SHEPHERDING THE FLOCK

A careful study of the problems and methods in conducting a shepherding plan that involves many Christians in an effective ministry to sick, infirmed, troubled, bereaved, and inactive members.

HOSPITAL VISITATION

Those who are ill often need special attention and care from other Christians. It is frequently a time of personal self-examination. Members of the congregation who visit others in the hospital will especially benefit from this course.

¹Paul Benjamin, The Equipping Ministry (Cincinnati: Standard Publishing, 1978), pp. 74-80.

*biblical***PERSONAL BIBLE STUDY**

Helping an individual get the Bible into his mind and heart through his own personal study. Principles for understanding the Bible are included along with suggestions for meaningful reading.

DISCOVERING MY GIFTS

Utilizing the Bible as a sourcebook to help determine where each person can best make a contribution to the kingdom of God. Very useful to those who want to serve Christ in a larger way. Helps answer the questions "how" and "where"?

GREAT THEMES IN THE OLD TESTAMENT

An overview of basic Old Testament themes. A course basically designed for those who want a more comprehensive knowledge of the Old Testament.

INTRODUCTION TO THE NEW TESTAMENT

A basic introductory study of the New Testament with a general view of its origin and structure.

GREAT THEMES IN THE NEW TESTAMENT

An overview of basic New Testament themes. A course basically designed for those who want a more comprehensive knowledge of the New Testament.

THE BIBLE BOOK

A course on one of the books of the Bible, giving an overview and investigation of the content on a section-by-section basis. This course is further designed to assist students in making a study of the Bible by themselves.

BIBLICAL ARCHEOLOGY

A study of the relationship between Biblical study and archeology. Especially helpful for those who plan to visit the lands of the Bible.

*personal growth***DEVOTIONAL LIFE**

With the push-pull of modern society, how does a Christian develop and maintain a deepening devotional life?

CHRISTIAN RELATIONSHIPS

This course stresses the importance of positive family relationships, and the development of Christian attitudes toward neighbors and acquaintances.

FACING TEMPTATION

Sometimes the temptations of the world are almost overpowering. How does a Christian meet temptation and develop spiritually through the experience?

*christian education***TEACHING**

The purpose of this class is to help develop good teachers. Class members will be learning age characteristics, how to compose a lesson, how to communicate effectively, how to challenge pupils, and many other characteristics of good teaching. A refresher course for those already teaching as well as for potential new teachers.

TEACHING THE BIBLE TO CHILDREN

Especially for teachers who are working with young people below the seventh grade in public school. A valuable course also for those who are interested in learning how to teach this age group. Learning experiences in the home will be considered.

WORKING WITH YOUTH

For those who are working with youth above the seventh grade in public schools. Emphasis will be upon young people learning to serve instead of being served. Also open to those who are interested in beginning a work with youth.

TEACHING ADULTS

Techniques for sparking interest in adult classes in the congregation. Emphasis will be placed upon the adult class as a source for additional teachers in a growing Sunday school.

HOME BIBLE STUDIES

An investigation of the home as a strategic place for Christian witness. Consideration will be given to the starting of home Bible study groups, their development and outreach, as well as principles of leadership.

CAMPUS MINISTRY

A study of specialized ministry on the college and university campus. Open to those who are particularly interested in this important phase of Christian ministry.

*music and public worship***PUBLIC WORSHIP**

A study of the various ways to enrich and deepen the public worship. Especially helpful for those working with music or serving on worship committees.

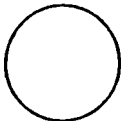

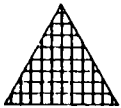
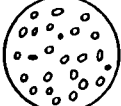

BASIC SONG LEADING

Basic patterns of song leading. Includes actual practice in leading singing with the group. Also, the importance and value of hymn selection.

Appendix Q

THEORIES OF ORGANIZATION AND LEADERSHIP STYLES

Organizational Theories¹

THEORY: and Symbol	DESCRIPTIVE ORGANIZATIONAL AND THEOLOGICAL TERMS	CONCEPT OF ORGANIZATION	DECISION-MAKING PROCESS	LEADER'S FUNCTIONS AND STYLE	STYLES OF CONFLICT MANAGEMENT	RELATIONSHIP TO ENVIRONMENT	VIEW OF "PERSONS"	COMMUNICATION PATTERN	GOALS
TRADITIONAL 	<i>Organizational:</i> Patrimonial <i>Theological:</i> "The People of God"	Maintaining a tradition.	Made and announced by the elders. Unhurried pace.	To maintain the tradition and preserve the status quo. PATERNAL PRIESTLY	Rejecting and ignoring forces which threaten stability or the status quo.	Rejection of external change to maintain status quo.	Persons are secure in the status quo; little initiative is expected.	Leader transmits heritage, expecting unexplicit consent	Generally assumed and seldom articulated.
CHARISMATIC 	<i>Organizational:</i> Intuitive <i>Theological:</i> "The new creation"	Pursuing an intuition.	Spontaneous, unpredictable proclamation by leader.	To lead and motivate through personal appeal. PROPHETIC INSPIRATIONAL	Welcoming challenge; thriving on conflict.	Rejection of the status quo; articulation of changes.	Persons are active and capable, but need constant direction and intervention.	Leader announces the content of intuition, he and his followers are bound to obey.	Highly explicit, reflecting the philosophy and aims of the leader.
CLASSICAL 	<i>Organizational:</i> Bureaucratic <i>Theological:</i> "God's Building"	Running a machine.	Issuance of orders from the top; conscious, rationalized, calculated.	To direct by handing down decisions. AGGRESSIVE DIRECTIVE	Bringing about subjection to authority through directives and appeal to written policy.	Resolution of tension with environment by domination or cooptation.	Persons need controls and prefer direction	Leader issues detailed directives, most communication is downward from the top.	Objective and quantitative, arrived at by hierarchy and handed down.
HUMAN RELATIONS 	<i>Organizational:</i> Group or democratic <i>Theological:</i> "The Fellowship of Faith"	Leading groups.	Group decision through informal, intimate, and fluid relationships.	To create an atmosphere conducive to expression and participation. SENSITIVE NON-DIRECTIVE	Resolving conflict through compromise.	Respect for and fluid relationships with the environment	Persons learn to seek and accept responsibility when properly motivated.	Leader encourages individual participation and contribution, the group shares.	Subjective rather than objective, purposes of the group emerge from discussion.
SYSTEMS 	<i>Organizational:</i> Organic <i>Theological:</i> "The Body of Christ"	Adapting a system.	Continuous adaptation with purpose kept relevant to environment.	To clarify goals, interpret environment, and monitor change. PROFESSIONAL ACTIVATOR	Integrating creative elements of conflict to achieve benefit therefrom.	Attuned to changing environment, adaptive, flexible relationships	Not all have same skills & knowledge. Can be motivated through goal clarification, enablement and effectiveness.	In all directions, through open channels and "linking" persons	Definitive and unifying, with consideration for environment.

¹Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon, 1977), pp. 26f.

Leadership Style Evaluation Instrument

The following is an instrument designed by Dr. Wayne Goodwin to evaluate a pastor's style of leadership.²

Directions:

The following chart is an adaptation of a chart prepared for industry by Rensis Likert in his book, *The Human Organization*. It is adapted to fit more closely with a Pastor as leader, using the terminology of the church with which you may be more familiar. Please do the following in the order listed:

1. Read the definitions of the four types of systems of leadership and familiarize yourself with these concepts, especially the two extremes of leadership possibilities—Systems one and Systems four. The other two fall in between these two extremes.
2. After you have familiarized yourself with the definitions, look through the entire chart before you begin making your check marks.
3. Place an "N" on the chart lines going across the page where you perceive leadership is functioning now, and place a "P" on the line where you think leadership was three (3) years ago, and an "O" on the line where leadership was six (6) years ago.

Definitions:

We are trying to discover what kind of leadership you perceive your Pastor is using now, and if he has changed in the last three years. We are also trying to compare or contrast leadership in the church over the last six years.

The purpose of this charting is to see if leadership roughly corresponds to one of four basic types of leadership and catch a glimpse of operational styles which are sometimes hidden from view yet still perceived by others. The four basic types of leadership are:

1. Systems one (or exploitative authority)
2. Systems two (benevolent authoritative)
3. Systems three (consultative)
4. Systems four (participative)

Another explanation or contrast might be:

That Systems one is direct pressure from the top, less group loyalty, unreasonable pressure, lower motivation, dictatorial, or church boss, while

Systems four is a supportive relationship, group method of decision making, cooperation, group participation and koinonia.

²Wayne Goodwin, Toward the Theory and Practice of Lay Training and Empowerment (A Doctoral Field Project) (Evanston: Garrett Theological Seminary, 1976), pp. 121-127.

INSTRUCTIONS: Place an "N" on the chart lines going across the page where you perceive leadership functioning now; place a "P" on the line where you perceive leadership functioned three (3) years ago; place an "O" on the line where leadership was perceived to function six (6) years ago.

(1) Pastoral Leadership

(a) does pastor have confidence and trust in people he works with

no confidence	some confidence	substantial	complete

(b) does the congregation have confidence in pastor

none	some	substantial	complete

(c) pastor shows supportive behavior to congregation

none	some	generally	fully

(d) do you feel free to discuss important things with your pastor.

do not	not very free	rather free	completely free

(e) does pastor solicit your ideas and opinions and make use of them

seldom	sometimes	usually	always

(2) Motivational Forces

(a) my motivations for being Christian

get to heaven	like its precepts and beliefs	helps me in daily life, help others	find meaning for my existence

(b) how does pastor motivate you

fear of hell	reward of heaven	heaven and some involvement	meaningful life and meaningfully involved

(c) your attitude toward the church and its goals

hostile and counter to	sometimes hostile, sometimes favorable	usually favorable and supportive	usually favorable, provide stimulation for involvement

(d) does the various ways the pastor motivates you conflict with each other

marked conflict thus little support of people	often in conflict	some but usually motivated to get involved	usually things used to motivate reinforce each other

(e) amount of responsibility you feel to achieve our goals

try to defeat the goals of the church	staff does most of the work, most uninvolved	good number of people feel responsible	congregation, Board, Council, staff, all involved

(f) attitude of church members in general

hostility, contempt, dis-	competition, hostility	cooperation with some competition	good cooperative trust, confidence

(g) satisfaction from being a member

dissatisfaction	moderate satisfaction	satisfied with a little dissatisfaction	high degree of satisfaction

(3) Communication Processes

(a) amount of interaction and information aimed at achieving our goals

very little	little	quite a bit	much with both groups and individuals

(b) direction of information flow	always from pastor down	mostly down	both down and up	usually down and up
(c) extent to which pastor is willing to share	minimum	only as pastor decides	gives needed information, and answers most questions	seeks to give all relevant information as people desire
(d) extent to which information is accurate	viewed with suspicion	some accepted	often accepted	generally accepted
(e) adequacy of upward information to pastor	very little	limited	some	great deal
(f) does congregation feel responsible to share information	none at all	little	some	considerable
(g) accuracy of the congregation sharing of information	inaccurate	information they think wants to be heard	some sharing accurate information	accurate
(h) psychological closeness of pastor to congregation and fellow workers, that is his friendliness	far apart	moderate	fairly close	usually very close
(i) does pastor know and understand problems of congregation and staff	no knowledge	some knowledge of	knows and understands	knows very well
(j) what is the accuracy of the perceptions of pastor and congregation of each other	often in error	err on some points	moderately accurate	quite accurate
(4) <u>Interaction-Influence Process</u>				
(a) amount of interaction	little interaction and with fear and distrust	some	moderate with some confidence and trust	extensive, friendly interaction
(b) amount of cooperation and team work	none	little	moderate	substantial
(c) can congregation influence the goals, programs, methods	none	virtually little	moderate	great deal
(d) amount of influence, pastor has on goals, activities, methods	little	moderate	moderate to average	substantial but done indirectly through group processes
(e) how effective is the organization and its structure in allowing many to influence its direction	not present	limited	moderately effective	highly effective

(5) Decision Making Process

(a) at what level are decisions made

most by pastor and staff	checked out with pastor and staff first	policy deci- sions at top, specific made by others	decision making widely done throughout the organization
--------------------------------	--	---	--

(b) how accurate is the information on which decisions are made

general inadequate	often inadequate	reasonably adequate	relatively complete and accurate

(c) to what extent are decision makers aware of problems and needs of congregation

unaware of	sometimes unaware	moderately aware	generally quite aware
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(d) extent to which adequate professional, and well grounded knowledge is used in decision making

only pastor and staff knowledge used	usually only pastor, staff and key lead- ers knowledge used	some use of knowledge wherever found in congrega- tion and elsewhere	good use of knowledge wherever it might be used

(e) where are most decisions made

by pastor	pastor and staff	pastor, staff, key people, some groups	most decisions are the result of group process

(f) for staff only -
to what extent are staff
persons involved in
decisions about their
work

not at all	occasionally consulted	usually con- sulted but not allowed to make final decision	are involved in decisions related to job

(g) are decisions in the church based on one to one decisions, such as Council on Ministries decisions are made by pastor and chairperson, or are most decisions group decisions

made by two persons always	usually two persons, little team work	made by two persons, some group, some team work	largely based on group work, encourages team work
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(6) Character of Goal Setting

(a) manner in which usually
it is done

orders issued	orders issued but able to comment on	goals are ordered or set after discus-	goals are usually established by group process

(b) to what extent do the people strive to attain the goals

only by pastor	only by pastor and staff	by pastor, staff key leaders, some congrega- tion	striving at all levels to attain goals
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(c) are there forces who usually resist, reject, or refuse to accept goals

many who say they accept but tend to undercut	some who say they accept but undercut	usually ac- cepted but at times resis- tance	usually accepted with little under- cutting and re- sistance
--	---	---	---

(7) Performance, Training and Empowerment

(a) level of goals you are asked to reach

average goals	seek high goals	seek very high goals	seek to achieve very high goals as a church
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(b) extent to which you
have been trained and
empowered to be and do

none at all	some	quite a bit	great deal

(c) adequacy of training,
has it helped you to be
and do

fairly good	good	very good	excellent

PLEASE FILL OUT THE FOLLOWING: (circle the number which portrays most accurately your feelings: No. 1 means low, No. 3 is average, No. 5 is high)

- | | | | | | |
|---|---|---|---|---|---|
| 1. How much confidence and trust do you feel your pastor has in you?
How much do you have in him? | 1 | 2 | 3 | 4 | 5 |
| 2. To what extent does your pastor convey a feeling of confidence
that you can do your job successfully? | 1 | 2 | 3 | 4 | 5 |
| 3. To what extent does your pastor try to understand your problems
and do something about them? | 1 | 2 | 3 | 4 | 5 |
| 4. How much help do you get from your pastor in doing your work? | | | | | |
| a. in training and helping you learn better ways | 1 | 2 | 3 | 4 | 5 |
| b. by helping solve your problems | 1 | 2 | 3 | 4 | 5 |
| c. extent he gets you supplies, budget, equipment, mimeographing | 1 | 2 | 3 | 4 | 5 |
| 5. How well does he keep you informed about matters relating to
your job or office? | 1 | 2 | 3 | 4 | 5 |
| 6. Does your pastor ask your opinion when a problem comes up
which involves you and your work? Does he value your ideas? | 1 | 2 | 3 | 4 | 5 |
| 7. Is he friendly and easily approached? | 1 | 2 | 3 | 4 | 5 |
| 8. Does he give credit and recognition to others for jobs well
done? | 1 | 2 | 3 | 4 | 5 |

Appendix R

TYPES OF EVANGELISM

Hunter's Typology¹

George G. Hunter, III, says various types of ministry are called evangelism. He categorizes them under five headings "based on their basic rhetorical appeal to people, including the response they are asking for, and on what they 'report' to their board or constituency" (p. 21).

At their best, all five ministries are valid, are rooted in Scripture, and help people. From the church growth perspective, however, only the fifth type "merits the term evangelism in its classical, apostolic, Great Commission sense" (pp. 21f).

- (1) "Let us help you."
- (2) "Let God help you."
- (3) "Hear the Word!"
- (4) "Make a decision."
- (5) "Become Christian disciples."

Evangelism Classifications²

The Church Growth Movement has systemized the different types of evangelism which are needed to extend the Church to all ethnic groups.

E-0 evangelism is winning nominal Christians back to fervent faith.

E-1 evangelism is evangelization of non-Christians in one's own language and culture.

E-2 evangelism is evangelization of non-Christians in a similar language and culture.

E-3 evangelism is evangelization of non-Christians of a radically different language and culture.

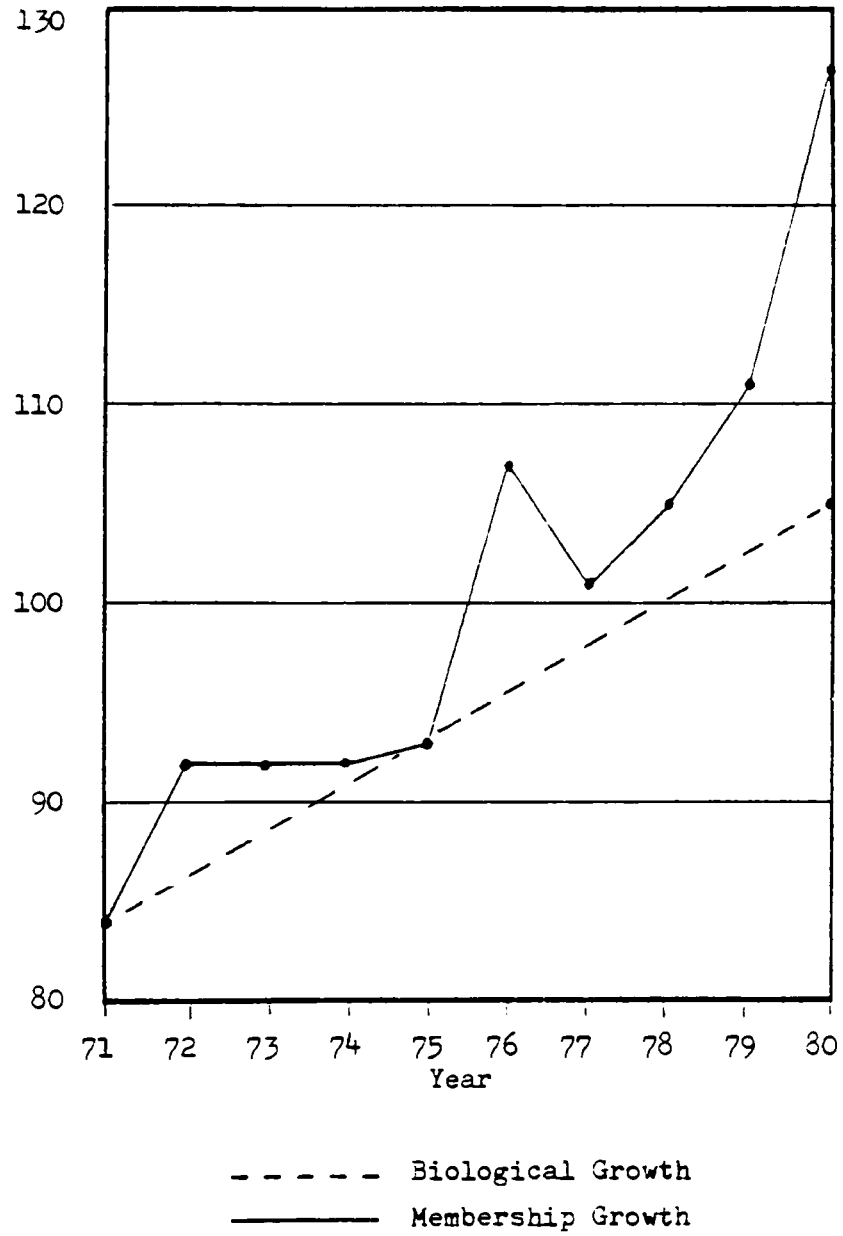
¹George G. Hunter, III, The Contagious Congregation (Nashville: Abingdon, 1979), pp. 21-25.

²Paul R. Orjala, Get Ready to Grow (Kansas City: Beacon Hill Press, 1978), pp. 70-72. Also, Donald A. McGavran and Winfield C. Arn, Ten Steps for Church Growth (San Francisco: Harper & Row, Publishers, 1977), pp. 42f, 129.

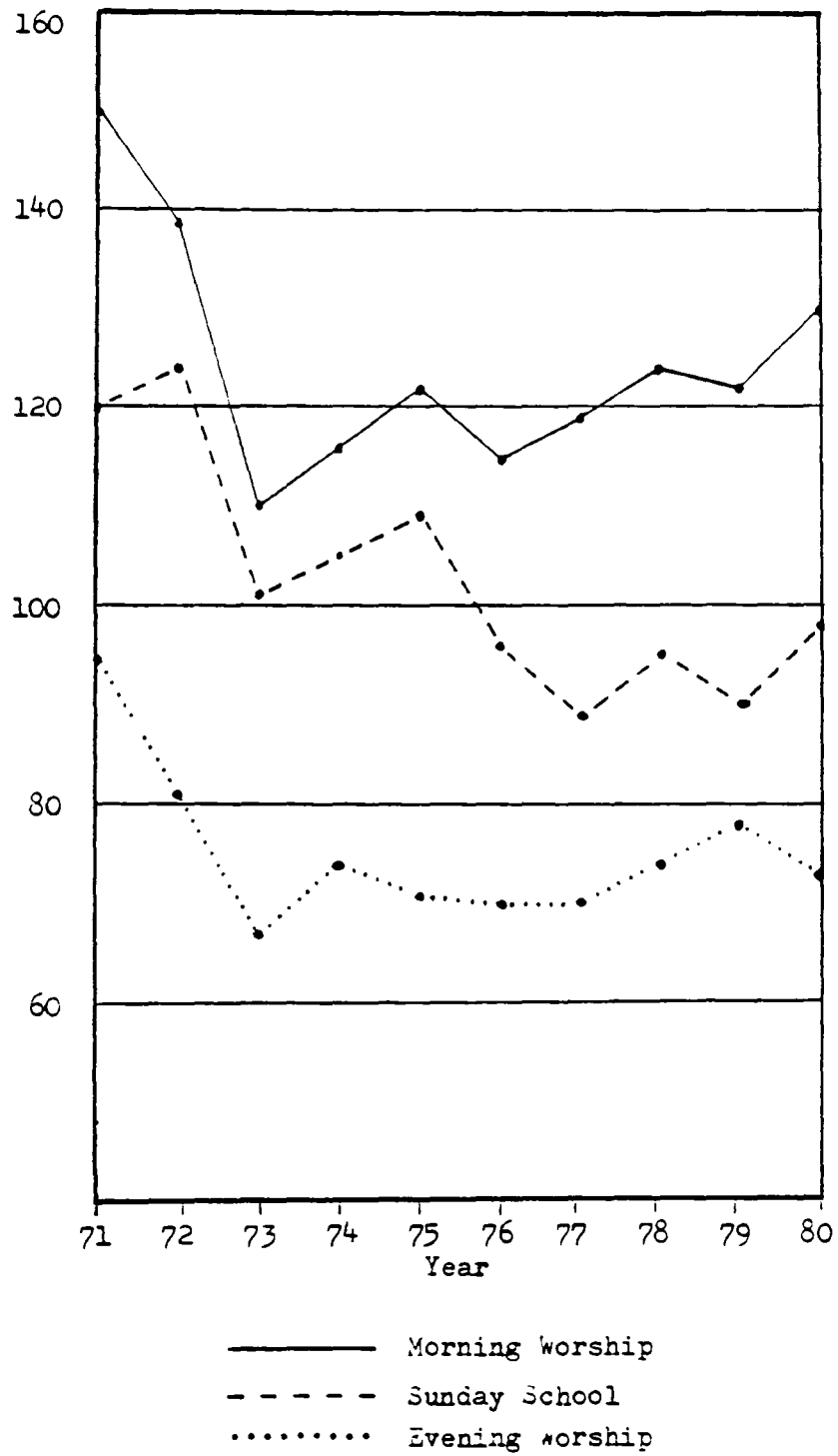
Appendix S

GRAPHS

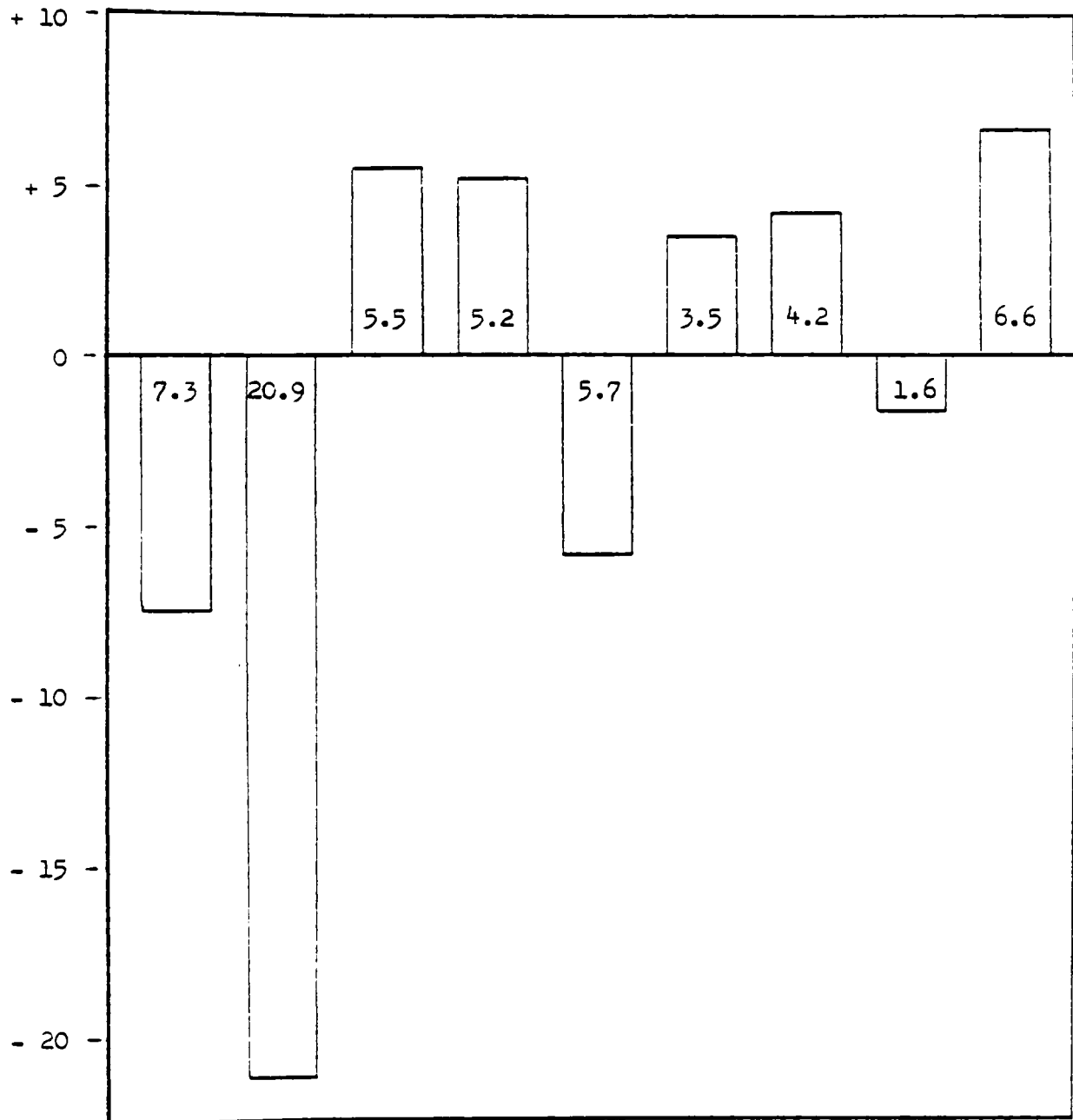
A Comparison of Membership Growth
With Biological Growth



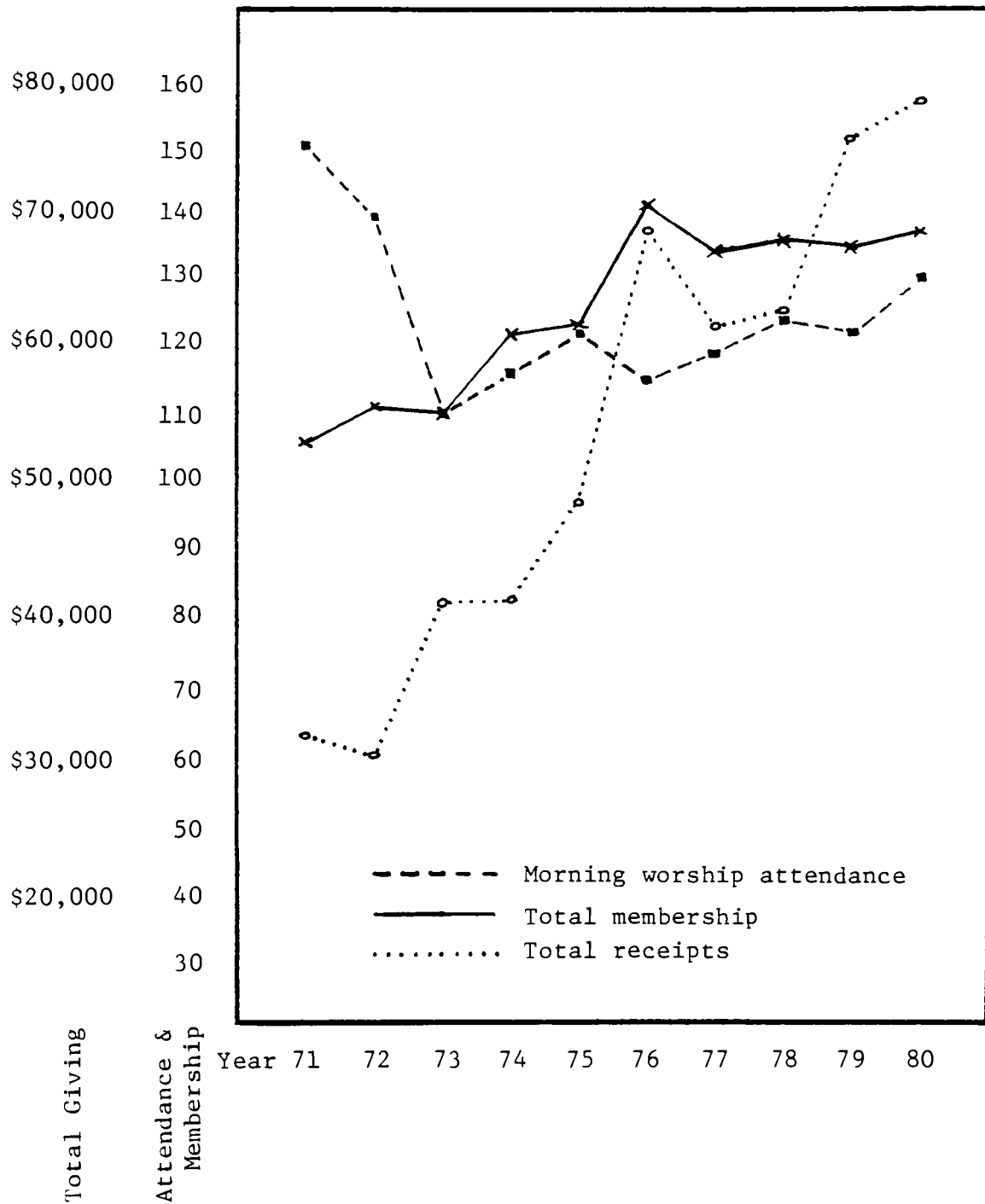
A Ten-Year Comparison of Morning Worship,
Sunday School, and Evening Worship
Attendances



Morning Worship Attendance
Percentage Rate of Growth



A Comparison of Membership,
Attendance, and Receipts



Appendix T

CHURCH GROWTH PRINCIPLES

C. Peter Wagner has developed a list of eight vital signs of a healthy church. Since he believes a "healthy church" is a growing church, these signs are actually growth principles.

The church growth movement has produced many specialists. The total number of "principles" offered by these far exceeds eight. Nevertheless, Wagner's "seven" are representative of basic church growth thought. The signs and explanations are given in his book, Your Church Can Grow.¹

(1) *The church (pastor and laity) must want to grow, and be willing to pay the price for growth (p. 54).*

"Growth" means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him, and into responsible church membership (p. 12).

To "pay the price" means to have a single-minded obedience to the Great Commission (Matt. 28:19-20), to set clearly defined objectives, to rely on the growing accumulation of conclusions from church growth research, to ruthlessly evaluate results, and to develop an attitude of optimism and faith (pp. 30-32).

(2) *The pastor should (a) be a possibility thinker, and (b) exercise dynamic leadership to catalyze the entire church into action for growth (p. 57).*

Possibility thinking is the maximum utilization of God-given powers of imagination by dreaming up possible ways by which a desired objective can be realized (p. 53).

The exercise of dynamic leadership assumes (a) pastoral longevity -- perhaps even thinking in terms of a lifetime calling; (b) the pastor has the authority -- that is, the final responsibility for decisions; and (c) the pastor's authority is earned through loving relationships (pp. 61, 65, 59).

(3) *The laity should be well-mobilized.*

This assumes (a) every member discovering his/her spiritual gift, (b) using the gifts through appropriate channels and structures of the church, and (c) recognizing that not all have the gift of evangelism even though all have the role of witness (pp. 73, 73-74, 76).

¹C. Peter Wagner, Your Church Can Grow (Glendale: G/L Regal Books, 1976).

(4) *The church should have a goal of becoming big enough to (a) regularly and effectively win persons to Christ, (b) provide the range of services that meets the needs of its members, and (c) be reproducing itself by planting new churches, i.e., experiencing expansion growth (p. 96).*

This assumes that a factor of primary importance is the church's knowing its philosophy of ministry (statement of mission, statement of purpose (p. 93)).

Extension growth means church planting, and assumes a base of internal growth (that which makes Christians better servants of God), and expansion growth (increased membership resulting from winning people to Christ and bringing them into church membership (p. 93)).

(5) *The church should be so structured that all its primary functions are operating at peak efficiency; which is to say, the church should provide for celebration, and the multiplication of congregations and of cells (pp. 32-33).*

Celebration means lots of people at worship in an atmosphere of enthusiasm, joy, and religious festivity (pp. 97-99).

Congregations mean fellowship groups (may be task-oriented) that are small enough for everyone to know everyone else; that is no larger than two hundred (pp. 100-101).

Cell means a small group of eight to twelve believers committed to ministry to each other, growth in their sense of love and unity, and the encouragement of one another to full commitment to Christ (p. 108).

(6) *The church's membership should be composed of basically one kind of people, or homogeneous unit (p. 110).*

A homogeneous unit is a group of people who have many areas of mutual interest, who share the same culture, who socialize freely with each other, and who feel 'at home' with each other. They consider each other as 'our kind of people' (p. 110).

(7) *The church should use an evangelistic method that works for it (p. 135).*

This is best discovered by finding a need and filling it (p. 136).

The method will likely fall into one of three general categories of evangelism: (a) crusade, (b) saturation, (c) body (pp. 137-140).

(8) *The church should have its priorities arranged in the biblical order which is as follows: (a) commitment to Christ, (b) commitment to the Body of Christ, (c) commitment to the work of Christ in the world -- evangelism and social involvement/service (p. 159).*

Social service means relieving immediate needs of people; such as healing the sick, feeding the hungry, clothing the naked, counseling the emotionally disturbed, finding work for the unemployed, etc. Its focus in the priority arrangement is on non-members, in that this kind of ministry to the members should be included in commitment to the body of Christ (p. 158).

Appendix U

PASTORAL RESPONSIBILITIES ¹

¹ 540. The duties of a minister who has the charge of a pastoral appointment are:

1. To look after the spiritual and temporal interests of the church or churches to which he is appointed.

2. To receive and dismiss members according to the DISCIPLINE, provided, however, that no person shall be recorded on the register as "withdrawn at his own request" until the action is approved by the official board.

3. To see that the other ministers on his pastoral charge behave well and need nothing.

4. To examine each of the leaders concerning the method of leading the Christian growth group (class), observe which leaders are the most useful and have these meet the other groups as often as possible, and see that all the leaders are persons not only of sound judgment, but truly devoted to God. (See also Par. 620, Sec. 4.)

5. To hold watch-night services and love feasts.

6. To give instruction concerning the meaning and observance of the Lord's Supper.

7. To celebrate the Lord's Supper quarterly and more often when possible.

8. To take care that every society is duly supplied with books.

9. To take an exact account of all members, including every one whose name is on a society roll, keeping the names of local elders, local deacons, local preachers, and lay ministers properly distinguished, and deliver it to the annual conference, that their number may be printed in the *Yearbook*.

10. To enter the following information in the permanent record book furnished him by the official board as prescribed in Paragraph 402, Section 7:

a. A complete and up-to-date account of all baptisms, weddings, and funerals;

b. A list of the names and addresses of all members of the societies, with time and method of reception, date of birth and baptism, completion of pastoral instruction classes of each, and time and reason for termination of membership.

11. To report quarterly to the official board the entries made in the record book during the quarter.

12. To leave to his successor a particular account of the society, with the permanent record book and a list of the subscribers to our periodicals.

13. To give an account of his pastoral charge at every session of the district conference, with the statement that the detailed records are up to date.

14. To enforce vigorously, but calmly, all the rules of the society.

15. As soon as there are four believers in any place to put them into a Christian growth group (class).

16. To meet the societies and Christian growth groups (classes); to visit the sick; to visit all persons in the congregation whenever practicable.

17. To welcome the use of all means of proclamation and evangelism which can be effectively implemented and financed.

18. To warn all from time to time that none are to remove from one society to another without a letter of transfer from the pastor.

19. To recommend everywhere decency and cleanliness.

20. To use the membership covenant once a year in every society.

21. To see that the trustees are elected and that the real estate belonging to the church is secured according to the civil laws.

22. To see that no steps are taken involving the society in financial liability, without the consent of the official board.

23. To warn the people of the evil consequences to themselves and the church of God, of covetousness and withholding of their means from supporting the gospel, and to urge upon all and to preach upon systematic and proportionate giving, encouraging our people to tithe their incomes. (See Par. 804.)

24. To see that all financial obligations ordered by the conference are raised in full.

25. To send the name and address of any person of his constituency who moves from his community to the pastor or superintendent of the Free Methodist Church in the conference to which such person moves. (See Par. 481, Sec. 1:b:5.)

26. To execute all the rules fully and strenuously against frauds, and particularly against dishonest insolvencies, membership in secret societies, labor and capitalistic organizations contravening Paragraphs 334 and 335, and to suffer none to remain in our church who are found guilty thereof.

27. Pastors who are not members of a conference shall not employ evangelists who are not members of our church, without first consulting with and securing the consent of the superintendent and the official board.

28. To provide for the culture of converts by such instruction and encouragement as will help them go on into a definite experience of entire sanctification; to inform junior and preparatory members of the privileges, duties, and responsibilities of membership, using particularly *Belonging*, the DISCIPLINE, the history of the Free Methodist Church, and such other materials as the church provides; and to form classes for the purpose wherever practicable, but in no case neglecting to see that each person receives this care.

29. To remind the board of Christian education of the urgency of using Free Methodist Sunday school curriculum materials in every Sunday school class and to promote the use of the denominational magazine by every member.

30. To provide opportunities for local preachers to determine and develop their gifts for ministry in such ways as:

- a. Proclaiming the gospel.
- b. Assisting the pastor in visitation.
- c. Assisting in conducting public worship services.
- d. Participating fully in the local church program of witnessing to the unsaved, winning them to Christ, and nurturing them in Christian living.

31. To perform the following duties on special occasions:

- a. To promote Free Methodist missions through a yearly program of missionary emphasis (see Par. 496).
- b. To observe Christian College Day.
- c. To hold a Children's Day service the second Sunday in June.
- d. To preach a sermon on practical charity (Par. 463, Sec. 6).
- e. To read Wesley's sermon on Evil Speaking. (See the Historical Appendix, Par. 1033.)
- f. To use the membership covenant once a year in every society.
- g. To see that a day of fasting and prayer be planned in every society on the first day of each month and at such other times as required by the BOOK OF DISCIPLINE (Pars. 407; 430, Sec. 2; 442; 481, Sec. 1:a:4).
- h. To foster Sunday schools and child evangelism.
- i. To promote on a regular basis spiritual growth and renewal through revival meetings and revival preaching.
- j. To encourage and engage in regular prison ministry.

¹The Book of Discipline 1979 (Winona Lake, IN: The Free Methodist Publishing House, 1980), pp. 218-221.