IMPROVING ORGANIZATIONAL STRUCTURE AT
BRUNSWICK STREET BAPTIST CHURCH

by

T. D. Atkinson

B.A., St. Thomas University, 1974
B.S.W., Dalhousie University, 1981
M.Div., Acadia University, 1987

A MAJOR PROJECT

Submitted to the faculty
in partial fulfillment of the requirements
for the degree of
DOCTOR OF MINISTRY
at Trinity Evangelical Divinity School

Deerfield, Illinois
December 2004

Accepted:

_____
Project Mentor

_____
Second Reader

_____
Program Director

ABSTRACT

The author researched organizational structure within the church. He looked at how the early church was organized, the main organizational structures today and the key role of servant leadership. The present structure at Brunswick Street was examined identifying its strengths and weaknesses. Surveys were conducted gaining valuable information from the present board and committee members. A small sample of in-depth interviews helped the author gain a more thorough insight on how Brunswick Street Baptist Church is organized.

From the research, the author concluded that a new model could be presented but because of the unknown, many were cautious and therefore the implementation of this new model should be done slowly and carefully. The new model, entitled The Body Model would make use of coordinators and the ministries would be redefined under eight components of ministries with a coordinator and a team overseeing each component. This new model has not been presented yet but the plans are to begin this journey in the year 2005.

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS

LIST OF TABLES

CHAPTER 1

THE PROJECT INTRODUCED

Organizational structure is a broad topic and therefore I will be focusing primarily on a proposed new model to be implemented at Brunswick Street Baptist Church. In this chapter I will give some background as to how I chose this topic and examine the key role of servant-leadership and how this approach impacts organizational structure

Wet Babies

"It is time for a change!" Boy, if I had a nickel for every time I heard that, I'd be rich. We live in a day and age when the only constant seems to be change. "I grew up a child of the fifties, learned to dance to the beat of rock and roll" (Reid 1982) as the Statler Brothers put it in one of their songs. I was raised in a small rural Baptist Church in the southern part of the province of New Brunswick in Eastern Canada. I came to faith in Jesus Christ at the age of nine and was involved in Sunday School, the boys program and attended weekly worship services with my Mom and Dad, two brothers and my sister. My father taught Sunday School, helped as a leader of the boys group, and sang in the choir. My mother was involved in the Women's Missionary Group and was a faithful attendee at the mid-week Bible study. They both participated in the community–Mom was involved with the Women's Institute and Dad served on the school board.

Growing up, it seemed they were both out to a lot of meetings, at least two to four nights a week. I remember listening to the proceedings at a Women's Missionary Meeting when my mother would host it at our house. I clearly remember the minutes being read, the

chairperson calling for a seconder and everyone saying that strange word, "Aye" (as a youngster, I thought they were referring to that member of the body which allows us to see).

For a number of years, I drifted away from the Lord "doing my own thing" but God re-captured me when I was seventeen. I was attending my first year of university at a Christian institution just five miles from our home when I re-committed my life to the Lord, met an incredible Christian woman (who later became my wife and partner of now 32 years) and began to get involved in the life and ministry of our local church.

We were married in 1972 and even while I was in university we were active in a local church. As time went on I became more and more involved–I taught Sunday School, served on the Board of Deacons and my wife and I were youth leaders. I soon found myself attending many meetings. The more I got involved, the more meetings I attended and eventually came to the realization that too many evenings were gobbled up at the church sitting through yet another meeting.

In God's way and in His time after a ten-year career as a social worker, I sensed the call to full-time pastoral ministry. We sold our home, packed up the U-haul and headed for seminary training. At the time our children were two and four and my wife provided the stable parental guidance. During my studies, I worked part-time as a youth pastor and one day a week as a social worker for the local Child and Family Services. I found that meetings seemed to fill my schedule. I wondered, even at that time, how average church-goers could balance their work, home, recreational and spiritual life as well as attend two to four meetings a week.

Now after pastoring for the past twenty years, I still hear that many churches are operating within a model from the past. Be it an Episcopalian model, a congregational model or

a Presbyterian model, the common thread running through many of these organizational structures is the need for numerous meetings. Over the past twenty years of ministry I have watched as many Christians grow apathetic from attending meetings. Too often new believers become disillusioned when they attend a church business meeting; they listen to one report after another and see no clear goals and objectives being discussed.

The organizational structure of many Baptist churches is old and in need of re-vamping. It seems that an inordinate amount of time is spent at meetings and there is never enough time to fulfill the great commission–making disciples of Jesus Christ (Matt 28:19, 20). Too many Baptist churches are structured in such a way to simply maintain the status quo (a wonderful phrase which one of my seminary professors used to say was Latin for "the mess we are in"). To most people, we live in a day where time is a premium. Most homes have both parents employed in the workforce. There is an increase in the number of single parents. As a result of this shift in our culture, many today are not choosing to volunteer as much as previous generations. There are still twenty four hours in a day, but people must set priorities and many are not choosing to volunteer in churches and in community events. People are also no longer looking to serve on a board or committee as a social activity. Treadwell and McSwain write,

> What the church gets from volunteers today is discretionary time. This time is sought by many rivals in an age of increased voluntarism in the nation. It follows then that people must feel that the time they spend in church is a good investment–time that produces satisfaction and certainly not frustration. (Treadwell and McSwain 1987, 65)

As Thomas Bandy states in his book, Moving Off The Map: "In the rat race of daily life, people will take the time to do things that are really meaningful" (Bandy 1998, 53). Therefore it is time for a change. It has been said that the only person who likes change is a wet baby. We therefore

are in for an uphill climb but I am convinced it is worth it. I believe the organizational structure

within the church can be altered to make it more efficient and effective. I want to see people

freed up from too many meetings to have more time for ministry. I realize that ministry

involves meetings but many meetings are not productive. They are not well run and as a result

their effectiveness is less than acceptable. Most people want to see their time well spent and

meetings must be reduced and organized in such a way to be more effective. Many would rather

be taking a meal to a shut-in than sitting through a meeting reviewing the minutes of the last

meeting where the committee talked about the downward participation of people in the quilting

society. I want to see believers excited about serving the Lord and not apathetic from attending

too many meetings.

  I believe God gives great flexibility in church organizational structure. There is

no blueprint found in the New Testament that lays out how to organize a local church.

Should we have boards and committees, councils, societies or what? I cannot find a verse that

clearly states the number of necessary deacons or elders. Nowhere is there clear direction as to

how to set up a Christian education component of the ministry. Trustees, tellers, ushers, greeters,

moderators or clerks are not mentioned in the New Testament church. Should we have one board

and many committees or many boards and many committees? Should decisions be made by

simple majority, consensus or by the pastor(s) and deacons? Daniel Brown indicates that: "There

is no single New Testament model for the church. Biblical passages about the church are vague,

intentionally it seems, and most are descriptive rather than prescriptive" (Brown 1996, 15). And

yet structure is necessary because organization is a tool to enable the church to fulfill its

purpose of winning people to Jesus Christ. Brown highlights the need for structure when he

wrote: "We know that spiritual disorder and moral sloppiness will diminish ministry effectiveness in any church–sooner or later. But so will organizational weakness and administrative laxness" (Brown 1996, 15). Additionally, David Smith indicates that: "While Christ is Head and Lord of the universal church, the local expression of His church is a human institution and so we must have some type of organization" (Smith 1996, 369).

Simply changing a structure and adopting a new model will not guarantee a healthy church. Many people <u>do</u> want to be used by God to bring glory to Him. They are not content to simply "play church." Church leaders must find more effective ways to ensure that people will find true meaning in serving Christ. Doing the same thing repeatedly and expecting different results is the definition for insanity. Isn't it time to expect new results by coloring outside the lines, creatively looking at how we <u>do</u> ministry or better yet how we <u>be</u> the church?

The process I am proposing will be scary and unnerving for some. For others, it will be exciting and challenging. For still others, it will be uncomfortable and cause much discomfort. But nonetheless, I believe the process is worth it. Over the next few chapters I will discuss the historical and biblical background of church structures. I will analyze the organizational structure within Brunswick Street Baptist Church. Further I will then explain a new model–The Body Model and illustrate how it can be used to make ministries more effective enabling people to move from meetings to ministry. I hope you enjoy the journey!

<u>The Seed Is Planted</u>

In 1998 I responded to a call to become senior pastor of New Minas Baptist Church. This church had been through a split and like a big ship on the ocean, it was afloat but not moving forward. It was evident it had weathered a bad storm and was bobbing up and down

being blown by whatever wind came its way. I felt called to this church to bring healing and

provide new direction. It didn't take long to discover people were hurting and people were tired.

We poured our lives into the lives of these dear folk. They needed love but they were also

looking for a new vision. In His marvelous way God brought a gentleman into my life by the

name of Murray Lawson. Murray was a layman, a gentle follower of Jesus Christ who quietly

over a number of years had been working on a new organizational model. As he and I talked, it

became evident that I understood what he was working on. As he shared his notion of comparing

the working of a local church to the systems of the human body, I became excited. I had been

wrestling for years with the bureaucracy of the church and how much time was being spent at

meetings with seemingly little consequences for ministry.

As Murray and I exchanged ideas, a structure began to unfold. What if many of

the boards and committees could be done away with and people were allowed more time to be

involved with ministries? In 1972 Peter Drucker made a comment in an interview that continues

to maintain my interest: "As far as I am concerned, churches can be run with about one-tenth of

the committees they have without the slightest impairment of anything" (The Christian Ministry

1972, 12). As I shared with Murray my idea of having coordinators for ministries, it became

apparent that his systems approach could be matched with areas of ministry. The seed was

down, was in and had begun to sprout. God then led us to Bill Davenport, another church

layman who had seminary training and had computer skills. He took these ideas and put together

a PowerPoint presentation combining the physiological systems with the key areas of ministry.

Over the next few years, together the three of us slowly re-shaped, re-tooled and

re-fined our model. I continued to work on the model and to share it in small groups–first with

the deacons and then with others in leadership. The church members were struggling in the area of worship so it seemed logical that a pilot project should be implemented by calling a worship coordinator to give leadership in this critical area. We met only minimal resistance and we called from the congregation our first coordinator. The first coordinator was a layman with gifts in leading worship. Slowly various small groups became knowledgeable about this new model and over time people began to understood what it was all about.

Then in the spring of 2002, I was called by God to another church. I wrestled long and hard with the call but after much prayer and much resistance, we said yes and moved to Brunswick Street Baptist Church. Some questioned our timing but I reassured them that the seeds had been planted and the roots were strong and deep; a member of a key committee who had been working with me on the model would continue to provide leadership and take them to the next phase. (In January of 2004 I received a call from this individual who told me that they had just voted on a new model for ministry using my basic ideas, adapting them and shaping them to fit a new ministry model.)

The church to which I was called was organizationally large and had struggles similar to my former church. A number of church activities were being micro-managed and I found that people were tired and looking for new direction. The former pastor had died of cancer two years previously and in the interim a retired pastor was providing effective leadership. The following statement by a staff member seemed to echo the thoughts of church members: "It feels like the church is in a "holding pattern" and we have been on a plane sitting on the tarmac waiting for take-off for two years."

Since arriving I have spent a lot of time in team-building, getting to know the staff, deacons and the congregation. One of the members of the search committee stated it simply: "We are looking for a senior pastor to love us and lead us." After examining the organizational structure at Brunswick Street, I found there were over one hundred people required to fill offices on various boards and committees. This church was ready for the model I had developed in my previous church. I had learned many things from my previous implementation and now I vowed to do it differently this time. In a later chapter I will explain in detail the present organizational structure at Brunswick Street, but presently, suffice it to say, people are not clamoring to serve on boards and committees. Instead they are constantly telling me they want to do ministry. They want to spend less time in meetings dealing with administrative items and be available to serving the Lord in ways such as evangelism and discipleship. It seems to me that the time is appropriate to introduce a new organizational model which will streamline the workings at Brunswick Street in the hope of making ministry more efficient and effective. Eddie Gibbs in his book, <u>Church Next</u>, says that there is a ". . . need to flatten organizational structures. Move away from the hierarchical pyramid to a network-based movement" (Gibbs 2000, 83).

Organizational change is not an easy thing to accomplish. W. Warner Burke states,

> Most efforts by executives, managers, and administrators to significantly change the organizations they lead do not work. By "change significantly," I mean to turn the organization in another direction, to fundamentally modify the "way we do things," to overhaul the structure–the design of the organization for decision making and accountability–and to provide organizational members with a whole new vision for the future. (Burke 2000, 1)

Later in his book, W. Warner Burke says that: "Organization change is as old as organizations themselves" (Burke 2000, 1). He cites the example of Moses in Exod 18:13-27. Having led the children of Israel out of bondage from Egypt, Moses soon found himself trying to deal with many problems and situations in the desert. We are told in verse 13 that Jethro (Moses' father-in-law) observed Moses' working day in his role as judge (which was more than an 8-hour day, ". . . from morning till evening"). Jethro's question was succinct as written in verse 14: "Moses, what are you doing?" Moses was attempting to handle everything by himself. He did not realize that even the Lone Ranger had Tonto. Ministry was never meant to be conducted by just one person. God never intended for the church to be run by one person. And so Jethro, after his question, states the diagnosis bluntly: "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone" (verses 17-18). Then from verse 19 to verse 23, Jethro offers a prescription for the problem. He suggests the first organizational structure that is basically a delegation model. Jethro instructs Moses to select capable men who would be leaders of thousands, hundreds, fifties and tens (verse 21). It was a form of Presbyterian governance, a pyramid approach with leaders over small groups and the leaders would be responsible for handling the day-to-day issues with major decisions being brought to Moses.

I love verse 24: "Moses listened to his father-in-law and did everything he said." My daughter was recently married and for the first time I am seeing things from a new perspective. I have had a father-in-law for 32 years but now for the very first time I find myself in a new role. After re-reading verse 24 of this passage, I need to pray that my son-in-law will become like Moses. It is amazing that Moses so readily followed through with Jethro's suggestion.

It appears Jethro was a relatively new believer (as noted in 18:9-12) and he was family. Those two things could have been enough to prevent Moses from implementing Jethro's ideas but this was not the case. And so we see where Moses receives a lesson in management and an organization is put in place.

In reading this chapter of Exodus, organizational change did take place and it seems it was relatively easy. But then again, there was not a long-standing tradition of doing it a certain way.

Today there are many ideas about change that need to be examined in Baptist churches. Returning to Edddie Gibbs' book, Church Next, he quotes Lyle Schaller's 21 highly visible signs of the "new formation." Ten of these signs are listed below:

1. Contemporary, creative worship

2. New resources from a wide range of agencies

3. Market-driven planning

4. Lay-empowered ministry

5. The emergence of approximately 400 Protestant megachurches

6. An emphasis on prayer and spiritual formation

7. Staff teams replacing the superstar preacher

8. The flattening of hierarchical ecclesiastical structures

9. The rapid increase in independent churches, numbering 20,000 churches with 15 million adherents

10. Lay-led Bible study groups (Gibbs 2000, 72)

From this list, numbers 4, 7, 8 and 10 involve a major shift and is in line with how I think church should be organized. There is a need to free people from meetings; there is a need to take a more team approach and it is time to flatten the structure.

Gibbs also states: "The profound sense of distrust towards institutions held by boomers and GenXers has clear implications for the church. Its authority base must be less positional and far more relational than in previous generations" (Gibbs 2000, 69). Leith Anderson states in his book, <u>A Church For The 21st Century</u>: "The organization (Wooddale Church) is kept as lean as possible so that as many as possible can be in ministry" (Anderson 1992, 132).

Another pastor made significant changes in his church and put together a helpful table in his book, <u>The Other Side of Pastoral Ministry</u>, comparing their new orientation and the old approach:

Our Orientation	The Opposite Orientation
Innovative	Traditional
Focused on the Future	Focused on the Present and the Past
Releasing People	Keeping People
Exporting	Importing
Network of Colleagues	Hierarchy of Subordinates
Serving	Being Served
Action	Deliberation
Risk-taking	Playing It Safe
Effectiveness of the Church	Size of the Church (Brown 1996, 162)

Table 1: The New and the Old

One of the main differences between the two approaches is the emphasis on freeing the laity to do ministry and moving away from a more hierarchical structure to a more team-oriented approach. However, building something new is often easier than changing the old.

Brunswick Street Baptist Church celebrated its 190th birthday on January 1, 2004. That is a lot of years of tradition. Of course there have been many changes over the years but the basic structure that is in place has been around for years. The proposed changes that I will be presenting to the body of believers at Brunswick Street Baptist Church are different and for some, the changes will be unnerving. The change may cause fear, anxiety and raise many questions.

I certainly do not believe in change for the sake of change and as John Maxwell has noted: "All change does not represent progress but if we do not change there will be no progress" (Barna 1997, 185). However, I do believe that most church members want to be more effective at what they do in Jesus' name. Many people want to see lives transformed and so if the structure is being a hindrance then most would say: "How can we do this differently?"

In the November issue of The Standard, Rick Shenk takes a tongue-in-cheek look at church government where everyone rules and nothing gets done. He entitled his article, Recreational Government, and says: "In this form of government no one leads, because no one is going anywhere. It is not the task, but the process, which motivates. It is the joy, right and privilege of everyone to fully participate that is important to understanding this form of government" (The Standard 1998, 16).

In a sarcastic tone, he goes on to say: "Some, who are enjoying recreational government, mistakenly think they are congregational. But buried deep in many a constitution is the promise of the joy of recreational government. For this form to work correctly, it requires that most of the core of the church be on a board or committee" (The Standard 1998, 16). Many Baptist churches appear to run in this manner. It is time to change

organizational structures so that people can spend less time in meetings and more time in ministry.

<div align="center">Can't Be Everything to Everyone</div>

Many Baptist churches today are in the throes of the "worship wars," which center around the issues of contemporary, traditional or blended styles of worship. When I arrived at Brunswick Street, I was told they were involved in blended worship to try to please everyone but instead they were pleasing no one. I believe that one worship style cannot please everyone. God has created us as individuals, with individual and unique desires and preferences. I do not believe that one style of worship is better than another—it is a matter of preference. The direction the church has taken concerning worship is to offer simultaneous worship services. A traditional (more liturgical) service occurs at 11:00 A.M. in the sanctuary (a beautiful old setting built in the 1880s). A contemporary (more informal, less structured) service also occurs at 11:00 A.M. in an auditorium across the parking lot from the sanctuary. Generally I am present at the beginning of the contemporary service and around 11:20, I go to the sanctuary where I preach my sermon with a live video feed to the contemporary service. In this way, people have a choice of "worship language." Are we everything to everybody? No—there are still those who would prefer blended. There are those who would prefer a country and western style of worship. There are those who would prefer music in the form of Gregorian chants. However, for us at this time and in this place, our solution is being blessed by God and we continue to grow in both areas.

The above scenario simply illustrates that there are limitations in presentation of worship and there are limitations in this new organizational model. David Smith discusses four basic forms of government within the church. The first one he discusses is "the episcopal form of

government, which dates back to the patristic period, comes from the Greek episkopos,

'bishop'" (Smith 1996, 370). Churches that follow this form

> hold that Jesus gave authority over his church to the apostles, who passed that authority
> on to their successors, the bishops. Each bishop is head of a church unit (generally
> geographical) known as a diocese. While each bishop rules the churches within his
> diocese, matters of national or global concern are decided by a council of bishops.
> (Smith 1996, 370)

The second form of government is known as the presbyterial form which ". . . is

related to the Greek word presbyteros, 'presbyter' or 'elder.' Churches which employ this model

are controlled by elders . . . One might call the presbyterial pattern a form of representative

democracy" (Smith 1996, 370).

Smith calls the third type the unstructured form. McDonald and Porter in their

book entitled, Early Christianity and its Sacred Literature, categorize this as a ". . . charismatic

style of structure that focused on the exercise of the gifts of the Spirit" (McDonald and Porter

2000, 228). David Smith provides this description,

> There are some churches which reject any formal pattern of church government. They
> hold that the church should have no external shape or form, but each believer should be
> indwelt and guided by God's Spirit. In groups which follow such a pattern, membership
> has little importance and there are few rules for joining. When decisions need to be
> made, congregational meetings are held, but there are no formal votes. The leadership of
> the Holy Spirit in the congregation is paramount. (Smith 1996, 372)

I saved the final form to the last because this is the model that Brunswick Street

Baptist Church follows. The fourth pattern of organizational structure is the congregational

model. Smith states that the emphasis is on ". . . the membership of the local church. Authority

here is democratic, vested in the congregation as a whole" (Smith 1996, 371). McDonald and

Porter point out that this form of government selects its own leaders and disciplines its members (see I Cor 5:3-5; Matt 18:15-18; Acts 6:3-7) (McDonald and Porter 2000, 229).

Each of these structures has its positive and negative aspects. However, growing up in a church using the congregational model has allowed me to experience both its pros and cons. As I have experienced first-hand its strengths and weaknesses, I have concluded that retaining this basic form provides solid checks and balances as well as provides for accountability. However, if it is followed in its strictest sense, the opportunity for clear leadership and vision casting can be lost at times and leaders are left "spinning their wheels" or waiting for everyone to get "on board." Bill Hull, in his book, The Disciple Making Pastor, writes: "The church that thinks everyone must agree before they can take action suffers from the convoy mentality; until all members can agree on a direction and form a convoy, nothing happens" (Hull 1988, 151). Therefore, I have attempted to extract pieces from the other models, building on their various strengths and have put together a hybrid entitled the Body Model. This model of governance will be thoroughly explained in Chapter 3 but let me share some general comments about this particular model.

I believe it is time to allow pastors and key leaders to "lead." Many pastors have been "people pleasers" and simply go along with the loudest voices. The voices are many–visit more, preach more relevant sermons, counsel more, lead more people to Christ, sit by the bedside of my mother as she faces death, come have tea with me and listen while I reminisce about the good ol' days, preach more sermons on money and giving, preach less sermons on money and giving, help us determine the future use of our facilities, leave the oversight of the buildings and the budgets to the specific boards and committees, be on call when I need you,

spend more time with your family–and the voices go on and on. The issue for many pastors is how to prioritize all the concerns and still listen carefully to people of the congregation? Benjamin L. Hooks once said: "He who thinketh he leadeth and hath no one following him is only taking a walk" (Rowell 1996, 99). This implies that a leader must establish trust with his/her congregation. Trust comes with time and reputation. It also means being a servant leader. Servant leadership is really an Old Testament model. Servant Leadership at first glance appears to be a paradox. How can one be a servant and yet a leader? We must begin with a good definition of the word servant. The dictionary defines the word servant as:

1. a person employed in a household
2. a person employed by another or others
3. a person devoted to any service
4. (formerly) a slave. (The World Book Dictionary 1985, 1904)

People often think of the fourth definition when they see the word servant. But in this discussion I want to focus on number three, a person devoted to service and in this case referring to devotion to serving God. It appears to me that many pastors today do not hold to a servant style leadership. Some argue that business models should be used in the church. Many older ministers continue to argue that we need to shepherd the flock, not direct the army. And so the debate goes on. But can we marry these two terms, servant and leadership? I think that Deut 17:14-20 provides instruction about servant leadership.

Deuteronomy is often referred to as the second law. The previous generation of Israel had died in the wilderness; hence it was important for the law to be repeated and expounded to the new generation before they entered the Promised Land. As Moses addresses the people he reminds them what God has done for Israel (Chapter 1:1 to 4:43). Then in the next major section, the longest of his three addresses (4:44-26:19) he talks to them about what God

expects from them. Chapters 12:1 to 26:16 deal with specific stipulations of the covenantal

relationship between Yahweh and the nation. In chapters 12:1-16:17 Moses deals with the

importance of purity in worship and all the ceremonial laws that were so prevalent in the Old

Testament. Then in chapters 16:18-21:9 he deals with the government of the holy people and

civil laws. The appointment of judges and officers is discussed in chapter 16:18-20. Craigie in his

commentary states that ". . . the judge's role was no doubt similar to that of the modern judge,

while the officer probably represented the executive branch of the law and may have been

analogous to the modern policeman" (Craigie 1976, 247).

Prior to this point the Israelites were governed by a theocracy with the non-

hereditary leader elected by divine call and acknowledged by the people. Judges came into

being when Moses was struggling to deal with all the disputes and so in Exodus chapter 18 as

already discussed, Moses' father-in-law gave him great advice. In chapter 18, verse 18 Jethro

says: "The work is too heavy for you; you cannot handle it alone." From this comes the office of

the judges as recorded in chapter 18, verse 26: "They served as judges for the people at all times.

The difficult cases they brought to Moses but the simple ones they decided themselves."

The style of leadership began to shift and then in Deut 17:14-20, Moses

addresses the issue of kingship. Moses is anticipating a time when kingship might become a

reality. So he ". . . specifies the attitudes and characteristics that would be required of a king in a

state that was primarily a theocracy" (Craigie 1976, 253).

It is important to note that kingship was not a command from God. Israel was

surrounded by nations whose prevalent mode of government was a monarchy. And so God does

not require they do likewise but simply permits them to go in this direction. This actually comes to

pass when the elders of Israel come to Samuel and say: "Give us a king to lead us"(I Sam 8:6). Although Israel would become like her neighbors in having a king, God sets down some specifications that would distinguish their king from the other nations.

The first stipulation is found in chapter 17, verse 15. The Lord must choose this individual. The person must be the Lord's choice, not based on military prowess or great intellect or popularity but on the strength of God's vote, ". . . the king the Lord your God chooses."

Secondly he must be an Israelite. A foreigner may know how to rule like other kings but the Israelite's king must be tied in to the religion of Israel and therefore he needs to be steeped in Israelite tradition and religion.

The third stipulation found in verse 16 deals with the issue of accumulating large numbers of horses. A horse at that time was considered a stately creature used for war and prestige. Asses and mules were the common creature for the common man. The concern here seems to be twofold. First, if many horses are accumulated it would make the king very strong if war was declared. This could lead to a false security, trusting in horses rather than God. The psalmist put it this way: "Some trust in chariots and some in horses, but we trust in the name of the Lord our God" (Ps 20:7). In Ps 33:12-22, the writer makes it clear that nations should not trust in the size of their army or the number of their horses but indeed: "Blessed is the nation whose God is the Lord . . ." (vs. 12).

The second concern about horses is the location of these horses. Egypt furnished Canaan with horses as stated in I Kgs 10:28-29. God was concerned that if the king were to gather large numbers of horses they would probably come from Egypt thus giving the children of

Israel a strong connection again with their past. This could take them back into some of their old idolatrous ways.

In verse 17 there are more stipulations–one in regards to wives and one to do with wealth. God's original intent for people was monogamy. When sin entered the world we read of the downward slide of marriage and the family. In the Near Eastern world at this time, many kings would solidify their kingdom by marrying a foreign princess to add strength to a treaty with a neighboring state. God warned against this practice. He again wanted the Israelites to see Him as the only one to whom a covenant/treaty would be formed. As Moses already stated in Deut 7:3-4, the other fear was that the marrying of foreign wives could turn the king away from following Yahweh and lead to serving other gods.

The fifth stipulation for the king is found in the last part of verse 17; do not accumulate large amounts of silver and gold. "The accumulation of wealth would tend to give to the king excessive personal power, so that he would become separated from his brethren" (Craigie 1976, 256). This could also easily become a consuming passion which could cloud his ability to rule properly.

In verse 18 "the positive side of the 'royal handbook' . . ." (Merrill 1994, 266) according to Eugene Merrill is stated. The king is commanded to write for himself a copy of this law. The law is often referred to as the commandments of God given to Moses on Mt. Sinai. But it also refers to the whole covenant between Yahweh and the Israelites and the legislative portion especially found in Deuteronomy chapters 12-26. As Merrill points out: "Most immediately, this is a reference to the pericope at hand, Vs. 14-20, but the phrase elsewhere describes the entire covenant text of Deuteronomy" (Merrill 1994, 266). Craigie in his commentary also agrees that

it probably includes the whole of the Sinai Covenant (Craigie 1976, 256). The king is to know

the law well. According to verse 18 the king is to write out a copy for himself. Is this literal or

figurative? There is no reason to not take this literally thus giving the king firstly the humbling

experience of copying this in the presence of the priests who were the custodians of the Torah.

And secondly, copying it would ensure the king knew exactly what was in the law.

       The seventh stipulation of the king is found in verses 19 and 20. It really is an

extension of number six but slightly different. Copying the law is not enough. The king must read

it daily and obey it. If the king were to possess and exhibit these seven characteristics, two

things would result. One–he would not be filled with pride but instead would see himself as under

the law like his subjects. As Peter Craigie states: "True reverence for God would in turn keep the

king mindful of his true relationship to his fellow Israelites. He would avoid being cut off from

his fellows by virtue of his position or wealth" (Craigie 1976, 257). This was radically different

than Hammurabi's Law code in that the prince was not subject to these laws. The Israelite king

was under these laws the same as the people were. "He is one brother in this community of

brothers" (Block, page 25 of notes on the Exposition of Deuteronomy).

       The second result of exhibiting these seven characteristics is that it ". . . would

ensure for the king a long and happy reign and peaceful succession for generations to

come" (Merrill 1994, 266). Obedience to God does not guarantee long life with no struggles but

it enables individuals to escape natural consequences that can be very painful.

       Pastors can learn a great deal about servant leadership from this passage. They

have been called to lead the church (the body of Christ). However they must never forget that

they are first of all servants. They are not to lord it over the people, nor are they to think they are

better than the people. The apostle Paul often referred to himself as a servant of God (Phil 1:1; Rom 1:1; Titus 1:1). As in our earlier statement, this servant was a person devoted to serving God. This was Paul's definition of a servant. It was a privilege for him to be a slave of Jesus Christ, a servant who served Jesus Christ. And yet Paul was a leader as a missionary, to the churches.

Pastors today can extract many lessons from these seven characteristics of being a good king which will help them to be effective servant-leaders.

Firstly, pastors must be chosen by God. People who decide to enter the ministry because it seems like a good profession are doomed to fail. It is a tough profession and a clear calling from God is what can keep one going when the going gets tough. The "call" can take on various forms for different people but a sense of call from God is imperative.

Secondly, pastors must be professing believers. This may seem ridiculous to even articulate but one hears of some pastors who do not have a personal relationship with Jesus Christ. How sad but true! Seminaries, denomination leaders, ordination councils and local churches need to carefully screen and weed out candidates for full-time pastoral ministry if they are not born again believers.

The third characteristic deals with power and could even be applied to education. Anything that gives a false sense of security and self-sufficiency is dangerous. An imperative for ministry is dependence solely on God and motivation to serve Him. Zechariah in chapter 4, verse 6 reinforces this characteristic by writing: "Not by might nor by power, but by my 'Spirit,' says the Lord Almighty."

Fourthly, the ideal of sexual purity is an important issue for pastors today. They may not have the problem of polygamy but they do struggle with sexual temptation. The number of pastors who have succumbed to temptation and have committed adultery is growing and growing. They need to keep themselves pure in order to be good servant-leaders.

The accumulation of wealth can be a huge distraction for pastors today. They must not allow possessions to be their god. In most cases this is not a danger because many churches still have the attitude of "keep the pastor poor and he will remain humble." Instead this translates to "keep the pastor poor and he will worry himself into an ulcer." There needs to be middle ground found in this area. Pastors need to be properly cared for but pastors must also keep priorities straight.

The sixth characteristic dealing with the copying of the law translates to the importance of being steeped in God's Word. Pastors need to read it daily while memorizing and writing it out. The concept of journaling may indeed fit in here well. Writing things down helps pastors retain things and get a better perspective on their thought process. As Matthew Henry put it, "A prudent pen may go far towards making up the deficiencies of the memory . . ." (Henry 1706, 189).

The seventh stipulation addresses the need to be not just hearers of the Word but doers also. Pastors need to obey God's Word. They need to live God's Word. They must not only read God's Word but must be models to their congregations by daily living out God's laws.

As servant-leaders, following these seven stipulations will not position pastors above the people but instead will keep them humble. The pastor's role is to be shepherd of the flock, that is set over the people. But the pastor's attitude must not be one of superiority. The

attitude is aptly expressed in a quote about the king in the Expositors Bible Commentary: "Major singulis, but minor universis–greater than anyone, but less than the whole" (The Expositors Bible Commentary: Vol. 3 1992, 84). Obedience to God and emulating these characteristics will lead pastors to an intrinsically happy, peaceful and fulfilled life of ministry. Again it is not a guarantee against difficulties; Jesus Himself taught that following Him involved picking up our cross daily. However, much grief will be avoided if pastors follow these seven stipulations. Old Testament characteristics of servant leaders are needed in our churches today. Following the principles laid out in Deut 17:14-20 will go a long way to keeping pastors on track and helping them to be better servant-leaders.

Pastors must be servant-leaders. I believe it is important to keep this clearly in mind when considering organizational structure. Although many aspects of this proposed model are congregational, it does mandate leadership and a team approach. More will be said about the team approach in Chapter 2 as I explain how the church should be organized.

The "Body Model" requires a leader to cast the vision and provide clear direction. It also requires leaders to care for many of the day-to-day operations of the church but underlines the need for congregation input and approval on the major issues throughout the year. Having a clear vision and specific goals will keep the church more focused and allow people to be involved in ministries. Recognizing that any model has its limitation and that there will be struggles with this new model–the key must always be flexibility. Changing an organization structure is a process and not an event. The process will need to be re-assessed, remembering that the church is not an organization as much as it is an organism–breathing, changing, moving and growing. Change is necessary and the future is bright because Jesus reminds us in Matthew 16, verse 18b

that: "This is the rock on which I will put together my church, a church so expansive with energy that not even the gates of hell will be able to keep it out" (<u>The Message</u>).

CHAPTER 2

THE PROJECT IN PERSPECTIVE

In this chapter, I describe how church government came into being and examine the key positions found within church structure–the history of these roles and how leadership needs to be formulated today. It is helpful to clarify some terms and as Alexander Strauch reminds us–church government encompasses polity, structure, organization, order and the ministry (Strauch 1995, 101). These terms are somewhat interchangeable and I will use these words in this fashion throughout the discussion. Another term that should be defined is bureaucracy. The World Book Encyclopedia states: "Bureaucracy is a system that carries out the functions of a government or a private organization" (The World Book Encyclopedia Volume 2, 591). Strauch goes on to say: "Church government is an extremely practical and theologically significant issue" (Strauch 1995, 101). Unfortunately many people in churches today do not understand church government nor do they care to know about it. Some see it as a necessary evil, others see it as an opportunity to exert power or control, while others simply ignore it.

How Did We Get Here

Regardless of one's viewpoint, the church needs structure, organization–government. I believe Treadwell and McSwain were right when they stated: "The reality is that effective ministry has to be organized if it is to be accomplished" (Treadwell and McSwain 1987, 17). There would be chaos without structure. But the structure must be there to serve the people, not the people serving the structure. As stated in chapter one, many Baptist churches are structured in such a way that ministry is hampered rather than enhanced by the organizational structure. Mike Dibbert, in his book, Spiritual Leadership, Responsible Management, provides a wonderful

statement attributed to Henry Ford: "The church's survival is a sign of God's existence. No other enterprise run so poorly could stay in business" (Dibbert 1989, 10). I wonder if his statement holds a grain of truth! But how did we get here? I will briefly examine the Old Testament looking specifically at structure, organization and various roles that were fulfilled by the leadership. Then as I move to the New Testament, I will focus on Jesus' ministry and then look at the early church and its structure and discuss the offices of elder, bishop, deacon and follow that up with an examination of present-day structures in our Baptist churches and look specifically at the structure at Brunswick St. Baptist.

As previously discussed, the first hint of structured organization occurs in the book of Exodus with Moses appointing ". . . officials over thousands, hundreds, fifties and tens" (Exod 18:21). Prior to the Israelites entering the Promised Land, there is an interesting story that hints of the first use of a "committee." In the thirteenth chapter of Numbers, Moses is instructed by the Lord to send twelve men, one from each of the twelve tribes to go in and explore the land. The committee reports back to Moses in verse 27: "They gave Moses this account: 'We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit.'" The rest of the report is not so glowing and in the end, the vote is ten against and two for. The majority rules and the children of Israel do not enter the land.

After forty years, a generation dies off and then the Israelites conquer the Promised Land. The people settle down in this new territory and over the next four hundred years they are governed by judges. A total of fifteen judges from Othniel (Judg 3:9) to Samuel (1 Sam 7:15) give leadership to the nation of Israel. As Samuel is about to hand over the reigns to his sons, the elders of Israel come to him and demand that they have a king like all the other nations

(1 Sam 8:4-6). For the next forty years, the nation is led by Kings Saul, David and Solomon.

Then in 975 B.C., the nation is divided and the kingdom of Israel and the kingdom of Judah are

formed, each with their own kings. Thirty-nine different kings provide leadership to the two

nations between the years 975 B.C. to 587 B.C. During this time, there were many prophets such

as Elijah, Isaiah, Jeremiah and Daniel. These men were the spiritual leaders and often brought

prophetic messages to the king and/or the people. The Old Testament gives us a picture of

governance that was basically a monarchy with other key leaders such as elders, tribe leaders,

prophets and priests–offering specific leadership mainly in the spiritual realm.

The New Testament is filled with much more detail in regards to structure and

organization. Before I examine the birth and development of the early church, I need to mention

the structure and team approach that Jesus had in His ministry. As noted in Matt 4:18-22, Jesus

began to build His team by calling Simon Peter, Andrew, James and John. Peter was the

spokesperson for the group and was seen as the communication officer. Andrew's gift was

evangelism and he was responsible for introducing his brother, Peter to Jesus. The brothers,

James and John, along with Peter were part of the inner circle and witnessed things that the

others did not see. Eight others were chosen by Jesus and like the Apostle Paul writes in I Cor

12 about the church being one body but many parts, these men all had different gifts. Their

varying gifts were put into play throughout Jesus' earthly ministry. As J.W. Shephard writes in

The Christ of the Gospels: an exegetical study:

> After a night of prayer Jesus selects from His disciples twelve apostles (Mark 3:13-19,
> Luke 6:12-16). The occasion, demanding the choice of the twelve and organization of
> the kingdom work in a more compact way, arose from various circumstances. The
> enemies of Jesus had been organizing the forces opposing His ministry for some time
> already. This called for definite organization of his followers to resist the shocks of this
> ever-growing antagonism. More fundamental still, the increasing work in the growing

kingdom demanded a more complete organization of its working forces, looking to thoroughness and a complete work. (Shephard 1939, 169)

Certainly Jesus operated with a structure during his earthly ministry but more detailed structure occurred when the church was birthed at Pentecost when the Holy Spirit descended. David Smith, in his book, <u>All God's People: A Theology of the Church</u>, backs up the belief that the church was born after Christ's ascension by stating, "Millard Erickson is representative, contending that 'the fact that Luke never uses ekklesia in his Gospel, but emphasizes it twenty-four times in Acts is also significant. It would seem that he (referring to Luke) did not regard the church as present until the period covered by Acts . . .'" (Smith 1996, 311).

As noted above, the word for church in the Greek is e\kklesi\a, literally the called-out ones. Kenneth Wuest in his classic word studies writes: "Ekklesia comes from kaleo 'to call,' and ek 'out from.' In classical Greek ekklesia referred to an assembly of the citizens summoned by the town crier" (Wuest 1945, 27). Wuest goes on to say, "The genius of the word points to the fact that in the mind of God, the church of Jesus Christ is a called-out group of people, separated out from the world to be a people that should maintain their separation from the world out of which they have been called" (Wuest 1945, 27).

Jesus uses this word in Matt 16:18 and 18:17 but it appears to be prophetic as the word is not found again until the book of Acts where Luke uses it often. At Pentecost thousands are converted to Christianity and believers began to gather in homes. Mike Dibbert points out that ". . . most believers in the early church met in 'house churches,' which according to biblical scholars, could accommodate around forty people" (Dibbert 1989, 10). In Acts chapter four, verse four we are told that the church grew ". . . to about five thousand." The apostles are

offering strong leadership at this time and Peter and John play a prominent role as noted in Acts

chapter four. At this point, there is no evidence of a formal organization although they

continued to meet in the synagogue which had a formal structure. The synagogue served as a

substitute for the Temple and the New Bible Dictionary states that: "In the 1st century A.D.

synagogues existed wherever Jews lived" (New Bible Dictionary 1982, 1154). The article

discusses the structure and officers of the synagogue: there were elders who were in charge of

discipline and "The chief officer was the ruler of the synagogue (cf. Mark 5:22; Acts 13:15;

18:8). He supervised the service to see that it was carried on in accord with tradition" (New

Bible Dictionary 1982, 1155). Luke chapter four provides the story of Jesus going into the

synagogue in Nazareth. He reads from the prophet Isaiah and in verse twenty of this chapter, there

is reference to another officer in the synagogue–the attendant. "Then He rolled up the scroll, gave

it back to the attendant and sat down." The New Bible Dictionary states that the attendant ". . .

brought the scrolls of Scripture for reading, replaced them in the ark, punished offending

members by scourging and instructed children to read" (New Bible Dictionary 1982, 1155).

The organizational structure of the synagogue revolved around the worship on the

Sabbath with a lesser role in education and government. But as the early church began to grow,

it did not look to the synagogue, and David Smith writes: "From its inception, the church was

controlled by the Holy Spirit. There was no formal organization. Those who occupied positions

of leadership did so because they had been gifted by the Holy Spirit" (Smith 1996, 307). This is

overly stated as there was some organization but the formality of church structure would not be

solidified for a number of years.

However, in the sixth chapter of Acts, a significant event occurs. McDonald and Porter, in their book, <u>Early Christianity and its Sacred Literature</u>, state: "The urgency foroffices and leadership in the church, other than the office of apostle, first arose from conflict in the church over how to care for the needs of its people" (McDonald and Porter 2000, 227). The conflict consisted of the Grecian Jews feeling ". . . their widows were being overlooked in the daily distribution of food" (Acts 6:1). The Twelve (referring to the apostles) recommend that seven men be given the responsibility to fairly distribute the food and as a result this would free up the apostles to devote more time for the ministry of the word of God. As Alexander Strauch writes in his classic volume, <u>Biblical Eldership</u>: "The Seven were the prototype of the later deacons" (Strauch 1995, 36). Organizational structure is beginning to take shape in the early church. Some have attempted to link the synagogue structure to the early church but it seems to me that this would be a stretch. The role of deacon as noted above is not a copy of a role found in the synagogue. J.B. Lightfoot writes, "the office (deacon) thus created was entirely new . . . There is no reason for connecting it with any prototype existing in the Jewish community . . . It is therefore a baseless, though a very common, assumption that the Christian deaconate was copied from the arrangements of the synagogue" (Lightfoot 1953, 189-90).

The role of the deacon was to be a servant, in fact this is what the Greek word δίακουέω means–to serve. There are two other references to deacons in the New Testament. Paul calls himself and Timothy deacons in Phil 1:1 and then in 1 Tim 3:8-12, the Apostle Paul gives qualifications of deacons. The other main office in the early church was the elders. McDonald and Porter state that: "By A.D. 40-44, the office of elder was introduced into the life of the church at Jerusalem (Acts 11:27-30)" (McDonald and Porter 2000, 227). Much has been

written about this particular office of the church and not all agree on the breadth of the

terminology. Some have clearly laid out elders and bishops as different offices in the church.

However, many like J.B. Lightfoot and Alexander Strauch see these terms as interchangeable.

Lightfoot points out: ". . . in the language of the N.T. the same officer in the church is called

indifferently 'bishop' and 'elder' or 'presbyter'" (Lightfoot 1953, 95). Lightfoot goes on to

quote Jerome who said: "Among the ancients bishops and presbyters are the same, for the one is

a term of dignity, the other of age" (Lightfoot 1953, 98). Dr. Luke in chapter twenty of the book

of Acts writes in verse seventeen: "From Miletus, Paul sent to Ephesus for the elders of the

church." Then a few verses later, Paul gives them his farewell words and states in verse twenty-

eight: "Keep watch over yourselves and all the flock of which the Holy Spirit has made you

overseers or bishops." In I Peter chapter five, verses one and two, the Apostle Peter uses the

words elders, shepherds and overseers all interchangeably. From these examples one can see that

scholars such as David Smith and Alexander Strauch see little difference in the terms elders,

overseers and bishops. Quoting again from Smith's book, All God's People: A Theology of the

Church:

> The overseer. Exactly what were the duties of an overseer or bishop (episkopos)?
> Did the overseer differ from the elder or presbyter (presbyteros)? While the New
> Testament offers no answers, it does give a few hints. After Paul spoke of elders in Titus
> 1:5-7, he quickly ties them to overseers in verses 7-9, thus indicating that they were
> almost identical. (Smith 1996, 282)

As one reads through the book of Acts and many of Paul's letters, it appears the

early church had elders who gave leadership in the churches and deacons who were responsible

for serving the needs of the poor. Beyond that, there is no clear evidence of other offices. This is

why many scholars believe that beyond these two leadership positions, the rest of how the church

is organized was vague. McDonald and Porter write, "Jesus left no guidelines or comments related to the organization or even formation of the church . . . He gave His disciples a mission but not a blueprint for organization. This can help to explain why there is so much variation in the organization and development of church offices in the NT" (McDonald and Porter 2000, 226).

Kenneth Gangel in his book, <u>Feeding and Leading: a practical handbook on administration in churches and Christian organizations</u>, agrees with the above authors by stating: "There are no uniform models for ministry in the New Testament; the patterns are flexible and versatile" (Gangel 1989, 19).

In the New Testament there are many metaphors of the church: for example, the bride of Christ (Eph 5:25-32); the building (1 Cor 3:9-10, 16) and the body (1 Cor 12:27; Eph 4:15-16; Col 1:18). One essential feature of these metaphors is that of individuals coming together to make up the whole. The 1 Cor 12 passage states that as individuals exercise their gifts given to them by the Holy Spirit, the body works together as a complete unit. It appears that in the early church there was little organization and as William Easum puts it: "The first two centuries of congregational life were organized around the various spiritual gifts of the individual members" (Easum 1995, 59).

However, as the church grew, changes began to take place and David Smith writes: "As the first Christian century drew to a close, however, a formalization was in process which would become increasingly apparent during the century following" (Smith 1996, 23).

By the second century, the plurality of leaders began to shift and three distinct orders or offices are formed–bishops, elders and deacons. Lightfoot confirms this by writing:

"History seems to show decisively that before the middle of the second century each church or organized Christian community had its three orders of ministers, its bishops, its presbyters, and its deacons" (Lightfoot 1953, 186). Ignatius, one of the early church fathers, was bishop of Syria and as Smith points out: "Ignatius also affirmed the supremacy of the bishops by insisting that baptism and communion were valid only where sanctioned by the bishop" (Smith 1996, 25). The office of bishop became more defined and soon "the bishop had become the ruler of the church, one step above the presbyters, and the sole dispenser of the ordinances . . ." states Smith (Smith 1996, 25). A sharp distinction was growing between the laity and leaders. William Easum writes: "By the third and fourth centuries, spiritual gifts were replaced with 'offices,' and soon spiritual gifts were considered the domain of the clergy" (Easum 1995, 61).

This trend continued and the structure of the church took on what is known today as an episcopal form of government. However, in 1517 a major change occurred when Martin Luther challenged the established church by protesting some of the practices. This period was known as the Reformation and the Protestant church was born. Dale Moody writes (this) ". . . branch of Christian theology came to be known as Protestantism, an unfortunate name for a movement seeking to restore the supremacy of Scripture in Christian theology" (Moody 1981, 16). From this movement, many denominations developed and were organized in a variety of ways. Baptists trace their roots back to this era although there are a number of theories concerning the actual origin of Baptists. Robert G. Torbet in his work entitled, A History of the Baptists, lists three theories–the successionist theory, the Anabaptist spiritual kinship theory and the English Separatist descent theory. Concerning the first one, Torbet writes: "According to this

opinion, Baptists have been in existence ever since the days of John the Baptist's ministry along the Jordan River" (Torbet 1950, 18).

The second theory links Baptists with the Anabaptists, a name which means rebaptizers because they did not believe in infant baptism but instead believed baptism always follows a conversion experience and is done by immersion. Again, quoting from Torbet, this ". . . theory is held by those who trace a spiritual relationship of Baptists through the long line of Anabaptist sects, such as German, Dutch, and Swiss Anabaptists, the Waldensians and Petrobrusians, the Henricians, the Novatians, and the Donatists" (Torbet 1950, 19).

The third theory and the one that is most pertinent to my discussion concerning forms of church government states: ". . . Baptists originated with certain English Separatists who were congregational in polity and who had come to consider believer's baptism alone as valid according to the Scriptures" (Torbet 1950, 20).

Regardless of what theory one holds to, the Baptist denomination was born and by 1972, statistics in The Baptist World, Vol. 19, No. 3 (March, 1972) indicated a grand total of over 31 million Baptists in the world (Torbet 1950, 545). Currently it is estimated that there are some 43 million Baptists worldwide. The model of government is generally congregational with the two main offices being the pastor and the deacons. As the church grew, the structure took on more and more of a corporate look and boards and committees were formed. In many Baptist churches, the pastor is seen to be the spiritual leader and the lay people look after the finances and the facilities. It varies from church to church but often rotating boards and committees organize and oversee the ministries.

I agree with Bill Hull's premise that today due to rapid changes in our society and the pressures of employment, the amount of available volunteer time is less than it was fifty years ago. I believe it is time to take a new look at the way churches are structured and what pastors are attempting to do. In his book, The Disciple Making Pastor, Hull writes:

> The societal structures of modern America make a full time pastor essential for a church to grow and develop. I may be the master of the obvious, but the working man does not have the time or energy to do what is required. The working person can fit into and be an important part of the ministry, if the church staff can set the stage, define the task, provide the training, and assist in the work. (Hull 1988, 79)

The idea of allowing the staff to lead in this manner is foreign to many Baptist churches but in the next chapter, I will flesh out this idea and how it would look in a church. However, I will first examine the history of Brunswick St. Baptist Church and then evaluate the present organizational structure.

190 Years and Counting

The Brunswick St. Baptist Church was organized on January 1, 1814 in the city of Fredericton, New Brunswick. This beautiful city, capital of the province, is located on the Saint John River and was founded in the late 1700's after the American Revolution came to an end. Thousands of Americans loyal to the British crown fled the Thirteen Colonies for Nova Scotia. About 2000 arrived at Fredericton, which at that time was known as Ste. Anne's Point. Although the winters were harsh, some survived and by 1785, the Loyalists had settled this area and it was named Frederick's Town, in honor of Prince Frederick, second son of King George III (Squires 1980, 17). Squires writes: "Loyalists and later immigrants brought their religious faith with them and, during the course of the nineteenth century, Fredericton became a city of lofty spires as well as of stately elms" (Squires 1980, 107). Itinerant preachers like Henry Alline and Rev. Joseph

Crandall traveled throughout the settled communities preaching the gospel and leading many to faith in Christ (Wallace 1945, 5). Thirteen people met in Fredericton on that first day of 1814 along with Rev. Elijah Estabrooks to form a Baptist church. Over the next twenty-five years, the church grew to over one hundred members. Then in 1838 plans were made to build a new church ". . . at a cost of $7612" (Davis 1964, 7). It was built but then destroyed in a fire in March of 1882 and a new stone structure replaced it and was dedicated in 1883. Today, the congregation of over 900 members continues to worship in this beautiful historic structure. Wallace, in his article from the Maritime Advocate confirms that deacons were present from the beginning. In the early days, the church struggled to have a regular minister as there ". . . were only six ministers and thirteen churches in N.B." (Davis 1964, 5). Deacons and pastors were the regular officers with a Sunday School being formed in 1822 led by a superintendent. As the church grew, other small groups were formed such as the Baptist Young People's Union, a Sewing Circle, a Benevolent Society and various Missionary Societies. Over the years, the structure grew and various boards and committees were added.

Today, the organizational structure is based on the congregational model. The pastoral staff consists of a senior pastor, an associate pastor to senior adults, an associate pastor to adults, an associate pastor to youth and young adults and an associate pastor to children. The Board of Deacons is made up of sixteen elected members of the church, four elected at each annual business meeting for a term of four years. According to the present constitution, in general, the Board of Deacons shall be responsible for:

1. Interviewing all persons seeking Church Membership.
2. Providing guidance to recent converts.
3. Assisting in the spiritual care and the visitation of Church members.
4. Providing for devotional services in the absence of the Pastor.

5.   Arranging for a pulpit supply during the absence or illness of the Pastor.
6.   Giving advice and direction in all matters pertaining to the spiritual welfare of the Church.
7.   Preparing and serving the emblems of the Lord's Supper.
8.   Establishing a Pastoral Committee of three (3) Deacons to give assistance and guidance to the Pastor and other members of the Pastoral Staff in matters relating to the spiritual well-being of the Church.
9.   Reviewing all problems that may arise between organizations of the Church, settling them in the spirit of goodwill and Christian love.
10.   Insuring that all regularly constituted committees and all ad-hoc committees responsible to the Board are functioning in a manner consistent with the responsibilities defined in this Constitution.
11.   Recommending the Pastoral and Ministerial staffing requirements of the Church.
12.   To assist the Pastor in the Evangelistic program of the Church.
13.   To receive applications for Licenses to Preach from members of the Church and to report, after examination and consideration, the names of applicants that they approve to the Church, the York Association and the United Baptist Convention. (Taken from Brunswick St. United Baptist Church Constitution adopted at Special Business Meeting on November 8, 1977.)

The only other board is the Board of Management consisting of nineteen persons

of whom sixteen are elected members of the Church and three ex officio non-voting members.

Similar to the Board of Deacons, four members shall be elected at each annual business meeting

for a term of four years. Quoting from the Constitution, the Board of Management shall be

responsible for:

1.   The care and upkeep of the Church property, including the awarding and execution of contracts related to maintenance, renovations and capital improvements.
2.   Defining the job descriptions and conditions of employment of the Church Secretary, the Custodian, and any other authorized employee of the Church, excluding the Pastoral and Ministerial Staff and the Officers of the Church.
3.   Determining the salary of, engaging the services of, and/or entering into contracts with the Church Secretary, the Custodian, and any other authorized employee of the Church, excluding the Pastoral and Ministerial Staff and the Officers of the Church. The Church Secretary and the Custodian shall be under the direction of the Pastor or, in the absence of the Pastor, under the direction of his appointee,

and shall be responsible to the Board of Management for the proper performance of the defined duties.

4. Preparing by the end of the Church year, an itemized statement of the estimated expenses necessary for the upkeep and the improvement of the Church property during the ensuing year.

5. Preparing a statement of the Assets and Liabilities of the Church to be included in the printed Annual Report of the Church each year.

6. The finances of the Church in respect to the current expenses, denominational funds and special offerings.

7. Encouraging all members of the congregation to subscribe and contribute through the envelope system of giving.

8. Examining all bills against the Church before payment is made.

9. Approving payment of items regularly provided for in the budget.

10. Approving commitment of any expenditure by any Board or Committee in excess of the total amount budgeted by the Board or Committee, provided the excess does not exceed $1,000.00, or does not exceed 20% of the amount budgeted by the Board or Committee, whichever is less. Any commitment for an expenditure in excess of

11. $1,000.00 above the total amount budgeted by the Board or Committee, or in excess of 20% of the amount budgeted by the Board or Committee, whichever is less, must be authorized by a Special Business Meeting except for the case of "additional necessary expenditures for emergency repairs to Church property."

12. Preparing an itemized budget of the estimated yearly revenues and expenditures of the Church during the ensuing year, and presenting same for approval by the Church at each Annual Business Meeting.

13. Seeing that all regularly constituted committees and all ad-hoc committees responsible to the Board are functioning in a manner consistent with this Constitution. (Taken from Brunswick St. United Baptist Church Constitution adopted at Special Business Meeting on November 8, 1977.)

There are presently eleven committees which report to either the Board of Deacons or the Board of Management. Under the Board of Deacons is the Baptismal Committee, Benevolent Committee, Central Missionary Committee, Christian Education Committee, Flower Committee, Music Committee, Pastoral Care Committee, Social Action Committee, Transportation Committee and Ushers Committee. Under the Board of Management is the Tellers Committee. The Nominating Committee and the Audit Committee are directly responsible to the church. As stated in 8.15.1 of the Constitution: "Other committees

may be elected by the Church from time to time as the need may arise. The structure, the responsibilities, and the length of service of such Committees shall be defined by the Church."

As I mentioned at the beginning of this chapter, bureaucracy is a system that carries out the functions of a private organization. Because we often equate bureaucracy with government, at times it is seen as a negative thing. But as J.B. Lightfoot wrote years ago: "It must be evident that no society of men could hold together without officers, without rules, without institutions of any kind; and the Church of Christ is not exempt from this universal law" (Lightfoot 1953, 181). Therefore a system is needed in the Church and there is need for structure, there is need for officers and boards or committees or some form of grouping that will ensure ministry is carried out. The question remains–Is the structure at Brunswick St. Baptist Church effective and efficient or could it be improved?

At present, the pastoral staff leads the ministries with the assistance of the deacons. The Board of Management cares for the facilities and oversees the financial aspect of the organization. Since I arrived, I have helped the deacons examine their role and in a retreat, challenged them to focus on three main functions as a board. These were shared with me in a class taught by Dr. Larry Osborne who is pastoring in Vista, California. The first function is wise counsel; that is they are the spiritual leaders and they need to be sensitive to God's leading and be mature enough to provide counsel to the pastoral staff and the congregation. Secondly, they need to be "brake men," ready to put the brakes on when they sense the pastoral team is running too far ahead of the congregation or perhaps even headed for a "train wreck." Then thirdly, they are a crisis team in waiting, ready to deal with hurting people, pray with those who are struggling, coming alongside those who are in serious trouble.

In our retreats, I am also teaching about teams and how to work within a network. Eddie Gibbs, in his book, Church Next, sums it up well: "Leaders operating within a hierarchical structure see their role as one of delegating and granting permission. People who function within a network empower and grant resources to those around them without trying to exert control" (Gibbs 2000, 70). This is the pattern I am following and I am not dictating or attempting to control but instead I want to empower staff to do what God has called them to do. After examining the Biblical description of elders and deacons, I am convinced that Strauch is right when he argues for a plurality of leadership (Strauch 1995, 36). The question then arises– Who is part of this leadership team? It has already been established that bishops, elders, overseers and shepherds are simply different terms to describe the same office. Therefore in the Baptist tradition, this would describe the pastor or pastors if a multiple staff is present. The other office present in most Baptist churches is that of deacon. This office provides assistance and spiritual guidance to the pastor or pastors and congregation. They also would be responsible to fulfill Acts 6, to serve the people and free up the elders to give ". . . attention to prayer and the ministry of the word" (Acts 6:4). A plurality of leadership is important in the church and in the next chapter I will evaluate the present organizational structure at Brunswick St. Baptist Church and explain a new approach to structure, which I have entitled the Body Model.

CHAPTER 3

THE PROJECT METHOD, RESULTS AND DISCUSSION

Having laid some foundational information regarding organizational structure and having looked particularly at Brunswick Street Baptist Church, I now turn to some specific research and gathering of information on what is presently in place here at Brunswick Street. Then I will explain this new organizational structure which I have entitled "The Body Model."

He Said, She Said

The story is told about Mary, the church gossip and self-appointed arbiter of the church's morals, who kept sticking her nose into other people's business. Several members were unappreciative of her activities, but feared her enough to maintain their silence.

She made a big mistake, however, when she accused George, a new member, of being an alcoholic after she saw his car parked in front of the town's only bar one afternoon. She commented to George and others that everyone seeing it there would know what he was doing. George, a man of few words, stared at her for a moment and just walked away. He didn't explain, defend or deny–he said nothing. Later that evening, George quietly parked his car in front of Mary's house and left it there all night!

One can often make assumptions that are not based on facts. It is important to obtain as much information as possible before making interpretations. Upon arriving at Brunswick St. Baptist Church, I quickly assumed that the present organizational structure needed to be changed. But having key people fill out a questionnaire has provided me with new insights and more accurate information. I developed a questionnaire (Appendix 1) which was given to present members of the Board of Management, Board of Deacons and chairpersons of all

committees. Thirty-eight questionnaires were given out and twenty-five were returned, close to a 66% return rate.

Questions 4, 5, 10, 11 and 12 sought opinions through written answers and comments; I will summarize them after examining the rest of the qualitative questions.

Question one asked: "How long have you been a member of Brunswick St. Baptist Church?" 68% of the respondents have been members for 10 or more years. 24% have been a member for 4-10 years and 8% are relatively new members for only 1-3 years. The second question dealt with years having served on a board or committee and the results are certainly close to question one. Again 68% have been serving on boards or committees for more than 10 years. 16% fell in the 4-10 years category and 12% have been serving for 1-3 years.

Question three asked: "How well do you understand the present organizational structure?" 72% stated they understood this very well. 20% replied so-so and 8% said not very well.

The sixth question dealt with how well do you think the members and adherents at Brunswick St. are informed as to what the various boards and committees are doing. 44% of the respondents believe that church members are well informed concerning the work of the boards and committees while 48% felt that church members were not well informed; 4% of the respondents circled strongly disagree to the statement that people are well informed.

As for question seven seeking people's response to the statement: "People are spending too much time in meetings and therefore little time is left to engage in hands-on ministry," the responses were again closely split. 44% said they agreed with the statement, 48% said they disagreed and 4% said they strongly disagreed.

Questions eight and nine addressed the need to leave the structure as is or change it with paid staff looking after administrative functions and freeing people up for more direct

ministry. 44% felt the organizational structure should be left as it is. 40% disagreed. But the

numbers were not similar for question nine. Only 32% felt we should change the structure and

allow the paid staff to look after more administrative functions. 64% disagreed with this

suggestion for change. Below is a summary table of these seven questions:

Table 2: Partial Summary of Questionnaire 1

1. How long have you been a member of Brunswick St. Baptist Church?							
1-3 years	8%	4-10 years	24%	More than 10 years		68%	
2. How many years (in total) have you served on a board or committee here at Brunswick St.?							
1-3 years	12%	4-10 years	16%	More than 10 years	68%	No response	4%
3. How well do you understand our present organizational structure?							
Very well	72%	So-so	20%	Not very well	8%	Not at all	0%
6. Please respond to the following statement: "Members and adherents at Brunswick St. Baptist Church are well informed about what the various boards and committees are doing."							
Strongly agree	0%	Agree	44%	Disagree	48%	Strongly disagree	4%	No response	4%
7. "People are spending too much time in meetings and therefore little time is left to engage in hand's on ministry."							
Strongly agree	0%	Agree	44%	Disagree	48%	Strongly disagree	4%	No response	4%
8. "The organizational structure of Brunswick St. should be left as it is."							
Agree	44%		Disagree	40%	No response		16%
9. "The organizational structure of Brunswick St. should be changed with paid staff looking after more administrative functions and freeing lay people up for more direct ministry."							
Agree	32%		Disagree	64%	No response		4%

From this data, five conclusions may be drawn. First of all, people who have

been a member and involved for more than 10 years appear to understand the present

organizational structure. It appears that the less time one is a member and has served on boards

or committees, the less confident he/she is in understanding the present structure. Secondly, over

half of the respondents felt the congregation was not well informed as to the goals and

accomplishments of the various boards and committees. It raises the question; are we not

communicating well or are people apathetic? Thirdly, over half of the respondents did not feel

people were spending too much time in meetings. However, 44% were concerned about this

which indicates it is indeed worth looking into. Fourthly, a slim majority of respondents felt

the organizational structure of B.S.B.C. should be left as it is. The split was quite even which

indicates there is openness to change but one should proceed with caution. Fifthly, the majority

of respondents felt that staff should not look after more administrative functions and free lay

people for more direct ministry. The opinion section and comments will help to flesh this out.

Question four sought the opinion of the respondents as to the greatest strength of

our present organizational structure. Here is a summary of those comments:

1. All committees and programs are accountable to either the Board of Deacons or the Board

    of Management.

2. It involves many people and allows inexperienced people to join while retaining a solid

    core of experienced persons.

3. It has stood the test of ups and downs (has been a steadying force).

4. It provides opportunity for gifted members to utilize their gifts.

5. There is a clear separation of spiritual (Board of Deacons) and physical (Board of

    Management).

6. This structure is familiar to the congregation and fosters deacons' presence in decisions/

    issues.

7. Boards and committees have defined roles, responsibilities and accountability.

Question five looked at the weakness of the present structure and here is a

summary of those comments:

1. It involves a lot of people and it is difficult to fill positions.

2. It is disconnected, not purpose driven; one hand not knowing what the other hand is doing.

3. The Christian Education Committee and the difficulty in getting members to serve on this committee.

4. Overlap of duties; ambiguous duties.

5. Too few taking ownership.

6. Very slow to respond.

7. Lack of women on Board of Deacons.

8. Lack of communication to the church members.

9. Requires a lot of administrative time, draining resources from actual ministry.

10. Not as efficient/responsive as organizations in secular world.

11. Members not following constitution.

12. May be too broad, requiring too many volunteers.

13. In some cases, too many demands on time and energy.

In summary, there are many strengths to the present organizational structure at Brunswick St. but the weaknesses seem to be even greater. It certainly reflects the results of question eight where 44% said the structure should be left as is and 40% said it should not be left as is. Overall the two-board system is working, although as one respondent put it: "Smooth functioning of activities/programs requires great cooperation at board level." As for the number of people involved in the organizational structure, it is a double-edged sword. On one hand, it involves a lot of people. On the other hand, it involves so many people that it is becoming increasingly difficult to fill these positions and roles.

Do people have a good grasp of the key role and purpose of these two boards? In questions ten and eleven this was asked and here again is the summary of those comments: Main function of the Board of Deacons:

1.   Work with pastoral staff, oversight of spiritual life

2.   Seeking and finding God's will for ministry ("steering instead of rowing")

3.   Pray for concerns of church, clarify issues to bring to congregation

4.   Work with pastoral team in establishing the vision, then monitor and assist in executing

5.   Visitation and teaching according to giftedness and calling

6.   Reflect the ongoing attitudes of the congregation

Main function of the Board of Management:

1.   Looking after physical plant (church facilities)

2.   Recruiting, hiring and directing non-pastoral staff

3.   Plan and manage required financial and human resources

The final question asked about the relation between the pastoral team and the boards and committees. Here is a summary of those comments:

1.   Interconnected

2.   Pastors should not be involved in committees but with boards

3.   Pastors should be enablers, not doing for, but doing with

4.   Pastors should act as ex-officio on both boards

5.   Should give overall direction and vision casting

6.   Pastoral staff should <u>not</u> be the firm leaders of the boards and committees but should be there to bring out the gifting of individuals who are serving on the boards and committees

7. Mutual support, open communication, focused mission

8. Pastoral staff should consult only, should <u>not</u> have strong influence on decisions as <u>they</u> will eventually leave

9. Should be run as a team engaged in the ministry of the church under the spiritual leadership of senior pastor

10. <u>All</u> pastors should sit in on Board of Management meetings (from time to time) to gain better understanding of what goes on

11. This relationship should be built on a single philosophy of mission and maintained by continuous consensus (unity-based) communication and decision making

Some wonderful insights have been gained from this research and I was pleasantly surprised at the clarity concerning the role of the deacons and the role of the Board of Management. Respondents see the two boards as distinct with specific roles and the pastoral team is seen as the common denominator. Having said this, there is discrepancy as to the suggested level of input from the pastoral team. Some feel the pastors should play a strong role in providing leadership while others feel they should allow the boards to lead the church and set the course as pastors come and go. Many questions are raised as a result of this survey such as . . .

1. Is there a clear mission and vision statement at Brunswick St.?

2. Should the pastoral team set the vision or should this be set by the people as pastors do come and go?

3. Is the two-board system working well enough that it should simply be tweaked?

4. Is the church well informed as to the workings of the boards and committees?

5.   Is there a good balance between clergy-led and lay-led?

Before I answer these questions, there is one more vital piece to this research. As mentioned, the first questionnaire was given to all present members of the Board of Management, Board of Deacons and committee chairpersons. A second more in-depth personal interview was conducted with six individuals, some who have been members for years, some who are relatively new members and one who was once heavily involved but is no longer attending Brunswick St.; both males and females with their insights have been most helpful.

Here is a summary of those interviews:

1.   In your opinion, do the boards and committees at Brunswick St. function to fulfill our mission? Do you know what our mission is?

Five out of the six respondents felt that our mission was being fulfilled by the boards and committees. However, a number of them felt it was more indirectly rather than directly. Others felt there should be a clear evaluation of our ministries from time to time and take a future look as to simply caring for the day-to-day ministries. As to the mission of the church, no one referred to a clear mission statement but most alluded to the great commission found in Matt 28:19, 20.

2.   Are key decisions made by the congregation, Board of Management, Board of Deacons, pastoral staff or combinations of the above? Explain your answer with an example.

All the respondents felt that decisions were generally made by a combination of the above. A couple of people felt that there were "power brokers" who often influenced key decisions.

3. Are positions within the organization presently filled by the Nominating Committee based on giftedness or simply filling a position?

People felt the Nominating Committee were honestly doing their best. They felt the committee generally tried to match giftedness to ministry needs. However, all felt this could be improved on.

4. Are programs and ministries regularly evaluated to see if they are still meeting the need that brought them into existence?

Most felt this was weak. There appears to be some informal evaluation but as one respondent put it: "It seems to me that there could be a systems wide assessment about the operations of each committee relative to its effectiveness. Such a systems analysis should point out positive and negative components. Change based on this type of analysis should indicate what is working well and what needs attention."

5. In your opinion, who has the most "control" and "power" in the church–the Board of Deacons or the Board of Management?

The response to this question was split–three felt they worked together; three felt the Board of Deacons had the most control and power. One respondent had a most interesting perspective in that the real power lies outside these formal structures with a small group of influential people.

6. Are there ministries or programs that are seemingly "just out there" and not accountable to anyone or any group in particular? If so, list them.

The respondents were in agreement that this was not a problem and the only concern one respondent had was in relation to the deacons micromanaging every ministry and "almost stifling control over most ministries."

7.   Is there clear vision and direction here at Brunswick St.? If so, can you state it?

People were generous in giving accolades to present ministries but all felt a clear vision and direction is not present.

8.   Do you think paid staff should do most of the administrative duties or should this be done by lay people? Explain your answer.

The answer to this question was cautious. Most felt in this day and age it is hard to get volunteers and therefore much of the day-to-day administrative functions should be carried out by paid staff. One made the comment that being paid implies a sense of duty and accountability which is needed in an effective organization.

9.   In your opinion, is our present structure promoting growth or maintaining the status quo? Again, explain your answer.

Most felt we are in a survival mode but a couple of respondents were strong in stating that it doesn't matter what the structure is like–the key to growth is relationships. Are we a caring church, do people feel accepted? If this was true, we would be growing. On the flip side, one respondent (who is a new member) said: "I am in awe of the layers of fellowship, ministries and outreach already in place."

10.   How receptive are you to exploring a new organizational structure that will allow people more time for ministry and less time in meetings? Would you be willing to work with Pastor Terry on developing this new structure?

All but one were receptive in exploring a new structure. As one said, "More time for ministry is appealing." Another said that it would be great to ". . . maximize effectiveness of required meetings." Most were open to help bring in a new structure. One reiterated that the solution lies not in a new structure but a more caring heart.

In summary, this exercise was most helpful to gain new insights from the "pew." Because the respondents were from different backgrounds and a wide range of involvement in the church (member for less than a year to a member for over 30 years), the responses varied but certainly some common themes came through. There is need for a clearer vision and mission statement. There is a definite need to carefully evaluate what we are presently doing. There is an openness to look at a new structure and become more efficient and intentional. There is concern over the power of the deacons and their present approach of micromanaging the ministries. And finally, regardless of what type of structure we have, if we have not love and caring and acceptance, ". . . we are a sounding gong or a clanging cymbal . . ." in the words of the Apostle Paul in 1 Cor 13:1.

<u>The Body Model</u>

When Murray Lawson first shared with me his incomplete paper comparing the church structure to the human body, I was fascinated. He saw a wonderful comparison between the systemic nature of our human bodies and the ministries of the church. Let me quote from his paper:

The church is the ultimate "organization" to which man is called. There is something profoundly different about this "organization." In Colossians 1:18 it states that Jesus is the head of the body, the Church. This is an "organization" with a difference, it is a BODY! By definition, a body is an organism, something with life. In Romans 12:5 we are told that "in Christ we form one body, and each member belongs to all the other members." Through the headship of Jesus, the control of the body's growth, development and actions is established. Having identified the fact that the Church is a living organism, mankind cannot change it at will. Neither growth brought about by achieving goals and objectives, nor down-sizing to meet financial restraints, have any part in the Body that Christ is building. (Lawson 2000)

By carefully exploring this analogy, I believe we can begin to come to a better understanding of how God wants to have His church 'grow' into the type of organism He requires for His purposes on earth.

As I thought and prayed over Murray's ideas, they seemed to flow so nicely into what I had been wrestling with. It seemed to me we had lots of boards and committees, lots of meetings but was there clear focus? Let me clarify at this juncture that I do not believe all meetings are a waste of time. On the contrary, many meetings are essential and some wonderful things occur in them that enhance the cause of Christ. However, some meetings have no purpose, no clear goals, no way to measure progress. The structure at times seems to be in place simply to, as stated earlier, maintain the status quo. But is this what the church is all about? Murray's discussions and my own questioning led me to Charles Swindoll's book, The Bride; Renewing Our Passion for the Church. It challenged me to ask what is our purpose, our mission, what are we trying to do? In the words of Lindgren and Shawchuck:

Many churches would have great difficulty identifying their mission. They are busy trying to solve practical problems but are unaware that behind their problems are questions of mission . . . Too often, activity is confused with effectiveness. Every local church needs to stop and ask: What are we trying to do? Why? Where are we heading? . . . A sense of mission focuses on an awareness of direction, purpose, and a reason for being. The mission of the church becomes the standard of measurement for all activity. (Lindgren and Shawchuck 1977, 45)

Swindoll's book lists four major objectives as a church. Based on the Acts

2:41-47 passage he lists the acronym, WIFE:

   W–Worship
   I –Instruction
   F–Fellowship
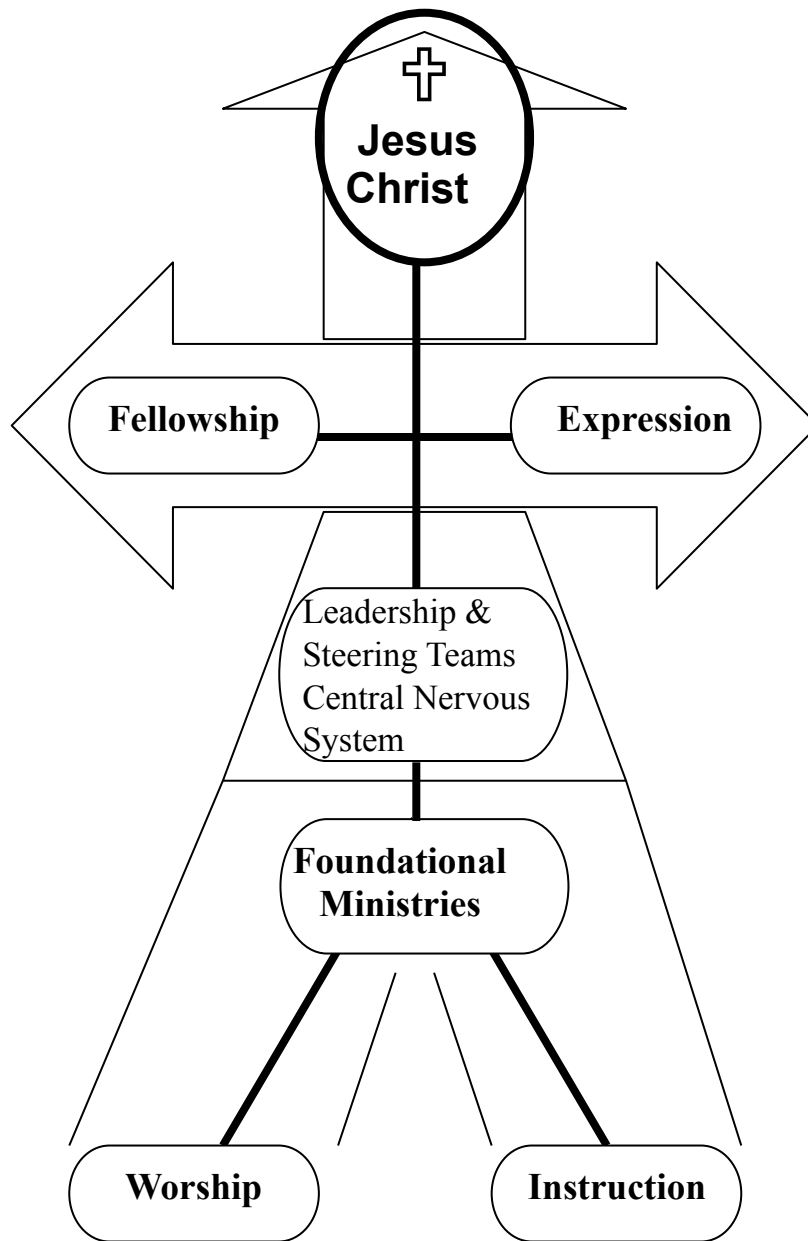   E–Expression (Swindoll 1994, 39)

As we glorify God in the church, these four objectives need to be carried out. I

took these four objectives and applied them to the human body as noted in the following

diagram.

Figure 1: External (overall) View of The Body Model

Jesus Christ

Fellowship

Expression

Leadership &
Steering Teams
Central Nervous
System

Foundational
Ministries

Worship

Instruction

The vital and essential obvious ministries of the church are seen externally. When I see someone walk into the room I see their head, their arms, their legs–the external. In the same way, when someone comes into the church, these external ministries are seen right away. The foundational ministries are worship and instruction represented by the legs. One arm represents fellowship which is pictured as gently drawing people to the body with love and affection. The other arm is reaching out expressing itself through evangelism and mission/ service (both local and global). Col 1:8 reads: "He (Jesus) is the head of the body, the church . . ." The church of Jesus Christ is not merely an organization, it is a living organism whose life flows from Christ Himself. He gives the body unity, direction, balance and control. The church is compared to the human body by the Apostle Paul in 1 Cor 12:12-19:

> For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also in Christ . . . the body is not one member, but many . . . God has placed the members, each one of them, in the body, just as He desired. And if they were all one member, where would the body be? But now there are many members, but one body. (I Cor 12:12-19)

Kilinski and Wofford offer a wonderful definition of the church in their book, Organization and leadership in the Local Church:

> The church is a dynamic, integrated complex body of believers bound together in a beautiful fellowship of love, sharing the hardships and trials of the Christian life, supporting and exhorting one another, rejoicing in a relationship of deep devotion and worship for God, holding fast to our common values, and doing all this through the hope and love of Christ Jesus. (Kilinski and Wofford 1973, 135)

I am glad they included the word complex in their definition because indeed the church is complex–it is both organism and organization. Gangel is right when he states:

> Pushing either one of these to the exclusion of the other leads to a denial of the reality of the church. This body of Christ, this living dynamic organism, functions as a group of
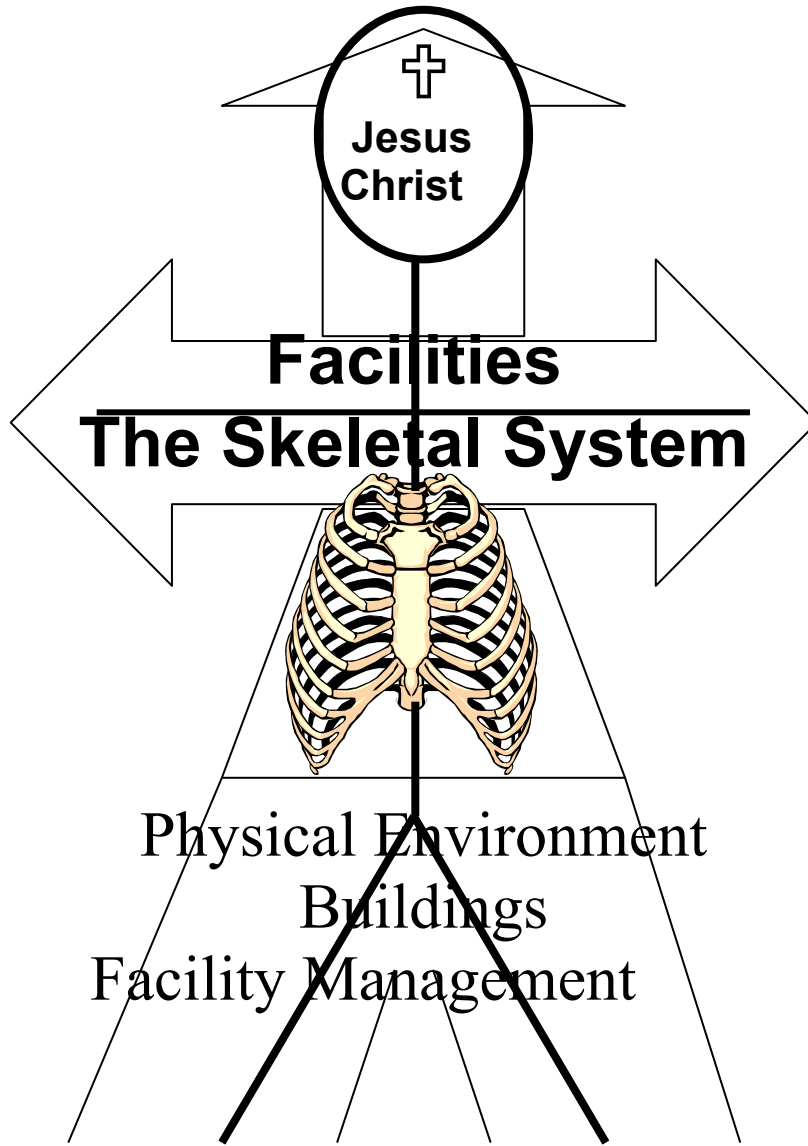
> people who operate according to bylaws, write objectives, own property, elect officers and prepare budgets. By any definition of the word, the church is an organization. (Gangel 1989, 57)
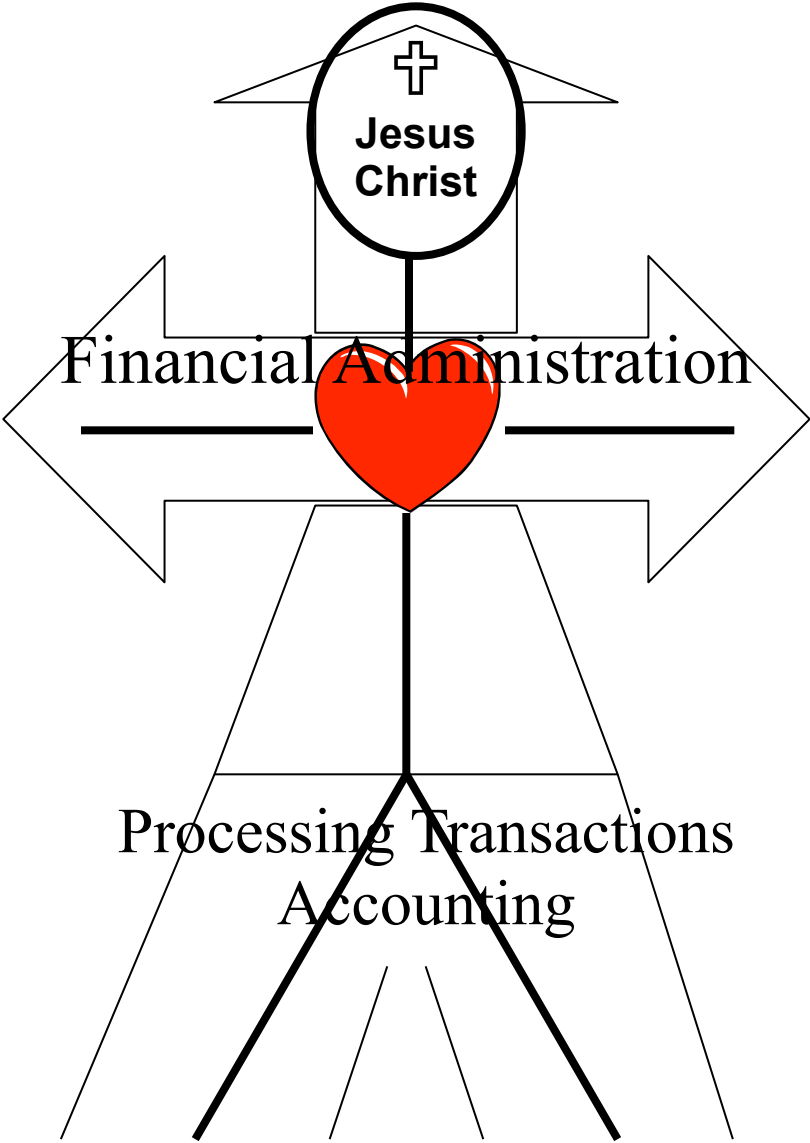
We need to hold these two concepts (organism and organization) in tension. But seeing the church as a body, growing, changing, developing allows for flexibility. Seeing it as an organization gives it stability and faithfulness.

As mentioned, when someone walks into a room, I see their outward body–their head, arms, legs. But there is more to this person, what is inside? There are nine systems in the human body: circulatory, nervous, skeletal, endocrine, muscular, excretory, digestive, reproductive, respiratory,

Without these internal systems, the body would not be able to stand, to function, to live. In the same way, the church has the outward ministries/objectives but without the vital and critical 'behind the scenes' ministries, the church would flounder. I have designed four key internal ministries that every church needs to survive and have linked them to an internal system within the human body. These systems are all linked to the head and in our comparative model, this is Jesus Christ. The four following diagrams help one to see how this comes together:

Figure 2: External (Overall) View of the Body Model

Jesus
Christ

Facilities
The Skeletal System

Physical Environment
Buildings
Facility Management

Jesus
Christ

Financial Administration

Processing Transactions
Accounting

†

Jesus Christ

Communication

The Endocrine System

Prayer Writing
Speaking

Jesus
Christ

Human Resources

Spiritual Gifts
Ministry Reviews
Job Descriptions
Conflict Resolution
Staffing
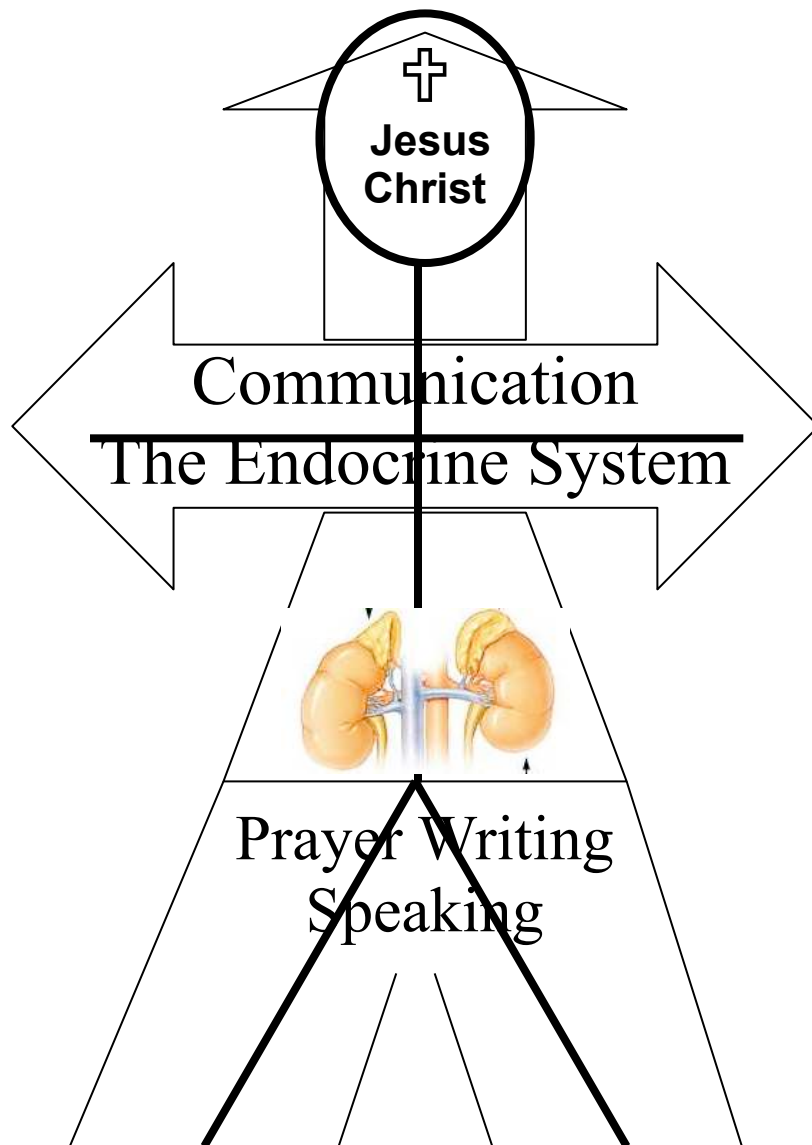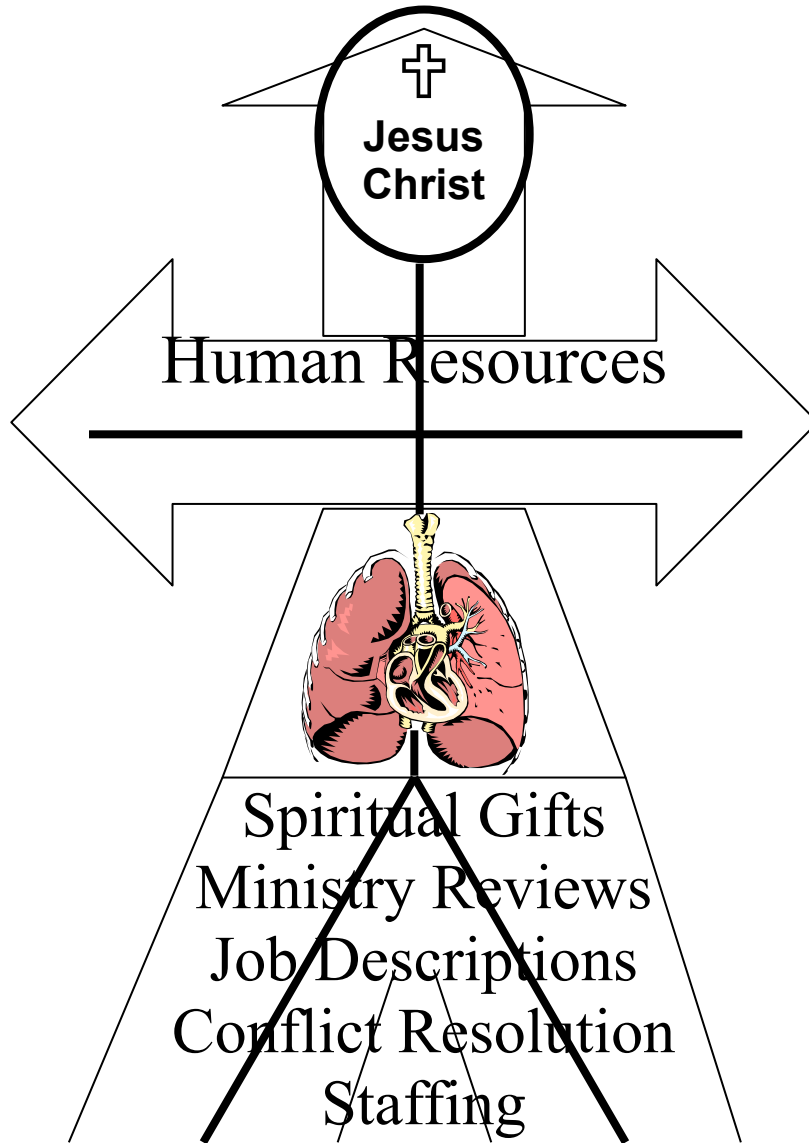
The skeletal system gives structure, shape and support to the body. The church buildings and property do the same. The facilities should never become an end unto itself–they are there to support and house the ministries. The second system is the circulatory. Daniel Brown in his book, The Other Side of Pastoral Ministry, discusses these various body systems and writes: "The purpose of the circulatory system is to convey the nutrients in the blood to every cell in the body and maintain homeostasis (chemical balance and internal equilibrium)" (Brown 1996, 77). I have put the financial administration aspect of ministry in this category–the circulatory system. Without the blood flow, the body dies. Without the financial resources coming into the church, ministries cannot grow or be carried out.Communication is a key component in church ministries–this involves both the written word and the spoken word. It involves prayer which is the ultimate communication. Good communication helps the body to grow and stay healthy. Brown describes the endocrine system in this manner: "The hormones of the endocrine system are the chemical control system of the body. Hormones stimulate cells to bring growth, health, and balance . . ." (Brown 1996, 90). Therefore I have linked communication to the endocrine system.

The fourth system I have included in this Body Model is the respiratory system which processes oxygen to the body. I have labeled this the human resources aspect of ministry. This would include helping people discover their spiritual gifts, care for the staff, provide conflict resolution and other related staffing issues.

One last system that is critical in our human bodies is the central nervous system which is also connected to the head (brain). The steering and leadership teams are to stay closely connected to the head, Jesus Christ to ensure the body is functioning effectively and

purposefully. The steering team is made up of the pastoral staff and deacons. The leadership

team consists of the eight coordinators and the pastoral staff. These teams are at the heart of the

Body Model. Before I expand on the above eight key components of the Body Model, let me

share some thoughts on the leadership and steering teams. In chapter two I have shown the

Biblical model for leadership is a plurality of leaders. For the Body Model to be effective, a

team must be built. There continues to be great tension between the laity and the clergy which

has raised questions like, who is leading the church? Aubrey Malphurs in <u>Pouring New Wine</u>

<u>into Old Wineskins: How to change a church without destroying it</u>, writes: The problem many

churches face at the end of the 20th century is the struggle between pastors and lay governing

boards over who will lead the church. In most cases, the boards have won, and the churches are

led by multiple lay consensus or co-leadership (Malphurs 1993, 164).

On the other hand, Greg Ogden in his book <u>The New Reformation: Returning the</u>

<u>ministry to the people of God</u>, suggests there is an unhealthy gap between clergy and laity. He

suggests we need to move away from the dependency model which ". . . views pastors as the

performers who enact 'real' ministry, while God's people are the audience who passively write

review of the actors' efforts" (Ogden 1990, 117).

Malphurs goes on to state his argument for pastors to lead:

> Full-time pastors are best qualified to lead for two reasons. One is time. A pastor's week easily consumes 50 to 60 hours. Consequently, he is immersed in the ministry process. He is the one who knows the organization inside and out. He has the very pulse of the church at his fingertips. While they may prove to be very capable, godly leaders, part-time lay volunteers do not have this kind of exposure to the ministry and are not able to be as sensitive to the direction and leadership needs of the church, even the small church. Time constraints will not allow it. The other reason is training. In addition to time in ministry, pastors are trained for their ministry and have a wealth of information and contacts from which to draw. (Malphurs 1993, 164)

Ogden would probably agree with the above but he stresses the need to return the ministry to the people and not have a "priesthood within a priesthood" (Ogden 1990, 79). We therefore need to hold these ideas in tension, recognizing that there is a need today for pastors/ elders to give leadership in the church. They are generally trained and gifted in this area, and in many denominations they are paid so they can be fully devoted to this particular calling. However we do need to be careful not to exclude "the people in the pew." The more people are part of the goal-setting process within the church, the more they "buy" into the vision, the greater is their participation and involvement which, in turn, will help the church to grow and reach more people for Jesus Christ.

So, how do we pull these two concepts together? Bill Hull in his book, <u>The Disciple Making Pastor</u>, uses the term "coach" which he feels is the modern equivalent to pastor. His whole premise is that we need a team approach and the lead pastor is the playing-coach. Greg Ogden uses the term pastor, head of staff, first among equals but all the pastors are equippers. The function is to fulfill Eph 4:11, 12, that is, equip the people to do the ministry God has called them to do.

In the Body Model, the plan is to move away from boards and committees and form teams with a leader or leaders. It is a move to involve people in ministry both at the visionary and planning stage and the implementation stage. One of the keys to this model is to match giftedness to ministry opportunities. This will be discussed further in chapter 4. Some, like Bill Hull, see the pastor's role as declaring the vision and inspiring people to it. There certainly is some truth to this as the pastor is trained and immersed in this area daily. However, this is also where Alexander Strauch is firm in saying, the Bible calls for a plurality of leaders

and pastors need to build a team of gifted individuals who will help him/her dream and cast that vision. Therefore the leadership and steering teams are key and they need to be connected to the head (Jesus Christ) to ensure the nerves send the right messages and help the body function the way it was intended.

Let's now have a closer look at the eight components of the Body Model and see practically how they would operate.

External

Like the outward members of our human bodies, the following components of ministry are seen by people when first encountering a church.

Worship

A.W. Tozer once said that worship is the missing jewel of the church. In the last five to ten years, there has been a rediscovery of worship. Much is being written and conferences are occurring all over the world on worship; consequently, churches are engaging in worship in new and exciting ways. Worship is foundational for the church. Worship is praising God. Christians are instructed in God's Word to worship in Spirit and in truth (John 4:23).

In worship we tell God how wonderful He is. In worship, by the power of His Spirit, we encounter the living Lord. Worship was foundational for the early church and it is foundational for us today.

Instruction

Acts 2:42 states that the early Christians "were continually devoting themselves to the apostles' teaching." Charles Swindoll in his book, The Bride, makes this comment: "Well-

fed sheep have a greater tendency to remain healthy sheep. Hungry and emaciated sheep are

easy prey to the cults, not to mention their inability to stand up under the numerous battles with

life's trials" (Swindoll 1994, 41). Instruction involves such things as preaching, teaching,

discipling and mentoring. Worship and instruction are the two legs on which the body can stand.

There needs to be good balance here–all worship or all teaching will leave the believer off

balance. Both are important.

The teaching component of ministry involves the Sunday School, the mid-week

children and youth programs, Bible studies and even the library. Instruction involves young and

old who are involved in many well-established programs.

Fellowship

This component of ministry is so important. A parishioner once said to his pastor:

"I don't care how much you know, I want to know how much you care." As Swindoll puts it:

"The church is a community of believers who demonstrate genuine concern for each

other" (Swindoll 1994, 53). The early church cared for one another or as Dr. Luke puts it in

verse 42 of Acts 2: "And they were continually devoting themselves to the apostles' teaching and

to fellowship . . ." The Greek word is koinoni\a. Donald Bubna in his book, Building People

Through a Caring Sharing Fellowship, writes:

> The word appears eighteen times in the New Testament, describing a special relationship in
> the Holy Spirit between man and God and man and other men . . . The Greek word
> implies something more practical than mystical. It simply says that through the Holy
> Spirit I have access to an intimate fellowship with God and with my Christian brothers
> and sisters. (Bubna 1978, 38)

People are lonely and looking for meaningful relationships. The church must be a place where people feel accepted, loved and cared for. Jesus put it succinctly in John 13:35: "By this all men will know that you are my disciples, if you love one another."

Expression

One arm is seen as pulling people in, to care for one another–fellowship. The other arm is reaching out–expression. Expression involves two basic things–evangelism and service. The church will never grow if we do not get serious about evangelism. As Bill Hull states in his book, The Disciple Making Pastor, the church is to "gather for edification and scatter for evangelism" (Hull 1988, 218). Evangelism is sharing the good news of the gospel. It is connecting those within the church to those who are outside the church. Not everyone has the gift of evangelism; however I believe all Christians are to share their faith. It is sad but true that many believers are like the Arctic River, frozen at the mouth. We need to share this life-changing news but we need those who are called and gifted in this area to strategize, train and encourage the body to exercise this key component in the church.

Expression also involves service. Some evangelical believers have been accused (and rightly so!) of extending the hand of the gospel but not willing to feed the physical body. To be all that Christ would have us be, we need to recognize that people's physical needs must be cared for along with meeting their spiritual needs. Therefore service involves community concerns, missionary work at home (local) and abroad (global), standing up for social injustices, and "giving someone a cup of cold water" in the name of Jesus.

Internal

The internal systems of the human body are also vital and the same can be said about the internal systems in the church.

Facilities

The early church met in homes and in synagogues. Church buildings began to spring up from the third century onward. Howard Snyder in his book, The Problem of Wineskins: Church structure in a technological age, writes: "Christians did not begin to build church buildings until about A.D. 200" (Snyder 1975, 69). Prior to this the early church met in homes. Scripture neither condones nor condemns church buildings. Some authors like James H. Rutz in his book, The Open Church feels that buildings have stifled the church. In fact, he is so bold as to say that: "When we switched from living rooms to church buildings and professionally staffed the local church, we lost all momentum" (Rutz 1992, 11). This paper's purpose is not to argue the merit of Rutz's comment nor to defend the strength of church buildings to do common ministry. As stated above, scripture neither condones or condemns but the reality is that we have facilities and in our culture, people are accustomed to buildings for worship and other aspects of church work.

Having said this, buildings should never be held in such high esteem that we worship the building. Instead one should see the facilities as support to the ministries. The skeletal system in our human bodies is not visible but plays a vital role in shaping and structuring the body. In the same way, our facilities–the worship centre, the gym, the sunday school rooms, the offices, the library, the kitchen and fellowship hall–all play an important role in helping us carry out ministries.

Financial Administration

In the early church, many leaders were like the Apostle Paul who established churches, preached and taught but also cared for himself through his tent-making skills. Today the church has many pastors who are part-time providing leadership in the church but also involved in a secular job to provide his/her living. On the flip side, many churches today pay a full salary to staff to lead the ministries. With the upkeep of the physical structure and the provision of funds for missionaries and mission organizations, most churches have an elaborate financial component to ministry. In the Baptist denomination, offerings are received each week and a church such as Brunswick St. Baptist runs a yearly budget of close to $750,000. With a total of seven full-time and two part-time staff and honorariums given to five other individuals, the financial component of ministry is crucial. Comparing this to the circulatory system of the human body, the finances must flow like nutrients in the blood to every cell in the body. Maintaining ministries is costly and therefore there needs to be a competent system to handle the flow of money in and out. As believers we must always be "above reproach" as Paul describes the overseer in 1 Tim 3:2, and thus there is need for clear audits, accurate records of transactions and a tracking system that holds people accountable and keeps the congregation clearly informed as to the financial state of the church at all times.

Communication

In the book, Feeding & Leading, Gangel writes:

Essentially "communication" describes the process whereby ideas are transmitted from one member of a group to another. In "organizational communication" (the interrelationships of people who work together) this must be a two-way process. Indeed, we can see it as a multi-way process which moves downward, upward, and laterally throughout the organization. (Gangel 1989, 213)

Communication is vital in every church. As mentioned, this component of ministry involves many things. First and foremost it involves prayer. What is prayer? Harper's Bible Dictionary states that prayer is the ". . . conscious appeal to the divine, or a conscious effort to hold communion with the divine" (Miller and Miller 1952, 574). Brother Lawrence summed up prayer by saying: "Prayer is nothing else but a sense of God's presence" (Bounds 1980, 12). The early church saw prayer as a key component of its life. Acts 2:42 states: "And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." The endocrine system of our bodies ". . . regulates important body functions, including growth and development of body tissue, reproduction, energy production, metabolism, and the ability to adapt to stress" (Morton 1990, 234). As mentioned earlier, communication in the church also involves the written and spoken word. It is so important to keep the congregation informed through newsletters, publications, spoken announcements and today through the electronic mail system. Communication must always be three-way. The leadership and steering teams need to communicate with the congregation, the congregation with the leadership and steering teams and the congregation with each other. One could take this even one step further by mentioning the importance of the church communicating with the community. If communication in the church is weak or not functioning well, like a diseased endocrine system, it will indeed affect the body. Patricia Morton said: ". . . endocrine dysfunction can affect virtually every body system and profoundly influence a person's health and sense of well-being" (Morton 1990, 234). Good communication in the church is imperative.

<u>Human Resources</u>

The word respiration means "a fundamental process of life, characteristic of both plants and animals, in which oxygen is used to oxidize organic fuel molecules, providing a source of energy . . ." (Dirclex 1987, 852).

The human resources component of ministry processes people to provide a right fit between giftedness and ministry needs. Often in the church we simply fill "slots." The plan is to provide an intense course on discovering your spiritual gift(s). Having a list of people and their particular gift or gifts would then improve the process of getting people in the proper spot. The need for this came out strong during the in-depth interviews and here are two quotes from these interviews: "Ideally a list of people with their gifts and strengths would be a great asset to the committee." and "I do feel that the whole committee structure needs to be re-visited and each committee's connection to fulfilling the church's mission examined and made as clear as possible." In his book, <u>The Other Side of Pastoral Ministry</u>, Daniel Brown states: "Weakness comes when the wrong people are doing certain jobs or the same few people are doing everything. Strength comes from developing an effective way of identifying gifts, talents, and passions in people and matching them with jobs in the church" (Brown 1996, 84).

The human resources component of ministry would oversee compiling a list of people and their giftedness and assist in the process of connecting giftedness to ministry needs. In addition, this component of ministry would also be responsible for regular evaluation of staff, ensuring that as the church grows, adequate staff are in place and to deal with conflict among staff, between staff and congregation and vice versa. This team will also provide training to ensure people are better equipped to carry out the ministry to which they feel called.

Walt Kallestad, in <u>Entertainment Evangelism</u>, gives us this helpful reminder: "Always remember that the real business of the church is people–not policies, procedures or politics" (Kallestad 1996, 103). The human resources aspect of this Body Model is vital. The church is all about people.

CHAPTER 4

PROJECT CONCLUSION AND EVALUATION

In this final chapter, I will bring the old and new together, laying out a game plan for how this new model will be implemented. As we attempt to become more intentional and more efficient, I hope and pray people will get excited about using their gifts and serving Jesus Christ in the best possible way.

The Old and The New

In Luke's gospel we have these words spoken by Jesus: ". . . no one pours new wine into old wineskins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins" (Luke 5:37, 38). As Howard Snyder points out in his book, The Problem of Wineskins: "We try to contain the new wine of the gospel in old wineskins–outmoded traditions, obsolete philosophies, creaking institution, old habits" (Snyder 1975, 16).

When I first began examining organizational structure within the church a number of years ago, two concepts came to the forefront. Firstly, our present structure with boards and committees has served us well in the past but there is a way to improve it and to make it more efficient. Secondly, the amount of volunteer time being given by people today is reduced. This is documented well in Robert Putnam's groundbreaking book, Bowling Alone. Putnam's thrust is that once we bowled in leagues, but today people are bowling alone. He points out that in the United States, people are more disconnected from family, friends, neighbors and social structures. His chapter on religious participation is most revealing. He confirms what many church leaders already assumed. "For the most part younger generations ('younger' here

includes the boomers) are less involved both in religious and in secular social activities than were their predecessors at the same age" (Putnam 2000, 79). As one of the respondents stated in my interview with them: ". . . in the economic situation in which we find ourselves most families have little time for volunteer activities."

Based on my research and the findings from the two questionnaires, people are frustrated with the amount of meetings, the lack of clear purpose and vision and the reduced time that is available for volunteer work due to employment and family demands and financial choices that are being made by many today. Perhaps it is time for new wineskins. It was clearly stated by one respondent that structural change alone will not address many of the problems in the church today. However, I am convinced that the Body Model approach to organizing ministry will be more efficient and keep us focused, accountable and produce more satisfaction for those involved in the church. I agree that relationships must be a high priority and the reshuffling of ministries and programs to fit a particular model will never compensate for a lack of caring, love and building friendships and trust. But if the church organizationally was more efficient, more time and energy could be spent on relationship-building.

One of the key differences between the old and the new is as follows. In the past, many boards and committees served a valuable function of assisting in relationships by allowing people to come together for a common task and goal. And although this is still somewhat true today, many find committees as static and unproductive. The source is unknown but the message is clear in this definition:

Committees are a collection of the unfit,

1.   Chosen from the unwilling,

2.   By the incompetent

3.   To do the unnecessary.

This may appear to be strong but as H. Ross Perot once said: "If you see a snake, just kill it–don't appoint a committee on snakes" (Parot 2004). Committees and boards have certainly been the brunt of many a cruel joke over the years but as usual, there is a semblance of truth to these comments. Browne Barr in his volume, The Well Church Book, with tongue-in-cheek gives this example of committee problems:

> After fourteen committees had studied the question and made inconclusive reports, after three and one half years of research and four nine-page questionnaires, after three all-day church meetings and 27 sermons devoted to various aspects of the problem and 2,892 personal conversations, the little flock in my care voted by a majority of 3 to change the hour of Sunday morning worship from 11 o'clock to 10 o'clock. (Barr 1976, 23)

Peter Drucker, 30 years ago, made this statement: "There is one thing all boards have in common . . . They do not function" (Drucker 1974, 628). I want to change this thinking. I want to move from committee-run to team-led. C. Gene Wilkes, a pastor in Plano, Texas wrote an article that was published in Church Administration in the spring of 2001 dealing with this whole issue. In comparing committees to teams he writes: Committees ". . . tend to perpetuate the past rather than engage the present and plan for the future." (Wilkes 2001, 23) On the other hand, "teams belong to a mission driven environment . . . teams form to meet needs and goals related to its mission. Teams form and disband according to need, not last year's organizational chart" (Wilkes 2001, 23).

The key to this shift is to have the coordinators of the eight components of ministry as outlined in the Body Model, carefully select teams of volunteers who are gifted in this particular aspect of ministry to deal with a specific need. The Human Resources Coordinator

would assist in selecting and matching giftedness to ministry needs.   These teams may be

together for a year or a few months depending on the need. I believe Treadwell and McSwain

provide excellent advice when they write:

> When someone proposes a new idea, decide how it should be handled. If you want it rejected, refer it to a standing committee. If you decide it needs refining and improving, send it to a special study committee. If it has obvious merit and deserves to be implemented, create a special ad hoc committee and direct its members to turn that new proposal into reality. (Treadwell and McSwain 1987, 135)

Their thought is that a team put together for a specific time and a specific purpose

will accomplish more than a standing committee that often simply perpetuates an agenda.

Below are the present ministries at Brunswick St. and how they would fit in the

new Body Model.

Table 3: Present Ministries under New Headings

Worship	Instruction
Ushers, Greeters	Sunday School
Worship Teams	Pioneers (girls) and Scouts (boys)
Choirs (Senior, Junior)	Library
Handbells	Small Group Ministries (Bible studies,
Chimes	equipping and supporting groups)
Baptism	Youth Groups
Organists/Pianists	KidsQuest
Special Music	Junior Church
Audio-Visual	Nursery

Fellowship	Expression
College & Career	3 Women's Missionary Groups
Get Together Club	Alpha
TNT	Benevolent
Boomers Plus	New Life
Seniors Luncheon	Social Action
Visitation	Counseling Centre
New to the Family Luncheons	Puppet Ministry
Fellowship Time after morning services	Nursing Home Services
Social Functions	
Married Couples Club	
Friends of International Students	
Quilting Circle	
Auxiliary	

Facilities	Finances
Board of Management (presently)	Board of Management (presently)
Care and Upkeep of church property	Budget Preparation
Planning for and execution of	Treasurer (who is paid part-time at present)
renovations and capital projects	Processing of Transactions
Scheduling of events and use of facilities	Audit

Communication	Human Resources
Prayer: Monday and Wednesday	Nominating Committee
evenings; Thursday morning	Pastoral Relations
Men's and Women's prayer breakfasts	Hiring and Evaluation of Support Staff
Banner and Bulletins	Conflict Resolution
News releases, publicity	Training of Leaders
Special mailings (Christmas, Easter,	
Thanksgiving, Fall Launch	
and other occasions)	
Compiling and publishing annual reports	

Under this new model, one of the key positions is the human resource coordinator.

The old way of having a nominating committee fill spots on boards and committees would be

replaced with a clear plan of discovering giftedness of believers and matching giftedness to ministry needs. Bill Easum in his book, <u>Sacred Cows Make Gourmet Burgers</u>, writes:

> The results of emphasizing spiritual gifts instead of the traditional method of nominating people to offices brings a new vitality to a congregation. When people discover how God created them to function within the Body, the church comes alive with ministry to people rather than going to endless rounds of meetings. (Easum 1995, 63)

Offering six to eight sessions teaching the Biblical basis for spiritual gifts and helping people to discover their particular gift or gifts will provide the human resource coordinator a clear list of people's giftedness. When a ministry need is presented, a matching will be more effective than the old nominating approach. As Brown points out: "One key to high involvement is getting people plugged in where they are best suited" (Brown 1996, 83).

The eight components of ministry will be led by a coordinator who could be a full-time paid staff or this could be a 10/10 position. A 10/10 position is where a person within the congregation with the necessary gifts is called to a part-time position working approximately ten hours a week for ten months of the year. This would be a paid position that will provide accountability and responsibility. Many ministries slow down in the summer thus a ten-month position is suggested as opposed to twelve months. This would allow for someone who is interested in part-time employment or an early retiree to use their skills and gifts within the church setting.

The coordinators would recruit a team of volunteers to work with them to ensure the various ministries are carried out. Teams would be put together to accomplish certain short-term goals and the coordinator would be responsible to oversee the carrying out of these goals and communicate to the leadership team on a weekly or bi-weekly basis. An example of how

this would work is as follows: The fall has arrived and it is time to prepare the annual budget for presentation to the congregation. The finances coordinator in consultation with the human resources coordinator would select a team of six to eight persons who are knowledgeable and gifted in this particular area. This team would then meet and over a four to six-week period would prepare a budget which would then be presented to the leadership team for their input and approval. The steering team (consisting of the deacons and pastoral staff) would have the same "crack" at it and then the budget would be presented to the congregation at the annual meeting for their approval. The work of this particular team would be completed and this group would be disbanded.

Another key difference between the old and the new is the term of office. In the old model many positions in the church are filled on a rotation basis. For example, the Board of Deacons and Board of management presently have four members elected annually for a term of four years. There are pros and cons to this system. As Larry Osborne states in his wonderful book, The unity factor: developing a healthy church leadership team: ". . . a rotating board can do more harm than good . . . The high rate of turnover makes developing and maintaining a cohesive team extremely difficult" (Osborne 1989, 29). He goes on to point out the obvious: "Although a rotating board can provide a painless way to remove painful people, let's not forget it forces out the good ones as well" (Osborne 1989, 29). His suggestion for leadership is one-year terms that can be renewed indefinitely. This, I believe, would work well with the eight coordinator positions and the deacons. Osborne's experience with this system has proven to be effective: "Allowing board members to serve indefinitely hasn't resulted in an ingrown board. It's resulted in a stable board. Changing schedules and family and work situations naturally

create turnover–more than enough to give a healthy combination of new blood and experience" (Osborne 1989, 30).

Taking this concept and allowing the congregation to vote on coordinators and deacons on a yearly basis will allow the right people to be in the right place and if the fit is not good, it will be dealt with yearly. Building unity on a team is imperative and having the proper people in place is a must.

The organizational structure would be as follows with clear accountability lines:
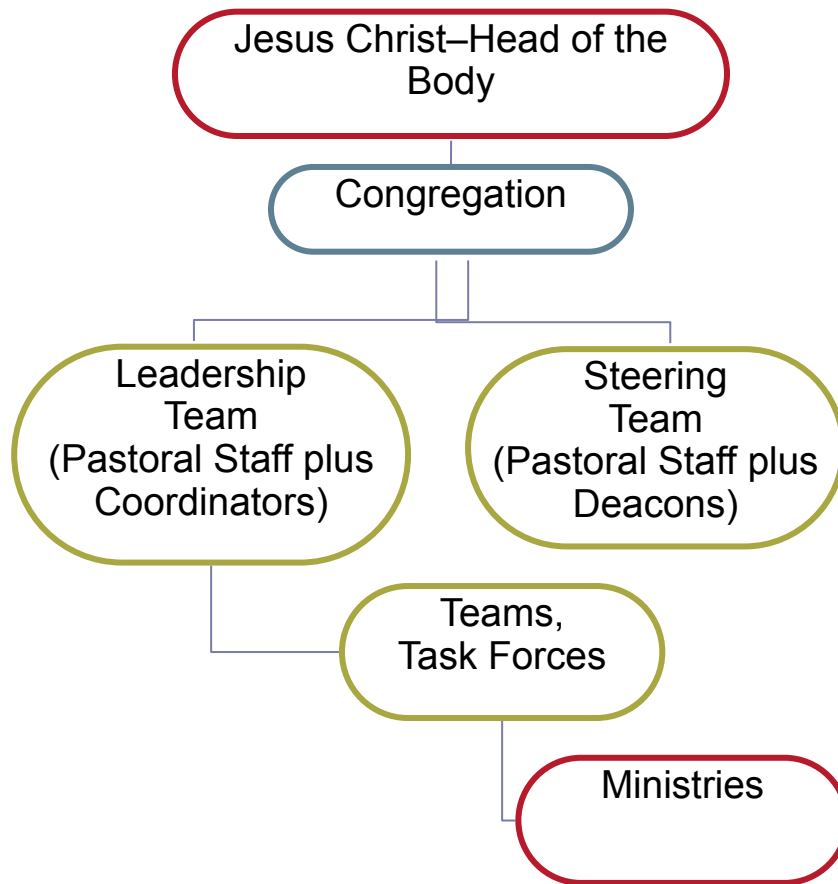
Figure 2: The New Proposed Structure

Putting It in Place

Change is not easy. Remember the earlier quote by Mark Twain about wet babies.

There is also the old joke: "How many Baptists does it take to change a light bulb? The answer,

twenty. One to change the bulb and nineteen to reminisce about how great the old light bulb

was." Many of us resist change. In fact Lyle Schaller stated it well: "Most people prefer the

comfort of the status quo to the threat of the unknown" (Schaller 1991, 19). Therefore

changing a structure that consisted of two boards and multiple committees to a new structure

arranged around eight key components of ministry led by teams is a huge shift. As one person

put it, lead with vision but mange the vision. People need to know what is happening. Sharing

information is vital in a church. Communication is key and messages often get garbled.

Treadwell and McSwain write: "Assume that whenever an organization communicates a

message, it did not get through to the intended recipient. At least seventy percent of the

messages in the typical church are never heard" (Treadwell and McSwain 1987, 73). Timing is

also imperative when it comes to change. One needs the wisdom of Solomon and the gentleness

of Jesus when introducing change. Parsons and Leas give sound advice in their book,

Understanding Your Congregation As A System:

> When change is introduced without an accompanying effort to provide structure to handle
> the change, the congregation moves toward chaos. Time-tested strengths may be
> abandoned and the congregation's purposes and identity will become fragmented or
> obscured. New programs and directions for ministry are transitory. Like individuals
> who become overwhelmed with change, congregations will also suffer from structure loss
> and become vulnerable to internal conflict . . . Pastors who challenge the accepted way of
> doing things leave the impression they do not value what others have done before.
> (Parsons and Leas 1993, 43)

This is sound advice and whenever one brings in change it is good to keep this in mind. But one

needs to always return to their purpose for making this change, this transformation. The book,

Sacred Cows Make Gourmet Burgers, puts forth many challenging statements but the author's

eight reasons for changing the organization are well-stated:

1. the desire to be more effective in nurturing and equipping people;
2. the desire to have more lay people in actual ministry to people instead of spending time in meetings;
3. the desire to reach more people effectively;
4. the paid and unpaid staff are burning out or have reached their ministry capacity and there is still more to accomplish;
5. the church has outgrown its ability to continue to respond to those who are joining;
6. the inactive membership continues to grow;
7. time is as much a pressing issue today for a large section of adults as money; and
8. most young adults will not attend meetings but will involve themselves in hands-on ministry. (Easum 1995, 158)

My reason for bringing forth this change at Brunswick St. Baptist Church is certainly wrapped up in many of the above but my overarching goal is to see more people won to Jesus Christ and for believers to discover their gifts and be involved in a meaningful and rewarding ministry. This new structure will have to be taught and explained to the people over and over. My plan is to preach a series of messages on the church and its main functions; the role of leadership; the place for believers to use their gifts and the need to be about "our Father's business." We are presently developing a mission and vision statement for Brunswick Street Baptist Church and needs to be completed before we move to this new model. I anticipate it will take us up to three years to have everything in place. But "Rome was not built in a day" and as we go slowly, people will more readily embrace this new approach. The implementation will be as follows:

1. An eight–ten week preaching series on the theology and practical workings of the church and the role of leadership within the church.

2. A two day retreat with the pastoral staff where the model will be presented and staff will have an opportunity to interact with the materials.

3. A one day retreat with the deacons where I will unpack the model and allow ample opportunity for them to understand this new model.

4. Five general information meetings will be held inviting the congregation to learn about this new model. One of these meetings would be specifically for those presently in leadership positions and those serving on boards and committees.

5. For the first year the present pastoral staff would fill the coordinator's positions but as the church grows and embraces the new model, lay people will eventually fill these positions.

The principles of moving away from committees to teams will be appealing to many. Leadership is a key component to this new model. I see the pastoral team and deacons as the steering team. This group will meet regularly (once every three months) to vision cast, dream, evaluate and steer the church. The pastoral team and coordinators as the leadership team will meet weekly to ensure ministries are being effectively carried out on a day-to-day basis. The senior pastor will meet with the deacons monthly to communicate, plan, problem-solve and evaluate ministries as well as receive spiritual counsel from the deacons. In order to maximize time, other pastoral staff members are invited to attend deacons' meetings but only required when they are presenting a proposal or looking for the deacons' input in their particular area of ministry. The leadership team and steering team will be responsible for setting yearly goals as they receive input from the congregation at Q and A (Question and Answer) meetings held quarterly to keep the congregation informed and involved. The yearly goals would receive congregational approval at the annual meeting ensuring "buy in" from as many people as possible.

Having the right coordinators in place will expedite decisions and free people up from meetings. The senior pastor will be required to meet regularly with the individual coordinators to provide training, guidance and encouragement. Regular evaluation of ministries by the coordinators and their teams will provide for more efficient and purposeful ministries. The deacons will continue to provide spiritual guidance and wisdom and will be available to carry out the servant duties that God has called them to.

Within our present staffing situation at Brunswick St. Baptist Church, I would see our Associate Pastor to Adults as Coordinator of Worship, Fellowship and Communication based

on his giftedness. The Associate Pastor to Youth and Young Adults would fit into the role as

Coordinator of Instruction. The Associate Pastor to Children would be the Coordinator of

Expression. As Senior Pastor, I would be the Coordinator of Human Resources and liaison with

the Board of management which would continue to oversee Facilities and Finances. The Board

of management would be reduced from nineteen persons to five until the constitution was

changed to eventually allow coordinators for these last two components (Facilities and Finances)

to be appointed. The Board of Deacons would be reduced from sixteen persons to twelve as

some of their present duties would be taken over by the coordinator's position. As mentioned

earlier the coordinators would build teams of three to five people for each component which would

result in a maximum of forty people involved in these teams along with the twelve deacons and

five members of the Board of management. There would be great fluidity on these teams as

ministry needs come and go. Presently, there are close to one hundred positions for the

nominating committee to fill. The Body Model would reduce this number to fifty-seven

maximum, forty-one minimum.

Each team would be responsible to evaluate ministries in their portfolio and set

both short-term and long-term goals. New ministries could be added as suggested by the

congregation and as the Holy Spirit leads. As training needs are identified, the Human

Resources team would facilitate this by providing training from internal or external resources.

The management of ministries would be carried out by a smaller number of

people and as Thomas Bandy points out in his book, Moving Off the Map: "Church management is

best done by a trusted, gifted, and equipped few" (Bandy 1998, 52). Many other experts in

church management agree with this approach and Walt Kallestad in his book, Entertainment

Evangelism; Taking the Church Public, writes about his experience of reshaping the church–

Community Church of Joy, a Lutheran congregation of 3,000 in the United States of America.

They reduced the number of board members ". . . following Lyle Schaller's admonition that the

larger a church becomes, the smaller the governing body should be" (Kallestad 1996, 102).

There would still be ample opportunity for congregational input as noted earlier

with quarterly church meetings for progress reports and question and answer times. Goals laid

out by the eight coordinators and their teams would be published prior to the annual meeting at

which time they would be explained and final approval given by the congregation.

The Body Model is a combination of the four main patterns of organizational

structure as laid out in chapter one. It employs the charismatic style of structure ensuring

people's giftedness is matched to ministries. The presbyterial style is seen in the leadership team

approach which is a vital part of the Body model. The senior pastor is not the bishop but there is

a need for a leader so the Episcopal type of organization is also seen in this model. Finally, this

model still strongly supports the congregational style of structure in that final decisions on major

matters rest with the congregation. As McDonald and Porter point out in their chapter on

organization in the early church: "Congregational decision, however, appear to have been a part

of all organizational patterns" (McDonald and Porter 2000, 299). Therefore, although there is a

hint of all four styles in this new model, the congregational type of organization is

foundational and I believe will ensure accountability and prevent abuse of power from the

leaders. This certainly is in keeping with Baptist polity.

After this new model is put in place for one year, the plan is to evaluate by having

at least forty key people fill out Questionnaire 2 that is found in Appendix 1. Summary results

would be compiled and a full evaluation would be conducted by both the leadership and steering teams. The results will help us to continue on with the new model and make adjustments to it. I am confident if the new model is implemented in the proper way and refined as we go along, the evaluation will be positive.

In surveying the present members of the boards and committees and having six in-depth interviews with both males and females, long-standing members and relatively new members, it was evident that the present structure at Brunswick St. is not broken. However, there is enough frustration with the present structure and openness to a new approach that introducing the Body Model is a worthwhile cause. William Easum gives good advice when he writes:

> Organizational structure must be simple and fluid in order to facilitate the mission. Structures set in concrete are not effective today. Most older church members, however, see strategies or plans as set in concrete. To talk about changing what they have worked many years to develop is threatening. So proceed with caution and expect resistance. (Easum 1995, 140)

As mentioned at the beginning of this paper, change or transformation is not easy. Quoting from Easum: "Transformation takes focus, tenacity, and a willingness to be crucified!" (Easum 1995, 142). As I introduce this new model, beginning with the pastoral staff, then the deacons, other key leaders and then finally with the congregation, I am confident it will indeed enhance our ministries. I believe we will be more effective and people will be excited about serving Jesus Christ as their giftedness is matched to ministry. The church will be clearer on its purpose and mission and we will be better equipped to carry out the Great Commission. Moving from meetings to ministry is exciting and rewarding. Some day, it will be great to hear our Lord's words: "Well done, good and faithful servant!" (Matt 25:21).

APPENDIX 1

QUESTIONNAIRES

Questionnaire 1 and in-depth interview sheets were used to evaluate the present

organizational structure. Questionnaire 2 will be used after the new model is put into place.

QUESTIONNAIRE 1

The research in which you are about to participate is designed to investigate the

present organizational structure at Brunswick St. Baptist Church. This research is being

conducted by Terry Atkinson, D. Min. student enrolled at Trinity Evangelical Divinity School.

In this research you are asked to respond to the following questions as accurately as possible. At

no time will your name be reported along with your responses. Please understand that your

participation in this research is totally voluntary and you are free to withdraw at any time during

this study. By the completion of this questionnaire, you are giving informed consent for the use

of your responses in this research project. At present Brunswick St. Baptist Church is organized

as outlined in the attached:

Please answer the following as honestly as you can:

Questionnaire for Boards of Management, Deacons & Chairpersons of all key boards and committees:

1.   How long have you been a member of Brunswick St. Baptist Church? (circle one)

        1-3 years   4-10 years   more than 10 years

2.   How many years (in total) have you served on a board or committee here at Brunswick St.?
        (circle one)

        1-3 years   4-10 years   more than 10 years

3.   How well do you understand our present organizational structure? (circle one)

        Very well   So-so   Not very well   Not at all

4. In your opinion, what is the greatest <u>strength</u> of our present organizational structure?

_____

_____

_____

5. In your opinion, what is the greatest <u>weakness</u> of our present organizational structure?

_____

_____   _____

_____

6. Please respond to the following statement: "Members and adherents at Brunswick St.   Baptist Church are well informed about what the various boards and committees are   doing." (circle one)

 Strongly agree   Agree   Disagree   Strongly disagree

7. Please respond to the following statement: "People are spending too much time in meetings and

therefore little time is left to engage in hands-on ministry." (circle one)

Strongly agree   Agree   Disagree   Strongly disagree

8. "The organizational structure of Brunswick St. should be left as it is."

Agree   Disagree

9. "The organizational structure of Brunswick St. should be changed with paid staff looking after

more administrative functions and freeing lay people up for more direct ministry."

Agree   Disagree

10. In your opinion, what should be the main function of the Board of Deacons?

_____

_____

_____

11. In your opinion, what should be the main function of the Board of Management?

_____

_____

_____

12. In your opinion, what should be the relation between the pastoral team and the boards and committees?

_____

_____   _____

_____

Thank you for taking the time to fill out this questionnaire. Your responses will be helpful in determining the future direction of our organizational structure.

CHRIST

CONGREGATION (under the Headship of Christ)

PASTORAL STAFF

Special Committees

Nominating Committee

Audit Committee

BOARD OF DEACONS

Christian Education Committee

Transportation Committee

Music Committee

Benevolent Committee

Pastoral Care Committee

Central Missionary Committee

Flower Committee

Baptismal Committee

Ushers

Constitution and Policy & Procedures

Social Action Committee

York House

Custodians

Tellers

Properties

BOARD OF MANAGEMENT

Budget/ Finance Committee

Admin Work

Long Term Church Plant

INFORMED CONSENT FORM FOR INTERVIEWS

The interview in which you are about to participate is designed to examine the present organizational structure at Brunswick St. Baptist Church and determine openness to a "new" model. These interviews are being conducted by Terry Atkinson, D. Min student enrolled at Trinity Evangelical Divinity School. The information gathered from this interview will help determine the direction for organizational structure at Brunswick St. Please be assured that any information you provide will be held in strict confidence. At no time will your name be reported along with your responses. Please understand that your participation in this research is totally voluntary and you are free to withdraw at any time during this study.

I acknowledge that I have been informed of, and understand, the nature and purpose of this study and I freely consent to participate.

_____

Name

_____   _____

Signature   Date

IN-DEPTH INTERVIEWS

1. In your opinion, do the boards and committees at Brunswick St. function to fulfill our mission? Do you know what our mission is?

2. Are key decisions made by the congregation, Board of Management, Board of Deacons, pastoral staff or combinations of the above? Explain your answer with an example.

3. Are positions within the organization presently filled by the Nominating Committee based on giftedness or simply filling a position?

4. Are programs and ministries regularly evaluated to see if they are still meeting the need that brought them into existence?

5. In your opinion, who has the most "control" and "power" in the church – the Board of Deacons or the Board of Management?

6. Are there ministries or programs that are seemingly "just out there" and not accountable to anyone or any group in particular? If so, list them.

7. Is there clear vision and direction here at Brunswick St.? If so, can you state it?

8. Do you think paid staff should do most of the administrative duties or should this be done by lay people? Explain your answer.

9. In your opinion, is our present structure promoting growth or maintaining the status quo? Again explain your answer.

10. How receptive are you to exploring a new organizational structure that will allow people more time for ministry and less time in meetings? Would you be willing to work with Pastor Terry on developing this new structure?

QUESTIONNAIRE 2

The research in which you are about to participate is designed to examine people's openness to a new organizational model at Brunswick St. Baptist Church. This research is being conducted by Terry Atkinson, D. Min. student enrolled at Trinity Evangelical Divinity School. In this research you are asked to respond to the following questions as accurately as possible. At no time will your name be reported along with your responses. Please understand that your participation in this research is totally voluntary and you are free to withdraw at any time during this study. By the completion of this questionnaire, you are giving informed consent for the use of your responses in this research project.

1.   How well do you think the new organizational structure is working?

        Very well   Well   So-so   Not well   Poor

2.   Are you personally attending less meetings or more since the new model was introduced?

        Less   More   About the same

3.   Do you understand the model well enough to explain it to a new person coming into Brunswick St.?

        Yes   No   Need more information

4.   Has the new model prevented people from becoming involved at Brunswick St. Baptist Church?

        Yes   No   Not sure

5.   What further changes would you suggest to make ministry more effective here at Brunswick St.?

        _____

        _____

REFERENCE LIST

Anderson, Leith. 1992. <u>A church for the 21st Century</u>. Minneapolis, Minnesota: Bethany House
      Publishers.

Bandy, Thomas G. 1997. <u>Kicking habits: Welcome relief for addicted churches</u>. Nashville,
      Tennessee: Abingdon Press.

_____. 1998. <u>Moving off the map</u>. Nashville, Tennessee: Abingdon Press.

Barna, George, editor. 1997. <u>Leaders on leadership</u>. Ventura, California: Regal Books.

_____. 1999. <u>The habits of highly effective churches</u>. Ventura, California: Regal
      Books.

Barr, Browne. 1976. <u>The well church book</u>. New York: The Seabury Press.

Bounds, E.M. 1980. <u>Purpose in prayer</u>. Chicago: Moody Press.

Brown, Daniel A. 1996. <u>The other side of pastoral ministry</u>. Grand Rapids, Michigan:
      Zondervan Publishing.

Bubna, Donald L. 1978. <u>Building people through a caring sharing fellowship</u>. Wheaton,
      Illinois: Tyndale House Publishers, Inc.

Cordeiro, Wayne. 2001. <u>Doing church as a team</u>. Ventura, California: Regal Books.

Craigie, Peter C. 1976. <u>The book of Deuteronomy</u> Grand Rapids, Michigan: William B.
      Eerdmans Publishing Company.

Davis, H. Gertrude. 1964. <u>The history of the Brunswick St. United Baptist Church</u>. (Booklet
      put together for 150th anniversary.)

Dibbert, Michael T. 1989. <u>Spiritual leadership, responsible management</u>. Grand Rapids,
      Michigan: Zondervan Publishing House.

Dirckx, John H., editor. 1987. <u>Stedman's concise medical dictionary for the health professions</u>.
      Baltimore: Lippincott Williams & Wilkens.

Drucker, Peter. 1974. <u>Management: tasks, responsibilities, practices</u>. New York: Harper Collins.

Easum, William M. 1995. <u>Sacred cows make gourmet burgers</u>. Nashville: Abingdon Press.

Gangel, Kenneth O. 1989. <u>Feeding and leading: A practical handbook on administration in churches and Christian organizations</u>. Wheaton, Illinois: Victor Books.

George, Carl F., and Logan, Robert E. 1987. <u>Leading and managing your church</u>. Old Tappan, New Jersey: Fleming H. Revell Company.

George, Carl. 1997. <u>The coming church revolution</u>. Grand Rapids, Michigan: Fleming H. Revell.

Getz, Gene A. 1984. <u>Sharpening the focus of the church</u>. Wheaton, Illinois: Victor Books.

Gibbs, Eddie. 2000. <u>Church next: Quantum changes in how we do ministry</u>. Downer's Grove, Illinois: InterVarsity Press.

Henry, Matthew. 1706. <u>An exposition of the Old and New Testaments: Vol. 1</u>. London: James Nisbet and Co. Limited.

Hull, Bill. 1990. <u>The disciple making church</u>. Grand Rapids, Michigan. Fleming H. Revell.

_____.1 988. <u>The disciple making pastor</u>. Grand Rapids, Michigan. Fleming H. Revell.

Kallestad, Walt. 1996. <u>Entertainment evangelism: Taking the church public</u>. Nashville, Tennessee: Abingdon Press.

Kilinski, Kenneth K., and Wofford, Jerry C. 1973. <u>Organization and leadership in the local church</u>. Grand Rapids, Michigan: Zondervan Publishing House.

Lawson, Murray. 1998. "The Church as a Body: An overview." Unpublished paper written in Wolfville, Nova Scotia Canada.

Lightfoot, J.G. 1953. <u>Epistle to the Philippians</u>. Grand Rapids, Michigan: Zondervan Publishing House.

Lindgren, Alvin J. 1965. <u>Foundations for purposeful church administration</u>. Nashville, Tennessee: Abingdon Press.

Malphurs, Aubrey. 1993. <u>Pouring new wine into old wineskins: How to change a church without destroying it</u>. Grand Rapids, Michigan: Baker Books.
_____. 1999. <u>Advanced strategic planning</u>. Grand Rapids, Michigan: Baker Books.

Merrill, Eugene. 1994. The new american commentary: Volume 4 Deuteronomy. Broadman
        and Holman Pulbishers.

McDonald, Lee M., and Porter, Stanley E. 2000. Early Christianity and its sacred literature.
        Peabody, Massachusetts: Hendrickson Publishers, Inc.

Miller, Madeline S. and Miller, J. Lane. 1952. Harper's Bible Dictionary. New York: Harper &
        Brothers.

Moody, Dale. 1981. The Word of Truth: A summary of Christian doctrine based on Biblical
        revelation. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Morton, Patricia Gonce. 1990. Nurse's clinical guide to health assessment. Pennsylvania:
        Spring House Corporation.

Ogden, Greg. 1990. The new reformation: Returning the ministry to the people of God. Grand
        Rapids, Michigan: Zondervan Publishing House.

Olsen, Charles M. 1995. Transforming church boards into communities of spiritual leaders. An
        Alban Institute Publication.

Osborne, Larry W. 1989. The unity factor: developing a healthy church leadership team. Vista,
        California: Owl Concepts.

Parot, Ross. 2004. Acadia Library, Wolfville, Nova Scotia, Canada. Accessed 5 Nov 2004.
        Available from http://brainyquote.com/quotes/authors/h/h ross perot.html; Internet.

Pendorf, James G., and Lundquist, Helmer C. 1977. Church organization: A manual for
        effective local church administration. Wilton, Connecticut: Morehouse-Barbour Co., Inc.

Putnam, Robert D. 2000. Bowling alone: the collapse and revival of american community. New
        York: Simon and Schuster.

Reid, Don. 1982. "Child." In The legend goes on an album. Sung by the Statler Brothers.
        Mercury Records.

Robinson, William. 1955. The Biblical doctrine of the church. St. Louis, Missouri: The
        Bethany Press.

Rowell, Edward K., editor. 1996. Quotes & idea starters for preaching & teaching from
        Leadership Journal. Grand Rapids, Michigan: Baker Books.
Rutz, James H. 1992. The open church. Beaumont, Texas: The Seed Sowers.

Schaller, Lyle E. 1991. <u>Create your own future</u>. Nashville, Tennessee: Abingdon Press.

_____. 1995. <u>The new reformation: Tomorrow arrived yesterday</u>. Nashville: Abingdon Press.

Schwarz, Christian A. 1996. <u>Natural church development: A guide to eight essential qualities of healthy churches</u>. Carol Stream, Illinois: Church Smart Resources.

Shawchuck, Norman, and Lindgren, Alvin J. 1977. <u>Management for your church</u>. Nashville, Tennessee: Abingdon Press.

Shephard, J.W. 1939. <u>The Christ of the gospels: an exegetical study</u>. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.

Smith, David L. 1996. <u>All God's people: A theology of the church</u>. Bridgepoint: Victor Books SP Publications, Inc.

Snyder, Howard A. 1975. <u>The problem of wineskins: church structure in a technological age</u>. Downers Grove: InterVarsity Press.

Squires, W. Austin. 1980. <u>History of Fredericton</u>. Fredericton, New Brunswick: Centennial Print & Litho, Ltd.

Steele, David A. 1986. <u>Images of leadership and authority for the church</u>. Lanham, Maryland: University Press of America.

Strauch, Alexander. 1995. <u>Biblical eldership: An urgent call to restore Biblical church leadership</u>. Littleton, Colorado: Lewis and Roth Publishers.

Swindoll, Charles R. 1994. <u>The bride: Renewing our passion for the church</u>. Grand Rapids, Michigan: Zondervan Publishing House.

Tillapaugh, Frank. 1982. <u>Unleasing the church</u>. Ventura, California: Regal Books.

Torbet, Robert G. 1950. <u>A history of the Baptists</u>. Valley Forge: Judson Press.

Treadwell, William C., and McSwain, Larry L. Church. 1987. <u>Church organizations alive!</u>. Nashville, Tennessee: Broadman Press.

Wagner, C. Peter. 1997. <u>Your spiritual gifts can help your church grow</u>. Ventura, California: Regal Books.

Wagner, E. Glenn. 1999. <u>Escape from Church, Inc</u>. Grand Rapids, Michigan: Zondervan.

Wallace, R.B. 1945. <u>The maritime advocate and busy east</u> 35, no. 12. Sackville, New
      Brunswick.

Wuest, Kenneth. 1945. <u>Studies in the vocabulary</u>. Grand Rapids, Michigan: Wm. B. Eerdmans
      Publishing Co.

_____. 1982. <u>New Bible dictionary: Second edition</u>. Wheaton, Illinois: Tyndale House
      Publishers, Inc.

1985. <u>The world book dictionary</u>. Edited by Clarence Barnhart and Robert Barnhart. Chicago:
      Double Day and Company, Inc.

1992. <u>The expositors Bible commentary, Vol. 3</u>. Grand Rapids, Michigan: Zondervan
      Publishing House.

_____. 2003 (Spring Issue) <u>Church administration</u>. C. Gene Wilkes.