Small membership church administration key ways to effective mission and ministry

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SMALL MEMBERSHIP CHURCH ADMINISTRATION
Key Ways to Effective Mission and Ministry

by
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The purpose and thesis of this dissertation project is to develop a resource manual which will facilitate the effective administration and management of small membership and Ethnic Minority congregations in the United Methodist denomination. The manual is significant in that it is designed specifically to address the need of small membership and Ethnic Minority Local Churches' congregations. The manual provides the basic steps in the administrative process, and outlines keys for effective mission and ministry.

The dissertation is divided into the following sections: an acknowledgement, preface, glossary, introduction, six chapters, a bibliography, and statistical tables.

The introduction defines the designs and aims of the project. The rationale for small membership church administration is also included in the introduction.

Chapter I, "Theological Foundation of Church Administration," outlines the foundational understanding of theological and biblically-based
church administration. The goals of church administration, ecclesiology, history and practical aspects of small membership church administration are delineated. The fundamental question of why, what, who and how of administration are addressed. Also, a brief look at liberation theology and its relation to the small membership church and Ethnic Minority Local Church is highlighted. The chapter concludes by listing what effective churches do.

Chapter II looks at the basic characteristics of the small membership church and Ethnic Minority Local Church. The several ways in which these churches are unique are listed. Analyses of these churches are offered, with descriptions.

In Chapter III, "Organization for Administration," specific guidelines in organizing for the administrative task are spelled out.

Chapter IV gives the "Keys" of administration. Three (3) key ways to vital and effective churches are highlighted in this important chapter.

Chapter V, a "nuts and bolts" approach is taken, which includes several practical ways to effective church administration. If these ways and suggestions are carefully followed, assurance of accomplishment is apparent. This chapter is important to the day-by-day, week-by-week, month-by-month administration of the church, its program, mission and outreach. Included in this chapter are the important concerns of time management and blocks to administration.

Chapter VI "conclusion" describes in summary fashion the appropriateness of administration within small membership churches and Ethnic Minority Churches. Future projections for administration and a challenge to all to become more efficient in administration is offered.
The monumental challenge of church administration is presented in the manual. The appendix includes examples of a way to contemporary administration and communication.

Charts, graphics and tables have been included to aid the reader in ascertaining the information presented. Included in the overall project is the writer's theory of ministry.

The focus of the dissertation is the equipping of pastors and leaders for the effective execution of their responsibilities and duties, as servants of God.
Dedication

This final work is dedicated to:

My wife, Bobi, Mother, Louise, and sons, LaMar, and LaVon, Jr., for their love, support, understanding and sacrifice.

To

Dr. John G. Corry, Dr. James C. Peters, Dr. Michael I.N. Dash, for helping me to keep the faith throughout this project.

To

The Glory of God and the continuation of our Lord's church to all persons on the journey of life.
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The work of this dissertation is not a singular endeavor, rather it has been a collective undertaking and cooperative journey.

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Especially am I grateful to Doctors Major J. Jones, George Thomas, Herchel Sheets and Hugh Cauthen for taking time out of their busy schedules to serve on my Doctoral Committee. Without their collective knowledge, competency, and support, this concluding activity would not have been possible.

Last but not least, I am deeply thankful to my faithful secretaries and co-workers, Wanda Louise Bumpus, and Mary Boyd for their helpful and professional assistance in preparing this dissertation project.
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GLOSSARY

Administration: The function of providing (effectively) spiritual and organizational leadership to the church or area of the church for which persons are responsible.

Administrative Board: The governing body of a local church comprised of clergy and key lay members, elected by the Charge Conference.

Administrative Council: The governing body combined with the program body of a church, including the pastors and key lay members of the church, who have been elected by the Charge Conference.

Church: When spelled with a capital C, refers to the church in general or the denomination. When spelled with a lower case c, refers to a local body of believers in a given location, ...e.g. parish, charge or larger parish.

Clergy: Persons officially and sacramentally set apart to engage in professional ministry.

Goal: A desired state or accomplishment.

Objective: Concrete, specific, measurable steps toward reaching a goal.

Criteria: Units of measurement to determine the degree to which an objective is reached.
Lay Leaders: Leaders who are not ordained, but elected by the church.

Management: The function of providing spiritual and organizational leadership to a church or area of a church for which a person is responsible. It involves the total work of clergy and lay leaders, including all functions of enabling the church to establish its mission and facilitate movement to fruition.

Manager: One who is responsible for offering spiritual and organizational leadership to a specific area of the church, i.e., key leaders.

Organization: A system around which the church is structured.

Tradition: Refers to the accepted experience, roots, history, and culture of people through ages.
PREFACE

In the writer's context of ministry as program staff Stewardship Director, General Board of Discipleship, the United Methodist Church, Nashville, Tennessee, for over seven years, I have identified church administration as an area of needed skill development within some Ethnic Minority and small membership churches. For example, church leaders both clergy and lay have expressed their lack of appropriate skills in church administration and management. Thus, resulting in a lack of confidence, positive thinking and enthusiasm when it comes to administering the church and its program.

Subsequently, some small membership churches find themselves in a general state of "administrative crisis," that negatively affects the program, ministry, mission and finances of these churches. Further, a state of non-self-actualization and powerlessness is experienced by church leaders and congregations.

One way of addressing this need and great concern is to assist pastors and leaders in sharpening their management and administrative skills. To this end, this project is directed.

The aim of this project is to challenge pastors and leaders to engage in development of the necessary skills and visions for dynamic and creative church administration. Such skills will lead to vital and effective programs of mission and ministry in and through the local church.
INTRODUCTION

This manual is designed to assist pastors and lay leaders to effectively and efficiently administer the church. It will focus upon the key elements involved in administering the church, and the theological foundations on which these rest.

The manual addresses itself to the special leadership needs of leaders in Ethnic Minority and small membership churches. It is hoped that a new perspective may be offered here that will provide an alternative to the often disheartening demands of ecclesiastical administration, and overall church management.

The need for this point of view and approach has been dramatized and expressed by thousands of minority and small membership church pastors and leaders throughout the United Methodist Church in the United States. Most who were surveyed admitted that a great need exists for personal skills in how effectively to administer the church. Additionally, most agreed that administration was the lowest of their priorities, and yet they acknowledged the need for administration in their churches.

The aims of this manual are to help leaders and pastors discover what they ought to be doing, why they are to do what they are called to do. It seeks to set forth the basic principles for moving toward the goal of equipping the church to fulfill her mission effectively.

This manual attempts to present a clear understanding of church administration in the context of the small membership and Ethnic Minority local church. It will identify the goals of church administration and spell out the three key areas which lead to conclusive understandings of
the whole of church administration, otherwise it would preclude understanding everything about the administrative task. Rather what will be presented will be a simple guide and treatment, that gives hope and promise to all who dedicate themselves to the task of church administration.

In the manual a strong emphasis on the theological foundation upon which church administration is built will be shared. Additionally, a clear understanding of the Christian faith and mission of the church will be stated. Such an understanding is necessary because the primary task of church administration is the realization of the church's purpose. This is precisely why there must be theological, biblical, ecclesiastical and practical dimensions to church administration.

Assisting pastors and leaders in the effective task of church administration will be our primary concern throughout. Focus will be upon a God-centered viewpoint of the task, nature, and mission of the church. The church's mission is to make God's love known to all people. Therefore, church administration seeks to become a discipline of the Holy Spirit, for making the love of God a reality in the lives of all members. The primary concern of each chapter is to prepare pastors and leaders for the task of leading and administering the church effectively.
Chapter I

THE THEOLOGICAL FOUNDATIONS

"Theology is the study of God's activity in the world. God is the source of the church's existence. The church, therefore, exists to relate to and express God's activity in today's world, as well as to interpret God's presence."¹ The purpose of the church is to be in mission. The church and its members must be involved in mission if the church is to be vital and effective.

Theologizing is always done in the midst of living; therefore, those who are to do church administration are called to examine the theological foundations of the administrative task. Theology is important because it is a primary building block of church administration.

Church administration is rooted in the nature and actions of God. God is a God of order and purpose. God seeks the manifestation of doing effectively whatever is done. The Bible is the story of God's actions and management of the whole of creation. Even after humankind turned away from God in disobedience and sin, God yet provided. That which God created is good. God gives persons the dignity and freedom to respond to the invitation to participate in the fullness of God's creation.

God has created a world in harmony with itself. Out of chaos, God's word created order, and it was good. God's reach is seen in the

sustaining providence of the world. God is a caring God of order; who is active and involved in human history. Even in the midst of man's and woman's disobedience, self-will, and rejection of the divine invitation, God yet reaches out to redeem and restore a relationship with a broken and sinful humanity.

In studying the Bible, we soon discover that the search for order is primarily a driving quest. Beginning with Genesis in the Old Testament, through Jesus Christ in the New Testament, God is revealed as the God who cares for all of creation. This is seen in God's careful administration and care for the nation, Israel, and other succeeding generations of that people. The Bible teaches that God will not let his people go, especially the poor, oppressed and needy. God seeks to care for and minister to everyone. The church is called to the task of administration in its educational, ecclesiological, and theological actions.

The history of God's saving acts and administration are recorded in the Old Testament. God is seen as the liberator, who makes possible a covenant with the people of Israel. God called Israel to the task of administration. For example, the ten commandments were given not as a ladder to God, but as the rule for obedience. Israel, however, disobeyed God's rule thus breaking the covenant. There was no reason why this tragedy had to be. However the fact of our human bondage and human flaw is a reality. The human predicament is a basic ingredient in the theological understanding of the ministry of church administration.

The human predicament calls for a deliverer, a liberator who sets humans free. One who can restore and fulfill the desires of the creator. Only the one who created the vision can enable the fulfillment of the dream. Only Christ, the head of the church, can guide it to its
ful-fillment. Thus, administration must be done by following the direction of the ultimate director, God. In so doing, can it be said that the task and function of administering the church is being carried out effectively. The tension and struggle, to lead and administer in ways that are faithful to God, is always before those who are responsible servants. We must always remember that Jesus is the head of the church.

Toward a Theology of Church Administration

Theologically, church administration is not an optional ministry in the church, but rather it is mandatory if the church is to be faithful to its purpose and goal.

Church administration begins at the point of a clear understanding of the theological foundation, and ecclesial primary task of the church. The basic theological foundation upon which the church was established is to be in mission to the world. The sole objective and primary task of church administration is the realization of the church's mission and purpose, which according to H. Richard Neibuhr is "the increase among men of the love of neighbor."² Mission is the purpose of God's church in the world.

The prescribed and specific goals of church administration are built upon the historical, ecclesial, educational and cultural circumstances of a given group of people.

As the church attempts to move toward its goals, it cannot ignore the need for effective administration.

Today church administration is an "in" subject. Many resources are being written monthly. However, only a few of these speak to or address the unique needs of minorities and small membership churches. The United Methodist church, however, has endeavored to address itself and its organizational structure to the diverse needs of these churches. It seems that almost every mainline denomination has some emphasis on the task of administration and its importance to the church. When the church considers the purpose of God's church, it becomes apparent why the importance of church administration is becoming so popular.

Church administration by definition comes from the Latin word "administrare," which literally means to "serve." With this understanding in mind, we discover that church administration is not just another activity in the church, but rather purposeful activity which leads toward the fulfillment of the purpose of the church. Church administration, therefore, "is the task of discovering and clarifying the goals and purpose of the field it serves, and of moving in a coherent, comprehensive manner toward their realization."3

Theologically, we understand church administration as the task of governing the church in such an efficient way that it becomes effective in doing what it was established to do.

Church history gives clear visions of what the church is to be and do. A brief look at the reformation leaders, such as Martin Luther,

John Calvin, and others, help us understand that God established the church to be in mission to the world. The reformers challenged the hierarchical structures of the churches, that excluded total or full participation of all believers in its mission and ministries. These leaders challenged the church to be in service to all, and not just the elite.

The concept of the church is not used in the Old Testament, however, according to Alvin Lindgren, the clearest picture of God's intention for the church is in the following statements:

a. The church is God's chosen community (the central concept of the Old Testament).

b. The church is a fellowship of redemptive love extended to all, (a people called out by God, redeemed and sent back into the community to reconcile).

c. The church is the Body of Christ (the most comprehensive and significant concept of the New Testament).  

Both the Old Testament and the New Testament give the theological foundational understandings of the church, and how it is to be administered. It is seen in the Old Testament in the mighty deeds of God known by Israel, expecting the coming into full view of the kingdom on earth and in heaven. In the New Testament, the church is viewed as the community of faith, united by its God through Christ.

A careful study of selected Old Testament and New Testament texts

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reveal to us the nature of the church, thus pointing the direction in which it is to administer.

According to Dr. Philip Potter, the church can be viewed in at least the following six categories:

I. THE PEOPLE OF GOD

I Peter 2:4-10/Exodus 19:5-6/Deut. 7:6-8

The Church belongs to God's ancient purpose expressed in the call to Israel. As Israel was redeemed from slavery and became the People of God, so all who come to Christ receive mercy and new life, becoming part of the new People of God. There are two functions which distinguish this People...worship and witness. Both functions are carried out, not just by any special group, but by the whole People or (laity). The Church, as the whole. People of God is evangelistic by its very nature.

II. THE TEMPLE OF GOD

Ephesians 2:11-21/Ephesians 4:11-16

The Church is the new temple (or sanctuary) of God...the community among whom God is pleased to dwell...because Christ has created it through his reconciling death. The hopeless, deadly divisions of humankind have been broken down. A new household is being built up. It is founded on the faith and witness of "the apostles and prophets." It is given shape and cohesion by Christ. It is a growing Church. For its growth, and for the building up of its body, it needs the ministry of "apostles and prophets." The purpose of the Church and its ministry is to make manifest the nature of the triune God.

III. THE COMMUNION OF THE SAINTS

Ephesians 3:16, Romans 1:7, Revelations 7:9-17

St. Paul insists that the Christian must never cease endeavoring to grasp and make personal the full meaning of the love of God in Christ for personal life and for the life of the world. But this task takes place "with all the Saints," those who have been marked out, called into the Church, the Body of Christ. It is only in and through this communion of the saints that we can explore the whole range of God's revelation in Christ. A task impossible from the human standards of education, but within the power of God's whole purpose is that we shall be filled with God's life and so fill the world with God's presence.

IV. THE BRIDE OF CHRIST

Ephesians 5:21-33/Hosea 2:16-23
Ezekiel 16:1-15/Revelation 19:1-10

The Church is not only the household of God (Eph. 2:19) but
more particularly and intimately the Bride of Christ. Israel was once picked up, as it were, off the streets, adopted and adorned by the loving God as His Bride. Israel failed in loyalty and obedience. Christ manifested the undeserving love of God for man and the obedience which man ought to give to God. He is the type: both the Bridegroom and the Bride. All who engage themselves to Him become part of the corporate Bride, the Church. Loyalty is demanded of the Bride, that involves constant cleansing and renewal, growing oneness with Christ, issuing in a life of integrity and service. Thus love, marriage and family life are included in the eternal purpose of God for mankind. They are the divinely-appointed signs of the was of life of the people of God as they prepare to meet their triumphant Lord (Rev. 19:7-8).

V. THE BODY OF CHRIST


The church is, in a profound sense, Christ visible in and for the world. The Body of Christ was given for the world. In that self-giving, sealed by his death and resurrection, there came into being the new community, the Body of Christ, commissioned to carry out Christ's ministry and, therefore, must constantly offer up his body to God in worship and service. But each member or group acts not by itself, but always as part of the whole Body. Cooperation between Churches and Christians is not optional, but demanded by the very nature and calling of the church.

VI. THE COMMISSIONED CHURCH


What the apostles say about the church derives from the words and work of Christ himself - and supremely from his resurrection and the outpouring of the Holy Spirit. The church which forgets that its Lord is risen and is abroad in this world, and that God's guidance and empowering Spirit is available, tends to live behind closed doors, fearful of the hostile world, and concerned mainly to preserve itself. But Christ breaks through to the church and commissions it to go out to the world with the shattering and unique message that there is forgiveness with God. Indeed the church is the new being in whom God has breathed new life for the world. Thus, commissioned, the church goes forth with the authority of its Lord and renewed proclaiming the mercy and the judgement of God. The church is the sign to the world that the last and final word is with God.

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From the above, we discover that, "the concept of the church as God's chosen community involves three basic ideas: (1) the church as God's, (2) the church as being chosen for the purpose of making God's love known, and (3) from the outset, the church as a community of persons, the people of God."

The historical roots of the church are found in God's covenant with Abraham and his children. This call and covenant initiated with Israel, was continued through Christ and the new Israel of the New Testament.

God called Abraham to lead and administer His people, God made with Abraham a covenant. Abraham's response was positive (Genesis 12:1-2). In so doing, Israel became the chosen people of God. In order to lead the people Abraham had to become an administrator. This pattern was followed throughout the Old Testament, and into the New.

The primary biblical doctrine of election, or being chosen, is found in the election of Israel and of Israel's Messiah-King. These two concepts flow into one another, because Israel as a whole is involved in the persona of the King or the Messiah. This Old Testament understanding is carried over into the New Testament and determines the meaning of the concept of being chosen in the New Testament.

"The concept of God's calling and of Christians as 'called' is largely Pauline, but not quite exclusively so, (see Matthew 22:14; Hebrews 3:1; Jude 1; II Peter 1:10; Revelation 17:14). The idea is based, of course, on God's call to Israel...Christians are called into a covenant relationship with God, as Israel of old has been called." The

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term called or chosen in the new Testament means our "calling" of God, and never "vacation" in the reformation sense of one's calling in the world. In this service, all Christians are called, or chosen of God. This call is synonymous with Christ's call of God to be the servant of all. This pre-established plan is characteristically biblical and is the Hebraic way of expressing the divine initiative of God in the Christ-event. Because Christ is the chosen one of God, we who are in Christ are, therefore, chosen.

"The meaning of this expression is that "Christ is the 'one' who includes within his resurrection-body 'the many,' i.e... a corporate personality,...understood theologically, rather than psychologically." The concept of the church, as the body of Christ emphasized and elaborated by Paul, was the first fundamental idea behind Jesus' messiahship.

Christ's mission was to gather the new Israel to himself (Matthew 23, 37, Luke 13, 34, John 11:52). The body metaphor is pressed to its most extreme point in the New Testament representation of the church as having become 'one flesh' with Christ in union with him. A most vivid illustration is the one Jesus gave in declaring the union to be like that of the marriage between husband and wife. Christ is the head of the church, because he is the savior of the world.

The following is how Dr. Alan Richardson views the church:

The metaphor of Christ as bridegroom and the church as his bride is based upon the Old Testament prophetic image of Israel as being the spouse of God. The Old Testament tells of God calling Israel as a wife (Isaiah 54:5-7), as a bridegroom rejoices over the bride, so does God rejoice over Israel (Isaiah 62:4, Hosea 2:7, Amos 3:2). However, Israel's lapse into idolatry caused a broken relationship, and thus referred to as

8 Ibid., p. 254.
whoredom or adulterous union with strangers (Ezekiel 16: 15-43; Hosea 4:10-15).

Some New Testament writers think of the covenant making with Israel in the wilderness of Sinai, (Jeremiah 2:2, Ez. 16:8, 43, 60) as being fulfilled in the marriage covenant between Christ and his church. The last supper of Jesus with the disciples, therefore, was the solemnization of the marriage in a sacramental rite.

Israel was not called to a privileged position, as the prophets constantly reminded them. But rather Israel was called to a special responsibility. Exodus 19:5-6a, Israel was chosen as the instrument of God's love.

Although Israel neither fully understood nor obeyed God's call, she never doubted that God had called her. Israel consequently witnessed God's hand and acts in her history. However, Israel often misinterpreted the meaning of all of God's good acts in her history. This caused her to "transform" the covenant into a contract, and breaking it from time to time, nevertheless, God took Israel back in love.

The New Testament uses many images to describe the church. Most significant being that of "the body of Christ" (I Corinthians 12, Ephesians 4). The church is the body; Christ is the Head of the Church.

The nature of the church has been determined by Christ who is its head, and by the gospel that it is called to proclaim. God through Christ has determined the nature, purpose and mission of the church. This means that there is a given-ness about the church and administration which must be recognized and fulfilled. (I Corinthians 12, Ephesians 4).

It is our theological belief that the church is a fellowship of God's redeeming love. This fellowship is to further and strengthen the redemption of the individual members of the fellowship, the oppressed and outcast.

The church is not just a community of redeemed people, rather it is to be a community being redeemed, and there is a vast difference. It is the process of being redeemed and sharing God's love that expresses itself in mission that illustrates what it means to be a Christian. This is the true purpose of the church. The church of Jesus Christ inherits

9 Ibid., p. 257-266.
the privileges and responsibilities which formerly belonged to Israel. "Israel is Jesus, God's beloved Son (Mark 12:6) ... but they are not all Israel which are Israel's and there were other children of the promise to Abraham."\(^{10}\)

In contemporary terms, the church is God's instrument through which Christ continues to work in the world today. The church of today is to be the living expression of Christ's spirit in our time and culture. This means that if the church is to be true to its purpose and mission, it must accept that its central reason for being is to continue God's work of counseling the world unto himself, which began in Jesus Christ. If the church is to fulfill its purpose in the world, it must be the body in which the living word of God's love is found and Christ's work and ministry extended to today's world.

It is the theological belief of the Christian that the church must extend the ministry of Christ through proclamation and programs that minister to and serve people (Matthew 20:27; 23:11; Mark 10:44). Jesus gives the model for this servanthood. He was a servant, and we are called to be his servants. This concept of ministering servanthood is true of the church as well as pastors and lay members of the congregation. To be an extension of Christ's ministry and mission in the church, we must take seriously the responsibility of being a servant. Jesus did not merely speak of God's love, he acted it out, in village streets, in the upper room and at Calvary. The church is called to "go and do likewise." The reason for this is that the church is God's.

\(^{10}\) Ibid., p. 26.
"Christian theology is a theology of liberation and hope. It is a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ."\textsuperscript{11}

The character of God regarding the oppressed and dispossessed is seen both in the Old and New Testaments. In the Old Testament it is revealed for example, in the Exodus experience of Israel. In the New, it is shown in how Jesus cared for and ministered to the poor.

For example in the Old Testament the dramatic encounter of Moses with God in the burning bush, God says: "I have seen the afflictions of my people who are in Egypt and have heard their cry because of their taskmasters; I know their suffering, and I have come down to deliver them out of the hands of the Egyptians" (Exodus 3:7–8). Not only has God taken note of Israel's oppression, God claims to experience it with them. The Hebrew verb to know means far more than the intellectual knowledge that our word know implies. For the Hebrew, to know meant a total involvement with an experience of that which is known. Here is the beginning point of the Judeo-Christian concept of a suffering God. God suffers as we suffer. God participates in the pain of the brokenness of humanity.

Thus in the Old Testament, God especially loves and cares for the poor, the hungry, and the oppressed. The God of biblical faith is especially the God of the dispossessed. God will not forget or forsake them. Dr. Cone states, "This is the meaning of the Exodus and the In-

carnation. The Biblical God is the God whose salvation is liberation. He is the God of Jesus Christ who calls the helpless and weak into a newly-created existence."\(^{12}\)

God's love for the powerless does not, however, imply an acceptance of their condition. As in (Exodus 3:8), God loves them in order to deliver them. Thus the Old Testament is quite clear that God is active in human history on behalf of the dispossessed.

If churches seek to discern the activity and presence of God, and to be in mission as God has instructed, then the scriptural witness compels churches to turn toward those forces of love and justice which seek to liberate all who are oppressed, to give food to the hungry and to empower the powerless.

The Old Testament story of salvation is continued in the New Testament. The centrality of the New Testament emphasis on God's liberation of the poor is the key to its continuity and discontinuity.

The New Testament gives evidence that Jesus' identification with the oppressed is distinctive and is a historical kernel of the gospel. He defines himself as the helper and healer of the oppressed. Churches must articulate clearly an image of Christ that is consistent with the essence of the biblical message, and at the same time relate it to the struggles of the poor and oppressed.

Jesus identified exclusively with the oppressed of the land. This was symbolically characterized in his birth. "He was born in a stable and cradled in a manger, the equivalent of a beer case in a ghetto al-

\(^{12}\)Ibid., p. 80.
ley, because there was no room for him in the inn" (Luke 2:7). His birth, baptism, temptation and ministry all reveal his identification with the oppressed.

Jesus' announcement of his earthly ministry has significant implications for our understanding of the gospel message and purpose of the church. "The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised." We are called to be about this mission of Jesus in our churches and communities. His ministry is to be our ministry.

The cross and the resurrection of Jesus stand at the center of the New Testament story, without which nothing is revealed that was not already known in the Old Testament. "The cross-resurrection events mean that we know that Jesus' ministry with the poor and the wretched was God's way affecting God's will to liberate the oppressed." The Jesus story is the poor person's story, because God in Christ became poor and weak in order that the oppressed might become truly liberated from their poverty and powerlessness.

Churches that fully understand the theology of God and Jesus under-


stand the theology of liberation, and work hard to relate their ministry to programs that reach out in mission to the poor and oppressed.

No Christian theology can overlook the fact that Christian faith is always God-oriented, and is directed toward the future which comes by way of Jesus Christ. "Hope is at the very core of the Christian faith." It arises out of the common experiences of small membership churches and Ethnic Minority local churches. It is the common frame of reference of being powerless and oppressed that small membership and Ethnic Minority local churches share. Both have been pushed out of the main stream of the denomination, and are therefore among the "dissen—heartened," as described by the late Dr. Howard Thurman. God is most concerned about the outcast and oppressed of our land. The Bible points to this fact in many accounts.

The Goals of Church Administration

The overall goal of church administration is the fulfillment of the purpose of the church, which is "the increase among men of the love of God and neighbor." How the pastor and leaders view the church will largely determine the goals which will be strived for, as well as the methods applied in reaching the goals in a specific congregation. "The basic goal of church administration must be the enhancement of people. To equip the saints for the work of ministry" 18 "For the perfecting


of the saints, for the work of the ministry, for the edifying of the body of Christ."\(^{19}\)

Reaching the goals of church administration is a big task and it is more than the preacher's responsibility. It is more than the concern of a few key lay leaders, but rather it is the concern of the total congregation. When the total congregation gets involved in the ministry of the church, together they corporately make known God's love and become faithful in mission. "The whole congregation must understand the nature and mission of the church and must be involved individually and corporately in making known God's love, so that the congregation can fulfill its mission."\(^{20}\) Dr. James H. Cone states, "if churches ignore the world's poor, in a sense 'navel-gazing,' their theology could become 'an instrument of oppression.'"\(^{21}\) Therefore, churches are called to engage in ministries that aid and assist the poor and oppressed in ways that address their needs, while sharing the love of God through Jesus.

Effective church administration begins with a God-centered person-oriented approach. The very nature of the church mandates that any valid approach to administration must be God-centered and person-directed. When a church's program is God-centered it acknowledges that God is the source and life of the church's mission.

\(^{19}\) Ephesians 4:12, The Holy Bible, KJV.


\(^{21}\) Colphin, Vincent F., National Catholic Reporter, (Kansas City, Missouri, February 15, 1985, 0011 21 No. 16), p. 49.
To be person-centered is to acknowledge that, God so loved the world, and that God's love is for everyone. "In the language of Christianity love of God and neighbor is both 'law' and 'gospel;' it is both the requirement laid on man by the deity of all things and the gift given, albeit in incompleteness, by the self-giving of the beloved."22 In both law and gospel, God's love for neighbor is inseparable. History and theology have pointed out that it is impossible to have thought about God without thought of one's neighbor. In Jesus we see his divine-human nature and his compassion for neighbor. "God's love for self and neighbor, neighbor's love of God and self. Self's love of God and neighbor are so closely interrelated that none of the relations exists without the other."23 Love, according to Dr. H. R. Neibuhr is "gratitude and thankfulness for the existence of another person. It is the happy acceptance of another person without the jealous feeling that the self ought to be able to do as much. Love is loyalty, it is the willingness to let oneself be destroyed rather than another person. Love is the commitment of the self by self-binding will to make another person great."

In I the apostle Paul's epistle to the Corinthians he gives a most clear analysis of love..."love suffereth long, and is kind; love envieth not, love vaunteth not itself, is not puffed up,...rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all


23 Ibid., p. 34.
things, hopeth all things, endureth all things." It is this type of love that effective church administration must engage through mission to all persons.

Being person-oriented is not to be confused with being person-centered, which is to take the desires and whims of people as the wrong administration. The only way church administration can be effective is as it carries out programs that keep balance between the two, God-centered and person-oriented.

We must keep in mind that the church exists to please God and not man. Therefore a God-centered church will seek to life up the Lordship of Christ as found in God, through all administration and programs. Such a church will seek to discover what this means in different areas of persons' lives, as well as among different races and social standings. This type of church is more concerned with keeping Christian witness fresh, than with public relations or financial efforts. Such a church uses God's standards as a "plumbline" against which to measure and evaluate itself.

Such a church being described here is a church that works hard not to conform to its culture, but rather works to transform the culture in which it is found. "Culture," says Dr. H. Richard Niebuhr, "is the sum of all that has spontaneously arisen for the advancement of material life and as an expression of spiritual and moral life—all social intercourse, technologies, arts, literature and science. It is the realm of

24 1 Corinthians 13, The Holy Bible, KJV.
the variable, free, not necessarily universal, of all that cannot lay claim to compulsive authority."\textsuperscript{25} Culture is concerned with values. It is the total results of human activity applied to common speech. "It comprises language, habits, ideas, arts, beliefs, customs, social organization, inherited artifacts, technical processes and values."\textsuperscript{26} The culture of which we speak is lived by individuals through social heritage and social change. It is acquired habits, customs, forms of social organization and heritage that the church must address and direct its mission through sound administration. "Culture is the work of human minds and hands."\textsuperscript{27}

"Culture is social tradition which must be conserved by painful struggle not so much against nonhuman natural forces as against revolutionary and critical powers in human life and reason." Culture must..."be written afresh generation by generation, on the tablets of the heart."\textsuperscript{28}

Churches that concern themselves with following the scriptures as they administer to the people will have clear understandings of the Christian faith and how it relates to the culture. Bible study may vary from parish to parish, yet pastors and leaders must be involved in serious study of the scripture if they desire to accomplish the goals of church administration.


\textsuperscript{26}Ibid., p. 32.

\textsuperscript{27}Ibid., p. 33.

\textsuperscript{28}Ibid., p. 37.
In addition to Bible study, there must be strong preaching, Christian education and special study classes, including prayer and fellowship groups. A serious concern for a clear understanding of the Christian faith and God-centered concerns will stand at the forefront of vital churches that desire to be effective. This will be the high concern of every committee, auxiliary, group and board of the church.

The goals of church administration must be carried out in more than intellectualism. There must be personal commitment to Christ as Lord and Savior. Beginning with the minister, all leaders, a meaningful personal commitment to church is essential. This commitment must be continuous and ongoing.

The church is called to minister and serve all persons. The scriptures are clear that the church is not called to be a group of "saints" withdrawn from the world. Therefore, church administrators are not to serve the institution of the church, but rather to train and lead the church in serving the community and the world. This is the goal of church administration, to be in mission. Mission and evangelism involve laity and clergy witnessing to the very nature of the gospel and mission of the church. Effective administration seeks to involve the whole church in understanding and participating in this its mission. Specific ways and methods of achieving these ends will be discussed in Chapters IV and V.

Biblically stated, the church's purpose is stated in the Gospel of Matthew, "Go ye therefore, and teach all nations, baptizing them in the name of the father, and the son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you..." 29

29 Matthew 28:19-20, The Holy Bible, KJV.
In chapter V, we will discuss and give the specific steps in the goal-setting process. But first let us look at the primary task of the church's ministry.

How to Be in Mission

To be in mission, a church must first develop a mission statement. The development of a mission statement is essentially an answer to the question, What is the meaning of being in Christian ministry right here and right now? Maintaining a current mission statement is an ongoing, never-ending theological activity of the local church. Every church must first have a statement of purpose if mission is to happen.

With the above understanding of the church's mission, as stated in Matthew 28:19-20, we gain insights into the distinctive role and overall task of the church. In order that leaders do not become frustrated and bewildered, we must look for information that gives guidance beyond empty generalizations. Therefore, statements of purpose, or mission, or task statements become guides for actions.

Whenever a person, organization, group or congregation attempts to be clear about behavior, goals, objectives and programs, the question or purpose arises. The deeper question becomes is what we intend to do consistent with our purpose? All that we intend to do as a church is based on a set of assumptions concerning our identity, basic purpose and nature.

Deciding to move in any direction implies certain criteria. However, there is a gap between the way things are and the way they ought to be. "Might it be that any organization cannot or does not have purpose of its own, but that its purpose is formed by both internal and ex-
ternal forces—a dynamic concordance of internal and external power forces?" 30

One of the best ways to state this is to examine the planning procedures used by some effective congregations. Commonly the procedures are as follows:

1. Begin with some assessment of needs.
2. To have Bible-Study session reflection or periods of planning to get in touch with the purpose of the church.
3. Gather information as to the wants, needs, and aspirations of the membership and community.
4. The implementation of specific programs that address the needs, wants and aspirations of people.
5. Follow through and evaluation.

We are called, therefore, to receive, interpret and respond to God's directive for the church. "Avery Dulles, a Roman Catholic Theologian, is quoted by Anderson and Jones in The Management of Ministry, as suggesting five distinct models of the church present in theology and practice. They are, in effect, five quite different ways of understanding the basic identity and mission of the church. Dulles demonstrates the way each model of the church differs along such dimensions as:

"1. What are the ties that hold the church members together?
2. Who are the recipients of the gifts that the church has to bestow? Who are the beneficiaries?
3. What is the purpose of the benefits? What is it that people receive or are enabled to do because of the church?

4. What is the primary nature of church work? What is the dominant form of ministry by those who have been ordained?

5. What is the stance toward revelation? How does the church understand the nature of God's self-disclosure? 

How to Develop Mission in the Church

According to Dr. Kennon Callahan, Twelve Keys, "In many local churches, the most effective way to develop mission is to grow it up from within."32 By inviting members of a congregation to look within themselves at their own longings and strengths to help, it becomes impossible to grow the church's mission forward from within.

The following is from John Beckett's book, Management Dynamics: The New Syntheses:

"Unfortunately, a number of churches try to develop mission by looking out there for societal problems and then planning to do mission "from the top down."33 This approach is both unproductive and frustrating. Further, the lack of success tends to create a sense of self-righteousness, in that people within that congregation say, Well, at least we tried, and we can't help it if it didn't work out. Looking first at what is out there in society in the way of problems is looking first in the wrong direction.

It is worth noting that effective missional outreach does not normally come forth from planning retreats, board meetings, or long-range


planning committees. More often than not, particularly in small membership churches, mission simply grows itself up because a small number of people—three to five—have discovered similar longings to help with a specific human hurt and hope. Growing from their longings, that missional outreach blossoms and develops into a full-range mission in the community.

This is not to deny the planning capabilities of boards or retreats or long-range planning committees. These groups do possess the strengths and capabilities required for developing missional objectives, but they are often focused on generalized mission statements or on looking at the problems in the community. These efforts often become stagnant and unproductive when they emerge out of an artificial attempt to construct mission. People do not often develop missional objectives in the vacuum of purpose statements, or in looking at what's out there in the community.

Many leaders have been on a committee that was taught, and rightly so, from the pulpit that the church must be in mission. They and their fellow committee members then felt pressed to become more "mission-minded." As a result, there was an effort to force missional goals into being. "Well, we need to be in mission. That's what the church ought to be about. Let's see what we can come up with." To prevent this, both the pastor and the committee need a fuller understanding of how mission has grown itself up historically in the Christian church.
Generally speaking, mission has grown itself up when three factors have converged:

1. One or more persons have discovered their longings—their compelling compassion to help persons who are in need.
2. They have discovered their strength and the caring strength of three to five others who have similar longings.
3. Events within the community have occurred that make the sharing of those strengths and longings imperative now.\(^3^4\)

Now that we have looked at the three factors, may we consider the five invitational questions that are important to the mission to which God is calling. The first, central question is, what specific human concerns and hopes are there that need to be addressed? A useful way to discover the longings to help, is to think through what specific things keep members awake at night. That is, in those moments when persons are seeking to fall asleep but can't quite do so because they are preoccupied with some person and their concerns. What is the shape of that concern, and who is the person or persons that need help? That will give a clue as to where longings are. Think through the distinctive character of others needs. These are clues as to where members' interests and longings might be.

The principle is: Mission objectives start with a longing to help. People sometimes discover that longing to help as they lie awake at night, restless and disturbed. Mission starts with people. When a human concern becomes compelling for three to five people who have discovered common longings and strengths, a missional objective has come into being.

The second invitational question related to mission is, what concrete strengths do leaders have with which to share effective help for these specific needs and concerns? Missional objectives are nurtured by the strengths, compassion, and caring of a small group in a congregation, who respond to hurts and hopes out of their own God-given longings to help. Some persons are able to empathize with the problems of a home-bound older adult. Pastors and leaders understand and have compassion toward certain specific dilemmas in life; each person's life has given concerns that enable them to share and care more effectively in similar kinds of situations.

Sometimes a given person, group of people, or congregation will have longings to help persons in need. Whenever that is the case, the wise thing to do is to choose those longings for which have commensurate strengths to deliver effective help. Now, this is not to discount our being in mission out of our weaknesses. Sometimes God calls us to deliver effective help in relation to longings for which we have no commensurate competency and strength. We are simply called to share even out of our weaknesses. But the basic conviction that we should match our strengths and longings is to affirm that strength-based mission is an important first step toward developing one's competency and capacity to do effective mission. As we develop the experience of having accomplished effective mission growing out of our longings and our strengths, we are in a better position to share effective mission even as it grows out of our weaknesses.

The third invitational question concerning effective mission is, what three to five persons are there who have similar longings and strengths in the church or in the community? Isolated and individual-
istic approaches to mission are unproductive. It is important that the person who has discovered longings and strengths look around and discover others with similar longings and strengths. We are called to be in mission corporately, not individually. There are too many pastors who see themselves as "Lone Rangers." Indeed, it is worth pointing out that even the Lone Ranger had Tonto and a score of friends scattered across the terrain. The heroic, individualistic style of mission that some pastors seek to do is, finally foolish. That is, it teaches people to live life in isolated and individualistic ways, whereas God calls us to live life in corporate community ways, in which as we live out life's pilgrimage together, we do so with considerable sharing and caring, one with another.

The fourth invitational question about mission is, what events in the community would make this mission effort timely? To put that another way, events that occur in the church and community are among the final ingredients in developing missional objectives. The congregation or individuals within the congregation have sensed and been compelled by their own longings toward certain specific concerns. They have discovered strengths with which to respond. They have discovered one another as "mission teams." They have discovered that what they do now is timely. Events within the community have precipitated the kinds of quiet or dramatic crises that foster and nurture the congregation's compassionate response. This precipitating movements of community action, commensurate with the longings and strengths of given persons, invites the kind of dedicated and intentional missional outreach that has been effective throughout the history of the church.

The fifth invitational question is, in what specific way is mission
outreach emerging from within? Mission outreach is what God is calling members and leaders to invest their lives in. Leaders, pastors and members who discover the joy of sharing effective mission do so because they commit themselves to specific missional objectives.

There is a sense in which congregations as well as individuals commit themselves to delivering effective help in a kind of lifelong pilgrimage to one or more specific, concrete, missional objectives to which they genuinely and authentically feel God has called them. The source of our longings to help is, finally, not our own petty interests or particular preferences. The longings to help have been placed within us by God, and, indeed, God uses his actions in the world to create precipitating events that call forth from us timely directions of effective help.

Churches that share effective missional outreach become legends on the community grapevine. They become, in these communities, the churches that help people with given needs and concerns. They become the churches that helped the Johns and Marys. They become the churches that help the Susies. They become legends because they become participants in effective mission.

Regrettably, too many churches have developed the grapevine reputation of being interested in getting more members and more money so that they can do the maintenance things that need to be done with their buildings and programs. Regrettably, too many churches have become merry-go-rounds of programs and activities that focus on simplistic and petty understandings of life.

A church is on its way to effectiveness when: a) It becomes a church that is more interested in helping than being helped. b) It be-
comes a church that is more interested in loving than being loved. c) It becomes a church that is more interested in giving than in getting. d) It becomes one of the distinctive churches in the community—a church that gives itself away in effective missional service.

Ironically enough, people seek out churches who give themselves away. People stay away from churches whose only interest is self-interest. Those churches that are effectively in mission tend to be stable and growing congregations. This is not because their interest is in being stable and growing. No, it is because their interest is in sharing effective mission. "When people have specific hurts and hopes, they are amazed and surprised to discover a congregation that is genuinely interested in being of help to them."35 This becomes part of a church's mission.

How To Develop A Mission Statement

There is a process for preparing a congregational mission statement that is proving helpful to a large number of local churches. The process works in churches of varying sizes. Not only are churches able to come up with clear and useful mission statements, but they report that participants and leaders are enthusiastic about the process of working out the statement.

"The time line for this process will vary with the number of participants. Phase one involves a serious congregational study and discussion of the nature and mission of the church that might include sermon talk-backs, small discussion groups, or a retreat. Phase two involves an overnight retreat to develop a mission statement. This design

requires a period of several weeks to carry out and should be followed immediately by a goal-setting, action-planning process.\textsuperscript{36}"

The model is as follows:

\textbf{Phase I: Study and Discussion}
A series of sermons on the nature and mission of the Church with feedback discussion may open the subject. This will involve the entire congregation, including youth, young adults and senior adults.

2. Special small group study-discussion may be conducted on the nature and mission of the Church, following step one or as an alternate option.

\textbf{Phase II: Developing a Mission Statement}
1. The administrative board and/or administrative council members and all interested members of the congregation are invited to a series of sessions, or a retreat to develop a mission statement, to be used as a basis for goal-setting and action-planning for future programming. This is an important step, since in each church, decisions are made differently.

2. Divide the total church into small groups of no more than five. Each group will do the following:

Session I

a. On newsprint, list (brainstorm) the biblical images of the Church and theological concepts group members find most meaningful and relevant.

b. Take a break, walk around and browse at other lists, return and complete your own list.

c. Discuss and select the two images or concepts your group finds most meaningful and write them on newsprint.

d. All groups share their two images and/or concepts and the reasons for their selection.

Session II

a. Use the same groups, giving each group three sheets of newsprint with separate headings (questions). They are to brainstorm responses to each question. The questions are:

\textsuperscript{36}Lindgren, Alvin, and Schawchuck, Norman, \textit{Management For Your Church}, (Nashville: Abingdon, 1977), pp. 53–54.
1) What world needs and issues of society should the Christian church be concerned about today?
2) What needs and concerns of this community should our church be concerned about and doing something about?
3) What needs of persons in this church and living in this community should our church minister to?

b. Take a break and scan the lists of other groups.
c. Each group now completes its lists and identifies the top four items on each list with an asterisk.
d. Share those items with other groups.

Session III

Each group places its own newsprint listings for Sessions I and II before them. After reviewing the material, draft a clear, brief statement of no more than a few sentences beginning. "The mission of our church is ________________________." Share the statements of each group with the total group by having them post them in the room.

Session IV

Each group elects two persons (one person if there are more than six groups) to "fishbowl" in a collaboration session to work out a single mission statement for all groups. The mission statements of each of the groups must be posted in plain view. Blank newsprint will be posted to work out the single statement. The fishbowl group will sit in a circle in the center of the room with two empty chairs. Members of the original groups will sit next to one another in a larger circle surrounding the fishbowl group. Any person may move into one of the two empty chairs to ask a question or make a suggestion; he then must move out. Every fifteen minutes the collaborators from each group will go back to their original group for suggestions. The process goes on until a mission statement is agreed upon by the collaborators, checking it out with each group.

Members of the congregation should be especially urged to attend this session, to form groups of eight, and to participate in the fishbowl collaboration session. This is likely to be a long session requiring two or more hours of time, as will likely be true of each of the three other sessions.
The time structure of each session may be altered to fit the needs of the situation. The larger the number of participants, the more time the design will take. The design can be carried out at an overnight retreat or in three separate sessions.

No church small membership or large church can be effective without a clear understanding of its mission and purpose in the world. Mission was in the mind of God when the church was established. The very orderliness of creation indicates the existence of purpose and thoughtfulness in every act of the creative process. The crowning object of God's creation is humankind. The object of God's mission and our mission is to accomplish the purposes of God.

The Old Testament account of God's creation, and how man and woman were given dominion over everything on the face of the earth points to mission. Because of sin coming into the world, God called for the mission of the church.

At the moment sin entered into the world, God set forth a plan to redeem all of humankind. The plan is known as "mission," because it seeks to bridge the gap which sin caused, so that all persons may be restored to friendship and fellowship with God.

God's choosing a people called Israel was an attempt on God's part to redeem all of creation. God made covenant with Israel, but because of Israel's disobedience to God's word and laws, the covenant was broken.

Then in the fullness of time God sent Jesus to redeem all people and to provide a way back from brokenness to wholeness. Jesus' mission

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37 Ibid., pp. 54-56.
is the salvation of all God's creation. This mission of Jesus is also the mission of the modern day church.

The Mission of Jesus

Jesus was clear on how he was to carry out his mission. He stated his proposition with clarity in the passages he quoted from Isaiah. Upon going into the synagogue on the sabbath, where he was handed the Book of the Prophet Isaiah. He opened the scroll and read "the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."38

He came to (1) preach the gospel to the poor, (2) heal the brokenhearted, (3) preach deliverance to the captives, (4) preach recovering of sight to the blind, (5) set at liberty them that are bruised, and (6) preach the acceptable year of the Lord.

As Jesus performed his ministry he was faithful to his mission. Ministry includes those things the church and individuals engage in because of their sensitivity to mission.

Small Membership Churches are Obligated to Be in Mission

The mission and ministry of Jesus have become the mission and ministry of all who will follow Christ, including the small membership churches. There is no difference in the demand that discipleship makes on the small membership church, than on the large membership church. Furthermore, no church can offer an acceptable excuse for not being in

mission, which calls for doing those things that relate to God's will and purpose.

The quality of dedication to mission is as demanding on the small membership church as it is on the large membership church. Even though physically and numerically a congregation may be in the small membership category, there are measurements which would indicate largeness that would exceed churches of far greater numerical size. For example, the quality and effectiveness of how a church cares for and ministers to its members may be far greater in a church of 75 to 100 members than in a church of 500 or more.

Without a sense of mission there is little likelihood that a church will be sufficiently motivated to engage in mission ministries. Mission ministries are an outgrowth of mission understanding and statement. The place to begin is state in specific and clear language what the mission and purpose of your church will be based upon an understanding of the overall purpose and mission of Christ's church. Until this is done, a church cannot be in mission, and therefore, cannot be administered in a way that leads to effective programs of ministries.

Many churches have great difficulty in identifying their mission. Particularly is this true of many small membership churches. The reasons for difficulty are many. The following are a few of the main reasons: (a) some churches strive hard just to keep the doors open, (b) some churches strive to solve problems and keep current with the pastors salary while attempting to pay the apportionments, and (c) some strive to solve practical problems of members and friends in the community. Whatever the case, behind all of these is the concern for mission.

While all churches must be in mission, many small membership churches have mistaken activities and membership care with effectiveness
in mission. Many have fallen into the "activity trap." However, activities do not substitute for effective mission programs. Whenever a church loses sight on the highest purpose for which it was called into being, it loses sight on its mission.

To be in mission a church must stop and ask the following questions: (a) who are we as a congregation? (b) whose are we? (c) why are we to do what we are called to do? and (d) where are we heading? In short, the goals, objectives, programs and ministries of the church must be built upon and linked to the mission understanding and purpose of the church. When this is in place, effective church administration is ready to begin.

The mission of the church is based on and rooted in the eternal Word of God. "That which was from the beginning." 39

The church in mission has two important aspects, the church gathered and the church scattered. (See illustration on next page.)

The church gathered is a fellowship of the redeemed, the New Testament koinonia. This body gathers itself together for experiences of worship, witness, proclamation, education, nurture, and ministry. In the diagram the gathered church is girded about with these elements which are of utmost importance as the church formulates its own expression of its mission. Small membership churches care about people.

The church scattered is the church spreading its influence out into the world through witnessing, evangelism, and forming new churches. The mission of the church was never intended to be to itself. The mission of the church is one that is ever outward, onward, and upward. This is God's mission plan for the ages.

39 1 John 1:1, The Holy Bible, KJV.
Bible study must be a top priority of a church. It is through the study of God's Word that spiritual growth and personal growth occur. It is through a personal knowledge of the Word of God and a personal acquaintance with the living Word that growth in discipleship takes place and disciples are equipped to train others. Jesus said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). The model on which the life of the church is to be built is found in Jesus Christ, the Living Word.

As a church builds its Bible study program, it must be properly administered. It should not be loosely joined but must be firmly knit together, well planned and staffed by competent and dedicated teachers of the Word.

A church that is faithful in its own handling of the Word of God receives motivation for looking out beyond its own four walls to discover areas where new Bible study groups can be formed. These groups, whether near at hand or at some distance, receive God's truth and in turn reach out and establish other units for Bible study. God's law of multiplication cannot be improved on.

Evangelism must also be a priority of the church in mission. The spirit of evangelism grows out of a covenant relationship which takes seriously the command of Christ found in Acts 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Stewardship is putting faith into action.

The gathered church, growing and experiencing the solid strength of koinonia, engaging in purposeful study of God's Word, must express it-
self in a spirit of evangelism in its witness to the world. The meaning of the root word for evangelism is "good news." It is the good news of God's redemptive love in Jesus Christ that is the message of a church on mission.

Missions is a priority which characterizes a church. Not only should the Bible study program be organized and administered, but the programs of the church need to be wisely administered to receive maximum result from maximum effort. Missions is the heartbeat of a church. It is the activity which says to a frayed and frustrated world that there are people who really care. Missions is the giving of the cup of cold water, the recovering of sight to the blind, the setting at liberty them that are bruised, and the healing of those who are lost and who have not hope outside of Jesus Christ. Missions is action toward the world that gives evidence that the character of a church has been formed through and by its faithfulness to the eternal Word of God.

Only as the church goes beyond itself, reproduces itself, and witnesses to a lost world, does it authenticate its existence and justify its place in the mission of God which reaches back to the beginning and stretches out through all eternity.

The foundational understanding of mission that relates directly to how the church is to be administered is rooted in scripture. "But so shall it be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. Forever the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." 41 "And he gave some; apostles; and some, prophets; and some evangelists; and some

41Mark 10:43-45, The Holy Bible, KJV.
pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ."\(^{42}\)

Church administration is doing mission through ministry, and not just performing tasks. The small membership church is called to be the people of God in mission and ministry. Through church administration, persons are equipped to do ministry effectively. All laity and clergy must be involved in the mission of the church. The goal of church administration is to have laity and clergy working together. For example the story of Moses' leadership and administration is a one-man show. On the other hand, however, Jesus shows the essence of good administration in his Kingly role. For example, the training of his disciples. The temptation of Jesus in the wilderness can be seen as an administration principle.

The church's primary task, as the people of God, is the urgent awakening of members' relationship with God and others. This is the Christian's theology of administration.

What Effective Churches Do

Effective churches are churches that do what the church is called to do. Many pastors and leaders are not certain as to what needs to be done. Therefore, they are not sure how to go about administering the church.

For a church to be effective, it must engage in several tasks which carry out its mission statement in the congregation and beyond. All churches perform many tasks and functions. The tasks that churches perform in effect determine whether they are to be effective or not.

\(^{42}\)Ephesians 4:11-12 K.J.V.
Churches that are effective perform at least the following five basic tasks. The tasks are necessary regardless of size, racial composition, or social-economic standing. The tasks are:

1. Helping persons encounter God in the midst of their life.
2. Establishing communities of faith and relationship that expresses and supports persons' encounter with God.
3. Transmitting the faith to new generations.
4. Helping people move out of the sanctuary into the world to engage in the transformation of communities.
5. Developing theological and therapeutic structures to maintain the community of faith.

According to Dr. Kennon L. Callahan, in his book *Twelve Keys to an Effective Church*, there are twelve characteristics that identify effective and successful churches. The first six are relational and the second group of six are functional. Callahan's twelve keys are:

**Relational**

1. Specific, Concrete Missional Objectives.
2. Pastoral and Lay Visitation.
3. Corporate, Dynamic Worship.
4. Significant Relational Groups.
5. Strong Leadership Resources.
6. Streamlined Structure and Solid, Participatory Decision Making

**Functional**

7. Several Competent Programs and Activities.
8. Open Accessibility.
10. Adequate Parking, Land, and Landscaping.
11. Adequate Space and Facilities.

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Dr. Callahan believes that when a church is in mission, it is on its way to being effective.

A successful church is a church that delivers effective programs of outreach, shepherding of families and friends, sharing and caring of members, corporate and who have dynamic and prayerful worship. Mission refers to the fact that in doing ministry, it focuses on both individual as well as institutional hurts and hopes.

Those churches that have been effective in missional outreach have tended to identify very specific human hurts and hopes with which they have shared their principal leadership and financial resources. It is important that a church not try to attain too many specific, concrete missional objectives. 44

It is advisable for churches to focus on only one, two, or three objectives in a given year.

"Developing a statement of purpose is not delivering effective mission; it is simply developing a statement of purpose. Neither does preaching a series of sermons about the compelling value of being engaged in missional outreach mean that a church has been doing missional outreach."45 The scriptural references speak of very concrete forms of help, like feeding the hungry, clothing the naked, giving shelter. That is to say, mission happens only when effective help has been delivered —until that consequential sharing of effective help has occurred, mission has taken place.

"Missional" refers to the fact that the local congregation focuses on both individual as well as institutional needs. Some congregations

44 Ibid., p. 1.
limit their missional concern to helping only themselves. Other congregations limit their missional concern by focusing on institutional and corporate issues in society, and on the policies and programs persistent in the culture. Such limitation of mission either to self or to societal issues is inappropriate. It is not possible to help individuals genuinely and effectively without also taking seriously societal dynamics that impinge upon the plight of the individual. Likewise, it is not possible to wrestle with the grave societal issues of the culture without delivering effective help to the individual/groups comprising that culture.

According to Dr. Callahan, the local congregation that is effective in mission is the congregation that has a compelling passion for the achievement and accomplishment of mission such churches moved forward toward the substantial accomplishment and achievement of very clear, intentional goals. The effective congregation is not engaged in wishful thinking with a generalized purpose or goal statement, that lists just its sentiments to do something noble, worthwhile, and helpful.

The five M’s of the Christian church are (1) Mission, (2) Management, (3) Members, (4) Money, and (5) told Maintenance. That is their appropriate and rightful order. Mission comes before all else. Management is the wise and courageous development and deployment of the Members, and the Money—that is, the leadership and the financial resources—toward effective Mission. The fifth M—Maintenapce—is what we do when we have worn ourselves out in Mission.

The more effective a congregation is in its mission outreach, the easier it will be for that congregation to deal with issues of mainte-

46 Ibid., p. 2.
nance. Conversely, the more preoccupied a congregation is with main-
tenance, the less likely it is to have the strength and resources to
deal effectively with maintenance—let alone be responsibly and cre-
atively engaged in mission.

In North America, far too many of our churches are preoccupied with
gaining more members. The important quest is in what mission is the
church engaged? Because mission suggests effectiveness, not membership
gains. Mission leads us beyond ourselves. Whenever a local congrega-
tion is effectively engaged in missional outreach, that congregation is
a group of people living beyond their preoccupation with themselves.
Precisely because they live beyond themselves, their strengths are com-
mensurately developed, their vision is substantially lifted, and their
energies are vitalized to new levels of living."47

Some people think that the larger the church the greater the
church. Some people think that the more members a church has the
greater that church is. "Pastors are frequently heard to speak of a
given church as being one of the greatest churches in the country; more
often than not, they're describing essentially a large church. But the
great churches in Christendom are those that have learned the art of ac-
cepting "unacceptable persons."48 The small membership church and Eth-
nic Minority church has a great opportunity to be great because it can
accept all people easily.

47 Ibid., p. 3.
48 Ibid., p. 3.
In the love of God all persons are acceptable. We frequently think of persons and groups around us as unacceptable. However, we are called of Christ to accept those who are acceptable, and we are called to accept those whom we—with our limited vision—imagine are unacceptable.

One way of breaking down a local church’s preoccupation with homogeneity is for two or three of the leaders in that congregation to learn the art of loving. Even in the most homogeneous of families, there are those who have been labeled unacceptable. As we learn the art of accepting those whom we think are unacceptable, we learn the art of being—in the best sense an effective church.

Generally, an effective local church has one, two, or three major objectives in the local community. That is, the congregation delivers concrete help to one, two, or three specific hurts and hopes. If a church has five to eight major missional objectives it probably has too many. An excellent exercise for leaders of a congregation is to do the following:

1. Lift up to three present major missional objectives that your local church is accomplishing in your community.
2. Lift up to three major missional objectives that are planned for the coming five years by key leaders and groups in your church as they seek to reach out in the community.
3. Lift any possible major missional objectives that are being given future consideration.49

Second is the spillover effect. When a local church is effective in delivering concrete help to specific needs of people, it is likely to be sought out by people in the community. The spillover effect occurs when the community grapevine spreads the word that a church effectively helped someone, for example, with alcoholism or some other need of persons. Hearing this, some people might hope that they can be helped with their struggles with dealing with chronic illness or with developing

49Callahan, Kennon L., Twelve Keys to An Effective Church, (San Francisco, 1983), p. 3.
career objectives or with developing a solid values system, or some other need.

The more a local church diversifies, trying to help everybody with everything, the more it gets the reputation through the community grapevine of helping nobody with anything, because that's precisely what it will end up doing. A church's human and financial resources will be so fragmented and scattered that it will not deliver substantial, effective help for any one major human need of persons.

Another dimension of the spillover effect is important to note: The more a congregation strengthens its competency and capacity to help with specific human concerns and needs, the more its capacities are developed to share help with others. The more people there are in the congregation who have learned the art of helping the more likely those people are to have the competence and confidence to share help as others seek them out, or, indeed, as they intentionally and caringly seek others out. In so doing the church is not only effective, but is also faithful to God in its actions.
What is a small membership church? A small membership church is the normative expression applied to worshipping congregations whose membership number from 200 to 250 members or less. "In most main-line denominations, at least 60 percent of the congregations are included among the 'small' churches."50

For example, in 1980, one half of the 8,832 congregations in the United Presbyterian Church reported a communicant membership (baptized members) of 178 or less. Three quarters of the congregations of the Christian Churches (Disciples of Christ) have fewer than 255 participating members. Two thirds of all United Methodist congregations in the United States average less than one hundred at the principle weekly worship service. Fifty-five percent of all congregations in the Lutheran Church in America have fewer than two hundred confirmed members. Nearly three fourths of the congregations in the Presbyterian church in the U.S. include fewer than 250 members. One half of the Southern Baptist churches report an average attendance of less than seventy in Sunday school, and two thirds report an average of less than 102. Two thirds of all United Church of Christ congregations in the Baptist General Conference average less than 105 at worship on Sunday morning. In Canada, the proportion of small congregations is higher in most denominations than it is for their counterparts in the United States."51

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The size of a congregation serves as a key in determining the structure, function, and style of administration of the church. One gauge in determining if a church is a small membership church or not is to look at the average attendance at the worship service over a year. Researched data supports that most Protestant congregations in the United States (over 62 percent) can be classified as small membership churches. In the United Methodist Church for example, in 1984, over 64 percent of all congregations numbered below 250 members. Ethnic Minority Churches in 1984 number ........... percent with the United Methodist denomination. Refer to table B, for breakdown on minority churches and pastors.

CHARACTERISTICS

To aid in our understanding of the small membership church, the following analysis is offered. We may look at the church's characteristics in the following ways:

I. Descriptively

II. Structurally

III. Characteristically

I. Descriptively: The small membership church is a single-cell church. That is to say, small membership churches are family churches, in which most persons know one another. These churches usually average less than 150 in the worship service on Sunday.

The diagram that follows portrays the groups of persons and families that combine to make up the membership of the single-cell church. "Each person may belong to one or more of the groups, but all belong to
the one fellowship and family. All will know one another and share in the life and work of the church."\(^{52}\)

The Single-Cell Church

The single-cell church is a term describing most of our United Methodist churches across the nation. Particularly is this true of minority churches (Black, Asian, Hispanic and Native Americans).

The term single-cell describes a church whose style, structure, fellowship, and history are best identified as a family of members who know one another personally and relate to one another outside of the Sunday morning gathering. It is a congregation of persons whose values, life orientation, and common concerns tend to be shared by all members.

It is a community of faith and fellowship, loyalty and pride, a people whose identity with the church and one another

holds a central and significant place in their individual lives.

"It is a church of stubborn courage against change, a church where traditional values, old-time hymns, and lasting memories combine for strength, endurance, and faith.

"It is a community where love and care for persons extends beyond the Sunday gathering—a church of strongly committed persons whose help and support in crisis, struggle, and pain can be counted upon."

In addition to the single-cell church there exists the multi-cell church. The multi-cell church looks like the following:

"The multi-cell church may have persons within its fellowship who are not formal members, or persons who are a part of groups and committees which have little or no contact with each other. In such a church the small cells within the larger multi-cell church can serve the same purpose as the single-cell church, that is, the knowing, loving, caring, and supporting function."

53 Ibid., p. 9.

54 Ibid., p. 10.
Single-Cell and Multi-Cell Churches

When this is the case, outsiders who are neither friend nor kin may have difficulty getting in—unless they happen to marry in, or are brought in by a church that practices "adoption." One way to determine if you are a multi-cell or single-cell is to use the following test.

1. Do most members in the church know each other by name? Do they have opportunities for continuing relationships during the course of the week?

2. Do persons in the church know some members, but by no means all?

3. Do most members of the church tend to live near the church? Some live within easy walking or driving distance, and most are residents of the same community or share some common geographical identity?

4. While some members live near the church, do others live some distance away? Do some drive in from other communities and pass several other churches on their way?

5. Is the church composed of three or four families and their relatives? Or is it an "extended family" of persons who know one another, and their families have been related by marriage or friendship for many years?

6. Is the church composed chiefly of persons who have few if any kinship ties to other members? While there may be a few families related by marriage or by long years of association, are most persons unrelated?

7. Is there an annual homecoming or festival when persons gather at the "home church" to celebrate and recall the "good old days" and to renew their friendship with those who may have been away?

8. Is there an occasional fellowship supper or reception for the pastor, at which only a small proportion of the congregation attends?

9. Are several leadership positions held by the same person, and a small group of persons make most of the decisions?

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55 Ibid., p. 7.
10. Is leadership distributed among many persons, and the designated leaders meet in official settings such as the Administrative Board, Council on Ministries, committees, councils, work areas?

11. Does the church tend to have no small groups, events, parties, fellowship dinners, or celebrations which are closed? Everything is for everyone, and if most members don't attend, the event will be viewed as a failure?

12. Are there many small groups, formal and informal, and each group has its regular group of persons who meet and maintain the activity and each other? Is there a variety of events and activities from which one may choose, and no one is expected to attend everything?

The odd numbers tend to be true of single-cell churches. The even numbers tend to be true of multi-celled churches.

There are other analogies of the small membership church that are helpful. For example, Lyle Schaller says that "the congregation averaging less than 35 or 40 at worship can be represented by an acorn and squash, the church averaging 125 at worship can be depicted by a pumpkin, the congregation averaging 200 at worship might be portrayed by a horse, and the huge church averaging 500 or 600 ... at worship can be symbolized by a fifteen-room house." Schaller believes that these churches are as much unlike each other as a village is unlike a large central city. He points out that pastors and leaders in the small membership church will look at the world from a different perspective from what is appropriate for the large congregation. The degree of heterogeneity (dissimilarity) in a congregation is a function of the church's size, the community, the history of the church, and pastors tenure. "In general the small church tends to have a higher degree of homogeneity
(unity) within the membership than is found in large congregation, ... there are hundreds of exceptions to that statement."

Second, we look at how the small membership church functions. These words describe how the small membership church functions: (a) perspective, (b) policies and (c) priorities.

When viewed from the outside, the perspective of the church leaders is that the very large membership church is the norm. The fact is that the data supports the small membership church as the normative size congregation in North America. Denominational leaders tend to think in terms of the large church and not the small. First, the perspective of persons who see homogeneity and heterogeneity as being more influential than size in understanding the dynamics of congregation is being influenced by perspective.

Second word is policies. Policies include both official and informal operations. The unofficial, or informal, policy begins at the point of questioning the competence of the minister who has served for some time.

The basic denominational policy that the system recommends for the congregation regardless of size is important to note. Size of church is very important to the significant functions of planning, policy formulation, and goal setting. The policies of small membership will largely determine how it will be administered.

Third, the word priorities has distinctive character in the small membership church. The priorities of the small membership church differ

from those of the large congregation. For example, the worship service in the small church is usually between 70 and 120 percent of the reported membership. It is rare to find a large membership church in which the average attendance exceeds 50 percent of the membership. "The small membership church places a higher priority on relationship, on the importance of everyone's being able to call all other members by name, on the rights and privileges of each individual, and on making sure all the bills are paid."57 On the other hand these are not always the priorities of the large membership church. In the large church high priorities are placed on functional aspects of ministry, such as administration, organization, and the smooth operation of the institution. Large membership churches approach fund-raising in a systematic manner, small churches do not, because this is not a priority.

II. Structurally: For ease of analysis, we will assign four categories of size to differentiate. My findings are based on my own research and careful observations, along with material taken from: Sizing Up a Congregation, by Arlin J. Rothauge, in which he suggests the categories are: "A Family church with membership up to 50 members. The Pastoral church with membership of from 50 to 150, and the Program church, with membership from 150 to 300 members.

The family church is described by the following diagram:

57Ibid., p. 15.
THE FAMILY CHURCH

0-50

ACTIVE MEMBERS

Usual Context: Rural Areas, some Urban Centers, and Small Towns

The Structure of the Family Church

The relatively recent, but classic description of the "family" church comes from the writings of Carl Dudley, Making the Small Church Effective. Dudley points out that the small church has the basic dynamics of a one-cell unit, such as a family with strong parental figures in control of the norms and changes in the family life.

The priest in this situation will function as chaplain but not as the primal father. If this is not understood, much of the clerical ministry is spent in frustration and in conflict with the well-established patriarchs and matriarchs. A sense of mutual ministry and cooperation gives the small church an effective leadership in which each type of leader offers the appropriate gift in the church family. When this harmony exists, the small church offers rich rewards of familial support and a profound sense of belonging.58

Members who can get into the family are loved and cared for intimately, but how do newcomers make their way into

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58 pp. 7-8.
this close, and sometimes, closed, family? The "gatekeepers" serve the role of a cheerful, welcoming, kind person who is ready for casual conversation. A gatekeeper opens the door, but it is the patriarch and matriarch who sanction a place in the family for the newcomer. The method of assimilation is more like adoption than simple social acceptance. The adoption will take longer than social acceptance, but the eventual bond with the new church family will be very strong.59

How to Attract New Members to a Family Church

Persons who live in small communities are attracted to a church that services its neighbors in significant ways. Such a community values, trusts, and will affiliate more readily with a church that demonstrates the commandment of Christ to "love your neighbor as yourself." Being a true servant church is best achieved in a small church through defining and concentrating on a special mission for the congregation in the community. This mission must meet a visible need and can arise out of any one of the five basic functions of a congregation which are: (1) social service, (2) worship, (3) education, (4) evangelism, and (5) pastoral care. It is essential that the mission be given time to emerge and form so that it will have integrity and excellence. In these communities, reputation is primary and passage of time is secondary.

The requirements in money, volunteer time, and personnel for the mission should match with the resources in the congregation. The mission is a long-term commitment on the part of the whole congregation; consequently a large percentage of the active membership should share in discovering and defining the mission. When a congregation, such as one in an urban setting, dedicates itself to a social service for a socio-economic level in the community that does not attend the worship services, it may create two tensions:

(1) The new socio-economic group will not respond by becoming members of the immediate congregation. This disconnection might be interpreted falsely as failure. The mission of the church is not, in all circumstances, demonstrated by an increase in membership.
(2) One of the persons who is helped by the church may elect to attend a church gathering but does not feel accepted as an equal in worship and fellowship.

Examples of small church mission in their relation to the five basic functions of a congregation are:

(1) Service: in a seaport town a small church has established and maintained, for decades, an excellent seamen's center. In an inner city, a small group has housed, in church property, hostels for battered women and children.

59 p. 8.
Another urban church gives its time to services that help Asian immigrants adjust to their new environment.

(2) Worship: in an older suburban area two small churches offer a vocation in two different styles of worship, one charismatic and the other very "high church." They draw people from a larger perimeter than their immediate neighborhood.

(3) Education: a small rural church offers an excellent "Vacation Bible School" for children of all denominations. A small white church joined with a small black congregation to support a remedial training program in the community for the underachieving student when the government programs were withdrawn.

(4) Evangelism: a small and new congregation in a new area of town planned a unique way of getting acquainted with newcomers in the new development. They made homemade wine and homemade bread which were taken in a welcome basket with a simple note inside explaining the meaning of bread and wine as a symbol in civilization and in the Episcopal Church.

(5) Pastoral Care: a little mission has a new hospital built near it because of the growing population of exurbia, the joining of a country town with the advance of a larger population center. They developed their congregation into hospital calling teams to assist other Episcopal parishes and often other denominations in giving a fuller visitation program to patients.\(^{60}\)

New members come predominantly through the strong family and friendship ties that have existed for generations. In some small communities it is better to think about family units being the newcomer rather than simply individuals. In the social environment of many small towns, a major change in patterns is behaviour, such as joining a church, is a decision that is made in unit strength--come one, come all, and all the aunts, uncles, and cousins might follow too.

A newcomer will probably already be known by someone in the church and by the gatekeeper. If a crisis is involved, the chances are that

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\(^{60}\) Ibid., p. 10.
the whole community knows it by the "grapevine." Having grace and sen-
sitivity in new relationships at church will be extremely important.
Beyond the immediate circumstances, true adoption into the church family
will be long-term, but we do not want it to become too long!

For newcomers not to know what everyone else assumes is a conversa-
tional barrier. Acceptance and recognition beyond the ritual of contact
with the "gatekeeper" is particularly needed outside of the church
gatherings. Here is perhaps the only legitimate possibility for "street
corner" evangelism. When the newcomer is seen at the local grocer,
service station, cafe, etc., it is necessary that the church members be
warm and responsive in this normal daily contact.

Church leaders need to arrange gradual and intentional association
with the "patriarchs and matriarchs." The newcomer needs safe opportu-
nities and safe persons for discussing the "new siblings" and the new
relationship in the new church family. All will not always go easily,
and the newness will cause awkward moments.

Small churches can respond to basic needs easily. There are sev-
eral ways to do so, including the following.

a. Plan a one-to-one visit with a "retired" patriarch
   and/or matriarch, who functions now as the family-lore teller,
   in order for the newcomer to have a good experience with the
   heritage of the congregation.

b. Make available to the newcomer a brief history and
   membership roster of the church. Also pictures if possible.
   Explain customs and events of the church.

c. Identify the family and close friends of the new-
comer who are already in the church. Help these members be-
come aware of the way smaller churches receive, and relate to, a new person.

d. Be interested in, and learn about, the new person. Find out by respectful listening about work responsibilities, hobbies, community contacts, family ties, association in clubs, schools, other churches, etc. In these polite probes, search for significant contact points with other church members, particularly patriarchs and matriarchs.

e. Recruit support for encouraging and appreciating the new person at every point in community life where a church member associates with the newcomer. Specifically ask the church member to make a reasonable effort at building a friendly and caring relationship with the newcomer. It is important that these church members on special assignment identify and seek out the new person at church gatherings.

f. The minister in the small church has the opportunity to offer a special type of contact. Because the parishioners are giving regular friendship, the minister can be a spiritual guide and confessor when the new person wants to share something in confidence. The clergy can say clearly and appropriately, "If difficulties occur in coming into our family, please let us talk about it. I'll be confidential and support you in working through the situation." 61

Next is the pastoral church, from 50 to 150 members.

Usual Context: Towns and Suburbia

The Structure of the Pastoral Church

61 Ibid., pp. 10-12.
The pastoral church needs more cohesive leadership due to the increased size, over and against the more intimate one-cellular structure. This size of congregation encompasses 2 to 3 cells of quite intense relations. These cells tend to function as layers or circles which revolve around a pastoral care center. The leadership circle replaces the patriarchs and matriarchs of the family church. However, it still includes these long-time members and prominent personalities.

A new structure has evolved because the leaders have needed to select a leader. Consequently, an incipient hierarchy emerges in the centralizing of authority in one patriarch/matriarch. In the congregational style of our culture this individual is usually a paid professional with the credentials of higher education and/or ordination.

The power and effectiveness of the leadership circle will depend largely on good communication with the congregation and the ability of the central leader to delegate authority, assign responsibility, and recognize the accomplishments of others. Without such skills, the central pastoral function weakens the entire structure. The clergy person becomes exhausted, overworked, isolated, attacked by other leaders, and harmony in the fellowship circle degenerates. Also, the potential for expansion in the membership circle depreciates rapidly.

The membership looks first to the central leader for direction, inspiration, and pastoral care especially is this true in minority churches. This place of high honor for the central pastor provides dangers and opportunities at the same time. The demand upon the pastor can become oppressive. However, most members will respond with loyalty to
a reasonable level of attention and guidance from this central figure.

Conversely, often the leadership circle offers the central pastor little latitude for error and poor judgment. One moment the leader is treated as a peer and the next as a pontiff. This central leader must be skillful in acquiring and using power with wisdom and grace. Meek as a lamb and wise as a fox. Normally, the pastor at the center is like the noble shepherd in charge of the flock. On occasion, one of the sheep turns out to be a wolf in wool.

The leadership required is predominantly pastoral because there are so many relationships to watch over in this very large family. Conflict management means survival. If this congregation becomes larger in size, the internal dynamics will change because it will no longer be possible to operate as a super-family with a big daddy.

Newcomers in this type of pastor-centered church will expect attention from the clergy person because this is the common pattern in the existing membership. A new person naturally acquires this pervasive attitude. Consequently, new member ministry could become limited to the central pastor.

In the pastoral church most newcomers find their way into the membership circle through the pastoral work of the clergy person. In this type of church, few visitors stay who cannot relate to the priest in charge. The study, Profile of Episcopalians-1982, found that 54% of
the respondents said they chose their parish because they "like the rector." This percentile probably correctly indicates the influence that the central pastor or rector has in the entry process of newcomers in many medium size and larger suburban churches.

Inevitably, one problem results that stifles growth: namely, the number of newcomers that can be managed within this system is quite limited. If the rector is the key evangelist, who is working alone, then only 6 to 10 persons will be assimilated fully into the membership per year. Also, the priest has the perpetual problem of making friends with the newcomers only to be faced with the necessity of moving on to others. The newcomer may become sensitive to this decrease in attention and misinterpret this withdrawal as rejection.

Most likely the visitor will not be greeted by a "gatekeeper." The members might be quite casual about, perhaps even uninterested in, the new person. The members think of themselves as a friendly group, but they may be friendly mainly to each other. Membership will be granted easily, but actual inclusion in the fellowship circle and the inner core of leadership will prove difficult. The priest is expected to serve as shepherd in guiding the new person through the stages of visitor to membership to fellowship and to leadership. However, one shepherd will be able to do little more than maintain a level of growth that creates a plateau in size.

The new person will need recognition and support during the "screening process." Screening is not necessarily an overtly hostile act on the part of the congregation, but it may hurt. It is a natural
mannerism through which any group works out an adequate matching device for prospective members. Groups have norms and purposes that are fundamental to their identity. Screening is the way a group signals to the new persons whether or not they will be compatible in the new social environment. The result may be incorporation or rejection. The testing process is difficult and not always pleasant.

Further, there is a difference between group life and gospel life. The gospel is for all; not every group is for all. As the bearer of the gospel, the church must become a place for all. Perhaps it would be more realistic to say that the church must become a place where everyone can find a place.

In preparation for the new members the leadership needs to provide for, and be aware of, multi-entry points into the fellowship circle of the congregation. Each entry point will be governed and facilitated by a separate group, perhaps a study class, a men's, or women's, or youth fellowship, a service project, a choir, etc. Whatever the group, each one offers another opportunity for newcomers to make contact, to find people with similar interests and values, to participate in satisfying activities, and to build new relationships.

The visitor does not need to know the names of all the members. It is adequate to know 8 to 10 people by their first name. Two or three of these acquaintances should share some common interest with the newcomer.

It is the task of the minister to learn about newcomers and assume
responsibility for their being welcomed at the church during the first six months. Such duties include:

(1) matching the new members with suitable members and groups,

(2) to make the appropriate introductions, and repeated introductions, at church gatherings,

(3) to give the newcomer and group leader the necessary orientation and information in order to facilitate a comfortable entry.

In The Master Plan, Colman points out that Jesus, as a teacher and trainer, selected a few persons for close and continuous supervision. "Clergy will find that the method of Jesus is an effective model for enabling mutual ministry and greater trust between the laity and the ordained ministry. Such an approach is particularly useful in congregations of up to 150 active members, that is, the family and the pastoral churches." 62

The third type of church is the program church.

"Democratic organization and leadership by the laity are the keys to effective ministry in the program church. Due to the increase in size it will no longer be possible for the central leader to maintain pastoral contact with the whole congregation."\textsuperscript{63} The priest and church staff will be delegating more responsibility and authority to the laity. Team leadership will replace centralized leadership. The church staff and lay leadership will require more training and pastoral support for their expanded ministry. The central pastor becomes a pastor to the lay pastors.

The congregation will need to make a further transition from dependency upon the priest in basic ministry functions, such as counselling, teaching, administration, membership development, and worship. To

\textsuperscript{63}Ibid., p. 23.
use titles for expressing this change: the "father" becomes facilitator. The patriarchs and matriarchs come into full power again, but this time the environment is more democratic than autocratic. The best leaders are comfortable with the interdependency of teamwork, and they are responsive to the dictates and directions that arise from the church community. The major decisions are made in representative governing bodies, such as the vestry and program councils.

As the number of parish programs and program leaders grow, the priest finds that more and more time is taken up with the formation of dreams and new directions, with the coordination of many different ministries, and the administration of goal setting, strategy planning, resourcing, training, and perpetual evaluation. The pastoral work of the clergy is carried out in the setting of administration.

The life of the parish progressively tends to center around separate programs and worship services. Friendships cluster around these centers of activity. This development can create a twofold problem: communication and unity. The many friendship clusters and manifold programs can give members the impression that too much is happening outside their immediate circle that they don't know about—and it might be true. Anxiety about this lack of awareness expresses itself in the common complaint about a break in communication.

The priest and program leadership succeed in avoiding such problems through an adequate means of sharing information about events and insuring an integration of program areas. In a sense, the congregation be-
comes a "public" and the leadership needs good public relations. Many methods of communication are available to us, but the program church must give itself permission to spend considerable time and money in their employment. It is not a waste; rather, it is good stewardship.

In an effective program church, the whole congregation affirms a clear statement of the purpose of the parish. Annual goals and all activities throughout the year reflect the purpose statement. The entire leadership assumes accountability for supporting the purpose as a guideline.

The program church will suffer if its purpose is not intentionally articulated and reviewed publicly. This purpose statement serves also as a conservator of time and energy. If a proposed activity, or existing program, does not conform with the purpose, then there is good reason to give no further staffing and money in that direction. Using a purpose statement well is like pruning a plant for its maximum growth potential.

The program church frequently draws persons by the visibility and quality of its programs. Consequently, every leader should be aware of this potential in every area of programming. For example, always encourage participants to share their enthusiasm for the program with someone else. Provide easy ways that a new person can be introduced to a program and made part of a friendship circle that is associated with the program.
The maxim, "Find a hurt and heal it," characterizes a good strategy for reaching out to the community. The expansion of leadership and the wider range of caring services in the program church give many resources for responding to human needs in a variety of critical experiences, such as illness, surgery, births, baptisms, graduations, marriages, divorces, deaths, financial crises, major transitions in life, recent arrivals in a neighborhood, need for spiritual direction, etc.

It is advisable for a program church to have specific programs for achieving visibility in the community, for attracting prospects, and building "bridges of trust" between the membership and the unchurched population. Research teams and a task force can be assigned to exploring the possibilities for programs that might achieve such goals.

A directory that gives a composite picture of the life and functions of the parish. This information serves as a "road map," guiding the new persons to groups that share their interests and to programs that will meet their own needs.

A process of incorporation that makes provision for each step a newcomer must make in order to find a place in the structures and systems of the church organization. That potential "new friend," good spiritual nurture, and a satisfying expression of lay ministry will be hidden in the organizational layers of the program church. An incorporation procedure should help new members find their way. It is easy to get lost and drift out the back door.
Recognition and respect for the newcomer as an individual, rather than merely another potential member. If the available resources of the present membership are strained, that is, if they are trying to do too many programs, the program church could project anxiety about needing recruits for committees and tasks. The newcomers will feel needed but used unless there is an evident concern for their own circumstances. Giving the impressions of exploiting new people is a perpetual danger in larger organizations. The key is to respond to basic human needs of people.

The essential functions of an incorporation program are:

a. a warm welcome  
b. visitation  
c. follow-up response  
d. orientation and education  
e. finding a place of belonging  
f. ministry of the laity

Start by identifying and training greeters for Sunday morning. This group can also conduct small group sessions to discuss and train the whole membership in being open and sensitive to visitors. These sessions, perhaps as informal gatherings in homes, stress fuller awareness of:

a. A Warm Welcome
(1) the needs and feelings of newcomers,
(2) the dynamics of inclusion and exclusion in groups,
(3) the steps in the parish program for assimilating new members.

b. Visitor Information

To make follow-up possible, it is essential to devise some polite method of securing the name, address, and phone number of visitors. Then, use the method consistently.

c. Follow Up Response

Respond to a visitor in the first through the second week by mail, phone, or a home visit. It is minimal hospitality to say "Thank you for your visit" in some manner. Of course, the content and form of the response will be determined by the intentions and circumstances of the visitor. For example, a close relative is in the hospital and the person is frightened. Act fast! An active Episcopalian moves into town and expresses the desire for a new church affiliation. A home call in the first week after the visit is certainly appropriate. However, if a non-Episcopalian stops by for worship while visiting a relative in the congregation, a cordial letter of appreciation is adequate.

Any visitation program must be carried out by well-qualified persons, who are in possession of needed background information on those to be visited, in order that the initial contact will be handled correctly and sensitively. That first impression is crucial.
d. Opportunities for Orientation and Education

More churches are conducting perpetual Inquirers' Classes for new members and confirmation preparation. Weekend retreats can also serve the function of providing regular orientation and exploration of the Christian faith.

It is helpful to offer special learning experiences for adults who are seeking baptism and for parents who are seeking baptism for infants. Further, children need specially designed instruction to understand their baptism. Lay leaders should participate in conducting all the above opportunities for teaching our faith.

Some visitors will need a short-term situation that gives them elementary information about how we worship and what the different parts of the service mean to us. This instruction can become a way of sharing Christian views in a low-key way with the unchurched person. The teacher can apply to our daily needs some of the Christian values we celebrate in the Eucharist, such as love for others, freedom from guilt by confession, having a sense of being in a larger family at communion, getting ideas for working out problems from the reading and expounding of scripture, etc.

e. Finding a Place to Belong

The program church has so many entry points for a newcomer that it may be difficult to find a place to begin. Some orientation about the options available is helpful to new members before they attend meetings or accept committee assignments. Some churches ask members to serve as
"shepherds" for new members. They literally help them down the path to the "right pasture" and "best water." This function is a specialization in the hospitality ministry that was mentioned in the previous section. The greater portion of the hospitality of the new church home will be experienced once the "shepherds" have done their work in helping the newcomer find a good place to belong, that is, a cluster of members that share the interests of that new person.

f. Ministry of the Laity

As the program church advances into a fuller mutuality of ministry between clergy and laity, it will be possible to train "Member Care Teams" to work with four categories of membership development: transfer members, new members, lapsed members, and the baptized infants and their families. The Care Teams offer a pastoral ministry which, in a smaller church, might be provided by the clergy.

The pastoral ministry of the laity provides general supportive relationships, home visitation, one-to-one education and spiritual guidance, and reconciliation in conflict situation. The Care Teams will specialize in one or two of the four categories. The team will require intensive training and supervision by the clergy at first. However, with experience, advanced trainees will become trainers and supervisors.

g. Administration of the Process

Due to the characteristics of a program church, it will be natural to establish a commission and/or assign a staff person to membership de-
velopment in order to coordinate the planning, resourcing, and training that will be required in the program for attracting and assimilating new members.

"The members of this commission should be committed to membership development and evangelistic outreach. Their gifts should give them special competency as planners, educators, and managers." 64

III. The third way to look at the small membership church is to look at the following distinctive characteristics:

Small membership churches are tough! By contrast, the large church is often fragile and highly vulnerable to either external or internal erosion.

The long-established Anglo church is usually built around a ministry of the laity. The overwhelming majority of small-membership congregations on the North American continent are "owned and operated" by the laity. By contrast, the decision-making processes in large churches tend to be dominated by the clergy. Persons who are interested in seeing an operational implementation of the concept of the ministry of the laity will find it most easily by visiting small congregations. In thousands of small congregations there are no seminary-trained and ordained ministers on the scene. Even in those small-membership churches served by a seminary-trained minister, the pastor usually has less influence in charting the course than is true in the large congregations.

64 Ibid., pp. 23-30.
There are three overlapping exceptions to this generalization that must be identified.  

a. The first, and most common, exception is the relatively new congregation that is still served by the original pastor. Frequently, these congregations have been built around the personality of that founding pastor, and the laity have a secondary role.

b. The second exception is black churches. Regardless of how long they have been in existence, black congregations frequently are strongly pastor-centered. The name and personality of the pastor constitute the central core of the identity of thousands of black churches.

c. The third exception to this generalization is the congregation that, regardless of size is: (1) located at either the very conservative or the very liberal end of the theological spectrum, and (2) is either an "independent" congregation or has a very loose denominational affiliation. Regardless of age, size, or ethnic character, these congregations often are very pastor-centered, with the laity in a supportive role to that strong and magnetic ministerial personality.

The small church is a volunteer organization. The typical small-membership congregation is far more dependent on lay volunteers than is the large church. This distinction can be seen in the choir director, in the pianist or organist, in the people who carry out the janitorial duties, in the maintenance of the real estate, in the calling on the sick and shut-ins, in the teaching ministry, in the keeping of the financial records, in the care of the babies in the nursery, and in staffing the youth program.

Another important characteristic is that the small member church cares more for people than for performance. The large church often
employs specialists, such as lead singers in the choir, in its emphasis on quality in performance. This often appears strange to persons from small churches in which the emphasis is on people volunteering for ministry rather than on the quality of performance.

The small church rewards generalists. The large churches tend to expect both paid staff members and lay volunteers to possess and display specialized skills.

In the small church, however, the premium is on generalists. This includes the preacher who can finish cement, the Sunday school superintendent who can lead group singing, the president of the women's organization who can repair inoperative plumbing, and the church treasurer who can teach the high school Sunday school class.

The grapevine is an asset in the small church. The generalization that goes with this distinction is that the larger the size of the membership and/or the more complex the community setting, the more likely that the grapevine will carry more erroneous messages than accurate bits of information. Thus the small, rural church in a sparsely populated county often can depend on the grapevine, while the large city church must publish a weekly newsletter. The small church has a different system for the financial support of the congregation. This point was illustrated in the opening section of this chapter.

In many small-membership churches, the members contribute in response to what are the perceived needs of that congregation. In large churches, it is far more difficult for all members to fully comprehend both the scale and the variety of the financial needs of that congregation, so a different system must be developed to underwrite the financial base of that large and complex organization.
The small church is intergenerational. Most human beings tend to be more comfortable associating with people from the same age cohort. This natural tendency can be seen among preschool children, teenagers, young couples, mature widows, and dozens of other social groupings.

One of the most significant implications of this generalization is that the small rural church, along with the conservation movement, is one of the few places in American society in which the concept of intergenerational obligation is being perpetuated. For the rest of society the operational principle is that each generation looks after its own interests, rather than being concerned about the plight of past or future generations.

In the large congregation, there is a tendency for people to conceptualize reality in terms of functional categories, whether it be in describing the greatest competence of the pastor, in categorizing people, in designing the organizational structure for the congregation, or in evaluating the performance of that congregation.

By contrast, in small congregations the members tend to think in terms of interpersonal relationships. The relationships of life, rather than the functions of the church, top the priority list in the small church.

In general terms, the larger the number of people involved, the greater the informal pressure on the leadership to adhere to the external clock very carefully. The smaller the number of people involved, the greater the freedom the people have in following their own personal pace rather than letting the clock run the schedule.

The small church follows a different calendar. There is a growing trend among pastors of large congregations to adhere very closely to the
liturgical year. In addition, an increasing number of large churches have decided to follow the same Sunday morning schedule for every Sunday of the year. This often is very difficult in some churches, such as in parts of the Sunbelt where the Sunday morning worship attendance may average over 500 in January and drop to less than 100 in August, but many larger congregations have concluded that the predictability of the same schedule is preferable to the confusion of changing it twice a year.

This generalization has its greatest application to (a) rural congregation, (b) nationality churches, (c) black churches, and (d) congregations composed of recent immigrants to the United States.

Everyone has a place in the small member church. In recent years thousands of large urban churches have become very self-conscious about the fact they tend to exclude single adults. A much smaller number have made a serious effort to reach the physically handicapped, the mentally retarded, and other people who may feel excluded.

One of the most significant characteristics of thousands of small congregations is that they accept people who might feel rejected in a much larger congregation. Some of these are accepted because they have good bloodlines. Others are accepted and included because of their willingness to help with any job. A few gained complete acceptance several decades ago, before their current affliction impaired their ability to be an active participant. Every one of them, however, has good friends in that congregation. Every one feels needed. Every one knows that if he or she is absent, the rest will notice that vacant place and miss the one who regularly occupied it. Every one is assured that when he or she dies, there will be a big crown at the funeral service.

Kinfolk ties are important in the small member churches. What
does it mean if there are twenty-nine people in this congregation who are related to you by blood or by marriage?

In the 960-member church, that is 3 percent of the membership and probably will not be a major factor in congregational life. In the 87-member congregation, that is one-third of the membership and almost certainly will mean those kinship ties will have a tremendous influence on the life of that church.

In addition, the intimacy of the fellowship and the impact of kinship ties may mean that a new baby will be baptized in the small church shortly after birth because the grandparents insist on it. If those same young parents had moved to another part of the country three years earlier, that new baby might not be baptized, since both sets of grandparents are over a thousand miles away.

The pressure of kinship ties also is one reason why the "dropout rate" is often lower in the small church than in the large congregation.

Individuals, not committees, often do the work in small churches. "Why don't we refer that to the music committee?" suggests a leader at the board meeting of the 700-member church. "I think that is the responsibility of the evangelism committee," suggests someone else a half hour later, when another issue is raised.

These comments reflect the tendency in large churches to refer matters to committees, while in smaller congregations a greater dependence is placed on individuals—and that is the appropriate way to do it! (A common mistake in many large congregations is to try to operate as if they were a small church. That method has proved to be one of the most effective means of turning a large congregation into a middle-sized church.)
In broad general terms, larger congregations tend to function around an organizational structure that places heavy responsibilities on committees, while smaller churches tend to delegate responsibilities to individuals.

A majority of small churches are subsidized. While this is a subject many people like to avoid, the vast majority of small membership congregations currently are not paying their way. This is especially widespread among smaller and middle-sized city churches, but the pattern is not limited to the urban scene.

The most common form of indirect subsidy is received by the congregation that meets in a building constructed and paid for by a previous generation of members. The building is usually located on a parcel of land that also was paid for by a previous generation of church members. In a majority of these congregations, a part of the compensation for the minister is free use of a house that also was paid for by a previous generation of members. If today’s members had to pay the full economic rent for the use of all that real estate provided by previous generations, it would mean a 15 to 40 percent increase in their current level of expenditures.

A second indirect subsidy to small churches that is more common in some denominations, such as The United Methodist and the Episcopal Church, is that small churches often are not expected to pay their share of the cost of various denominational programs. Examples include the salaries of staff, ministerial placement, denominationally supplied resources, health insurance and other benefits for the clergy, and the cost of operating the entire denominational structure; including theological seminaries, missions, and continuing education events. There is
a widespread expectation that large congregations will pick up a disproportionately large share of these costs.

Small member churches are dependent upon denominational help in many ways. Larger churches are self-supported.

UNIQUENESS

The small membership and Ethnic Minority Church is a unique church. Specifically, these churches struggle to survive. The bottom line is economics. All of these churches share this common concern.

Another unique characteristic that these churches share (both Ethnic Minority and Anglo) is that all for the most part are of the oppressed, of the society, and therefore have a negative self-image. This negative self-image is a terminal illness in many of these churches. This negative image holds back many Black churches, as well as Asian, Hispanic and Natives.

"Frequently a poor self-image has been transmitted by outside experts and authorities as well as by society's stifling sizism." Small size is especially a big problem for many of the minority churches. These churches are small because they refuse to grow. The self-image of a church is often determined by its ministerial leadership. Much of the ministerial leadership in the small membership church is uninspiring and inadequate, although many competent and creative pastors have chosen to serve in small membership churches.

Paul Madsen identifies five reasons why many small churches remain small: (1) "an inadequate program, (2) an inadequate field (limited population to draw on), (3) an inadequate evangelism, (4) an inadequate vision and (5) an inadequate personalities." 66

It is easy to see how the small membership can develop an inferior complex when measured by contemporary standards of success. But when measured by biblical criteria, however, it finds itself being affirmed. Size is irrelevant to biblical faithfulness and effectiveness.

When considering the uniqueness of the small membership church it is important to note that these congregations place higher priority on relationships, on the importance of everyone's being able to call all other members by name, on the rights and privileges of each individual, and on making sure all the bills are paid." 67

There are at least ten ways in which the small membership is unique. These may differ racially, ethnically by local tradition, religious denomination and by nationality.

The ten unique characteristics:

1. These churches have common expectations of members.
2. Almost everyone knows each other.
3. There is a sense of family in these churches.
4. Almost everyone feels important and needed.
5. Group functioning is simple rather than complex.
6. The church's identity is in its collective personality and experience and not its program.

66 Ibid., p. 38.

7. Has a common history and is committed to a common future.

8. These churches theology is lived out in personal, relational ways.

9. Mission is understood and carried out in personal and immediate terms.

10. In these churches, the clergy is seen as a person who is a generalist and not a specialist, or administrator.

There are by comparison, other uniquenesses of the small church which are worth noting. Among these are the following: belonging, history, biblical memory, abuse of memory, use of memory, memory to ministry.

I am indebted to Carl S. Dudley for the following insights:

Belonging to a small church is a very good. It is being among people who know you and among people with whom you feel at home. Members have lived their faith together. They have celebrated their separate victories and shared their individual losses together in the same place and before the same Father, God. They have learned what to expect from one another, and when to expect it.

The caring church does not treat each person equally. We know one another too well. Each person is accepted, not equally, but individually, by name. Each person has a contribution to make, and needs to be met. The caring church will tend to emphasize the uniqueness of each person.

In the caring community the individual receives his or her name. Naming is formalized in baptism, and remains informal in nicknames. Everyone has a name. People may be known by a skill they display, by an event in their life, or even by a distinguishing physical characteristic. The local merchant who served in the war may be known as "Major" for the rest of his life. The tall boy may grow up with the handle of "Shorty." The old man may still be called "Junior" long after his father has died. The woman who gets divorced may stay divorced in the minds of many long after she has remarried and moved away. People are remembered individually, intimately, sometimes in awkward ways.

Like the love of God in the familiar hymn, the caring cell has a love that will not let me go. How many young pas-
tors have first discovered the nature of the caring congregation when they tried to clean the rolls of the church? The enthusiastic pastor suggests that the church council adopt objective criteria for membership, such as current participation, or recent contribution, or annual communion. But before the list of "lost members" has been read very far, the church officers will balk because, "well, things are not really so clear cut." Later, when a removed member reappears, the pastor may have to relive the story of the prodigal son, cast in the part of the angry elder brother. And if the prodigal should die while still "in a far country," the church family may rise up and declare that "he was bone of our bone, and flesh of our flesh--always one of our own.

The small congregation remembers her own. The significant events in the life of the congregation are recorded "before God and these witnesses," as we remind ourselves in the liturgy for marriage. Here individuals have prayed in times of personal crisis. Collectively, the congregation remembers the experiences that they shared, carefully stored away in memory, like "the afternoon we burned the mortgage," or "those picnics when the church worshiped in the park." Significant people are remembered by the events they shared. Events are dated by the pastor who served—if he or she was more than passing through.

In a personal way, the small church is the place where intimate memories are recalled. A formal church history might be published in a book, with accurate narrative and well-peopled photographs. But each person has an unprinted album of personal memories of church-school classmates and well-intentioned teachers, of prayer groups and mischief, of club meetings, and very private meditations. These memories are not bound by the mind in order of appearance, but they are triggered by clues scattered throughout the building and the people—mingled with memories of "how it used to be here" and the rites of passages for a strange assortment of close friends and distant relations. Worship is a time of remembering, even without consciously considering the past.

In a broader sense, the small church is the carrier of their experience with the Christian culture. The transcendent and eternal God has been felt in this place, among these people. God has touched the members through the moments of celebration, or in the posture of prayer, or through hands that are gentle and arms that hold, in the smells of down-home cooking and the hush of the last to leave. Time is remembered, not as hands of the clock or squares of the calendar: time is remembered as Christian people who cared.

One student pastor in a caring congregation said "it very simply with pained honesty" "Small churches look inward, rather than outward. They look backward, rather than forward. 68

There are several other unique features of the small membership church. Let us examine these. The first is the history.

History is a strength in most small membership congregations. They find themselves by looking inward and backward. That statement alone is offensive to some pastors, and inappropriate to some congregations. History is a resource that is not available to many larger and younger congregations. History is rejected as a resource by the theology of some pastors.

Social mobility increases the importance of history, even as it makes a sense of history more difficult. One suburban pastor complained, "I have only been here two years, and we have not been able to grow; but of the two hundred people in my congregation, only forty were members when I came." Such congregations may have difficulty in establishing a firm sense of history. Yet many such areas of high mobility are composed of transients searching for an institution that will offer them a sense of belonging. Mobility may simply speed up the development and turnover of tradition, not deny its importance. "Our contribution," said a pastor in a changing urban area, "is to help people learn that the church was where they were, is where they are, and will be where they are going. They need us to be here, before they come and after they go."

When churches move, history may be more of a problem than when people move. When the population moves, the church offers a history in that place. But when the congregation relocates, its history may be out of context. The social history of a congregation may become a barrier for the congregation to reach the community. Some congregations are regional in character and draw from a larger area. But neighborhood con-
gregations that move to a new place of worship have the same problems in merging with the community that other churches have in merging with one another.

Second is Biblical memory. Small member churches have a strong memory. When defining the meaning of the faith experience members point to Israel.

Israel knows God, because the people remember the great acts of God. "Of these [events], the call and promises to the fathers, the deliverance from slavery and the gift of the land [the conquest] are known from liturgy and confessions to be the key elements of the whole story." The faith of the people is placed in the faithfulness of God. What they remember determines what they believe about the future. What God has done, he will do. "Remember, O Israel, the Lord Thy God, the Lord is One...." Ours is a faith of remembering.

All Christians share in the biblical memory. History is not just part of our past, but we are part of an unfolding drama of faith. The roots of our Christian experience are a tangled mat of biblical witness and personal experience. The story unfolds in the lives of all of us, and in the lives of the congregations where we share and serve the Lord. For some congregations, memory has been their strength and inspiration. For others, the weight of the past has become a millstone and a source of despair. Christian memory can be used or abused. The Abuses of memory is another strong factor. Negative memory is a part of the small membership church life.

Many of the negative observations concerning the small church can be traced to bad memory—that is, the abuse of memory—in the caring cell. Old, closed, ingrown, ultraconservative, prejudiced, independent, disconnected, oligarchical, and hung up on the past are all descriptions that relate to an abuse of history in a congregation. Some history can be a burden and some can be oppressive. One pastor from New Jersey said: "Our building is not old, it is simply run down. The congregation feels like the church looks—not old, but tired."

Memory can be a burden. The families that once were the strength of the congregation can become its liability. A young pastor in the South commented: "Family hostility blocks communication in our church. Often groups have rigid lines, and people live separated in their little boxes." Memories can divide the congregation—who joined under which pastor. The collective memory of the congregation can become a barrier to the inclusive church, what Lyle Schaller has called the
"liturgical-ethnic-nationality-language-cultural-socioeconomic barrier." What is nostalgia for some people may be nauseous for others.

Memory can evoke feelings of guilt and grief for the good old days, especially if the congregation has "deteriorated." Of course, the good old days may never have been so good (most sanctuaries reflect the overoptimistic projections of a growth that never happened). But they are past, and therefore not as traumatic as the crises of the passing moment. The older members are often saddened at the memories. But the middle generation, the present church officers, often feel guilty that they cannot equal the feats of the past—-even if conditions have changed.

Memory can be a means of avoiding the present. Some small churches have an "edifice complex." The community has changed, the members have moved away, and the building is the only familiar landmark left in the community. My work with marginal churches taught me that these Christians have to face a ministry that is not rooted in the past.... We must not crucify small churches, but we also must not unduly coddle them.

Memory is more than a recitation of the past as it really was. What we "choose" to remember may be our deepest longings for what will unfold in the future. Our past is a mixture of dreams and fears, never what it really was. Our memory tells us more about who we are than who we were, more about our hopes and fears for the future than what really happened in the past.

Hope is the last of the spirits that we almost left up. Hope can be released by the positive memory of the congregation. The storytellers in the congregation are no less important than the planners in shaping the future of the congregation. Churches can attempt only what they can imagine. Memory grows with new experience, and tradition builds on significant events. Storytellers who remember events through the eyes of courage and hope can turn memory into ministry.

The goal is to move from memory to ministry.

Pace, or timing, is basic to the character of most congregations. For many young pastors, pacing is the most difficult dimension of service in the caring cell. Young pastors have the energy of a springer; small congregations often have the grace of a distance runner. The result may be a brief pastorate.

The pace of a caring cell may be heard in the rhythm of the hymns, and the timing of the anthem. It is reflected in the cadence of speech, seen in the ambling of unrushed people, noticed in the time it takes for called meetings to get down to business. It can be measured (if anyone cares) in the length of time after the benediction until the sanctuary is empty (in inverse proportion to the number or worshipers), or
the length of time between the arrival of the first pot for the covered-dish supper and the time the evening program begins (if there is one). People-time dominates many small congregations and frustrates many program-time pastors.

Sunday is the sacred hour when the caring cell gathers to reaffirm their faith in God, and their contact with one another. The style, length, content, and choreography of worship all confirm the members' pilgrimage with one another and their contact with the seasons of the earth. Pace is important. As one pastor lamented, "They will remember the length of the sermon much longer and more accurately than they can recall what I said.

The church-school experience is part of the rhythm of the passing seasons. One teacher complained that "the curriculum material is too educational, and not enough Christian." She did not mean that it was too complex, or even too finely graded. She was concerned that the basic, simple values that she communicated to her children were obscured in the many alternative readings of the biblical text. For people-time elicits teachers who are, as one pastor said, "regular, but not committed. They come every week, but they never do any preparation or planning." Church school for the children, summer conferences for the teen-agers, weekend retreats for the officers, and every Sunday for the members—these are the times to feel the sustaining love of the eternal God, mediated in particular, memorable places. 69

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Chapter III

ORGANIZING FOR MISSION AND ADMINISTRATION

How a church is organized will determine how it will be administered. All churches no matter how small or large must be organized and administered. Without organization and administration, leaders go through the motions aimlessly, without knowing what they are doing or why. With solid and clear organization and administration, leaders understand what they are called to do, and why. What leaders are specifically called to do, is to lead the church in ways that assist in fulfilling its mission and witness in the community and world.

The normal way in which many churches are organized and administered generally follow this sequence: "(1) to create an organization to carry out the prescribed purposes and designed goals, (2) to shift the emphasis gradually to give the highest priority to the maintenance and survival of that organization, and (3) to stifle the initiative and creativity of participating individuals in the process." ( )p. 22

This model, created centuries ago, causes people to become the servant of the institution. How can this cycle be broken? How can a more favorable organizational climate for creativity in the congregation be established? How can the priorities be changed to reflect purpose rather than institutional maintenance? In short, how do we open the doors to relativity? One approach is to begin by looking at the values reflected in the organizational structure of the local congregation. By

so doing the church will learn much about the congregation, and how it should be administered.

Most protestant congregations are organized around one of six basic models. The six basic models are "(1) participation (as in most United Methodist congregations), (2) representation (as in many United Church of Christ), (3) performance (as in many Episcopal and Presbyterian churches), (4) task or mission (as in many Baptist churches), (5) seniority (as in many small membership churches of every denomination) and (6) satisfactions (as in some Lutheran churches)."\(^71\)

Another model which overlaps several of these is the consensus model. It, however, is really a style of decision-making, rather than a clear-cut model. It is most common among Quakers, but is also found in many small membership churches and Ethnic Minority Local Church congregations, both rural and urban. Usually the decision-making process is dominated by two or three families.

Perhaps the most widely promoted and most effective approach to organizing the church is the participation model. This model maximizes the number of members who have the opportunity to serve on committees, task groups and boards. This model is based on the assumption that the involved member becomes an active member, and conversely, the active member is an involved member.

In each of the models there are advantages and disadvantages. There is no perfect model of congregational organization or structure which maximizes all values. The most important questions are: (1) what are the values and priorities of your congregation, and (2) does the organization structure decided upon reinforce and maximize the values

\(^71\)Ibid., p. 25.
and priorities of your local church? These two questions must be addressed and answered by the leaders of the church.

"Within the United Methodist Church, two structures have been worked out and are offered as basic models for organizing and administering the church. The two organizational systems are: (1) the Administrative Board and Council on Ministries model, and (2) the Administrative Council model."72 These two models and structures are illustrated below. They are taken from the United Methodist Guidelines 1985-88.

Basic Organizational Plan for a Local Church with Administrative Council

![Diagram of Basic Organizational Plan for a Local Church with Administrative Council]

This chart shows the relationships among the administrative and programming groups in a church using the basic Administrative Council plan. The organization may be expanded with additional work areas and subcommittees as needed or desired. Each of the three work areas (*) may be the responsibility of one or more persons. For a listing of Administrative Council members, see the chart. "Basic Membership of the Administrative Council."

Basic Organizational Plan for a Local Church with Administrative Board and Council on Ministries

This chart shows the relationships among the administrative and programming groups in a church using the Administrative Board and Council on Ministries plan. Each of the work areas (*) and each of the ministries with age levels and families (**) may be the responsibility of one or more persons, as determined by the Charge Conference or Administrative Board. For a listing of Board and Council members, see the chart, "Basic Membership of the Administrative Board and Council on Ministries."
BASIC MEMBERSHIP OF THE ADMINISTRATIVE COUNCIL

Required Positions Elected by the Charge Conference
Chairperson of Administrative Council
Lay Member(s) of Annual Conference
Lay Leader(s)
Chairperson of the Committee on Pastor-Parish Relations (or a representative from the PPR Committee if the church is part of a charge linking two or more congregations for pastoral leadership)
Financial Secretary (not elected if employed)
Church Treasurer (not elected if employed)
Chairperson of the Board of Trustees
Chairpersons of Work Areas (a)
Coordinator of Age-level and Family Ministries (b)

Elected by Organizations other than the Charge Conference
President of United Methodist Men
President of United Methodist Women
President of United Methodist Youth Council
Secretary of the Committee on Nominations and Personnel

Ex Officio
Pastor(s)
Other Professional Staff
Others (see The Book of Discipline, ¶254)

Recommended Optional Positions elected by the Charge Conference
Members-at-large (see The Book of Discipline, ¶247.6, 250, 258)
Secretary of Career Planning and Counseling
Superintendent of the Church School
Health and Welfare Ministries Representative
Coordinator of Communications
District Steward
Church Historian
Membership Secretary

(a.) Work Areas
Nurture and Membership Care
This may be expanded into two or more separate work areas for the following tasks: Education, Evangelism (membership care aspects), Higher Education and Campus Ministry, Stewardship, and Worship.

Outreach
This may be expanded into two or more separate work areas for the following tasks: Christian Unity and Interreligious Concerns, Church and Society, Evangelism (outreach functions), Missions, Religion and Race, Status and Role of Women.

(b.) Age-Level and Family Ministries
This may be expanded into two or more separate areas of work for the following tasks: Children's Ministries, Youth Ministries, Adult Ministries, and Family Ministries.
### Required Positions Elected by the Charge Conference

- **Chairperson of the Administrative Board**
- **Chairperson of the Council on Ministries**
- **Lay Member(s) of Annual Conference**
- **Lay Leader(s)**
- **Chairperson of the Committee on Pastor-Parish Relations**
- **Chairperson of the Committee on Finance**
- **Financial Secretary (not elected if employed)**
- **Church Treasurer (not elected if employed)**
- **Chairperson of the Board of Trustees**
- **Chairpersons of Work Areas (a)**
- **Coordinators of Age-level and Family Ministries (b)**

### Elected by Organizations other than the Charge Conference

- **President of United Methodist Men**
- **President of United Methodist Women**
- **President of United Methodist Youth Council**
- **Secretary of the Committee on Nominations and Personnel**

### Ex Officio

- **Pastor(s)**
- **Other Professional Staff**
- **Others (see *The Book of Discipline*, ¶254)**

### Recommended Optional Positions elected by the Charge Conference

- **Members at Large (See *The Book of Discipline*, ¶247.6, 250, 258)**
- **Secretary of Career Planning and Counseling**
- **Superintendent of the Church School**
- **Health and Welfare Ministries Representative**
- **Coordinator of Communications**

### Work Areas

- Education, Evangelism, Higher Education and Campus Ministry, Stewardship, and Worship
- Christian Unity and Interreligious Concerns, Church and Society, Missions, Religion and Race, and Status and Role of Women

### Age-level and Family Ministries

- Children's Ministries, Youth Ministries, Adult Ministries, Family Ministries, others as needed

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All of these (including membership care aspects of Evangelism) may be combined into a work area on Nurture and Membership Care.

All of these (plus the outreach functions of Evangelism) may be combined into a work area on Outreach.

All of these may be combined into Age-level and Family Ministries.
One of the most important functions of the Administrative Council is to assess each area of ministry to the congregation, and community, and plan for the future of that ministry.

Group responsibility is necessary for all areas of church life. Participatory planning involves a broad base of persons, which creates a greater sense of ownership for the church's mission.

How to Organize for Administration

I am indebted in this chapter to the United Methodist 1985-88 Guidelines for the following.

Leaders play a key role in assisting the congregation in developing a vision for ministry. Answering the question, How shall we be the disciples of Jesus Christ at this time and in this place?, is crucial to everything else you may do. Without this vision and a clarity of purpose, no local church structure, including the Administrative Council, will be effective in addressing the needs of ministry in your congregation or community. Once you enable members of your congregation to settle on their purpose in ministry, then it is time to ask, "How shall we organize ourselves to carry out our mission with the greatest effectiveness?"

The United Methodist Book of Discipline lists four (4) basic responsibilities to be carried out by all local churches. These tasks might be considered a job description for your congregation: "(1) planning and implementing a program of nurture, outreach, and witness for persons within and without the congregation; (2) providing for effective pastoral and lay leadership; (3) providing for financial support, physical facilities and the legal obligations of the church; and (4) insuring relationships of the local church organizations to appropriate district and Annual Conference structure and programs."74

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74 Book of Discipline, The United Methodist Church, 1985, p. 244.
The discipline also delegates the organizational framework by which these tasks can be accomplished (¶244).

The following is suggested as a check list. These suggestions appear as they are contained in the Leadership Guidelines of the United Methodist Church 1985-88.

STEPS IN PLANNING EFFECTIVE MINISTRY

1. Gather and study information.

What are some changes in the community? Are there new housing starts, has school enrollment changed, are there racial or ethnic population changes? What do these changes suggest about the possibilities for witness and ministry of our congregation?

What are the needs or problems in our community? What have we done in response to these needs or problems? What are our congregation's strengths and weaknesses?

What changes in programs or ministries have we experienced as a church over the last five years? What seems to be reaching people and what is not working? Which of our programs are designed to serve our members, which are designed to serve the community, and which are designed for both?

2. Analyze and set priorities.

What assumptions can we make about the future of our congregation and community on the basis of all the information we have gathered? Are these assumptions realistic?

What concerns do we and others have for the quality of life of our community? What do we see as the opportunities, possibilities, issues, or problems which need to be addressed by our congregation? (List as many as you can, then prioritize the list.)

3. Develop objectives and action goals.

What is our picture of the change we want? What are the desired end results of each goal we set?

On the basis of our priority concerns, what objectives will we set, both short-term and long-range? Do our objectives describe our ministry's
result as we would like it to be? Are these goals realistic and attainable?

What smaller action goals are necessary to reach each objective?

4. Plan ways to accomplish the action goals.

What specific action steps are needed in order to move toward achievement of each of our action goals?

What resources do we need to achieve these (people, money, meeting space)?

Who will do what by when? What are the tasks, who will do them, when will they be completed?

Where have we failed to assign responsibility?

Where might there be a breakdown in communication or resistance to change?

Have we taken care to interpret our ministry to our members and the community?

5. Implement the plans.

Are the what, being done by the whom, at the determined where and when?

Is support being offered along the way to those involved?

Is there a system to deal with problems as they arise?

Is the congregation affirming and recognizing the persons as they minister?

6. Evaluate and begin again.

Did we arrive on target? What have we learned?

What would we do differently next time? What adjustments do we need to make to improve effectiveness?

How will we provide for the continuation of this ministry goal?

What new opportunities, possibilities, issues, or problems have we discovered along the way that we consider important enough to act on?"
If someone were asked to identify the components of their church, they would typically answer by identifying organizations, e.g., (a) the Sunday school, (b) women's club, (c) men's club, (d) youth group, (e) official board, (f) choir, (g) trustees. A careful review, however, would indicate each of these organizations, by itself, fits the description of a system that we have given above. Each of these organizations can be distinguished from the other organizations in the church, and each has its own set of components that work together to accomplish an overall purpose. In short, these organizations are subsystems within the church system, and many of them will have subsystems of their own—committees, age-level departments, classes, and so on.
Leadership Styles and Responsibilities of Administrators

Leadership is important to administration. How leaders understand their duties determines how administration is carried. "Leadership is going out ahead to show the way—it is available to everyone in the institution who has the competence, values, and temperament for it, from the chairman to the least-skilled individual." 76 "Administration is a function that includes...; (a) planning—both strategic and tactical—to accomplish goals, (b) organizing the total efforts..., and (c) controlling—assembling and analyzing data and directing operations." 77 Administration includes all directing and decision-making in the church.

Of the many leadership styles, five are most prominent. Style of leadership directs how leaders will administer. The five are:

1. Laissez-faire
2. Democratic-participative
3. Manipulative-inspirational
4. Benevolent-autocratic
5. Autocratic-bureaucratic

1. Laissez-faire.——The leader gives minimum direction and provides for maximum group discussion. This is a passive leadership style which allows groups within the church to work out their own programs, goals, and objectives.

2. Democratic-participative.——The leader has some authority, but it is minimal. This leader believes that the more people are involved in decision ownership, the better chance the decision has of being implemented. When it works, the democratic-participative style has much to commend it. When it doesn’t work—such as when a church

77 Ibid., p. 95.
committeecannotreachadecision—programsandministry canstalemate. This style of leadership is weak in a timeofcrisisoremergencysbecausewaitingforagroup decisionrequestartoomanydelays.

3. **Manipulative-inspirational**.—The leader sets the goals andbyforceofpersonalitytriestoconvincemembers to implementthem. People often do not really know what is going on in the church but feel that the pastor probably knows what he is talking about because he seems so sure of himself.

4. **Benevolent-autocratic**.—The leader acts as a mother/father figure to the members. Leaders closely identify with the group—too closely, in fact, because the group becomes excessively dependent. There is often a false feeling of security and fellowship that collapses when the father or mother figure is removed.

5. **Autocratic-bureaucratic**.—The pastor is an autocratic administrator who controls and structures the church's programs and activities. There is little or no room for group dissension, and the pastor's authority is not openly questioned.

While pastors should maintain a degree of predictability in their leadership style, they may occasionally adopt another style because of crisis pressures. You may find that your style is a combination of the above. You may not like your leadership style, or you may feel that you are out of sync with your church. It will probably be easier for you to change than it will be for your church to change. However, with time, understanding, and love, both pastor and church may change enough to accommodate their basic differences.

Moses, one of the towering Old Testament figures, had many administrative headaches. He was pressured from all sides to make life-and-death decisions. He received help from an administrative genius, his father-in-law, Jethro. The Revised Standard Version captures the drama of Exodus 18:13-27. These verses with their administrative principles and skills are as follows:

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13) On the morrow Moses sat to judge the people, and the people stood about Moses from morning till evening. People waiting on the leader to decide the course of action

14) When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand about you from morning till evening? Determining the problem and squarely addressing it

15) And Moses said to his father-in-law, "Because the people come to me to inquire of God; Attempt to answer inquiry

16) When they have a dispute, they come to me and I decide between a man and his neighbor, and I make them know the statutes of God and his decisions. Conflict resolution

17) Moses' father-in-law said to him, What you are doing is not good. Judgmental evaluation

18) You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone. Personal and group evaluation

19) Listen now to my voice; I will give you counsel, and God be with you! You shall represent the people before God, and bring their cases to God; Establishing priorities and procedures

20) And you shall teach them the statutes and the decisions, and make them know the way in which they must walk and what they must do. Job specification and delegation, assigning responsibilities

21) Moreover choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. Chain of command

22) And let them judge the people at all times; every great matter they shall bring to you, but any small matter they shall decide themselves; so it will be easier for you, and they will bear the burden with you. Limits of decision-making

23) If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace. Benefits from task accomplishment

24) So Moses gave heed to the voice of his father-in-law and did all that he had said. Implementation

25) Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, of hundreds, of fifties, and of tens. Assigning responsibility and limits of authority

26) And they judged the people at all times; hard cases they brought to Moses, but any small matter they decided themselves. Judging, evaluating

27) Then Moses let his father-in-law depart, and he went his way to his own country. Task completion, need satisfaction

What Administrators Do

I am indebted to Allred W. Thurman, author-compiler of Basic Small Church Administration, for the following insights:

"The administrator sets the pattern for the church's ministry. Because he or she is expected to be the leader, the pastor-administrator must know what he or she wants to accomplish and what the needs of the church are. To discover goals and needs the pastor must learn to work creatively with people. That is not easy. Some pastors who are not skilled in human relations sadly realize that members are not following their leadership. Therefore, one of the first duties of the administrator is to learn how to get along with people. This does not mean nodding assent to everything everyone says. Nor does it mean avoiding conflict for the sake of keeping harmony. It means learning how to develop the potential inherent in all people. Human relations skills are essential for the pastor to function effectively and efficiently as administrator.

A wise pastor-administrator will discover and cultivate the influential members of the congregation. These members are often referred to as the power structure, parish legitimizers, or decision influencers. All churches have such members, and it would be a mistake to overlook this. Small churches sometimes have power vested in an influential family. Power may also rest with members who do not hold any major elected position. The leader who wants to see results will have discovered those in his church who can make things happen. The pastor will not cater to these members or be excessively influenced by them; but he will know who they are and will seek to maximize their abilities.

The pastor-administrator has other duties. "Using the word PORCH, we can identify five of them as planning, organizing, recruiting, coordinating, and helping."80

The administrator is the church planner. He or she will visualize and conceptualize the major church goals. The administrator will set the pace for the church's ministry. He or she will learn how to plan, using resources such as seminars and books on planning available from the Sunday School Board. As church planner, the pastor will not think small simply because he or she serves a small membership church. The

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80 Ibid., p. 29.
pastor will seek to discover the uniqueness of the church and will covenant to remain pastor long enough to achieve some major goals.

The administrator is the church organizer. In a small church where the pastor is the only staff member (and he, too, often has other employment) much time is spent in organizing the work. While the pastor must avoid the Mister Fixit role, he should provide a climate for effective motivation. Building on his role as planner, the organizer matches church goals with people's needs. That is the ultimate goal of motivation, to have people's needs met through a specific church task.

The administrator is also the church recruiter. He or she does not usurp the duties of the nominating committee, but he gives input and advice to the process of selecting leaders. As recruiter, the pastor has several duties, such as helping identify persons with the potential to serve as workers and leaders. He will aid in the recruitment of these persons to serve. He or she will help place them where their gifts, talents, interests, and competences match the needs of the particular office or position, and where the volunteers will gain significant personal satisfactions from serving in that role.

As administrator the pastor is the church coordinator. Coordination and planning go together. Plan to coordinate and coordinate to plan. Effective coordination stems from effective planning. Coordination is a problem-prevention activity. Church administration is a complex and demanding task. Pastors and lay leaders must devote time and effort to the coordination function. Coordination is an action approach to keep the entire church team on its proper course. Smooth coordina-
tion increases the awareness among church members of their interdependence on each other, and beyond that, among all members of the Christian faith.

Finally the administrator is the church helper. The pastor of the small church is the chief helper or trainer. What do you do with volunteers once you get them? One way to thwart the volunteer's motivation is to be vague on expectations and responsibilities and to ignore the importance of matching needs and talents. Ongoing training will help ease the volunteer's anxiety about his church task while increasing his competence about his assignment. Church members have talents and abilities which should be used to carry out the mission of the church. They need specific instructions instead of vague guidelines. They need to be equipped for the task. Once you've got them, don't neglect to continually offer support and encouragement to your volunteers.

Remember the word P-O-R-C-H—planning, organizing, recruiting, coordinating, helping—and you will be able to recall some of the duties of an effective administrator.

Look at people positively, individually. Take a "baptized" "You're OK" position regarding all other persons. They are made in God's image, too. Take the initiative appropriately to convey that you stand ready to help them do what they see as being in their best interest, insofar as is right and feasible.

Put the need of the individual on a par, at least, with the task you might be influencing him to relate to. Try to integrate the person's goals legitimately with those of the church or organization. See his advantage as a prior concern. Avoid using people for your advantage
rather than seeing their advantage. Be conscious of what's in it for them.

Assume that a person wants to do a good job, to complete the tasks. Even when someone has difficulty doing the job well, assume that they want to do it well until it is thoroughly proven otherwise. And do what you can to help others succeed in doing a good job.

Invite and accept people's genuine participation in group enterprises, even (or particularly) in the significant planning stages. Listen. Hear what they have to say. Avoid clobbering an idea just because it appears unsuitable. Call for more ideas, defer judgment, and lead the group to select the best possibilities after ideas stop coming. Someone whose early suggestions are really of poor quality might come forth with some good ones if you don't beat him down at an early stage, by premature or personal rejection of his suggestions. Other benefits accruing from such participation include the participants' increased knowledge of the task, increased personal identity with it as their own, increased value estimate, and increased communication potential, all of which result in more and better support.

"An administrator who is genuinely interested in trying to enable persons to become and to do what they are able, by God's grace, to become and to do, will attempt to avoid or to overcome these and other demotivators, such as the hidden agenda, embarrassment, and undeserved or insincere praise."81

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81 Ibid., 10.
Many churches do touch various response "buttons" in their attempts to influence persons. "We see the gamut of Maslow's hierarchy of needs in the appeals of the promotional materials and slogans churches use. And who is to say that it is bad to appeal to physiological and safety needs by letting people know that church facilities are airconditioned and the nurseries are sanitized? Shouldn't they be? And isn't it OK for a church to be known as a friendly church—thereby assuring people that it is interested in their social needs? The slogan "The Church Where Everybody Is Somebody" might be improved by using "a" and not "the," while still assuring people of the church's interest in encouraging high esteem for persons. How would it be to advertise as "A Church Committed to Helping You Become and Do What You Can, by his Grace"? A church which could live up to this ideal would be operating on the self-actualization plane—helping persons to become what they potentially can become.

Perhaps a personal model would be fitting at this point—not a perfect model, but a model that might move us in a worthy direction and toward a worthy outcome.

Put it all together. Develop clear goals for yourself, and with others. Let your goals be within the range of challenge: low enough to be reasonable, with more than routine effort; high enough to require worthy but possible effort and still be reachable. Let the goals meet people's needs at the levels of their needs, and beyond, until the highest needs are met.
Clarify expectations, standards, with persons involved. Take time for understanding to develop. Worthy endeavors, particularly with others, require time.

Show interest in and awareness of progress, whether in personal growth or in a task. Approve. Give appropriate recognition, in private and/or in public. Give sincere and deserved praise. Learn to say "we" instead of "I," particularly when speaking of accomplishments shared in by others. Say "Thanks" as often as it is deserved. It doesn't cost much, but it's priceless.

Run against your own clock, and allow others to do the same. The Christian journey is a matter of each one trying, with God's help, to become and to do what he or she can become and do? The Christian administrator does not try simply to motivate people to do things. He or she tries to enable them to unleash their motivations in order to fulfill their capabilities. He who does this will be a creative motivator. And then he can say with the apostle Paul, "Therefore, having this ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God." 82

PASTOR AS ADMINISTRATOR

Pastors of small membership churches have an important job to do. As a pastor, you are a special person who has been given the unique responsibility of working with people within a congregation and/or charge.

82 The Holy Bible, II Corinthians, 4:12, RSV
As pastor you share the joys, sorrows, accomplishments and disappointments of the total congregation. Performing the role of pastor is unbelievably complex and strategic.

Small membership and Ethnic Minority Local Churches can maximize their strength and to lessen their weaknesses through effective pastoral leadership. Pastors have the unique opportunity of helping a congregation in many ways. However, pastors must remember that many of the things they do can be done by lay persons. For example, in many small membership and Ethnic Minority Local Churches, lay leaders actually have been known to replace their pastor during times of sabbatical leave, or when no pastor has been appointed.

Members of small membership churches have been known to organize efficiently to do the hospital visiting, administration of the church and small groups, as well as speaking at the worship service on Sunday. It is out of such experiences that laity learn that there are basically only two functions of the pastor that they cannot easily replace: the "switchboard" function (someone who could be called for information), and the "symbolic" function (someone who can serve as the symbol, spokesperson and/or leader of the church).

These two functions may not seem like much of a job description, but they are typical of the role of pastors in the life of churches. Pastors stand at the center of a communication network with enormous amounts of information about people, needs, biblical faith, professional skills, and organizational flowing through them. Pastors stand as a
symbolic presence in churches, as persons who represent the church in many outside community and denominational functions.

This symbolic presence involves leadership and the embodiment of Christian faith. While pastors may be more than an information switchboard and a highly polished symbol, these two functions are typical of the role of pastors.

The historical role of pastors of local churches have generally been seen in terms of functional tasks performed. The task basically has centered around the "switchboard" and "symbolic" function as mentioned above. A close look at the role of a pastor both historically and in the present will be helpful. For such a look, please refer to Appendix Exhibit B. This information is taken from the United Methodist Guidelines for Leadership in the Local Church: 1985-88, published by Abingdon Press. Used by permission.

In his treatment of the history of the ordained ministry, Seward Hiltner outlined the emergence of the ordained ministry in the second century along functional and organizational lines: "From the early part of the second century onward there have been only rare deviations from the notion that a local Christian community should have a general overseer, by whatever name. This is the principle that we still use in Protestantism about the ordained minister."

Hiltner's description of the religious overseer depicts what a pastor is NOT.

- A pastor does not perform all the functions that are needed.
- A pastor is not a sovereign giving orders without consultation.
- A pastor is not an employee performing only such functions as the community determines.

Instead, a pastor is the facilitator of the total work of the total community. In this capacity a pastor has two useful tools. The pastor's location at the center of the congregation's commu—
cation network is one such tool. The other is her or his symbolic role in the community.

Within the overall task of facilitating the work of the total community, every pastor must perform certain duties. For United Methodist pastors, these duties are clearly defined in the 1985—88 Leadership Guidelines, published by Abingdon Press.

The pastor's responsibility and role in the congregation has also been spelled out in the United Methodist Book of Discipline as follows:

The pastor shall oversee the total ministry of the local church in its nurturing ministries and in fulfilling its mission of witness and service in the world by: (1) giving pastoral support, guidance, and training to the lay leadership in the church, equipping them to fulfill the ministry to which they are sent as servants under the Lordship of Christ; (2) providing ministry within the congregation and to the world; (3) administering the temporal affairs of the congregation. In the context of these basic responsibilities, the pastor shall give attention to the following specific duties.

The United Methodist Discipline outlines 12 duties of local church pastors. These duties are as follows:

1. To preach the Word, read and teach the scriptures, and engage the people in study and witness.
2. To administer the Sacraments of Baptism and the Lord's Supper and all other means of grace. It shall be the duty of ministers before baptizing infants or children to prepare the parents and sponsors by instructing them concerning the significance of Holy Baptism, the responsibilities of parents and sponsors for the Christian training of the baptized child, and how these obligations may be properly discharged.
3. To give oversight to the total educational program of the church and to encourage the distribution and use of United Methodist literature in each local church.
4. To instruct candidates for membership and receive them into the Church.
5. To perform the marriage ceremony after due counsel with the parties involved. The decision to perform the ceremony shall be the right and responsibility of the pastor. Qualifications for performing marriage shall be in accordance with the laws of the state and The United Methodist Church.

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6. To counsel those who are under threat of marriage breakdown and explore every possibility for reconciliation.
7. To counsel bereaved families and conduct appropriate funeral and memorial services.
8. To visit in the homes of the church and community, especially among the sick, aged, and others in need.
9. To counsel with members of the church and community concerning military service and its alternatives.
10. To participate in the life and work of the community and in ecumenical concerns and to lead the congregation to become so involved.
11. To search out from among the membership and constituency men and women for pastoral ministry and other church-related occupations: to help them interpret the meaning of the call of God, to advise and assist when they commit themselves thereto, to counsel with them concerning the course of their preparation, and to keep a careful record of such decisions.
12. To give diligent pastoral leadership in ordering the life of the congregation for discipleship in the world.

The pastoral role is clear: it is to lead the congregation, to care for people in the church and community, and to order the life of the community of faith so that the ministry of all may be empowered.

Perhaps the most important pastoral role in program and administration in the local church can be summarized by the word "vision." The pastor is a key person in articulating the vision for the church. The biblical mandate is clear: "Where there is no vision, the people perish."

Someone must dream the dream, someone must see the vision, someone must sense and name the direction for the congregation. The vision may be seen by the pastor, a member of the congregation, or even a member of the wider community. Regardless, the pastor's role as facilitator of the work of the total community calls the pastor to place the vision before the congregation.

As the pastor takes seriously the task of leading the church, the question often arises: which type of leadership style is best? Actually, no one style of leadership is best. An effective pastor has to be equipped with a variety of leadership styles for different occasions.

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LAITY AS ADMINISTRATOR

In the preceding section we have identified that the work of the church is too vast for any minister or pastor to attempt to accomplish along. Furthermore, we have identified that the mission of the church requires the involvement of both lay and clergy, if effective mission is to take place.

In Dr. H. Richard Neibuhr's book, The Purpose of the Church and Its Ministry, the author identifies a concept of ministry, which focuses on the minister's role of equipping lay persons to serve the church. What Dr. Neibuhr suggests is, "the church is becoming the minister and its minister is its servant, directing it and its service."85

The wise pastor and church administrator will always keep in mind that his or her responsibility is not to do the work of the church, but to provide experiences that will involve the whole church in moving coherently and comprehensively toward an efficient Christian witness through mission. To have effective church administration, pastors and lay persons must keep in mind that administration requires a recognition of the basic principle that lay persons must be involved and equipped to apply their gifts, talents, and skills in the life and work of the church.

More than a quarter of a century ago, Dr. Albert Beavan wisely state, "the strength of a minister may be measured so much by the work he or she can do, as by how much he or she can get others to do."86

Subsequently, the reason many ministers fail is because they are unwilling to relinquish responsibilities to lay persons. They insist on doing almost everything themselves, from being the chairperson of the board, to writing the announcements. They fail because they refuse to assign lay persons to carry out the routine day to day tasks of the church. Pastors who serve as soloists only obstruct the witness of the laity within the congregation. At this point, pastors need assistance in helping them see their task as that of discovering, training and applying the abilities of lay members of the church toward a coordinate Christian witness.

Lay persons have an important role to play in the ministry and administration of the church. A quick look at the New Testament church reveals that the entire Christian community had a mission to the world, and that every member is called to active participation in that mission. The sharp division between clergy and laity that exists today is not evident in the church in the New Testament. The "laos" included the whole church, and the mutual responsibility and administration of all Christians toward redemptive mission of the church.

Indeed lay persons are called to participate in the administration and leadership of the local church. Particularly is this illustrated in I Peter, which reminds us that all believers have their responsibilities "to declare the wonderful deeds of Him who called you out of darkness into His marvelous life."87 From this, we understand that every person in the church is to view his or herself as a priest, one of God's own people, responsible for declaring to the world God's wonderful deeds. This is in keeping with the mission and purpose of the church,

87 Holy Bible, I Peter 2:9, KJV.
which is to go into all the world and be a witness for the Lord. The writer of Ephesians declares that Christ gave church leader: a) apostles, b) prophets, c) evangelists, d) pastors, and e) teachers, "for the equipping of the saints (Christians), for the work of the ministry, for the building of the body of Christ, the church."88

Every lay person is called to be a servant of Christ because of the work Christ has given to all as a united redemptive Christian community.

From reading the New Testament, the administrator cannot escape the conclusion that one of the main responsibilities of the laity within the church is the unified use of their gifts, skills, time and abilities, in making an effective witness for Christ. Historically, this goal seems to have been difficult for lay persons to achieve for several important reasons. Some Christian lay persons have felt that their leadership abilities and spiritual dedication were superior to that of their Christian brothers and sisters, therefore, causing them to desire to be recognized as the "key leaders." Another reason is that many members appear not to have recognized their obligation to assume any responsibility. Still others become stumbling blocks to the church because of their un-Christian living. These three stated conditions not only were present in the past, but are yet with us in modern times. Nevertheless, lay leaders are called to the same leadership responsibility to enable Christians to make a united witness in the world today as in the past. It must be pointed out at this point, however, that many dedicated lay persons have carried effectively the ministry of their local church, making the church strong and effective. In these instances, lay persons are to be commended, for their good church administration and fulfillment of the mission of the church.

88 Ephesians 4:12, KJV.
While the professional minister is a necessary coordinating leader of a local congregation, moving it toward an understanding of its unity, mission, and purpose, lay persons are called to participate in the ministry of the church so as to assist it in becoming effective in its witness to the trinity and the world. The ministry of the laity may be viewed in a threefold mention: a) ministering to one another within the church, b) strengthening of the church's witness as a Christian community, and c) an exerting of Christian influence on the world through vocational, professional, and personal life. The witness of the laity is a powerful, with far-reaching effects.

Lay persons often strengthen the church as they witness to one another in interpersonal relationships. As lay persons come to know one another through working as church officers and leaders, or as community leaders, lay persons have a renewed and stimulating influence upon one another. As people work together for Christ, they often come to a new appreciation of each other, resulting in deeper commitment and enlarged understanding of what it means to be Christians in mission and ministry.

Another way in which lay persons minister effectively to one another is through Bible study and indepth discussion groups. It is here that lay persons are able to deal effectively with the implications of the faith at the point of greatest need for every individual. Lay persons need the opportunity to come together to explore deeply and thoroughly their own particular "pressure points" in relating Christianity to life as it is experienced.

Whenever small groups of lay persons come together for such a purpose, an experience of real significance results. As lay persons share
common concerns and problems, raise questions about scripture and the teaching of the church, share common dreams and seek more light of Christ for their lives, they render a mutual ministry to one another of almost immeasurable proportions. Most churches stand in need of this type of lay ministry and administration. This type of togetherness equips lay persons for administration of their duties as lay leaders and officers of the church.

What is suggested here is that small membership churches can be strengthened as lay persons strive to come together in small groups and be equipped for mission and ministry in both the community and world. The Church must do more to influence this type of activity among lay leaders. This is the greatest opportunity and hope of Christian witness of lay persons who in all vocational and personal witness seek to make a Christian witness in their jobs, in the community as members of the church.

Perhaps the best example of this mention of lay ministry is developed by Elton Trueblood in his book The Company of the Committed. Dr. Trueblood suggests that if one really wants to see the church at work, one might better follow the members of the church in their daily round of living, instead of visiting a Sunday service.

"What happens on Sunday is definable only as a preparation for the daily ministry of the week which follows

....if we were to take the idea of a militant company seriously, the church building would be primarily designed as a drill hall for the Christian Task Force. It would be a place where Christian ambassadors in common life would come together to be trained, to strengthen one another...we may say that the Christian building should be a 'launching pad,' a place from which people engage in secular life are propelled."89

This may sound like a revolution concept to many lay and clergy persons, who are used to thinking of a church-centered universe where any church meeting is automatically assumed to be more important than any conflicting secular meeting. This concept, however, forces the question of whether or not a Christian can make as valid a witness as a member of a secular group as a member of a church committee.

To illustrate this point, one example will be sufficient. One particular church was planning a new educational building. The Education Committee had worked long and hard to define the goals of Christian Education, to draw up their implications for teaching methodology, and to translate these findings into the size and type of rooms required for Christian teaching in their church. After many months of work, the night was at hand when the architect was to present the proposed drawings to the committee for their reaction. On that evening the pastor was amazed to get a telephone call from the very loyal and capable Church School superintendent indicating that he could not attend the committee meeting at the church because it conflicted with a YMCA board meeting. The Superintendent went on to explain that he thought his committee meeting could take precedence over the church meeting because he felt he could make a more important Christian witness there. On that night, the Y board was to decide on whether or not to open its swimming facilities to the kids in the neighborhood, and the superintendent felt that his vote for open swimming was more a Christian witness than he would make that night at the church committee meeting.

Many laity have such opportunities to further the church's mission in many areas of daily life. The church needs to equip and assist lay persons in making their witnesses' wisely. In so doing, it will assist
the laity in becoming effective and efficient in administrative matters in the local church. It is important that we have strong Christian witness on the part of lay persons who serve as leaders and administrators in the local church. Laity are a most important aspect of the church administration, and pastors are called to equip and work with lay persons in becoming more efficient.

There are several ways in which lay persons might be equipped for church administration. These ways will include:

1. To provide a personal growing experience and understanding the meaning of the Christian faith for all lay leaders.
2. To assist lay persons in discovering and utilizing the best possible gifts and skills that they possess.
3. To affirm persons lay leadership abilities and commitment, while making opportunities available for lay persons to serve in the administrative task of their local church.

More and more, as lay persons are given the opportunity to serve in the administrative task of their local churches, local churches will become stronger and pastors will be freed up to do more of the liturgical work of the local church.

Lay leadership is vital to effectiveness in moving the church forward. "Strong leadership generates enormous power and momentum to advance a congregation forward. The power is neither dictatorial nor authoritarian, neither oppressive nor domineering. Rather, strong leadership generates power to effectively develop." \(^{90}\) Leaders are clearly those who lead.

\(^{90}\) Callahan, Kennon, Twelve Keys to an Effective Church, (San Francisco: Harper and Row), p. 41.
Chapter IV

THREE KEYS TO EFFECTIVE MISSION AND MINISTRY

In the year ahead there is a clear need for more small membership and minority churches to be effective in mission, successful in ministry and strong in outreach. The demands of the future call for a more competent and committed group of lay and clergy leadership. There is a need for more churches that are planning for mission and success, and fewer that are operating out of weakness and failure.

To the end of assisting local churches in effective mission and ministry, we have identified "three key" areas. This identification comes as the result of personal research, denominational analysis and surveying church pastors and leaders. Therefore, it is believed that churches that take seriously the "three key ways," and attempt to put them into place in the community, will discover new possibilities, new joy and success.

Our hope here is to share the "three keys" in order that leaders may catch a new vision of mission, ministry that will propel them into the future.

In his book, Twelve Keys to an Effective Church, Kennon L. Callahan lists twelve keys, which he believes will help churches become effective. Callahan's twelve keys are:

Although the twelve are shared earlier in this paper, they are shared again here:

1. Specific, Concrete Missional Objectives
2. Pastoral and Lay Visitation
3. Corporate, Dynamic Worship
4. Significant Relational Groups
5. Strong Leadership Resources
6. Streamlined Structure and Solid Participatory Decision Making
7. Several Competent Programs and Activities
8. Open Accessibility
9. High Visibility
10. Adequate Parking, Land, and Landscaping
11. Adequate space and Facilities
12. Solid Financial Resources

Indeed Callahan's twelve keys, six relational and six functional, are most helpful to churches that are serious about mission and effectiveness. We also feel that Callahan's keys are excellent as churches do long- and short-range planning for mission. However, the twelve keys of Callahan seem to be far too extensive for leaders of small membership and ethnic minority churches. Therefore, the writer of this paper would like to suggest at least three "key ways" to accomplish the mission, ministry and purpose of small member churches, which differ somewhat from Callahan's twelve.

In separate researches done by the writer and Judy Matheny, these common conclusions were arrived.

There are nine areas of church programs that are identified as important to mission and ministry. The selection of the nine categories were based primarily upon responses to a question asking pastors to name one or two of the most important factors that had contributed to the effective ministry and mission of their church.

The nine categories are:

91 Ibid., p. xii-xiii.
1. A Caring and Supportive Fellowship  
2. Worship and Spirituality in the Life of the Church  
3. How the Church is Organized  
4. Strong lay leadership  
5. Positive Attitudes Toward Change  
6. Effective Pastoral Leadership  
7. Christian Education and Nurture  
8. Evangelism and Outreach  
9. Mission Outreach  

These categories were established from research conducted from 200 small membership churches in the Southeastern Jurisdiction of the United Methodist Church. Of the 200 that were surveyed, 136 responded. The research included sending to all district superintendents letters with the following request.

...please identify small membership or formerly small membership churches that seem to have successfully changed and are now ministering effectively to their total communities...and in general are alive and vital at work extending the body of Christ.

A preliminary questionnaire was sent to pastors requesting information about themselves, the church and the community in which the church is located. Responses represented 136 churches. Following the preliminary questionnaire, each pastor was sent four copies of a second questionnaire. One for the pastor and the other three copies for active lay leaders in the church, including a woman, a young adult and a youth. The second questionnaire requested information about types of activities in their churches. From the second questionnaire, 374 persons responded from the 136 churches.
Additionally, the pastors were sent a final short questionnaire requesting information about length of the last three pastoral appointments...and information on lay leadership styles in their church. This information was recovered from 115 of the 136 churches.

For information on the statistical breakdowns on the churches and a summary of the research, please refer to the statistical tables, found at the end of this work. I am thankful to Judy C. Matheny for her assistance in gathering and compiling the statistical information.

After identifying and studying the nine areas which are all important to a church's life, it is believed that the nine can be put in to three categories, which are most manageable for small membership and minority churches. The three keys are:

1) Supportive and Worshipping Community
   a. A caring and supportive fellowship
   b. Worship and spirituality in the life of the congregation

2) Leadership and Organization
   a. The way the church organizes itself and plans
   b. Lay leadership
   c. Attitude toward change
   d. Pastoral Leadership

3) Christian Nurture and Outreach
   a. Christian education and nurture
   b. Evangelistic outreach
   c. Missional outreach

It may be helpful at this point to look at the nine again in an overview manner.

As shown in Table 8 in the appendix, persons from these churches seemed to place a high value on "a caring and supportive fellowship" and "the worship and spirituality in the life of the congregation." In almost any way the data was studied, these two critical areas, "a caring and supportive fellowship" and "worship and spirituality," ranked first
and second. Regardless of whether persons were laity or clergy, male or female, from churches in a cooperative ministry, from churches on a multiple church charge, from white churches, or from ethnic churches under 200 members, all of them described "a caring and supportive fellowship" as the most important aspect of their congregation's life and "worship and spirituality" as second in importance. Ethnic churches with a membership of 200 or more ranked "the way the church organizes itself and plans" first, "worship and spirituality" second, and "a caring and supportive fellowship" third (Table 9). However, when all the ethnic churches are combined, they ranked "a caring and supportive fellowship" second and "worship and spirituality" first. Women in these vital churches scored "a caring and supportive fellowship" higher (5.28) than any other group (Table 10). The next highest score was 5.21 for persons from white churches with under 200 members.

In describing their churches, persons from white churches and from black churches under 200 members ranked "missional outreach" ninth, the lowest area. Ethnic churches with 200 members or more ranked "missional outreach" as sixth. However, when all the ethnic churches are combined, they ranked "missional outreach" eighth. Also, it is important to note how much higher the combined score was for the ethnic churches in "missional outreach" (4.49) as compared to the white churches (3.91). Such a higher score can be interpreted to mean that the ethnic churches tend to be more involved in local, national, and world missions and in social and justice issues than the white churches in the study.

For the critical area of "the way the church organizes itself and plans," there was some difference in the ranking and scores among the persons from these vital churches. Persons from ethnic churches with
200 or more members ranked this area first, while other groups ranked it either in third, fourth, fifth, or sixth place. Persons from white churches with 200 or more members ranked it sixth. Ethnic churches with under 200 members ranked it third and white churches with under 200 members ranked it fourth. The scores of lay persons were significantly higher for this critical area than for clergy. Also, the ethnic churches scored significantly higher than the white churches. Such findings indicate that lay persons and ethnics placed a higher value on their participation in the planning and decision making than clergy and whites did.

A look at each area will be helpful at this point. Judy Matheny has been helpful in sharing the statistics. Please refer to Statistical Table I, Exhibit A.

Nine Categories

1. A Caring and Supportive Fellowship

In this project the critical area, "a caring and supportive fellowship," referred to the aspects in the life of the congregation dealing with the members' care and support for one another. The members enjoyed being with the people in their churches and found getting together a meaningful experience. They felt the fellowship among the members created a spirit of sharing and giving. They found personal support and understanding in their churches and felt the members knew and cared about one another.

The laity (5.10) felt more strongly than the clergy (4.72) that their members knew and cared about one another. They (5.19) also felt stronger than the clergy (4.93) that the fellowship among the members created a spirit of sharing and giving. Persons from white churches (5.10) felt significantly stronger than persons from black churches
(4.54) that the members within their churches knew and cared about one another. This is also the case with persons from churches with under 200 members (5.10) in relation to persons from churches with 200 or more members (4.74).

2. **Worship and Spirituality in the Life of the Congregation**

In the area of "worship and spirituality in the life of the congregation," worship services and biblical based preaching were very important to persons in these vital churches. Personal commitment to Jesus Christ by their members strengthened their churches. People from these churches believed the Holy Spirit worked through them to help those in need. Some attention, but not a lot, was given to Bible study and prayer.

Persons from black churches with 200 or more members (4.23) felt more strongly than ones with under 200 members (3.56) that attention was given to Bible study and prayer. Also, persons in black churches with 200 or more members (5.19) believed more strongly than ones with under 200 members (4.66) that the Holy Spirit worked through them to help those in need.

3. **The Way the Church Organizes Itself and Plans**

The critical area, "the way the church organizes itself and plans," dealt with decision making within the local church and also with the church's relationship with other churches. In these vital churches, most of the planning and decision making was done through the administrative board and official committees. Also, it was important for the church to be organized so that the members had a voice in programming and planning. It was important to some extent for their church to work
and share with other United Methodist churches in the area. Getting helpful ideas from meetings with other churches in the area or district was least important to persons from these vital churches.

Persons from black churches with 200 or more members (5.45) felt more strongly than either persons from black churches with under 200 members (4.93) or from white churches with 200 or more members (4.19) that it was important for their churches to work and share with other United Methodist churches in their area. However, persons from black churches with under 200 members (4.93) felt significantly stronger than ones from white churches with under 200 members (4.27) that it was important to work and share together. Also, persons from churches with 50 to 100 members (4.69) felt the importance of working and sharing together more strongly than ones from churches with under 50 members (4.03). Several groups felt that their churches got helpful ideas from meetings with other churches in their area or district. Persons from black churches (4.34) felt significantly stronger about this than persons from white churches (3.39). Laity (3.74) found the meetings more helpful than clergy (3.27).

4. Lay Leadership

The critical area of "lay leadership" dealt with the involvement of the laity in the activities and decisions of their church. The lay leadership in these vital churches had an important part in planning and decision making. More of the members were involved now in leadership positions than they used to be. Persons from these churches felt some of the lay people carried responsibility for what the church did to serve people in the community. To a certain extent they believed that
most members felt responsible for what went on in the church. They only somewhat agreed that helpful leadership training was made available to the lay people in their churches.

Ethnics (5.13) significantly more than whites (4.04) felt that helpful leadership training was made available to the lay people in their churches. Also, black churches with 200 or more members (5.49) felt that leadership training was available more than black churches with under 200 members (4.74). Persons from churches with 100 to 200 members (4.23) more than ones from churches with under 100 members (3.78) felt such training was available for lay people in their churches. Clergy (5.24) more than laity (4.91) felt that lay leadership had an important part in the planning and decision making of their churches. Laity (4.56) were of the opinion that more of the members felt responsible for the activities of their church than the clergy (4.26). Persons from black churches with 200 or more members (5.26) more than with under 200 members (4.61) felt that more members were involved in leadership positions now than they used to be. In general, churches with under 200 members (5.12) more than churches with 200 members or over (4.78) indicated that more members were involved in leadership positions now than they used to be.

5. **Attitude toward Change**

The critical area, "attitude toward change," dealt with how these vital churches felt about the future and how open they were to trying new things. The responses indicated these churches felt hopeful about the future. New members were encouraged to take leadership positions. Persons from these vital churches somewhat agreed that people who were
really different were welcome in their churches. They agreed, though not very strongly, that new members could change the way things were done in the church. They did not feel very strongly that these churches liked to try new ways of doing things.

Persons from white churches (4.36) significantly more than persons from black churches (3.70) felt new members could change the way things were done in their churches. Also, in white churches with 200 or more members (4.73), it was more likely that new members could change the way things were done than in white churches with under 200 members (4.20). In churches with 100 to 200 members (4.24), new members were able to change the way things were done more than in churches of under 100 members (3.81). Ethnics (5.46) significantly more than whites (4.28) felt that persons who were really different from their members were welcome in all their church activities. Churches with under 50 members (5.21) indicated that persons who were really different from them were welcome to participate in their activities more than churches with 50 to 100 members (4.57). Also, this is the case in churches with under 100 members (4.86) as compared to churches with 100 to 200 members (4.24). Ethnics (4.30) more than whites (3.94) felt their churches liked to try new ways of doing things. Also, new ways of doing things were more likely to be tried in churches with 200 or more members (4.22) than in churches with under 200 members (3.92).

6. Pastoral Leadership

The area of "pastoral leadership" dealt with a few of the ways a pastor could relate to a church and its members. The responses indicated that the pastors in these vital churches spent time getting to
know their members and also helped persons to understand the connectional nature of the United Methodist Church. Persons from these churches agreed to a certain extent that their churches functioned best when the pastor stayed a long time. Also, they somewhat agreed that the pastor was a leader in what happened in community outreach. These persons felt the pastor did not make all the decisions about the church's program.

Persons from black churches (5.43) more than ones from white churches (4.92) felt that their pastor helped their members to understand the connectional nature of the United Methodist Church. Also, persons from black churches more than ones from white churches felt that their pastor was a leader in what their members do in community outreach (5.16 as compared to 4.61). Ones from black churches with 200 or more members more than ones from white churches with 200 or more members felt that their pastor spent time getting to know the members of their churches (5.52 as compared to 5.04). Persons from churches with under 100 members (5.01) felt more strongly than persons from churches with 100 to 200 members (4.52) that their churches functioned best when a pastor stayed a long time.

7. Christian Education and Nurture

The area of "Christian education and nurture" dealt with the program of study and nurture in the life of these vital churches. Sunday School was important to the life of the church, but it was not the most important activity in getting people to join the church. Many of the churches had Vacation Bible School every summer, but not as many had an annual membership training class. Mission studies helped members to a
certain extend to become more aware of needs and hurts of other people.

Laity (5.37) felt significantly stronger than clergy (4.94) that Sunday school was important to the church's life. Persons from churches with 50 to 100 members (5.45) also felt that Sunday school was important to the church's life. In general, children in churches with 200 or more members (5.40) participated in a Vacation Bible School more than children from churches with under 200 members (4.96). Children from black churches with 200 or more members (5.67) participated in a Vacation Bible School every summer more than children from black churches with under 200 members (4.63) and children from white churches with 200 or more members (5.27). Membership training classes were made available annually significantly more for persons from white churches with 200 or more members (4.77) than for ones from white churches with under 200 members (3.99). Mission studies were significantly more helpful in making persons aware of the needs and hurts of other people in ethnic churches (4.81) than in white churches (3.89) and in churches with 200 or more members (4.41) than in churches with under 200 members (3.95).

8. Evangelistic Outreach

The area of "evangelistic outreach" dealt with the efforts of these churches to attract and welcome new people to their churches. Persons in these churches felt strongly that their church warmly greeted and welcomed visitors, but they did not feel as strongly that new people in the community usually visited their churches or that their members tried to interest new people in coming to their churches. Neither did they feel that they relied mainly on the pastor to bring new people into the churches. They did not feel that members of their churches frequently
went out and talked to people about the Christian life.

Persons from ethnic churches (4.81) more than persons in white churches (4.38) felt that new people in their community usually visited their churches. However, persons from churches with a membership of 200 or over (4.90) felt that new people visited their churches more than persons from churches with under 200 members (4.25). Persons from ethnic churches (4.15) more than ones from white churches (3.60) felt that their members go out, though not very often, and talk to people about the Christian life. It seemed to be a much more common occurrence in black churches with 200 or more members since they had a score of 4.59.

9. **Missional Outreach**

The area of "missional outreach" dealt with the church's efforts to be involved in local, national, and world missions and in social and justice issues. Persons from these vital churches felt it was important for their churches to support the world service and conference benevolence programs. They felt that their churches to some degree helped support people who worked in mission projects in the United States and around the world. Also, some churches reached out to the surrounding community to help those in need. The churches did not seem to be involved very much in working for more adequate food, medical, and transportation services for the elderly. Not many of these churches worked with justice issues such as decent housing, job choices, and discriminatory practices against women and people of different races.

Persons from black churches (5.46) felt significantly stronger than persons from white churches (5.01) that it was important for their churches to support the world service and benevolence programs. Clergy
(5.36) felt more strongly about it than laity (5.00). However, laity
(4.53) more than clergy (4.17) felt that their churches reached out to
the surrounding community to help those in need. Black churches (3.95)
seemed to be more involved in working for more adequate food, medical,
and transportation services for the elderly than white churches (3.32).
Also, churches with 200 or more members (3.73) indicated they worked for
these services for the elderly more than churches with under 200 members
(3.32). Persons from black churches (4.42) more than ones from white
churches (2.63) indicated that their churches work with justice issues
such as decent housing, job choices, etc. Black churches with 200 or
more members (4.86) were more involved in justice issues than black
churches with under 200 members (3.95). Persons from churches with 200
or more members (5.07) felt that their churches helped support people
who worked in mission projects in the United States and around the world
more than persons from churches with under 200 members (4.40).

Now that we have looked at the nine, may we keep in mind that these
nine have been condensed to make "three key" categories which are recom-
manded to small membership churches that desire to be vital and effec-
tive in mission and ministry.

Summary of the Three Keys

May we now summarize the categories. The grouping called "Support-
ive and Worshipping Community" deals with the aspects of a church's life
that closely touch the individual lives of the members. The critical
area, "a caring and supportive fellowship," refers to the aspects of
life in a congregation dealing with the members' care and support for
one another. The area of "worship and spirituality in the life of the
congregation" deals with both corporate worship life and individual be-
liefs and commitment. Persons from the vital churches in this study
seem to place a high value on these two critical areas. It is not surprising that the areas of "caring and supportive fellowship" and "worship and spirituality" rank as the two most important aspects of a congregation's life when the personal aspects of these two areas are considered.

The grouping of "Leadership and Organization" deals with the leadership, both lay and clergy, and with the functional aspects in the life of a congregation. The critical area, "the way the church organizes itself and plans," refers to decision making within the local church and also to the church's relationship with other churches. "Lay leadership" as a critical area deals with the involvement of laity in activities and decisions of the church. The critical area, "attitude toward change," deals with how these vital churches feel about the future and how open they are to trying new things. The area of "pastoral leadership" deals with some of the ways a pastor relates to a church and its members. While persons from these vital churches feel the four critical areas involving "Relationships in the Church" are important aspects of their congregation's life, these areas are not quite as important to them as the "Supportive and Worshipping Community" grouping.

The grouping called "Christian Nurture and Outreach" relates to the aspects of a church's life that build up the members' life together and that extend to persons outside the fellowship. The area of "Christian education and nurture" deals with the program of study and nurture in the life of the church. The area of "evangelistic outreach" deals with the efforts of these vital churches to attract and welcome new people to their churches. "Missional outreach" as a critical area deals with the church's efforts to be involved in local, national, and world missions.
and in social and justice issues. Persons from the vital churches in this study indicate that their churches as a whole are not as involved in some of the outreach ministries listed on the questionnaire as they are in a supportive and worshipping community. Some assumptions can be made about this finding. One assumption is that the churches are involved in types of evangelistic and missional outreach other than those listed in the questionnaire. Another assumption about the higher scores for "Supportive and Worshipping Community" is that much support and caring happen informally and without an organized plan. Christian nurture and outreach require more intentional planning. Also, outreach involves relationships with persons who are not a part of the worshipping community.

As aspects of a church's life, supportive and worshipping community, relationships in the church, and Christian nurture and outreach are important to a congregation's total being. To be the church, a supportive and worshipping community must have outward manifestations of itself through Christian nurture and outreach. Furthermore, leadership and organization contribute to a supportive and worshipping community and to involvement in Christian nurture and outreach.

The Study of these churches is indicative that any church can be a supportive and worshipping community. In addition, churches can carry out significant nurturing and evangelistic functions and be involved in outreach ministries in the community, thus resulting in effectiveness.

The small membership and minority church has a great deal going. In a world that is big and places importances on bigness, the small member church has remained intimate, which is a plus. Ours is a fast-moving world, however, the small member church has remained steady. In
an expansive world, we see that the small church has remained plain. In a mobile world, these churches have been an anchor to persons and communities. These churches have such an opportunity to offer an attractive image of Christian love to all, which the large congregation often can duplicate.

Small membership churches "prove what Alvin Toffler has called instant intimacy."\(^{92}\) Usually the small intimate groups are temporary and task oriented. The small church is a caring cell, and caring is the hallmark, and also the challenge of these churches to be genuinely inclusive.

If churches take seriously the challenges which are before these churches, and attempt to put into place one, two, or all three of the "key" suggested herein, it is believed that churches will be strengthened and subsequently become more effective in mission and ministry. The task, however, will not be an easy one. None will happen on its own. Rather it will take much hard work and the employment of specific skills on the part of pastors and other church leaders. It can be done. It must be done. With God's help it can be done.

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Practically speaking, the administration of the church involves all members. That is to say, all members must be concerned about how the church is being operated and administered. The total congregation must understand the nature and mission of the church, and be involved individually and corporately in making known God's love.

Effective administration rests upon a God-centered and person-oriented approach. For instance, an automobile battery has both a positive and a negative pole. In order for the battery to work, both poles must be connected to release its power. So it is with church administration, both God-centered and person-oriented concern must be uplifted.

"To be God-centered is to acknowledge God as the source and life of the church's mission. To be person-oriented is to recognize that, "God so loved the world that he sent his own son to make known his love for all men." This is not to be confused with being person-centered, which would be to take the whims and desires of the people as the norm of church administration. If administration is to be faithful and effective, it must keep these two separate.

What does it mean to keep God at the center of the church? It means first, that the church will not allow social class, race or

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denomination pronouncements to dominate how it is administered. Such churches will work hard to keep their witness Christian, rather than expect to be highly regarded by the public. Such churches ..."look for God's plumb line against which it can measure itself, resisting the temptation to be so conformed to its culture that it cannot be distinguished from the culture itself."94 Ethnic Minority Local Churches and Small Membership Churches are naturals for accomplishing this goal.

The achievement of a God-centered church can be obtained by involving members in study of the Christian faith. For example, Bible study classes for all members is one helpful approach. In addition to Bible study, prayer and fellowship groups, lay-witnessing and service opportunities assist members in their clear understanding of the faith. Thus, a vital commitment to God and the church will be in the forefront of every member and group of the church.

After recognizing the need for a God-centered church, the second recognition is that the church exists for humankind. Thus, the church is called to be 'faithful' to its purpose of ministering to persons. "All aspects of the church derive their significance from their contribution toward enabling persons to understand and accept the "love of God."95 However, a look at the history of the church suggests to us that it is very difficult for the church to remember that persons are, and must remain, the central concern. "In a person-oriented approach to church administration, it is imperative that persons become the central

94 Ibid., p. 63.
95 Ibid., p. 64.
concern of the church. Persons and their needs thus become the raw material of church administration. What happens to persons (or what does not happen) in the life of the church is of prime importance... The church must never forget that the object of its very activity is a concern for what happens to persons. 96

Practical aspects of administration include programs and activities that serve the principal needs of people. What happens to persons is the most important concern of a person-oriented, God-centered church. The only reason for programs, therefore, is to contribute to the enrichment of persons. "A person-oriented approach adds a needed depth dimension to the organizational program area of the life of the church. It causes the church to be in effective ministry to members, persons in the community and beyond."

Decision Making and Administration

Making decisions, or the inability to make decisions, influences the success of church administration and that of leaders more than anything else. Research revealed that leaders who experienced failure in their vocation did so 30 to 1 because of an inability to make decisions. Decisions clearly take place prior to the actual performance of an action that has been decided upon. Decisions are conclusions that pastors and leaders reach as to directions to be followed. If leaders are to be effective, they must be good decision makers.

There are five types of decisions according to William James:

96 Ibid., p. 66.
1) The first type depends mainly on reason for direction in choosing between alternatives...

2) The second type is a choice arrived at almost by accident. The individual lets him or herself drift with the idea that he might as well take this course as any other. He or she instinctively believes everything will turn out alright.

3) The third type decision is that which comes by insight. There is an element of accident involved, but the determination comes from within and not from without.

4) The fourth type decision may be called the progressive decision. One mulls over a problem for a while; and then in consequence of some inexplicable inward or outward change, one passes from the easy and careless to the sober and serious mood, or possibly the other way, and the decision is made.

5) The fifth type decision is choice based on evidence. A conviction is reached that all available evidence is in and the time has come to balance the books and make a decision."

All five play an important role in the decision making process. However, the first and the fifth are the most effective for pastors and other leaders. As leaders and pastors gather evidence, and put to work their understandings and reason, good decisions are made.

Indecision is a big drawback to effective administration. Pastors and leaders who do not make conscious decisions find themselves being ineffective.

There are several important reasons why leaders and pastors are indecisive. Among the reasons are the following:

1) Fear of making decisions, which sometimes is caused by a lack of clear purpose and objectives.

2) A sense of insecurity, or fear of making the right decision.

3) Insufficient information for making effective decisions.

4) Fear of making changes that may effect the status-quo.

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These are only a few of the causes of indecisions. Pastors and leaders, however, can overcome these by learning more about the decisions making process. The following steps may be helpful.

Steps in Making Decisions

There are three major steps in the decision making process. They are:

1. Defining
2. Analysis
3. Application

1) Defining the problem is the first phase in decision making. To define problems, an attempt must first be made to state the symptoms. To admit that something is wrong, and define what it is, is primary.

2) Analysis is the process of analyzing the situation. Snap decisions usually cause conflict and problems. Sound decisions follow intelligent analysis. The first step of analysis is to gather the facts. After the facts are gathered, the problem can be defined. As many facts as possible are needed in order to make a good decision. However, gathering all the facts is sometimes difficult, therefore, sometimes decisions must be made on available facts.

In the process of analyzing a problem, leaders may wish to make a list of possible solutions, before settling on one. A good approach is brainstorming. Many good ideas are usually arrived at through brainstorming. To rely on others is also advisable. When a group makes decisions, cooperation is higher than when leaders make decisions alone.
3) Application is to put the decision into action. Without action decisions do not accomplish their purpose. To apply action is to follow through on decisions that have been made. Applying action becomes difficult at times. Nevertheless, application and action must take place.

Consider the following steps in making decisions. By following these steps, pastors and leaders may greatly improve their skills of decision making.

"1. Never attempt to make decisions under stressful circumstances. When one is angry, upset, under great pressure, or depressed, decisions should not be made.

2. Avoid making snap decisions. Usually spur-of-the-moment decisions are mere guesses.

3. Resist being indecisive. The decision must be made sometime. To put it off complicates things.

4. Don't be afraid to consult others in making decisions. This is particularly true regarding those who will be affected by the decision.

5. Never anticipate anything. Get all available facts. A decision has to be made.

6. Avoid being afraid of making a wrong decision. Even the best leaders are not infallible. Risk is involved in every decision. Get the facts; make the decision.

7. When the decision is made, go on to other things. Nothing is gained by worrying over past decisions. The pastor who worries about yesterday's decisions is unable to give today's decisions his or her best.

8. Rely on the Holy Spirit for wisdom and guidance. Jesus said, "He shall teach you all things." 

Reaching decisions through being attentive to problems, analyzing the situation, and applying the solution is the most effective approach to making good decisions.

Although pastors and leaders cannot be provided a guarantee for all—

98 Ibid., p. 300.
ways coming up with the best choice, by prayerful and diligent efforts, he or she can improve the ability to make good decisions.

ADMINISTRATIVE CHECKLIST

Administrators in the church have many specific and important responsibilities. Unless the responsibilities are carried out, the administration of the church may be ineffective. As specific duties are enacted, the church moves forward in an efficient manner. Leaders have the responsibility of enabling members to realize their possibilities for ministry in the congregation and community. Leaders are challenged to see that all viewpoints of the people are represented and listened to, so that programs meet the real needs of the people.

A check list of some of the specific responsibilities of administrators may include the following: (taken from the United Methodist guidelines for the Administrative Council, used by permission).

- Working with other leaders in developing an annual church calendar of activities, plan and carry out programs.
- Help other leaders understand their responsibilities and tasks. Arrange for orientation and training of all leaders of the church.
- Make sure that meetings do not conflict with other important events.
- Communicate with all members what is taking place in the church, so that all can take part in activities and programs.
- Consult with other leaders in planning agendas for meetings.
- Become well informed about all aspects of the United Methodist Church, especially the programs.
- Know about and use all appropriate available resources, both human and physical."

EFFECTIVE TIME MANAGEMENT

Time management is a must for all leaders. Since there are only 24 hours in a day, and 168 hours in a week, only so much can be done. This lament is as old as time itself! However, effective leaders and administrators have learned that the "key" is not how much time one has, but rather how wisely one uses one's time.

Time is an enemy or friend. It is an enemy if it controls, it is a friend if it is controlled and managed. Persons who organize their time seem to have more of it to do what needs to be done. The following diagram will illustrate how administrators are to manage time:
Douglass, Merrill E., The Time Management Workbook, (St. Louis, MO: Time Management Center), p. 6.
Peter Drunker describes time as our most important resource. He suggests that if persons cannot manage their time, they cannot manage anything else. Therefore, it isn't what one does that counts, but rather the results. When leaders fail to manage time, they rob themselves of their effectiveness. They are unable to make the unique and needed contributions that only they can make.

Many people are time wasters. For instance up to two hours is wasted each day by the average person. Unfortunately, the two-hour-time loss is not always intentional, because much of the time waste is unconscious. Time loss comes as the results of inappropriate time management habits, and sloppy work habits. Most people waste time because they are more concerned with doing right, than with doing the right thing. Time is wasted because people are more concerned with activities than with results. Time is wasted because priorities are not clarified and decisive. Therefore, to save time and manage it, there are several important things to consider. They are:

1. Clarifying Objectives
2. Analyzing Time Use
3. Planning for Results

Each leader must develop a system of time management. This is a must. It begin by clarifying goals.

The following information and excerpts come from The Time Management Workbook by Douglas Merrill.

"To clarify your goals, or objectives, write down what you are trying to accomplish. Without well clarified objectives it is impossible to manage your time. Without goals, time management has no meaning. It is like Alice wandering in
Wonderland. When Alice approached the first fork in the road, she was faced with a decision of which way to go. As she debated the question, the Cheshire Cat began appearing in the tree, so Alice asked the Cat, 'Which road do I take from here?' The cat replied, 'Well, that depends on where you want to get to...' Alice said, 'It doesn't much matter...' 'Well then,' the Cat said, 'it doesn't make much difference which road you take.' Alice promptly cried, 'Oh, but I want to get somewhere!' The Cat responded, 'Well, you're bound to get somewhere if you simply walk long enough.' The point is clear: if you don't know where you're going, any road will take you there. If you have no objective, no place you want to arrive at, it doesn't make any difference what you do, or how you spend your time.

Objectives are specific statements about desired results towards which one is willing to make commitment. Well-clarified objectives meet several criteria: (1) They will be in writing. (2) They will be specific. (3) They will be measurable. (4) They will be realistic and attainable within a given time frame. (5) They will be compatible with each other. And, (6) each objective will have a time schedule.

Clarifying objectives is the first step, establishing activities is second. One can only do activities. Ideally, activities should all be consistent with objectives. The problem, of course, is that often activities are not consistent with objectives.

It is easy for activities to become disconnected from objectives. We become accustomed to routines. Much of our time is spent in habitual ways. We fall into patterns of reacting to whatever happens. Yet, those activities that are not connected to objectives are the ones that most often lead to wasted time.

To overcome time waste, establish the habit of controlling time. For the next week or two keep track of all time on a sheet of paper.

Record each activity and how much time it took to be accomplished. Ask, how much does each activity contribute to the objectives that are trying to be accomplished? How many things are necessary? How many things could be done by someone else?

The act of writing an objective actually increases one's commitment to work at achieving it. The act of reducing thoughts to writing is almost magical. Write out objectives regularly, and managing time will be much easier.

Most of us are haphazard planners. We don't plan very much unless we are forced to do so. We settle for reacting to whatever happens. Consequently, we often fail to achieve the desired results. Things won't take care of themselves. Things happen because people make them happen. Planned things happen best.

Finding time to plan involves a very real paradox. On the one hand, leaders don't have enough time to plan, yet, on the other hand, leaders won't have more time available until they begin to plan better.

In addition to all the other things that might be said, planning is a habit. People who plan consistently develop a habit of planning. Finding time is not the real issue, rather planning is. Planning simply becomes a part of the regular routine. People who have not developed this kind of habit will continue to have difficulty finding time to plan.

The Douglass Time Planning System is a simple, but powerful, approach to managing time. Here's how it works. First, write out objectives for the next week on the Weekly Plan sheet. What results do you expect? Indicate the relative priority of each objective. Be sure to
write only significant objectives. Don't be too concerned about routine things. They seem to happen anyway. The routine can use up so much time that the really important things don't happen as often as they should.

After clarifying objectives, complete the Weekly Plan by asking:

1. What activities must take place if I am going to achieve my objectives?
2. What is the relative priority of each activity?
3. How much of my time will be required for each activity?
4. What day will I do or start each activity?

Use the Douglass Time Planning System which follows to develop a daily routine around a Weekly Plan of Things To Do Today:
# Daily Time Record Log

<table>
<thead>
<tr>
<th>TIME</th>
<th>ACTIVITY</th>
<th>IMPORTANCE</th>
<th>INTERRUPTIONS</th>
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<tr>
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# Time Record Summary

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<thead>
<tr>
<th>Activities/Functions</th>
<th>Total Time</th>
<th>Percent of Time</th>
<th>Comments</th>
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### Time Analysis Questions

1. What went right today? Why?

2. What went wrong today? Why?

3. What time did you start on your top priority task? Why? Could you have started earlier in the day?

4. What patterns and habits do you see in your time log? What tendencies?

5. What was the most productive period of the day? Why?

6. What period of the day was the least productive? Why?

7. Who, or what, accounted for most of your interruptions? What were the reasons for the interruptions?

8. How could interruptions be controlled, minimized, or eliminated?

9. What were your three biggest time-wasters today?

10. What could you do to solve your three biggest time-wasters?

11. How much of your time was spent on high importance activities? On low importance activities?

12. What did you do that could be eliminated?

13. What activities could you spend less time on and still get acceptable results?

14. What activities need more time?

15. What activities could be delegated?

16. Beginning tomorrow, what will you do to make better use of your time?
## Project - Task - Objectives Record

<table>
<thead>
<tr>
<th>No.</th>
<th>Pr.</th>
<th>Description</th>
<th>Assign Date</th>
<th>Due Date</th>
<th>Who Resp.</th>
<th>Check Date</th>
<th>Done</th>
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# Weekly Plan

**OBJECTIVES** (what I plan to have accomplished by the end of the week)

<table>
<thead>
<tr>
<th>ACTIVITIES REQUIRED TO ACCOMPLISH OBJECTIVES</th>
<th>Priority</th>
<th>Time Needed</th>
<th>Which Day</th>
</tr>
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Consider the following:

1. At the end of each day, review the day just completed.
2. Set your objectives and priorities for tomorrow (refer to your Weekly Plan to see where you are).
3. Write out your Things To Do Today list for tomorrow and schedule the important activities.
4. At the end of the week, write a new Weekly Plan.
5. Get an early, productive start each morning.
6. Do this regularly and routinely.

With the completion of the above, leaders are ready to manage time in an efficient manner. Time management must become a habit.

Someone has said, successful people have formed the habit of doing the things that failures don't like to do. People who manage their time successfully, have learned to do the things that unsuccessful people simply don't want to do, or don't like to do.

Most people do not feel successful. Therefore, success cannot be achieved. Successful people are influenced by the desire for results. Failures, on the other hand, are influenced by the lack of desire for results. Failures are often satisfied with whatever results can be obtained by doing only the things they like to do. Successful people are able to do the things no one else likes to do, because they have a strong purpose. Their purpose is strong enough to make them form the habit of doing things they don't like to do in order to achieve the purposes they want to accomplish.

To help develop new time habits, we have summarized ten guidelines which are to be followed by successful time managers:
1. Clarify long-term objectives—put them in writing—and determine the priorities.

2. Focus on objectives, not on activities. It's not how much one does, but what one gets done that counts!

3. Record a time log periodically to see how you're actually using your time.

4. Plan time continually. Time is a limiting factor.

5. Schedule time every day. Be sure to schedule the most important things.

6. Wasting time is spending it on something less important when one could be spending it in something more important instead.

7. Make time for the really important things. The urgent things will take care of themselves.

8. Implement a "quiet hour" to find large blocks of uninterrupted time for important tasks—or for oneself.

9. Try to eliminate one timewaster each week.

10. Make better time management a daily habit. Clarify objectives and priorities for the day—schedule time for activities. Do first things first. Resist unscheduled action impulses. Review each day what is to be accomplished.

"Leaders who take serious the management of their time discover a more effective way to getting things done. Unless time is managed, leaders will not be effective in their leadership and administration. The management of time is a must in church administration. Also, re-
lated to time management is the care and management of records and related business."102

TOWARD AN ADEQUATE FUNDING SYSTEM

Funding the small membership and minority local church is not easy. To make it easier, what is needed is an adequate funding system that works. Because money is needed for survival.

In most small membership and ethnic minority churches, income is low. At times, however, church income will increase particularly when there exists a human need within the church or community. However, clergy support and compensation often take most of the church's income. Yet the income is not enough to hold younger pastors for very long. "For many young pastors, the small church is viewed as a stepping stone to the future. Some congregations even pride themselves on the young clergy we have groomed."103 With younger and more skilled pastors these churches can put an adequate funding system into place. When this is done, more money will be available for mission and ministry. "There is an irreducible minimum budget for all churches...if they attempt to maintain an adequate building for worship, education, and community gatherings, plus a paid minister, a basic budget will be required regardless of size of membership."104

102 Ibid., p. 7-11.


There are important questions on finances which must be raised in the small membership church. (1) First, how much money is needed to carry out faithfully and effectively the task of worship, education, mission outreach and organizational maintenance? and (2) how much money is needed to maintain the building, and to pay the clergy persons' compensation? In answering these and other important questions, the church must decide on creative and effective ways of obtaining necessary funds.

Money is not the main issue of faithfulness and effectiveness for small churches, rather the issues are:

1. Are the perceived needs necessities, optionals, or frills?
2. Is the church funding maintenance for the sake of survival, or for maintenance, ministry, and mission?
3. Will the bottom-line figure be a snap, a challenge, or a debilitating burden?
4. Are personnel being fairly compensated for the expected time and talent? And what is fair? And what if the church cannot afford to be fair?
5. How will the church underwrite its perceived need?
6. Where will the necessary income come from? Endowments? A broad base or a disproportionate few supporters?\[105\]

In the large membership church, stewardship and finance is usually based on the every member canvasses and loyalty Sundays. However, as suggested by Dr. Carl Dudley, in his book, Making The Small Church Effective, small churches do not respond well to the every member canvas, or pledging system of year-round budgeting. Dudley believes that this is due to the fact that most people know one another too well, and approaches feel "canned." Other reasons include the fact that many of

\[105\] Ibid., p. 162-163.
these churches depend upon seasonal workers, such as farmers, and home builders. Therefore, church budget cannot be set until the crops are in, or until money is available. A covenant-pledge system is one suggested system that has worked in many small member churches.

Small member and minority churches have for too long relied upon the traditional money raisers, as ways of funding the church. The traditional ways include: rummage sales, chicken dinners, auctions, rallies, special men and women's days, apple pie sales and fairs, only to mention a few. These means of fund-raising account for about one-fourth of small churches' income. "Critics say these kinds of fund-raisers take too much energy and time away from mission and that the church should support itself. There is not merit to these charges." However, these ways have many virtues when planned and carried out well. Were it not for these, many of the churches would cease to exist.

Moreover, various fund-raisers provide people who have little money an opportunity to give to the church of their time, talent and service. Also, as people get involved working with others, they discover their gifts and build lasting relationships. Many positive effects come as results of members working together.

With the demands of the modern times, and high inflation, the financial needs of the small church continue to increase. With the cut back of denominational subsidy, the small church will experience more and more the need to become self-sufficient. Becoming self-sufficient will make the church stronger and ready to be in mission. Therefore, a

106 Ibid., p. 163.
more excellent way of funding such as the covenant-pledge system is needed.

The covenant-pledge system is a simple, low-pressure commitment funding program. Included in the program is the following: "A one-sermon and one letter to members, and the promise that only the treasur-er knows the amount of the pledge..."107 In this system all members are asked to include a church-wide covenant with God and the church to ei-ther be a tither, proportionate giver or to pledge a specific annual amount. This program challenges members to give of their best in the way of finances. The covenant-pledge system has proven to be accept-able, and has been successful in a growing number of churches across the nation.

While small churches do not necessarily give more than members of large churches, they do, however, hold their own. The difference is, "when the congregation associates need with giving, the sense of giving is transformed."108 These churches will stretch their giving to help others in need. Members, however, will not give blindly. There must be a need established when the congregation will support it gladly.

The stewardship and finance of the small church is tied largely to how people feel and what need there exists in the church and community. To motivate people to think positively on what is happening in and through church, is to assure funding, because money follows mission and not the reverse. Effective churches are those in which "mission" and "service" to the community is a hallmark.

107 Ibid., p.

A well-designed stewardship education program that teaches members the broad meaning of stewardship and the management of all resources including money, will bring about great financial harvest. Adequate funding comes as the result of a clear mission on the part of the church.

Churches with strong stewardship education programs usually receive the necessary funds to operate the church and also to be in mission. Until churches put mission and service at the center, the financial support will remain low. Conversely, churches that have mission at the core usually produce adequate funding. The challenge is to work on missions and outreach first.

A more productive approach may be the following six:

1. Instead of attempting to persuade everyone to give the same amount, perhaps our "pacesetters" are setting a modest pace that inhibits the giving level of the rest of the members.
   -- Challenge the Pacesetters to give more

2. Perhaps two budgets would work better than a unified one:
   1. One for local operating expenses and missions
   2. A maintenance fund for utilities, insurance, property and maintenance
      Some will give more generously to one budget, while others to the other.

3. Use special appeals as an effective means of keeping up with rising cost.
   People will give to those things that interest them the most.
   Mission and Outreach concerns.
4. Raise money through special designated second-mile giving, such as over and above special causes that "feed the hungry," or that aid those in need.

5. Encourage members to tithe, and to give their tithe to the church.

6. Establish a stewardship program of training, and bring in a consultant in stewardship to help.

Establish comprehensive program of stewardship, such as:

1. Education for all ages in stewardship
2. Planning programs of mission and service
3. Organize congregation in the 3-M Model
   a) mission b) ministry and c) maintenance

Establish Committees to carry out the work.

1. **Missions** Committee deals with outreach to those beyond our congregation
2. **Ministry** Committee works with congregation in designing programs to meet the needs of members and constituents
3. **Maintenance** Committee cares for the upkeep of all property as well as financial responsibilities.

An administrative group or committee may give the needed leadership to help coordinate! The pastor is included in the leadership.

Hard work on the above will assure financial success in the church. Churches that keep working on funding most often achieve their goals.

I. Thou shalt have a clear purpose for your church that members of your congregation have agreed upon.
II. Thou shalt clearly define the role and function of each leader and each leadership team in your church, including the limits of authority and responsibility.

III. Thou shalt discover what ministry God is calling each member of your church to do.

IV. Thou shalt write long-range (3-5 year) program statement for your church.

V. Thou shalt make it easy for each member of your church to make a commitment to his/her personal call to ministry.

VI. Thou shalt organize your church for action.

VII. Thou shalt provide training for all church leaders.

VIII. Thou shalt provide a worship service of dedication for church leaders.

IX. Thou shalt develop simple techniques for getting work done.

X. Thou shalt celebrate all church victories.109

May these ten commandments serve as an administrative guide for leaders and pastors. Because the church is God's caring community, churches and church leaders are called to effectively fulfill the ten commandments, in order that becomes effective in executing their duties.

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Chapter VI

THE CONCLUSION

I appreciate the opportunity to research and put together this project on church administration in the small membership and ethnic minority local congregation. While this work is incomplete in nature and scope, I believe that it will make a significant contribution to the total field, especially as it relates to small membership local churches.

Herein, I have attempted to describe and present some of the "key ways" that small churches may be faithful to God and be administered effectively. Small churches are many in numbers and tough in nature, therefore administration is important if these churches are to be vital.

Small churches have managed to survive, while many others have failed. Therefore, small churches have an excellent opportunity to be effective in mission and ministry, because of their very nature. For example, small churches are intimate, powerful and caring. Small churches and minority churches are not only caring, but are also inclusive. They have a practical theological genius. This identity in the past, their roots in significant places, and strengths in the regular events of the people of the church and community. Thus administered well, effectiveness will likely follow.
THE SUMMARY

The main concern of this dissertation is to resource the small membership and ethnic minority local churches in administration. Historically, these churches have not been adequately resourced in administration by denominational leaders. Therefore, they have had to take materials and administrative resources and adapt them for their use.

This project is an attempt to put into the life patterns, historical experiences, and rhythms of the people, an effective system in which these churches can be administered. The exciting challenge herein lies in the suggestions primarily found in Chapter IV, "The Keys to Effective Mission and Ministry." If these, or a combination of these can be put into place, the church will have excellent opportunity to be effective and vital in what it seeks to do.

Pastors and leaders of the small membership church are called to the task of church administration through the biblical, theological, educational, and ecclesiastical mandates of the Gospel. The mandate is to carry out the goal of the church which is the increase of the love of God to all. This mandate is to be addressed at every level of the church's life.

Mission is the purpose of the church, service is the goal. Pastors, leaders, and members are called to carry out the purpose and the goal through sound administration and programs. The sooner the church catches this vision, the sooner it moves into being and doing what it was established to be and do.
The opportunities for service available to the small membership church are many. These churches are strong in their commitments, and they tend to find their purpose embodied in the things that they do, have done, and expected to do.

In general, the small membership and minority churches seek administratively to spread the gospel, relate to persons, preserve community standards, bind families together, be of use to the community, and to serve the Lord, when small membership churches accomplish the above, they indeed become effective in their mission and ministry.
BIBLIOGRAPHY


Barnes, Floy, "Management By 'X' or By 'Y'", Project for the National Seminar on Church Administration and Finance, 1976, Emory University.


Statistical Tables
I am indebted to Alan K. Waltz, now of the General Board of Discipleship, for the research he did while serving as Assistant General Secretary for Research at the General Council on Ministries of the United Methodist Church. Also to Judy Matheny of the Hinton Rural Life Center in North Carolina.

The primary data within serves to acquaint the reader with the presence and location of Black Americans, Native Americans, Hispanic Americans, and Asian Americans within the United Methodist Church.

Research Methodology

Letters were mailed to all district superintendents of the United Methodist Churches, requesting that each record the ethnic minority(ies) within their district church's membership, and the percent of their church's membership composed of minority(ies).

The ethnic Americans who were identified were:

Blacks
Native Americans (American Indian)
Asian Americans
  Chinese
  Hawaiian
  Japanese
  Korean
  Filipino
  Samoan
  Taiwanese (Formosan)
  Other Southeast Asians
Hispanic Americans
  Cuban
  Hispanic (Bolivian, Guatemalan, Argentinean, Peruvian, Spanish, etc.)
Mexican American
Puerto Rican

Tabulations for this report will be based on the four main ethnic minority groups: Blacks, Native Americans, Asian Americans, and Hispanic Americans.

The district reports were collected by Dr. Waltz, coded, and placed on magnetic computer tape. The only information coded for the ethnic minority churches was:

- Conference Code
- Church Number (5 digits)
- Pastor, Sex and Race
- Up to three ethnic minority codes and for each code the percent it represents of the church's membership.

To develop the data for this report, the UMPH merged the ethnic minority tape with the General Minutes Tape prepared by the Council on World Service and Finance in Evanston, Illinois and the December-January-February, 1975-76 Final Curriculum Resource order tape compiled by UMPH Data Processing. Data from each of these tapes was linked by church number.

To determine individual church's ethnic minority church/church school enrollment and attendance figures the percentage of that church's minority membership was multiplied by the various church/church school figures reported by the pastor on his Annual Report. This was the only way to obtain the church school figures for each ethnic minority group.

Naturally, a data gathering procedure such as this has its drawbacks. The DS's often may not know with precision a particular church's ethnic minority constituency nor can it be assumed they always took the time to probe into the matter to accurately determine the facts. Nonetheless, this is new data and it provides insights that have only been
guessed at in the past. Its uses are many and certainly Dr. Waltz's efforts will be more appreciated as persons put the data into use.

The following data is taken from Report 2112-A, Central Research, The United Methodist Church, 201 Eighth Avenue, South, Nashville, TN 37202.
SUMMARY

AMONG ALL UNITED METHODIST CHURCHES.

1. there are:  

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>% of U.M. Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>359,124 Blacks</td>
<td>3.57%</td>
</tr>
<tr>
<td>37,235 Hispanic Americans</td>
<td>.37%</td>
</tr>
<tr>
<td>16,943 Asian Americans</td>
<td>.17%</td>
</tr>
<tr>
<td>14,091 Native Americans</td>
<td>.14%</td>
</tr>
</tbody>
</table>

2. there are:  

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>% of all U.M. Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>3,457 churches with Black members</td>
<td>8.82%</td>
</tr>
<tr>
<td>524 churches with Hispanic American Members</td>
<td>1.35%</td>
</tr>
<tr>
<td>225 churches with Asian American Members</td>
<td>.53%</td>
</tr>
<tr>
<td>299 churches with Native American Members</td>
<td>.11%</td>
</tr>
<tr>
<td>153 churches with more than one ethnic minority group within its membership</td>
<td>.35%</td>
</tr>
<tr>
<td>4,353 churches with ethnic minority members</td>
<td>11.13%</td>
</tr>
</tbody>
</table>

TABLE I contains additional church and church school statistics for ethnic minorities in all U.M. churches.

AMONG THE PREDOMINANTLY ETHNIC MINORITY CHURCHES.  
(Predominantly means the church's membership is at least 50% ethnic minority persons)

1. there are:  

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>% of all U.M. Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>341,113 Blacks</td>
<td>95%</td>
</tr>
<tr>
<td>30,526 Hispanic Americans</td>
<td>92%</td>
</tr>
<tr>
<td>11,484 Asian Americans</td>
<td>68%</td>
</tr>
<tr>
<td>11,512 Native Americans</td>
<td>82%</td>
</tr>
</tbody>
</table>

2. there are:  

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>% of all U.M. Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,602 Predominantly Black Churches</td>
<td>6.64%</td>
</tr>
<tr>
<td>219 Predominantly Hispanic American Churches</td>
<td>.55%</td>
</tr>
<tr>
<td>67 Predominantly Asian American Churches</td>
<td>.17%</td>
</tr>
<tr>
<td>11 Predominantly Native American Churches</td>
<td>.28%</td>
</tr>
<tr>
<td>2,999</td>
<td></td>
</tr>
</tbody>
</table>

3. percentage of the net paid circulation for Exploring the Bible, Christian Studies for Children, Christian Studies for Late Teens, Explore, Youth Bible Series, Adult Bible Studies, and Our Living Bible Series is:  

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>% of total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black Churches</td>
<td>2.6%</td>
</tr>
<tr>
<td>Hispanic American Churches</td>
<td>.1%</td>
</tr>
<tr>
<td>Asian American Churches</td>
<td>.1%</td>
</tr>
<tr>
<td>Native American Churches</td>
<td>.1%</td>
</tr>
</tbody>
</table>

Table II contains additional church and church school statistics for the predominantly ethnic minority churches.
### Table I

**NUMBER OF ETHNIC MINORITY PERSONS IN ALL UNITED METHODIST CHURCHES AND NUMBER OF CHURCHES WITH ETHNIC MINORITY PERSONS**

The percentages represent the percent of the entire denomination.

<table>
<thead>
<tr>
<th></th>
<th>Blacks</th>
<th>Hispanic Americans</th>
<th>Asian Americans</th>
<th>Native Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of churches with Ethnic Minority Members</td>
<td>3,457 6.8%</td>
<td>534 1.4%</td>
<td>325 .6%</td>
<td>240 .6%</td>
</tr>
<tr>
<td>Total Full Membership</td>
<td>359,124 3.6%</td>
<td>37,285 .4%</td>
<td>16,943 .2%</td>
<td>11,093 .1%</td>
</tr>
<tr>
<td>Average Attendance Weekly Worship Service</td>
<td>170,933 4.7%</td>
<td>18,957 .5%</td>
<td>7,326 .2%</td>
<td>4,001 .1%</td>
</tr>
<tr>
<td>Church School Enrollment</td>
<td>154,486 3.1%</td>
<td>26,003 .5%</td>
<td>8,002 .2%</td>
<td>5,771 .1%</td>
</tr>
<tr>
<td>Average Church School Attendance</td>
<td>79,371 3.1%</td>
<td>15,056 .6%</td>
<td>4,237 .2%</td>
<td>3,111 .1%</td>
</tr>
<tr>
<td>Number Teachers and Leaders</td>
<td>20,101 3.5%</td>
<td>2,533 .4%</td>
<td>920 .2%</td>
<td>698 .1%</td>
</tr>
<tr>
<td>Children on Roll</td>
<td>56,168 3.4%</td>
<td>8,722 .5%</td>
<td>3,210 .2%</td>
<td>1,708 .1%</td>
</tr>
<tr>
<td>Youth on Roll</td>
<td>39,374 4.3%</td>
<td>9,366 .6%</td>
<td>1,893 .2%</td>
<td>1,095 .1%</td>
</tr>
<tr>
<td>Adults on Roll</td>
<td>38,797 2.2%</td>
<td>9,332 .5%</td>
<td>1,959 .1%</td>
<td>2,271 .1%</td>
</tr>
</tbody>
</table>
## TABLE II

CHURCH STATISTICS FOR CHURCHES WITH 50% OR MORE ETHNIC MINORITY MEMBERSHIP

The percentages represent the percent of the entire denomination

<table>
<thead>
<tr>
<th></th>
<th>Entire Denomination</th>
<th>Blacks</th>
<th>Hispanic Americans</th>
<th>Asian Americans</th>
<th>Native Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Organized Churches</td>
<td>39,195</td>
<td>2,602</td>
<td>6.6%</td>
<td>219</td>
<td>67.2%</td>
</tr>
<tr>
<td>Total Full Membership</td>
<td>10,063,046</td>
<td>341,113</td>
<td>3.3%</td>
<td>30,526</td>
<td>3%</td>
</tr>
<tr>
<td>Average Attendance Weekly Worship Service</td>
<td>3,612,480</td>
<td>164,511</td>
<td>4.6%</td>
<td>16,677</td>
<td>5.1%</td>
</tr>
<tr>
<td>Church School Enrollment</td>
<td>4,930,475</td>
<td>147,079</td>
<td>3.0%</td>
<td>23,271</td>
<td>5%</td>
</tr>
<tr>
<td>Average Church School Attendance</td>
<td>2,523,213</td>
<td>76,132</td>
<td>3.0%</td>
<td>13,602</td>
<td>5%</td>
</tr>
<tr>
<td>Number Teachers/Leaders</td>
<td>578,134</td>
<td>19,266</td>
<td>3.3%</td>
<td>2,242</td>
<td>5%</td>
</tr>
<tr>
<td>Children on Roll</td>
<td>1,633,847</td>
<td>53,209</td>
<td>3.3%</td>
<td>7,861</td>
<td>5%</td>
</tr>
<tr>
<td>Youth on Roll</td>
<td>914,706</td>
<td>37,928</td>
<td>4.1%</td>
<td>4,067</td>
<td>5%</td>
</tr>
<tr>
<td>Adults on Roll</td>
<td>1,803,788</td>
<td>36,715</td>
<td>2.0%</td>
<td>8,284</td>
<td>5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Paid for Church School lesson materials, supplies, admin.</th>
<th>Entire Denomination</th>
<th>Blacks</th>
<th>Hispanic Americans</th>
<th>Asian Americans</th>
<th>Native Americans</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid/Church</td>
<td>$32,642,951</td>
<td>$647,076</td>
<td>2.0%</td>
<td>$84,902</td>
<td>3%</td>
</tr>
<tr>
<td>Paid/Church</td>
<td>$8,638</td>
<td>$249</td>
<td>$300</td>
<td>$718</td>
<td>$175</td>
</tr>
<tr>
<td>Grand Total Paid/Church</td>
<td>$928,134,007</td>
<td>$27,902,350</td>
<td>3.0%</td>
<td>$1,698,175</td>
<td>2%</td>
</tr>
<tr>
<td>Grand Total Paid/Church</td>
<td>$123,680</td>
<td>$10,723</td>
<td>$4,667</td>
<td>$26,321</td>
<td>$3,599</td>
</tr>
</tbody>
</table>

*Less than one-half of 1%
Section I. Distribution of Churches With Ethnic Minority Members

TABLE I-I shows the number of churches that have among their membership ethnic minority persons and the proportion of their membership each ethnic minority group represents. Totally there are 3,457 churches with Black members. Of these 3,457 churches, 2,446 have 100% Black memberships and 156 churches have memberships that are 50%-99% Black. Collectively, churches with 50% or more Black membership account for 75% of all churches with Black members.

However, with respect to the churches with Hispanic American (HA), Asian American (AA), and the Native American (NA) members, a lower proportion have memberships that are 50% or more minority. For example among the 534 churches with HA members, only 37% are 100% HA while 50%, or 269, are churches that have memberships that are less than 10% HA. Of the 325 churches with AA members, only 21% have 50% or more AA memberships. The 240 churches containing NA's are fairly well balanced. Ninety-four, or 39% of the churches with NA members are 100% NA, while 32% are only 1%-9% NA.

TABLE I-II shows the jurisdictional location of all the churches with from 1% to 100% ethnic minority memberships. Forty-two percent of the churches with Black members are in the Southeastern Jurisdiction; 46% of the churches with HA members are in the South Central Jurisdiction. With respect to the AA's and the NA's, 57% of the churches with AA's are in the Western Jurisdiction and 70% of the churches with NA's are in the South Central Jurisdiction.

The distribution of churches with ethnic minority memberships according to church size is shown in TABLE I-III. As with the church as a whole, churches with minority members are distributed by church size in approximately the same manner. The exceptions being the churches with HA and AA members. Churches with these ethnic minorities tend to have slightly larger memberships.

The "zero" membership row of TABLE I-III (as well as all tables to follow dealing with membership) indicates churches for which no Pastor's Report to Annual Conference has been received.
The FINDINGS of the tabulations is divided into three sections. The section numbers and their content are:

Section I - Distribution of Churches with Ethnic Minority Members
Section II - Distribution of Ethnic Minority Members
Section III - Usage of Selected U.M. Curriculum Resources by predominantly Ethnic Minority Churches

Each of the Sections will contain primarily summary tables. The more complex tables that serve as their source are located in the Appendices for those wishing to make additional tabulations.

No data is presented in this report below the jurisdictional level. However, the capability to generate similar conference reports has been retained. To have attempted to show the detailed conference picture would have deluged the reader with its statistics and length.
TABLE I-1

NUMBER OF UNITED METHODIST CHURCHES WITH FROM 1% TO 100% OF THEIR MEMBERSHIP CONSISTING OF BLACK, HISPANIC AMERICAN, ASIAN AMERICAN, OR NATIVE AMERICAN MEMBERS

<table>
<thead>
<tr>
<th>Percent of Congregation that is minority</th>
<th>Black</th>
<th>Hispanic American</th>
<th>Asian American</th>
<th>Native American</th>
</tr>
</thead>
<tbody>
<tr>
<td>1%-9%</td>
<td>708</td>
<td>269</td>
<td>211</td>
<td>76</td>
</tr>
<tr>
<td>10%-19%</td>
<td>85</td>
<td>28</td>
<td>27</td>
<td>39</td>
</tr>
<tr>
<td>20%-29%</td>
<td>34</td>
<td>10</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>30%-39%</td>
<td>17</td>
<td>4</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>40%-49%</td>
<td>11</td>
<td>4</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>50%-59%</td>
<td>14</td>
<td>3</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>60%-69%</td>
<td>10</td>
<td>1</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>70%-79%</td>
<td>8</td>
<td>3</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>80%-89%</td>
<td>18</td>
<td>4</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>90%-99%</td>
<td>106</td>
<td>10</td>
<td>14</td>
<td>11</td>
</tr>
<tr>
<td>100%</td>
<td>2446</td>
<td>193</td>
<td>26</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td>3457</td>
<td>534</td>
<td>325</td>
<td>240</td>
</tr>
</tbody>
</table>

TOTAL 100%
### Table 1-II

**DISTRIBUTION OF UNITED METHODIST CHURCHES WITH AT LEAST 1% OF THEIR MEMBERSHIP EITHER BLACK, HISPANIC AMERICAN, ASIAN AMERICAN OR NATIVE AMERICAN BY JURISDICTION**

<table>
<thead>
<tr>
<th>JURISDICTION</th>
<th>Black</th>
<th>%</th>
<th>Hispanic American</th>
<th>%</th>
<th>Asian American</th>
<th>%</th>
<th>Native American</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Central</td>
<td>328</td>
<td>9.5</td>
<td>30</td>
<td>5.6</td>
<td>48</td>
<td>14.8</td>
<td>19</td>
<td>7.9</td>
</tr>
<tr>
<td>Northeastern</td>
<td>845</td>
<td>24.4</td>
<td>107</td>
<td>20.0</td>
<td>64</td>
<td>19.7</td>
<td>15</td>
<td>6.3</td>
</tr>
<tr>
<td>South Central</td>
<td>658</td>
<td>19.0</td>
<td>248</td>
<td>46.4</td>
<td>18</td>
<td>5.5</td>
<td>167</td>
<td>69.6</td>
</tr>
<tr>
<td>Southeastern</td>
<td>1,455</td>
<td>42.1</td>
<td>25</td>
<td>4.7</td>
<td>11</td>
<td>3.4</td>
<td>7</td>
<td>2.9</td>
</tr>
<tr>
<td>Western</td>
<td>171</td>
<td>5.0</td>
<td>124</td>
<td>23.2</td>
<td>104</td>
<td>56.6</td>
<td>32</td>
<td>13.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,457</td>
<td>100.0</td>
<td>534</td>
<td>100.0</td>
<td>325</td>
<td>100.0</td>
<td>240</td>
<td>100.0</td>
</tr>
</tbody>
</table>
### TABLE I-III

NATIONAL DISTRIBUTION OF UNITED METHODIST CHURCHES WITH AT LEAST 1% OF THEIR MEMBERSHIP EITHER BLACK, HISPANIC AMERICAN, ASIAN AMERICAN, OR NATIVE AMERICAN BY TOTAL FULL MEMBERSHIP

<table>
<thead>
<tr>
<th>TFM</th>
<th>Black</th>
<th>%</th>
<th>Hispanic American</th>
<th>%</th>
<th>Asian American</th>
<th>%</th>
<th>Native American</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>74</td>
<td>2.1%</td>
<td>12</td>
<td>2.3%</td>
<td>3</td>
<td>.9%</td>
<td>3</td>
<td>1.3%</td>
</tr>
<tr>
<td>1-49</td>
<td>854</td>
<td>24.7</td>
<td>48</td>
<td>9.0</td>
<td>10</td>
<td>3.1</td>
<td>45</td>
<td>18.8</td>
</tr>
<tr>
<td>50-99</td>
<td>722</td>
<td>20.9</td>
<td>87</td>
<td>16.3</td>
<td>23</td>
<td>7.1</td>
<td>61</td>
<td>25.4</td>
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<tr>
<td>100-199</td>
<td>709</td>
<td>20.5</td>
<td>114</td>
<td>21.4</td>
<td>73</td>
<td>22.5</td>
<td>46</td>
<td>19.2</td>
</tr>
<tr>
<td>200-299</td>
<td>345</td>
<td>10.0</td>
<td>66</td>
<td>12.4</td>
<td>45</td>
<td>13.8</td>
<td>33</td>
<td>13.8</td>
</tr>
<tr>
<td>300-399</td>
<td>185</td>
<td>5.4</td>
<td>54</td>
<td>10.1</td>
<td>33</td>
<td>10.2</td>
<td>10</td>
<td>4.2</td>
</tr>
<tr>
<td>400-499</td>
<td>135</td>
<td>3.9</td>
<td>25</td>
<td>4.7</td>
<td>24</td>
<td>7.4</td>
<td>11</td>
<td>4.6</td>
</tr>
<tr>
<td>500-749</td>
<td>163</td>
<td>4.7</td>
<td>50</td>
<td>9.4</td>
<td>42</td>
<td>12.9</td>
<td>11</td>
<td>4.6</td>
</tr>
<tr>
<td>750-999</td>
<td>97</td>
<td>2.8</td>
<td>25</td>
<td>4.7</td>
<td>25</td>
<td>7.7</td>
<td>5</td>
<td>2.1</td>
</tr>
<tr>
<td>1000-1499</td>
<td>103</td>
<td>3.0</td>
<td>27</td>
<td>5.1</td>
<td>26</td>
<td>8.0</td>
<td>10</td>
<td>4.2</td>
</tr>
<tr>
<td>1500+</td>
<td>70</td>
<td>2.0</td>
<td>26</td>
<td>4.9</td>
<td>21</td>
<td>6.5</td>
<td>5</td>
<td>2.1</td>
</tr>
<tr>
<td>Total</td>
<td>3,457</td>
<td>100.0%</td>
<td>534</td>
<td>100.0%</td>
<td>325</td>
<td>100.0%</td>
<td>240</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
TABLES I-IV and I-V deal only with those churches with 50% or more of their membership consisting of ethnic minority persons. The jurisdictional location of these churches is shown in TABLE I-IV. It is interesting to note the jurisdictions of concentration of each ethnic minority. For example, 56% of the 50%+ HA churches and 1% of the 50%+ NA churches are in the South Central Jurisdiction. Over one-half, 55%, of the 50%+ Black churches are in the Southeastern Jurisdiction while 88% of the 50%+ AA churches are in the Western Jurisdiction. The 50%+ ethnic minority churches are concentrated primarily in the South Central, Southeastern, and Western Jurisdictions. None of the four ethnic minorities have over 6% of their 50%+ membership in the North Central Jurisdiction.

With the exception of the AA's, the churches with 50%+ ethnic minority membership are distributed according to church size much like the denomination as a whole. The 50%+ AA churches tend to have larger memberships. TABLE V shows this distribution.

TABLE I-VI indicates the number of churches with two or more ethnic minorities within their membership. Only 193 churches, 3% of all UM churches, have memberships with more than one ethnic minority. The most frequently occurring ethnic minority combinations are Blacks and AA's, Blacks and HA's, and AA's and HA's.

APPENDIX B contains the more detailed tables from which this section was prepared. Page 8-1 contains a listing of these tables.
### TABLE I-IV

**DISTRIBUTION OF UNITED METHODIST CHURCHES WITH 50% OR MORE ETHNIC MINORITY MEMBERSHIP ACCORDING TO JURISDICTION**

<table>
<thead>
<tr>
<th>Jurisdiction</th>
<th>Black</th>
<th>%</th>
<th>Hispanic American</th>
<th>%</th>
<th>Asian American</th>
<th>%</th>
<th>Native American</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Central</td>
<td>124</td>
<td>4.8%</td>
<td>3</td>
<td>1.4%</td>
<td>2</td>
<td>3.0%</td>
<td>5</td>
<td>4.5%</td>
</tr>
<tr>
<td>Northeastern</td>
<td>501</td>
<td>19.3</td>
<td>73</td>
<td>33.3</td>
<td>6</td>
<td>9.0</td>
<td>4</td>
<td>3.6</td>
</tr>
<tr>
<td>South Central</td>
<td>559</td>
<td>21.5</td>
<td>122</td>
<td>55.7</td>
<td>-</td>
<td></td>
<td>92</td>
<td>82.9</td>
</tr>
<tr>
<td>Southeastern</td>
<td>1381</td>
<td>53.1</td>
<td>2</td>
<td>.9</td>
<td>-</td>
<td></td>
<td>5</td>
<td>4.5</td>
</tr>
<tr>
<td>Western</td>
<td>37</td>
<td>1.4%</td>
<td>19</td>
<td>8.7</td>
<td>59</td>
<td>88.1</td>
<td>5</td>
<td>4.5</td>
</tr>
<tr>
<td>Total</td>
<td>2602</td>
<td>100.1%</td>
<td>219</td>
<td>100.0%</td>
<td>67</td>
<td>100.1%</td>
<td>111</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
TABLE I-V

DISTRIBUTION OF UNITED METHODIST CHURCHES WITH 50% OR MORE ETHNIC MINORITY MEMBERSHIP ACCORDING TO TOTAL FULL MEMBERSHIP

<table>
<thead>
<tr>
<th>Church Size</th>
<th>Black</th>
<th>%</th>
<th>Hispanic American</th>
<th>%</th>
<th>Asian American</th>
<th>%</th>
<th>Native American</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>69</td>
<td>2.7%</td>
<td>11</td>
<td>6.8%</td>
<td>2</td>
<td>3.0%</td>
<td>2</td>
<td>1.8%</td>
</tr>
<tr>
<td>1-49</td>
<td>833</td>
<td>32.0%</td>
<td>37</td>
<td>22.8%</td>
<td>8</td>
<td>11.9%</td>
<td>38</td>
<td>34.2%</td>
</tr>
<tr>
<td>50-99</td>
<td>660</td>
<td>25.4%</td>
<td>49</td>
<td>30.2%</td>
<td>10</td>
<td>14.9%</td>
<td>39</td>
<td>35.1%</td>
</tr>
<tr>
<td>100-199</td>
<td>579</td>
<td>22.3%</td>
<td>38</td>
<td>23.5%</td>
<td>23</td>
<td>34.3%</td>
<td>16</td>
<td>14.4%</td>
</tr>
<tr>
<td>200-299</td>
<td>229</td>
<td>8.8%</td>
<td>12</td>
<td>7.4%</td>
<td>10</td>
<td>14.9%</td>
<td>9</td>
<td>8.1%</td>
</tr>
<tr>
<td>300-399</td>
<td>90</td>
<td>3.5%</td>
<td>7</td>
<td>4.3%</td>
<td>8</td>
<td>11.9%</td>
<td>3</td>
<td>2.7%</td>
</tr>
<tr>
<td>400-499</td>
<td>55</td>
<td>2.1%</td>
<td>2</td>
<td>1.2%</td>
<td>2</td>
<td>3.0%</td>
<td>2</td>
<td>1.8%</td>
</tr>
<tr>
<td>500-749</td>
<td>45</td>
<td>1.7%</td>
<td>5</td>
<td>3.1%</td>
<td>3</td>
<td>4.5%</td>
<td>2</td>
<td>1.8%</td>
</tr>
<tr>
<td>750-999</td>
<td>15</td>
<td>.6%</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1.5%</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1000-1499</td>
<td>16</td>
<td>.6%</td>
<td>1</td>
<td>.6%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1500+</td>
<td>11</td>
<td>.4%</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>2,602</td>
<td>100.0%</td>
<td>162</td>
<td>100.0%</td>
<td>67</td>
<td>100.0%</td>
<td>111</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
### TABLE I-VI

**DISTRIBUTION OF UNITED METHODIST CHURCHES WITH TWO OR MORE MINORITY GROUPS WITHIN THEIR MEMBERSHIP BY JURISDICTION**

<table>
<thead>
<tr>
<th>Minority Groups</th>
<th>North Central</th>
<th>North-eastern</th>
<th>South Central</th>
<th>South-eastern</th>
<th>Western</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black-Native American</td>
<td></td>
<td>3</td>
<td>5</td>
<td></td>
<td>-</td>
<td>8</td>
<td>4.2%</td>
</tr>
<tr>
<td>Black-Asian American</td>
<td>10</td>
<td>29</td>
<td>2</td>
<td>1</td>
<td>35</td>
<td>77</td>
<td>40.0</td>
</tr>
<tr>
<td>Black-Hispanic American</td>
<td>1</td>
<td>19</td>
<td>8</td>
<td>6</td>
<td>22</td>
<td>56</td>
<td>29.0</td>
</tr>
<tr>
<td>Native Amer-Asian American</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
<td>1</td>
<td>4</td>
<td>2.1</td>
</tr>
<tr>
<td>Native Amer-Hispanic American</td>
<td>1</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td>3</td>
<td>1.5</td>
</tr>
<tr>
<td>Asian Amer-Hispanic American</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td></td>
<td>16</td>
<td>25</td>
<td>13.0</td>
</tr>
<tr>
<td>Black-Native Amer-Asian American</td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Black-Native Amer-Hispanic American</td>
<td></td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Native Amer-Hispanic, Amer-Asian American</td>
<td>2</td>
<td></td>
<td>1</td>
<td></td>
<td>2</td>
<td>5</td>
<td>2.6</td>
</tr>
<tr>
<td>Black-Asian Amer-Hispanic American</td>
<td></td>
<td>2</td>
<td></td>
<td>1</td>
<td>8</td>
<td>11</td>
<td>5.7</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>59</td>
<td>23</td>
<td>8</td>
<td>84</td>
<td>193</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

- 9.9% 30.4% 11.5% 4.2% 44.0% 100.0%
Section II—Distribution of Ethnic Minority Members

TABLE II-I shows the distribution by Jurisdiction of the number of ethnic minority persons in all UM churches. For comparison, the national distribution of all UM's is shown. Generally, the ethnic minority members are not distributed jurisdiction-wise in the same way as the denomination as a whole; the Blacks being the lone exception. This shouldn't be too surprising since nearly 85% of the HA's are in the Northeastern and South Central Jurisdictions; 77% of the AA's, the Western Jurisdiction; and, 77% of the NA's in South Central Jurisdiction. The largest concentration of Blacks, 43%, is located in the Southeastern Jurisdiction followed by 27% in the Northeastern Jurisdiction.

Memberships of churches with ethnic minority persons tend to be smaller than those of the denomination as a whole. For example, across the denomination, churches with less than 200 members contain only 22% of the church's membership. On the other hand, 42% of the Blacks, 38% of the HA's, 28% of the AA's, and 48% of the NA's are members in churches with less than 200 members.

TABLES II-III and II-IV are concerned only with the number of ethnic minority persons in churches with 50% or more ethnic minority membership. Generally, with respect to jurisdiction, the distributions are very similar to TABLE II-I which concerns ethnic minority persons in all churches.

The churches with 50%+ ethnic minority membership have smaller memberships than does the UM church at large. As reported above in TABLE II-II only 22% of the UM membership is in churches with less than 200 members. In the 50%+ ethnic minority church, the percentages of members in churches with less than 200 memberships range from 34% of the AA's to 54% of the NA's.

APPENDIX C contains the detailed tables used as the basis for this section.
TABLE II-1

JURISDICTIONAL DISTRIBUTION OF UNITED METHODIST ETHNIC MINORITY MEMBERSHIP

<table>
<thead>
<tr>
<th>JURISDICTION</th>
<th>U.M. Total full Membership</th>
<th>%</th>
<th>Black</th>
<th>%</th>
<th>Hispanic American</th>
<th>%</th>
<th>Asian American</th>
<th>%</th>
<th>Native American</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Central</td>
<td>2,359,766</td>
<td>23.5</td>
<td>33,734</td>
<td>9.4</td>
<td>689</td>
<td>1.8</td>
<td>1277</td>
<td>7.5</td>
<td>458</td>
<td>3.3</td>
</tr>
<tr>
<td>Northeastern</td>
<td>2,088,203</td>
<td>20.8</td>
<td>96,942</td>
<td>27.0</td>
<td>13,027</td>
<td>34.9</td>
<td>1804</td>
<td>10.7</td>
<td>1146</td>
<td>8.1</td>
</tr>
<tr>
<td>South Central</td>
<td>2,014,624</td>
<td>20.2</td>
<td>58,515</td>
<td>16.3</td>
<td>18,580</td>
<td>49.8</td>
<td>624</td>
<td>3.7</td>
<td>10,798</td>
<td>76.6</td>
</tr>
<tr>
<td>Southeastern</td>
<td>2,924,369</td>
<td>29.4</td>
<td>155,334</td>
<td>43.2</td>
<td>1577</td>
<td>4.2</td>
<td>124</td>
<td>.7</td>
<td>914</td>
<td>6.5</td>
</tr>
<tr>
<td>Western</td>
<td>620,175</td>
<td>6.2</td>
<td>14,599</td>
<td>4.1</td>
<td>3412</td>
<td>9.2</td>
<td>13,114</td>
<td>77.4</td>
<td>775</td>
<td>5.5</td>
</tr>
<tr>
<td>Total</td>
<td>10,025,137</td>
<td>100.0%</td>
<td>359,124</td>
<td>100.0%</td>
<td>37,285</td>
<td>100.0%</td>
<td>16,943</td>
<td>100.0%</td>
<td>14,091</td>
<td>100.0%</td>
</tr>
<tr>
<td>Membership Range</td>
<td>U.M. Total Full Membership</td>
<td>Black</td>
<td>Hispanic American</td>
<td>Asian American</td>
<td>Native American</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------------</td>
<td>-------</td>
<td>-------------------</td>
<td>----------------</td>
<td>-----------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N=10,025,137</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td>N</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>N%</td>
<td>N%</td>
<td>N%</td>
<td>N%</td>
<td>N%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-49</td>
<td>1.7</td>
<td>22,895</td>
<td>6.4</td>
<td>1,294</td>
<td>3.5</td>
<td>240</td>
<td>1.4</td>
<td>1,196</td>
<td>8.5</td>
<td></td>
</tr>
<tr>
<td>50-99</td>
<td>6.5</td>
<td>47,357</td>
<td>13.2</td>
<td>4,854</td>
<td>13.0</td>
<td>753</td>
<td>4.4</td>
<td>2,849</td>
<td>20.2</td>
<td></td>
</tr>
<tr>
<td>100-199</td>
<td>13.5</td>
<td>82,139</td>
<td>22.9</td>
<td>8,876</td>
<td>23.8</td>
<td>3,669</td>
<td>21.8</td>
<td>2,787</td>
<td>19.8</td>
<td></td>
</tr>
<tr>
<td>200-299</td>
<td>10.9</td>
<td>57,051</td>
<td>15.9</td>
<td>4,612</td>
<td>12.4</td>
<td>2,576</td>
<td>15.2</td>
<td>2,650</td>
<td>18.8</td>
<td></td>
</tr>
<tr>
<td>300-399</td>
<td>9.4</td>
<td>31,856</td>
<td>8.9</td>
<td>4,862</td>
<td>13.0</td>
<td>2,698</td>
<td>15.9</td>
<td>1,079</td>
<td>7.7</td>
<td></td>
</tr>
<tr>
<td>400-499</td>
<td>8.0</td>
<td>26,290</td>
<td>7.3</td>
<td>2,668</td>
<td>7.2</td>
<td>1,364</td>
<td>8.1</td>
<td>1,054</td>
<td>7.5</td>
<td></td>
</tr>
<tr>
<td>500-749</td>
<td>14.3</td>
<td>29,418</td>
<td>8.2</td>
<td>4,984</td>
<td>13.4</td>
<td>2,530</td>
<td>14.9</td>
<td>1,529</td>
<td>10.9</td>
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</tr>
<tr>
<td>750-999</td>
<td>10.5</td>
<td>14,253</td>
<td>4.0</td>
<td>972</td>
<td>2.6</td>
<td>1,362</td>
<td>8.0</td>
<td>168</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>1000-1499</td>
<td>12.7</td>
<td>21,574</td>
<td>6.0</td>
<td>2,030</td>
<td>5.4</td>
<td>651</td>
<td>3.8</td>
<td>488</td>
<td>3.5</td>
<td></td>
</tr>
<tr>
<td>1500+</td>
<td>13.0</td>
<td>26,291</td>
<td>7.3</td>
<td>2,133</td>
<td>5.7</td>
<td>1,080</td>
<td>6.4</td>
<td>291</td>
<td>2.1</td>
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</tr>
<tr>
<td>Total</td>
<td>100.5%</td>
<td>359,124</td>
<td>100.0%</td>
<td>37,285</td>
<td>100.0%</td>
<td>16,943</td>
<td>100.0%</td>
<td>14,091</td>
<td>100.0%</td>
<td></td>
</tr>
<tr>
<td>JURISDICTION</td>
<td>Black</td>
<td>%</td>
<td>Hispanic American</td>
<td>%</td>
<td>Asian American</td>
<td>%</td>
<td>Native American</td>
<td>%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>---------</td>
<td>-----</td>
<td>-------------------</td>
<td>-----</td>
<td>----------------</td>
<td>-----</td>
<td>-----------------</td>
<td>-----</td>
<td></td>
<td></td>
</tr>
<tr>
<td>North Central</td>
<td>29,398</td>
<td>8.6%</td>
<td>181</td>
<td>.6%</td>
<td>504</td>
<td>4.4%</td>
<td>336</td>
<td>2.9%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Northeastern</td>
<td>89,944</td>
<td>26.4</td>
<td>12,243</td>
<td>40.1</td>
<td>853</td>
<td>7.4</td>
<td>1081</td>
<td>9.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Central</td>
<td>56,288</td>
<td>16.5</td>
<td>16,023</td>
<td>52.5</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Southeastern</td>
<td>153,869</td>
<td>45.1</td>
<td>368</td>
<td>1.2</td>
<td>--</td>
<td>--</td>
<td>878</td>
<td>7.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western</td>
<td>11,614</td>
<td>3.4</td>
<td>1711</td>
<td>5.6</td>
<td>10,127</td>
<td>88.2</td>
<td>502</td>
<td>4.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>341,113</td>
<td>100.0</td>
<td>30,526</td>
<td>100.0</td>
<td>11,484</td>
<td>100.0</td>
<td>11,512</td>
<td>100.0</td>
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</tr>
</tbody>
</table>
### TABLE II-IV

NUMBER OF ETHNIC MINORITY PERSONS IN CHURCHES WITH 50% OR MORE ETHNIC MINORITY MEMBERS BY TOTAL FULL MEMBERSHIP

<table>
<thead>
<tr>
<th>Membership Range</th>
<th>Black</th>
<th>%</th>
<th>Hispanic American</th>
<th>%</th>
<th>Asian American</th>
<th>%</th>
<th>Native American</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-49</td>
<td>22,811</td>
<td>6.7%</td>
<td>1277</td>
<td>4.2%</td>
<td>235</td>
<td>2.0%</td>
<td>1169</td>
<td>10.2%</td>
</tr>
<tr>
<td>50-99</td>
<td>47,020</td>
<td>13.8%</td>
<td>4720</td>
<td>15.5%</td>
<td>643</td>
<td>5.6%</td>
<td>2702</td>
<td>23.5%</td>
</tr>
<tr>
<td>100-199</td>
<td>80,707</td>
<td>23.7%</td>
<td>8488</td>
<td>27.8%</td>
<td>3057</td>
<td>26.6%</td>
<td>2390</td>
<td>20.0%</td>
</tr>
<tr>
<td>200-299</td>
<td>55,280</td>
<td>16.2%</td>
<td>4048</td>
<td>13.3%</td>
<td>1956</td>
<td>17.0%</td>
<td>2159</td>
<td>18.8%</td>
</tr>
<tr>
<td>300-399</td>
<td>30,389</td>
<td>8.9%</td>
<td>4022</td>
<td>13.2%</td>
<td>2307</td>
<td>20.1%</td>
<td>1004</td>
<td>8.7%</td>
</tr>
<tr>
<td>400-499</td>
<td>24,481</td>
<td>7.2%</td>
<td>2478</td>
<td>8.1%</td>
<td>883</td>
<td>7.7%</td>
<td>821</td>
<td>7.1%</td>
</tr>
<tr>
<td>500-749</td>
<td>26,577</td>
<td>7.8%</td>
<td>4274</td>
<td>13.9%</td>
<td>1549</td>
<td>13.5%</td>
<td>1267</td>
<td>11.0%</td>
</tr>
<tr>
<td>750-999</td>
<td>12,429</td>
<td>3.6%</td>
<td>--</td>
<td>--</td>
<td>854</td>
<td>7.4%</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>1000-1499</td>
<td>18,569</td>
<td>5.4%</td>
<td>1247</td>
<td>4.1%</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>1500+</td>
<td>22,850</td>
<td>6.7%</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Total</td>
<td>341,113</td>
<td>100.0%</td>
<td>30,526</td>
<td>100.1%</td>
<td>11,484</td>
<td>100.0%</td>
<td>11,512</td>
<td>100.0%</td>
</tr>
<tr>
<td>Churches</td>
<td>Percent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ethnic</td>
<td>27.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>72.8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Located in Appalachia</td>
<td>22.8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Located outside Appalachia</td>
<td>77.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Part of a cooperative ministry</td>
<td>18.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not part of a cooperative ministry</td>
<td>81.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>On a multiple church charge</td>
<td>45.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>On a single church charge</td>
<td>54.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paying apportionment and askings in 1979</td>
<td>89.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not paying apportionment and askings in 1979</td>
<td>11.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Receiving financial assistance from beyond</td>
<td>25.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the local church in 1979</td>
<td>75.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not receiving financial assistance from</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>beyond the local church in 1979</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 2. PERCENTAGE DISTRIBUTION OF SELECTED CHARACTERISTICS ABOUT THE COMMUNITIES IN WHICH THE CHURCHES WERE LOCATED.

<table>
<thead>
<tr>
<th>Community</th>
<th>Percent (N = 135)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Size of Community</strong></td>
<td></td>
</tr>
<tr>
<td>Open country</td>
<td>36.7</td>
</tr>
<tr>
<td>Up to 2,500</td>
<td>20.6</td>
</tr>
<tr>
<td>2,500 to 10,000</td>
<td>24.3</td>
</tr>
<tr>
<td>10,000 to 50,000</td>
<td>10.3</td>
</tr>
<tr>
<td>50,000 or over</td>
<td>8.1</td>
</tr>
<tr>
<td><strong>Type of Community</strong></td>
<td></td>
</tr>
<tr>
<td>Growing</td>
<td>58.9 (SE)</td>
</tr>
<tr>
<td>Stable or declining</td>
<td>41.1 (SE)</td>
</tr>
<tr>
<td><strong>Orientation of Community</strong></td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>32.3 (SE)</td>
</tr>
<tr>
<td>Small town</td>
<td>37.5 (SE)</td>
</tr>
<tr>
<td>Suburban</td>
<td>22.8 (SE)</td>
</tr>
<tr>
<td>Urban</td>
<td>7.4 (SE)</td>
</tr>
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</table>
TABLE 3. PERCENTAGE DISTRIBUTION OF PASTOR'S RELATIONSHIP TO ANNUAL CONFERENCE AND YEARS IN MINISTRY.

<table>
<thead>
<tr>
<th>Selected Characteristics</th>
<th>Percent (N = 136)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Relationship to the Annual Conference</strong></td>
<td></td>
</tr>
<tr>
<td>Full conference member</td>
<td>67.7 (92)</td>
</tr>
<tr>
<td>Probationary member</td>
<td>14.7 (20)</td>
</tr>
<tr>
<td>Associate member</td>
<td>4.4 (6)</td>
</tr>
<tr>
<td>Local pastor</td>
<td>13.2 (18)</td>
</tr>
<tr>
<td>Full-time</td>
<td>92.6 (126)</td>
</tr>
<tr>
<td>Part-time</td>
<td>7.4 (10)</td>
</tr>
<tr>
<td>Student</td>
<td>6.7 (1)</td>
</tr>
<tr>
<td>Retired</td>
<td>3.0 (4)</td>
</tr>
<tr>
<td>Not apply</td>
<td>90.3 (123)</td>
</tr>
<tr>
<td><strong>Pastor's Years in Ministry</strong></td>
<td></td>
</tr>
<tr>
<td>1-3</td>
<td>8.7 (12)</td>
</tr>
<tr>
<td>4-6</td>
<td>19.9 (27)</td>
</tr>
<tr>
<td>7-10</td>
<td>22.1 (29)</td>
</tr>
<tr>
<td>11 or over</td>
<td>49.3 (67)</td>
</tr>
</tbody>
</table>
TABLE 4. PERCENTAGE DISTRIBUTION OF LENGTH OF APPOINTMENT OF PREVIOUS PASTORS.

<table>
<thead>
<tr>
<th>Length of Appointment</th>
<th>Percent (N = 115)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pastor immediately before present pastor</strong></td>
<td></td>
</tr>
<tr>
<td>Less than a year</td>
<td>1.7 (1)</td>
</tr>
<tr>
<td>1-3</td>
<td>45.2 (52)</td>
</tr>
<tr>
<td>4-6</td>
<td>39.2 (45)</td>
</tr>
<tr>
<td>7 or over</td>
<td>10.5 (12)</td>
</tr>
<tr>
<td>New church</td>
<td>1.7 (2)</td>
</tr>
<tr>
<td>No response</td>
<td>1.7 (2)</td>
</tr>
<tr>
<td>Present Pastor</td>
<td></td>
</tr>
<tr>
<td>Less than a year</td>
<td>2.2 (2)</td>
</tr>
<tr>
<td>1-3</td>
<td>51.3 (57)</td>
</tr>
<tr>
<td>4-6</td>
<td>12.2 (14)</td>
</tr>
<tr>
<td>7 or over</td>
<td>13.3 (14)</td>
</tr>
<tr>
<td>New church</td>
<td>1.7 (2)</td>
</tr>
<tr>
<td>No response</td>
<td>5.3 (6)</td>
</tr>
<tr>
<td><strong>Second pastor before present pastor</strong></td>
<td></td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.9 (1)</td>
</tr>
<tr>
<td>1-3</td>
<td>56.5 (63)</td>
</tr>
<tr>
<td>4-6</td>
<td>27.0 (31)</td>
</tr>
<tr>
<td>7 or over</td>
<td>3.7 (4)</td>
</tr>
<tr>
<td>New church</td>
<td>1.7 (2)</td>
</tr>
<tr>
<td>No response</td>
<td>5.2 (6)</td>
</tr>
<tr>
<td><strong>Third pastor before present pastor</strong></td>
<td></td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.0 (0)</td>
</tr>
<tr>
<td>1-3</td>
<td>59.1 (66)</td>
</tr>
<tr>
<td>4-6</td>
<td>28.7 (33)</td>
</tr>
<tr>
<td>7 or more</td>
<td>0.5 (2)</td>
</tr>
<tr>
<td>New church</td>
<td>2.6 (3)</td>
</tr>
<tr>
<td>No response</td>
<td>7.0 (8)</td>
</tr>
</tbody>
</table>
TABLE 5. PERCENTAGE DISTRIBUTION OF TOTAL ANNUAL SALARY (CASH SALARY, TRAVEL, UTILITIES, AND OTHER CASH ALLOWANCES) FOR ALL PASTORS AND FOR ETHNIC AND WHITE PASTORS.

<table>
<thead>
<tr>
<th>Total Salary</th>
<th>All Pastors (N = 115)</th>
<th>Ethnic (N = 27)</th>
<th>White (N = 88)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 7,000</td>
<td>6.1 (7)</td>
<td>14.9 (4)</td>
<td>3.4 (2)</td>
</tr>
<tr>
<td>7,000-9,999</td>
<td>9.5 (11)</td>
<td>7.4 (2)</td>
<td>10.2 (7)</td>
</tr>
<tr>
<td>10,000-12,499</td>
<td>17.4 (28)</td>
<td>33.3 (9)</td>
<td>12.5 (11)</td>
</tr>
<tr>
<td>12,500-14,999</td>
<td>25.2 (46)</td>
<td>18.5 (5)</td>
<td>27.3 (24)</td>
</tr>
<tr>
<td>15,000-17,499</td>
<td>20.9 (37)</td>
<td>7.4 (2)</td>
<td>25.0 (22)</td>
</tr>
<tr>
<td>17,500-22,499</td>
<td>17.4 (23)</td>
<td>18.5 (5)</td>
<td>17.1 (13)</td>
</tr>
<tr>
<td>22,500 or over</td>
<td>3.5 (4)</td>
<td>0.0 (0)</td>
<td>4.5 (4)</td>
</tr>
<tr>
<td>Leadership Style</td>
<td>Growing</td>
<td>Stable or Declining</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>---------</td>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>Old Timers</td>
<td>49.0</td>
<td>51.0</td>
<td></td>
</tr>
<tr>
<td>(Traditional)</td>
<td></td>
<td>(2.9)</td>
<td></td>
</tr>
<tr>
<td>(N = 163)</td>
<td></td>
<td>(1.2)</td>
<td></td>
</tr>
<tr>
<td>Old Timers</td>
<td>52.1</td>
<td>47.9</td>
<td></td>
</tr>
<tr>
<td>(Open)</td>
<td></td>
<td>(15.7)</td>
<td></td>
</tr>
<tr>
<td>(N = 378)</td>
<td></td>
<td>(15.1)</td>
<td></td>
</tr>
<tr>
<td>Newcomers</td>
<td>51.7</td>
<td>48.3</td>
<td></td>
</tr>
<tr>
<td>(Traditional)</td>
<td></td>
<td>(2.1)</td>
<td></td>
</tr>
<tr>
<td>(N = 60)</td>
<td></td>
<td>(2.9)</td>
<td></td>
</tr>
<tr>
<td>Newcomers</td>
<td>64.3</td>
<td>35.7</td>
<td></td>
</tr>
<tr>
<td>(Open)</td>
<td></td>
<td>(8.0)</td>
<td></td>
</tr>
<tr>
<td>(N = 227)</td>
<td></td>
<td>(8.1)</td>
<td></td>
</tr>
</tbody>
</table>
TABLE 7. NUMBER OF PERSONS BY LAY LEADERSHIP STYLE IN SELECTED LEADERSHIP POSITIONS IN THE LOCAL CHURCH.

<table>
<thead>
<tr>
<th>Leadership Position</th>
<th>Old Timers (Traditional)</th>
<th>Old Timers (Open)</th>
<th>Newcomers (Traditional)</th>
<th>Newcomers (Open)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superintendent of Church School</td>
<td>29</td>
<td>48</td>
<td>11</td>
<td>23</td>
</tr>
<tr>
<td>Chairperson of Administrative Board or Administrative Council</td>
<td>22</td>
<td>57</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>Lay Leader</td>
<td>19</td>
<td>59</td>
<td>7</td>
<td>23</td>
</tr>
<tr>
<td>A Key Trustee</td>
<td>28</td>
<td>55</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td>Church Treasurer</td>
<td>26</td>
<td>59</td>
<td>7</td>
<td>23</td>
</tr>
<tr>
<td>Choir Director/Song Leader/Pianist</td>
<td>13</td>
<td>44</td>
<td>8</td>
<td>41</td>
</tr>
<tr>
<td>An Influencial Church School Teacher</td>
<td>22</td>
<td>43</td>
<td>4</td>
<td>45</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>13</td>
<td>2</td>
<td>22</td>
</tr>
</tbody>
</table>
### TABLE 8. SCORES* AND RANKS** OF OPINIONS OF THE TOTAL GROUP, LAITY, CLERGY, ETHNICS, AND WHITES FOR EACH OF THE NINE CRITICAL AREAS OF CHURCH LIFE.

<table>
<thead>
<tr>
<th>Critical Areas</th>
<th>Total Number = 374</th>
<th>Laity N = 258</th>
<th>Clergy N = 116</th>
<th>Ethnic N = 85</th>
<th>White N = 289</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Score Rank</td>
<td>Score Rank</td>
<td>Score Rank</td>
<td>Score Rank</td>
<td>Score Rank</td>
</tr>
<tr>
<td>A caring and supportive fellowship</td>
<td>5.14 (1)</td>
<td>5.20 (1)</td>
<td>5.00 (1)</td>
<td>5.02 (2)</td>
<td>5.17 (1)</td>
</tr>
<tr>
<td>Worship and spirituality in the life of the congregation</td>
<td>5.02 (2)</td>
<td>5.04 (2)</td>
<td>4.97 (2)</td>
<td>5.06 (1)</td>
<td>5.01 (2)</td>
</tr>
<tr>
<td>Way the church organizes itself and plans</td>
<td>4.60 (3)</td>
<td>4.67 (3)</td>
<td>4.44 (5)</td>
<td>4.96 (3)</td>
<td>4.49 (4)</td>
</tr>
<tr>
<td>Lay Leadership</td>
<td>4.59 (4)</td>
<td>4.57 (4)</td>
<td>4.63 (3)</td>
<td>4.73 (4)</td>
<td>4.55 (3)</td>
</tr>
<tr>
<td>Attitude toward change</td>
<td>4.45 (5)</td>
<td>4.45 (5)</td>
<td>4.27 (5)</td>
<td>4.54 (6)</td>
<td>4.47 (5)</td>
</tr>
<tr>
<td>Pastoral leadership</td>
<td>4.39 (6)</td>
<td>4.36 (7)</td>
<td>4.46 (4)</td>
<td>4.56 (5)</td>
<td>4.34 (6)</td>
</tr>
<tr>
<td>Christian education and nurture</td>
<td>4.36 (7)</td>
<td>4.38 (6)</td>
<td>4.32 (8)</td>
<td>4.53 (7)</td>
<td>4.31 (7)</td>
</tr>
<tr>
<td>Evangelistic outreach</td>
<td>4.31 (8)</td>
<td>4.28 (8)</td>
<td>4.36 (7)</td>
<td>4.45 (9)</td>
<td>4.26 (8)</td>
</tr>
<tr>
<td>Missional outreach</td>
<td>4.04 (9)</td>
<td>4.04 (9)</td>
<td>4.04 (9)</td>
<td>4.49 (8)</td>
<td>3.91 (9)</td>
</tr>
</tbody>
</table>

*The scores are averages of responses on a 1-6 scale, with 1 representing "strongly disagree" and 6, "strongly agree."

**The rank order is from highest to lowest scores.
TABLE 9. **SCORES* AND RANKS OF OPINIONS OF THE TOTAL GROUP AND PERSONS FROM ETHNIC CHURCHES WITH UNDER 200 AND 200 OR MORE MEMBERS AND FROM WHITE CHURCHES WITH UNDER 200 AND 200 OR MORE MEMBERS FOR EACH OF THE NINE CRITICAL AREAS.**

<table>
<thead>
<tr>
<th>Critical Areas</th>
<th>ETHNIC</th>
<th></th>
<th></th>
<th>WHITE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Under 200</td>
<td>200 or over</td>
<td>N = 42</td>
<td>N = 44</td>
<td>N = 205</td>
</tr>
<tr>
<td></td>
<td>Number = 374</td>
<td>Score Rank</td>
<td>Score Rank</td>
<td>Score Rank</td>
<td>Score Rank</td>
<td>Score Rank</td>
</tr>
<tr>
<td>A caring and supportive fellowship</td>
<td>5.14 (1)</td>
<td>4.99 (1)</td>
<td>5.04 (3)</td>
<td>5.21 (1)</td>
<td>5.03 (1)</td>
<td></td>
</tr>
<tr>
<td>Worship and spirituality in the life of the congregation</td>
<td>5.02 (2)</td>
<td>4.85 (2)</td>
<td>5.21 (2)</td>
<td>5.02 (2)</td>
<td>5.00 (2)</td>
<td></td>
</tr>
<tr>
<td>Way the church organizes itself and plans</td>
<td>4.60 (3)</td>
<td>4.62 (3)</td>
<td>5.25 (1)</td>
<td>4.49 (4)</td>
<td>4.51 (6)</td>
<td></td>
</tr>
<tr>
<td>Lay leadership</td>
<td>4.59 (4)</td>
<td>4.50 (5)</td>
<td>4.93 (4)</td>
<td>4.51 (3)</td>
<td>4.65 (3)</td>
<td></td>
</tr>
<tr>
<td>Attitude toward change</td>
<td>4.45 (5)</td>
<td>4.39 (6)</td>
<td>4.66 (7)</td>
<td>4.35 (6)</td>
<td>4.60 (4)</td>
<td></td>
</tr>
<tr>
<td>Pastoral leadership</td>
<td>4.39 (6)</td>
<td>4.61 (4)</td>
<td>4.51 (9)</td>
<td>4.33 (5)</td>
<td>4.25 (8)</td>
<td></td>
</tr>
<tr>
<td>Christian education and nurture</td>
<td>4.36 (7)</td>
<td>4.16 (3)</td>
<td>4.85 (5)</td>
<td>4.23 (7)</td>
<td>4.55 (5)</td>
<td></td>
</tr>
<tr>
<td>Evangelistic outreach</td>
<td>4.31 (9)</td>
<td>4.26 (7)</td>
<td>4.62 (8)</td>
<td>4.23 (7)</td>
<td>4.36 (7)</td>
<td></td>
</tr>
<tr>
<td>Missional outreach</td>
<td>4.04 (9)</td>
<td>4.11 (9)</td>
<td>4.82 (6)</td>
<td>3.84 (9)</td>
<td>4.11 (9)</td>
<td></td>
</tr>
</tbody>
</table>

*The scores are averages of responses on a 1-6 scale, with 1 representing "strongly disagree" and 6 "strongly agree."
TABLE 10. SCORES* AND RANKS OF OPINIONS OF THE TOTAL GROUP, CLERGY, LAY MEN, AND LAY WOMEN FOR EACH OF THE NINE CRITICAL AREAS.

<table>
<thead>
<tr>
<th>Critical Areas</th>
<th>Total Score Rank</th>
<th>Clergy Score Rank</th>
<th>Lay Men Score Rank</th>
<th>Lay Women Score Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>A caring and supportive fellowship.</td>
<td>5.14 (1)</td>
<td>5.00 (1)</td>
<td>5.04 (1)</td>
<td>5.28 (1)</td>
</tr>
<tr>
<td>Worship and spirituality in the life of the congregation.</td>
<td>5.02 (2)</td>
<td>4.97 (2)</td>
<td>5.01 (2)</td>
<td>5.07 (2)</td>
</tr>
<tr>
<td>Way the church organizes itself and plans</td>
<td>4.60 (3)</td>
<td>4.44 (5)</td>
<td>4.59 (2)</td>
<td>4.72 (3)</td>
</tr>
<tr>
<td>Lay Leadership</td>
<td>4.59 (4)</td>
<td>4.63 (3)</td>
<td>4.58 (4)</td>
<td>4.58 (4)</td>
</tr>
<tr>
<td>Attitude toward change</td>
<td>4.45 (6)</td>
<td>4.77 (6)</td>
<td>4.62 (6)</td>
<td>4.49 (5)</td>
</tr>
<tr>
<td>Pastoral leadership</td>
<td>4.39 (6)</td>
<td>4.46 (4)</td>
<td>4.34 (6)</td>
<td>4.39 (7)</td>
</tr>
<tr>
<td>Christian education and nurture</td>
<td>4.36 (7)</td>
<td>4.32 (8)</td>
<td>4.29 (7)</td>
<td>4.43 (6)</td>
</tr>
<tr>
<td>Evangelistic outreach</td>
<td>4.31 (8)</td>
<td>4.36 (7)</td>
<td>4.17 (3)</td>
<td>4.36 (8)</td>
</tr>
<tr>
<td>Missional outreach</td>
<td>4.04 (9)</td>
<td>4.04 (9)</td>
<td>3.97 (9)</td>
<td>4.09 (9)</td>
</tr>
</tbody>
</table>

*The scores are averages of responses on a 1-6 scale, with 1 representing "strongly disagree" and 6 "strongly agree."