A MULTIPLE STAFF HANDBOOK

COMPILED BY JAMES L. SANKEY
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JAMES OTTIS SAYES
1. The Biblical Basis and Historical Development of Staff Ministry in the Church of the Nazarene

ARNOLD E. WOOD-COOK
2. A Philosophy of the Multiple Staff Ministry

PONDER W. GILLILAND
3. Foundations for a Successful Staff Ministry

BRUCE WEBB
4. Communication . . . the Multiple Church Staff in Action

JAMES L. SANKEY
5. Issues in Multiple Staff Ministry

KENNETH S. RICE
6. The Challenge of Contemporary Trends

TOM BARNARD
7. A Survey of Churches of the Nazarene with Paid Staff

NORM SHOEMAKER
8. If I Were You and You Were Me

GORDON WETMORE
9. Halfway Between Generations

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10. The Joys and Hazards of the Full-time Associate

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A Multiple Staff Handbook

Compiled by
James L. Sankey
for the
Nazarene Multiple Staff Association

Pastoral Ministries
Church of the Nazarene
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Foreword

The associate minister is a specialist—one who by training, gifts, and commitment helps accomplish what the pastor cannot do alone. A ministerial staff has a special relationship. Each member contributes to the life of the other. Together they contribute to the life of the church in ways that would be impossible if they served apart. The blending of different, even opposite, personalities on the staff can lead a church to greater unity and dynamic growth precisely because of that team leadership.

Dr. James Sankey, Roy F. Lynn, and Herb McMillan were the officers of the Nazarene Multiple Staff Association (NMSA) who suggested the preparation of this handbook. The NMSA is a growing organization of Nazarene associate ministers who are interested in mutual enrichment and the exchange of ideas for a more effective ministry.

Area representatives have been selected for the Executive Committee to provide broad national input. Also, each U.S.A. region now has regional NMSA Executive Committees to help facilitate idea exchanges, vocational dialogue, and peer fellowship.

I want to give special thanks to Dr. Sankey, professor of Christian education at Nazarene Bible College, Colorado Springs, and president of the NMSA, for compiling these excellent articles. Although they are not the most recent, their content remains remarkably timely for today's associates.
Pastoral Ministries serves as liaison between the general church and the NMSA. In that relationship the NMSA is strengthened with supportive services for the benefit of those in the associate ministry.

Extensive surveys have been conducted by Pastoral Ministries to determine the number of salaried staff ministers there are, along with their ministry assignments, their locations, and their availability. A placement service is being provided for those who have their resumes on file with Pastoral Ministries. The organization's quarterly newsletter, *NMSA Associate*, is supported by Pastoral Ministries. It is a communication link with its members and provides the opportunity for a greater bond among associates.

Pastoral Ministries expresses its confidence in our staff ministers by making this book available to them. My hope is that this volume will inspire greater interest in the NMSA. As the association continues to grow it will become ever more effective in helping to meet the needs of our associate ministers. They deserve our best support as they fulfill important roles in the church as God-called ministers.

—Wilbur W. Brannon
Preface

It’s very interesting how ideas are generated and transformed into reality. At the annual meeting of the Executive Council of the Nazarene Multiple Staff Association we were discussing what books were currently available on the subject of multiple staff. It didn’t take us long to conclude that there was not much now in print that was applicable to current needs. This was brought to my immediate attention this past year as I prepared to teach a course on the subject. Much of my lecture material and extra reading assignments were gleaned from articles and papers printed in former copies of the Director’s Digest and the Multiple Staff Digest. Some readers will recognize these as forerunners of the NMSA Associate, the current periodical published by our organization.

My use of these articles quickly led to the idea of compiling some of them into a practical handbook for distribution to members of our association. Most men and women in associate ministries today are relatively new to the field and are constantly building their ministry through their education and experience. This book could be another direction finder in the vital ministry to which they have been called.

The selection of articles and papers was not easy. Over a number of years the Digest had many that had been submitted by our own people in the field—pastors and associates who were feeling their way along together in this new
team ministry. Some of these had been delivered as formal papers at regular conferences held every two years. Others were practical suggestions that had been worked out in local churches and submitted for publication. In choosing papers for inclusion in this book I went back to selections I had made for my students. What would still be helpful and relevant today? What principles that were followed a few years ago have stood the test of time? These questions, along with others, were uppermost in my mind as selections were made.

**THE NAZARENE MULTIPLE STAFF ASSOCIATION**

The evolvement of the present Nazarene Multiple Staff Association is an interesting story. In the early 1950s the concept of associate ministries was still very new in our denomination, yet some of the early pioneers felt it would be worthwhile to get together and form a common bond with each other. The minutes of that first meeting in Kansas City show the well-known names of Bennett Dudney, Lyle Potter, Kenneth Rice, and J. Ottis Sayes. The session was held under the guidance of Dr. Norman Oke, who was then the general director of Christian Service Training.

This was the beginning of the Nazarene Directors of Christian Education Fellowship. For a great many years it was under the supervision of the Church Schools department. Its biennial conferences, held on our Nazarene college campuses, along with the quarterly publication known as the *Director's Digest*, were a great help and inspiration to the men and women called to this type of ministry.

I remember going to Trevecca Nazarene College to study to be a Christian educator without really knowing much about what was involved. Dr. Franklyn Wise, my advisor, gave me a copy of the *Digest*, which immediately showed me a much wider scope of ministry than I had envisioned.
A year or so later, during a denominational evangelism conference in Kansas City, I attended my first meeting of the Directors Fellowship. It was an informal meeting held on a rainy night in old Kansas City First Church, and the memories still linger of friendship, kinship, and a common purpose that I had not been aware of up to that time. Since that occasion, my ministry in local churches has been continually enriched as I have attended conferences, received encouraging correspondence from leaders, and added to my knowledge, both theoretical and practical, from the resources printed in the Digest.

Over the years, changes have been made. Because of the continued expansion of specialized roles other than Christian education, the name of the organization was changed to Nazarene Multiple Staff Fellowship, and its publication became the Multiple Staff Digest in 1975.

With reorganization in our general church in 1976, the fellowship came under the new Christian Life department for a brief time. Later, it was placed under the Department of Education and the Ministry. Further changes in 1980 assigned our group to Pastoral Ministries, where it rightfully belongs. Because of the growing number of persons involved in associate ministries and the natural evolution of different objectives, the fellowship became an association.

During these difficult years of transition and changes in leadership, the Nazarene Multiple Staff Association has continued to grow. With a present membership of about 250, I believe the future is very bright. I see and hear of more and more people coming into the field of associate ministries. In my present assignment I see students who are getting ready to graduate with a degree in Christian education, anticipating new assignments. I am glad God is still calling men and women to use their talents in different types of ministry, working together to build His kingdom.
I would like to thank all of those who have allowed their papers and articles to be reproduced for this handbook. It is their book. A special thanks to Dave Benson, who for many years served as secretary-treasurer of the fellowship, and who edited the many *Digests* that were so valuable to us all. We trust that the reader may also find help and encouragement in the material reproduced here from those *Digests*.

**James L. Sankey**

*Nazarene Bible College*

*Colorado Springs*
CONSTITUTION OF THE NAZARENE MULTIPLE STAFF ASSOCIATION

The multiple staff concept is growing in the Church of the Nazarene. There is a steady increase in the demand for qualified staff in the local church. An increasing number of persons are preparing themselves academically and experientially to enter these areas of Christian service. Because of the widespread interest in multiple staff ministry, it is felt that an international organization is needed in the Church of the Nazarene to unite these people and to encourage others to enter the field.

Challenged by the present circumstances and prompted by a compelling future, we do, therefore, organize the Nazarene Multiple Staff Association and do hereby adopt the following Constitution, subject to ratification by Pastoral Ministries and the General Board, Church of the Nazarene.

I. Name and Affiliation

The name of this organization shall be Nazarene Multiple Staff Association, herein abbreviated as NMSA.

This organization shall function as an association under the jurisdiction of Pastoral Ministries, Church of the Nazarene, International Headquarters, 6401 The Paseo, Kansas City, Mo.

II. Purpose

The purpose of this organization shall be:

1. To provide an association for church staff personnel on a denominational level which will give impetus to the
interchange of information, ideas, trends, and resource material.

2. To encourage personal efficiency, growth in spiritual development, academic improvement, and performance in the field.

3. To develop a working relationship with professors in the institutions of higher education of the Church of the Nazarene, who have a correlation with multiple staff ministries, that there may be a mutual contribution to the training of prospective staff people.

4. To encourage the formation of regional NMSA chapters where possible.

5. To foster an understanding of the true nature and function of staff ministry and its status in the church.

6. To help implement the policies and programs of the various departments of the Church of the Nazarene.

7. To assist, as opportunity affords, in the placement of prospective staff personnel.

III. Membership

Membership shall be open to the following:

1. Persons serving full- or part-time in multiple staff ministries in any local Church of the Nazarene
2. District directors of related areas: youth, children, adult ministries
3. Denominational executives and professors in Nazarene educational institutions
4. Interested pastors, lay leaders, or other persons challenged by staff ministry in the local church
5. College and seminary students interested in NMSA

IV. Officers

The officers of the NMSA shall be: president, vice-president, and secretary/treasurer.
These officers are to be elected as provided in the *Bylaws*. These officers together with a representative from Pastoral Ministries shall constitute the Executive Committee. They will meet twice during each quadrennium/quinquennium. All routine business of the NMSA, as well as the initiation of new business, will be handled by the Executive Committee.

V. Meetings

The NMSA will hold at least two regularly scheduled meetings each quadrennium/quinquennium; one during General Assembly and one or more national conferences during the years in which General Assembly is not held. The place and time of meetings shall be announced by mail at least 90 days in advance.

**Bylaws**

I. Members

Prospective members shall fill out the NMSA application form, which may be obtained from the secretary of the association, regional representatives in Nazarene educational institutions, or Pastoral Ministries in Kansas City. Membership shall be renewed each year.

II. Officers

*Section 1. Election*

A. The officers shall be members of the NMSA, serving as paid staff members when elected. The term of office shall be five/four years.

B. Nominations shall be made by the Executive Committee and/or from the membership at an organizational meeting, giving consideration to sectional representation.
C. The new officers shall assume their duties immediately following the closing session of the meeting at which they are elected.

Section 2. Duties of Officers

A. The president shall:
   1. Preside at all meetings of the Executive Committee and of the NMSA.
   2. Give general direction to the NMSA in the accomplishment of its purpose.
   3. Lead the Executive Committee in planning and organizing NMSA conferences.
   4. Be responsible for publicity and promotional activities of the NMSA.
   5. Chair the State of the Profession Committee.

B. The vice-president shall:
   1. Serve as an assistant to the president in areas designated by the Executive Committee.
   2. Assume the duties of the president in his absence.
   3. Chair the Constitution and Objectives committees.

C. The secretary-treasurer shall:
   1. Keep all records and minutes of the NMSA and of the Executive Committee.
   2. Care for correspondence pertaining to the NMSA activities and interest.
   3. Be responsible for initiation, filing, and maintenance of membership applications.
   4. Receive and disburse all monies of the NMSA at the direction of the Executive Committee.
   5. Chair the Communication Committee.
   6. Make financial reports at least annually by mail to all members, at Executive Committee meetings, and at all conferences.
7. Submit duplicate copies of the records to Pastoral Ministries.
8. Be responsible for the publication and distribution of organizational publications.

Section 3. The Replacement of Officers

When vacancies occur between elections, replacements shall be by nomination of the Executive Committee and election by ballot mailed to each member of the NMSA.

III. Business and Voting Procedures

All major decisions shall be determined by a majority vote of the members present at meetings of the NMSA.

IV. Amendments

1. This Constitution and Bylaws may be amended by a two-thirds majority vote of the membership present and voting at any scheduled meeting. Proposed amendments must be submitted to the president for evaluation by the Executive Committee prior to the meeting at which it is expected to be voted upon.

2. In cases of emergency, amendment action may be accomplished in writing by the Executive Committee sending an amendment ballot to each member, giving him or her sufficient time to return the correspondence. A two-thirds majority of those voting will be necessary to effect an amendment.

3. All amendments must be ratified by Pastoral Ministries, Kansas City, Mo.
The Biblical Basis and Historical Development of Staff Ministry in the Church of the Nazarene

By James Ottis Sayes*

Realizing that the office of the director of religious or Christian education is as “American as the Declaration of Independence or the Fourth of July”¹ doesn’t make such a lengthy title any more impressive. Coupling this with the fact that the office in America is only a little over 50 years old, one is suddenly aware that he has to be a journalist as well as a historian, for we are writing history by being present at such a conference as this. Such a task, however, has a certain ironical twist. Quincy Howe reminds us that this new age of the journalist-historian has to reckon with the paradoxical and dialectical processes of history.²

History has a way of playing tricks, and one who writes such a paper as this to justify the existence of a multiple staff ministry may end with a conclusion that such a ministry has no place. But man has the power to transcend himself; and by commitment to a specific creed and ability to unpetrify and reorganize his ways of work, there is hope in turning the irony of history.³

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*Dr. Sayes is chairman of the Division of Philosophy and Religion, Olivet Nazarene College. This paper was originally presented at the Conference of Nazarene Directors of Christian Education at Bethany Nazarene College in 1968.
I. BIBLICAL BACKGROUND

The recent vintage of the director's office does not prevent us from seeing its rootage in Scripture. In one of the earlier studies by Harry C. Munro, the revival of the teaching function of the church is the reason given for the rise of this particular staff member. This function is a result of the responsibility of the Hebrew father as given in the Shema in Deut. 6:6-9, the synagogue, and the great teaching emphasis of Jesus and His Great Commission (Matt. 28:16-20).

There are many examples of a multiple or team ministry in both Testaments. One of the earliest examples is seen in the team of Moses and Aaron. Each had a distinct function to perform. The modern organizational chart is not so modern if one looks at the delegation of responsibility and problem-solving structure suggested to Moses by Jethro (Exod. 18:1-26). Other different relationships are seen in the work of Eli and Samuel, Deborah and Barak, Elijah and Elisha, and others.

The Levitical priesthood was multiple ministry, and by the time of Ezra, the scribe was readily accepted. The rabbi or teacher in the time of Jesus was one of the most respected persons among Jewish religious leaders. The Jews continue to exist as a people because of this influence of the teaching ministry.

Looking at the New Testament concept, Gaines Dobbs concludes that the multiple ministry is there because the churches seemed to have more than one minister and that the ideal is one of Christian teamwork.

Jesus recognized the team idea in the ministry when He sent out His disciples and the Seventy, two by two (Mark 6:7; Luke 10:1). This twin ministry seems to be the New Testament standard, for it is continued in the work of Peter and John, Paul and Barnabas, Barnabas and Mark, Paul and Silas. At times Paul has several helpers including men such as Timothy, Titus, and Luke.
Lowell Hazzard interprets Jesus’ statement in Matt. 18:20 ("Where two or three are gathered together in my name . . .") as meaning two or three working together are more effective in the work of the Lord than one person alone, rather than the usual justification for a small crowd.\(^6\) Ben Cowles agrees that “the lonely Christian worker doesn’t get very far. It requires two or three.”\(^7\)

This twin ministry and emphasis is probably a continuation of the Jewish influence on the Early Christian Church. Many of the earliest Christians were Jews and remembered the organizational structure of their synagogues. The elders appointed in their congregations were similar in nature and function to those in Jewish synagogues. Gifford observes that the first churches on European soil, being Gentile and less influenced by the synagogue, did not have the eldership.\(^8\) However, Sheldon reminds us that the more radical idea of the priesthood did not dominate the church in the first stage of its history,\(^9\) so the early organization and the duties of its officers were flexible and loose, changing as need arose.

The apostles and prophets did not seem to be attached to any particular local church and freely gave of themselves to all. As the problem of feeding the church arose and grew, servants were appointed in Acts 6. O. L. Shelton concludes his study of these officers as follows:

> The organization of the Church with leaders responsible for various functions is firmly rooted in the teachings of the New Testament. The selection of certain persons for certain tasks, on the basis of their spiritual qualifications, rests upon New Testament teachings and precedent. . . . Officers are chosen to do a work, not to fill a position.\(^10\)

Jesus Christ had been a servant minister, and He imparted this concept to His followers. Spiritual qualities and gifts had been promised through the power of the Holy
Spirit. The various gifts were recognized as being given to particular ones (Eph. 4:11), but the gift of love (1 Corinthians 12—13) and the Holy Spirit (Acts 1:8) could be had by all. This was the continuation of the work of Christ. Dale Moody writes: "It is this dynamic, pneumatic, and charismatic quality in Jesus that furnished the basis for the charismatic ministry of the Church."

Most authorities agree that the deacons, elders, and bishops arose out of meeting a particular need in the church. Most of their work was in the area of administration, and it did not lead to any great rivalry in the earlier days. This is probably one of the reasons why Paul indicated that it was a good thing if a man desired the office of a bishop (1 Tim. 3:1).

Lightfoot says the appointment of special officers was "for communicating instruction, for preserving public order, for conducting religious worship, and for dispensing social charities."

There is some disagreement as to whether these officers continued to be appointed because of pragmatic or charismatic reasons. Butler indicates it was for pragmatic reasons, while Moody says, "Some had unusual gifts and qualifications and were set aside for special ministries that had official status." Butler resolves the issue in his own thinking by concluding that the "ordained ministry is one ministry and not many. . . . They are ordained to all functions with a common education to all."

Aubrey R. Vine, in his study of the pastor, indicates he was a "means to an end" fulfilling certain functions requiring full-time service. A distinction was made between calling and ability (1 Cor. 12:4-11; Eph. 4:11-12) and between those called full time and those not so called (1 Cor. 9:13-14). Ability, means, and leisure were determining factors, with the deacons having fewer service responsibilities than the presbyters but greater pastoral cares.
Women became a part of the church officers as deaconesses because they were the ones who baptized the women for propriety's sake, since they baptized naked.17

While the apostles lived, their authority was recognized. Their close associates seemed to retain some of that status, but most distinctions came later. There is some indication that the deacons were considered "lower clergy," but Schlatter says there was "no contemptuous depreciating sound—to serve was the highest honour, for they served the people whom God had sanctified to be his own—when the higher order came it was for the supervision of buildings."18

Bishops and presbyters seemed to be interchangeable, and no differences were noted in the New Testament. It was Jerome, however, who specifically advocated equality of bishops and presbyters.19

It is interesting to note with Lightfoot that as deacons and presbyters were appointed by the Church, persecution arose and this marked the spread of the gospel to a wider mission.20 With this New Testament precedent, perhaps we should not be so worried about relationships and troubles ensuing from them. These could lead to a wider mission today!

By the end of the first century, the Didache indicates that the ministry of gifts was being displaced by the ministry of officials. Worship and discipline became more elaborate, and priests were appointed to relieve the bishops of the burden of discipline.21 This led to more clericalism, and attendants of the sick and buriers of the dead were recognized as parts of the bishop's retinue. The bishops gained power and strength from this following. Also, the larger cities enjoyed greater prestige—hence the bishop of the larger towns was considered more respected and important.

S. A. Newman observes that the gradual separation of the sacred and secular in meeting the recalcitrant pagan
world led Christianity to the destruction of Christian service as a dignified stewardship of life. Thus, the professional and monastic idea came into existence and robbed Christianity of one of its greatest glories.22

II. Historical Development

Through the ensuing years, the monastic idea dominated, and an elaborate priesthood divorced the work of God from the common man’s service. A multiple specialized ministry was the result.

Church historian Latourette points out that after Constantine, legacies were given to the church. As property was accumulated, someone had to be designated to look after the property. Professionalism set in as men were appointed to do the church’s business. By the 13th century, there were conflicts between the secular clergy and the monastic orders. Decay set in during the period from 1350 to 1500, and underlings were hired to do the work.23

With the coming of Martin Luther, Calvin, and the Reformation we have a renewed emphasis on the dignity of work, and laymen became a vital part of the services of the church. With the printed Bible available for reading and interpretation, with the resultant emphasis upon the individual, the believer acting as his own priest only went part-way. Despite the helpful effects of his personal approach to God, he still shied away from performing his duties to his fellowman.

Two studies have been made of the pastor in the 17th and 18th centuries. In the first, Wilkinson concludes that the office varied in pattern, in degree, and in kind. With the Puritans being shut out of the pulpit, they opened another means of communication continuing until today—the printed page. He quotes the famous Richard Baxter in giving the results of a multiple ministry: "Two days every week my
assistant and myself took fourteen families between us for private catechizing and conference.”

The Evangelical Revival gave an increased emphasis to the multiple ministry. More people shared in the care of souls. Leslie F. Church says, “John Wesley over-systematized but did more than any other to bring back hope and self-respect to the masses—due to the appointment of sub-pastors who had time and inclination to care for the individual.”

John Wesley visited from house to house when he was 71 years old, but unfortunately it was for inspection. However, definite teaching and instruction were undertaken. The select societies, class meetings, and subpastors did a great deal to preserve the early Methodist church. “The history of the whole Christian Church records no more faithful pastoral work than that done by such class leaders as William Carvass.”

There were assistants and more especially associates in the Massachusetts Bay Colony. Thayer Greene points out that one minister, the pastor, delivered sermon(s) on the Sabbath, conducted midweek prayer, counseled, administered sacraments; the other was a teacher who was the most distinguished Puritan clergyman.

III. THE MODERN DEVELOPMENT

The modern staff ministry took root near the turn of the last century when churches began to emphasize the educational ideal. William Faunce introduced this term in the Lyman Beecher Lectures at Yale in 1908 to save the pulpit from becoming a professor’s chair. Gradual emphasis upon this, coupled with the theological position of the goodness of man, led many to think of the church as a school and that everything it did should be done from an educational point of view.
The educational director soon joined hands with the pastor, and schools of religious education were formed to train these leaders. Vanderbilt began in 1902 and the Hartford School was established in 1903. By 1915 the Southern Baptists were offering religious education at Southwestern, which helped to make that seminary the largest Protestant seminary in the world. However, my former major professor, W. L. Howse, pointed out in his doctoral thesis in 1937 that very little had been written on the subject. Southern Baptists recognized the multiple ministry only as late as the 1940s.30

The Methodists in 1954 found that 41 percent of the religious education directors were in churches of 1,000-2,000; 2 percent were employed in churches of fewer than 500; 46 percent had less than 5 years of experience, and only 5 percent had 10 years or more of experience.31

Gentry Shelton indicates the number of directors in the United States has increased from 100 in 1915 to 11,000 in 1965.32 This points out the fact that this ministry is still new. However, Delbert Cory, in a letter to the editor of Pastoral Psychology in 1963, said that his church, the Reorganized Church of Jesus Christ of Latter Day Saints, had been utilizing a volunteer multiple ministry for 133 years.33

IV. DEVELOPMENT IN THE CHURCH OF THE NAZARENE

The development of a multiple staff ministry in the Church of the Nazarene is based in Joel's prediction that the Spirit would be outpoured and the sons and daughters would prophesy (Joel 2:28-32; Acts 2:16-17). The fulfillment of this prophecy is seen in the number of husband-and-wife teams which formed the various groups called "holiness churches": William and Catherine Booth; Phoebe and Dr. Palmer; the M. W. Knapps; the T. P. Fergusons; James F. Washburns; the D. S. Warners; and R. Pearsall and Hannah Whitall Smith.
Women played an important role in the holiness movement and the formation of the Church of the Nazarene and were considered valuable members of the team ministry. It must be observed, however, that the amendment to the Constitution guaranteeing the woman's right to vote came in the decade following the formation of the church, and the women were expressing themselves for women's suffrage. But this was not the only reason, for many of them were gifted and talented preachers and ministers of the Word.

Husband-and-wife combinations played a key role in early Nazarene history as well: Abraham and Susan Fitkin; the J. O. McClurkans; R. L. Harris and his widow Mary Lee Cagle; the E. H. Sheekses; the DeLance Wallaces; the R. B. Mitchums; the J. A. Dooleys; and the W. S. Knottses. A little later came Haldor and Bertha Lillenas; Allie and Emma Irick; Jarrette and Dell Aycock; Dr. and Mrs. A. S. London; and a host of others whom we could name. In my own home church in Shreveport, La., three of my first five pastors were husband-and-wife teams.

Reading the early history of Dr. Bresee's Los Angeles First Church, one can see the combination of Bresee and Widney and the many associates and assistants they had. Among them were some famous men and at least one woman: C. W. Ruth; A. L. Whitcomb; J. W. Goodwin; E. F. Walker; W. E. Shepherd; Rose Potter Crist; and C. V. LaFontaine. Bresee had his problems of short-term service, the longest being about three years.34

As early as 1907, the Greeley, Colo., church had an assistant in L. C. Borger. E. H. Girvin had two assistants in George Egleston and P. G. Linaweaver. For some ambitious assistants, it might be worth noting that the latter man went from that assistantship to the district superintendency.

The use of assistants and associates continued through-
out some of the larger churches, with various jobs being assigned according to the pastor’s desires or needs. I recall in the early 1940s the problems the largest Church of the Nazarene had deciding on an assistant.

The office of director of Christian education came sometime later. Bethany, Oklahoma City, Pasadena, Nampa, Chicago, Little Rock, Detroit, Wichita, and St. Louis can argue which one employed one first, but Jack Lee, Harper Cole, and Bennett Dudney, as well as Dr. Kenneth Rice and Dr. Kenneth Armstrong, can testify to some of the early problems.

Perhaps the story can best be told in the up-and-down search for an educational ideal. In an earlier study I pointed out the fact that the Church of the Nazarene was born in the midst of a revival at the time other churches were experiencing the revival of the teaching function of the church and the educational ideal.35 The early Nazarenes felt very little need for Sunday School pupils and workers, much less for educational directors. But by the time the second generation grew up in their churches, they saw the necessity of an educational ideal. They began expanding the Sunday School’s organizational structure, developing its curriculum materials, correlating the work of its agencies, building educational units, utilizing a church year, stressing educational missions, and seeking qualified educational leaders.

But it took four to eight years for a tiny 1952 group of religious education leaders to be recognized and for a course of study to be set up. That little group of 15 in 1952 had grown to approximately 100 by 1964. Bennett Dudney pointed out in a Herald article that 8 registered in 1952, 60 in 1963.36

While the greatest hindrance to the hiring of paid workers lies in the fact that 85 percent of our churches have fewer than 100 members, the growth pattern and develop-
ment of churches point out the need for more workers to build the larger churches. Dr. S. T. Ludwig pointed out in a 1948 chart that the growth of the church to that time came from churches already established. Further studies are necessary to prove that larger churches can reach more people and do a better work or raise more money if adequate leadership is provided.

But the changing social scene demands that we give attention to the cities. At Olivet, 70 percent of our students in the freshman class came from urban areas. More churches are needed, but to meet the needs of modern man, a multiple ministry is necessary. Aubrey Vine suggests that “we might at least learn from the Early Church that fewer churches better staffed have much to commend them.”

Haunting us, however, is the widely held opinion expressed in 1948 by General Superintendent H. V. Miller against the spread of larger churches:

One thing we can and should do is to discourage the development of too large churches and too large educational institutions. Our church was never geared for large local units. . . . With our intense program that implies personal devotion and responsibility to the common cause, leadership cannot adequately direct units that are too large. Rather than to think in terms of churches of five hundred and a thousand, we should think in terms of congregations of a hundred and fifty to three hundred. We do not mean to be arbitrary in these figures, but illustrative. . . . We must keep our people close to leadership.

Couple this with the fear of the cities in the earlier days, and one can readily see why we have not multiplied the larger churches. Timothy Smith points out the suspicion of the urban-wealth increase, social pretension in the city congregations, and the agrarian fear of the godlessness of the cities expressed by the Layman’s Holiness Association. The fear of worldliness found in the larger city churches

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also lends its influence to the discouragement of building large congregations.

But a greater bugaboo is the distrust of religious education as a theological or doctrinal discipline. The substitution of religious instruction for revivalism and evangelism as a mark of decadence has been sounded many times, the more famous one by Dean Russell V. DeLong in an address when the seminary began. Perhaps the unidentified author among Thomas Kelly's 16 presidents, deans, and board of experts expresses it: "Professional leadership in religious education has come only with the decadence of the modern church, and is, in my judgment, the mark and measure of that decadence. The appearance of an inquiry into this subject, if it indicates a trend toward such a goal, is a most disquieting symptom."41

Much of this type of fear can be laid at the feet of the misunderstandings of the relationship of education and evangelism because of the lack of formal training on the part of the ministry. Although colleges like Olivet have been offering a major since 1951, and four hours have been required of most seminary graduates, this leaves out many of the ministers who are at the helm of the churches and districts needing additional workers.

It is also noted that with the rise of fundamentalism and premillennialism in the Church, the order of deaconesses has declined.42 Along with this the emphasis on social work and improvement of society which characterized the earliest days of the church declined. So our existence as educators hits hard at the doctrinal and theological positions held by the various groups which make up the Church of the Nazarene.

Issues concerning control of paid assistants have been a stumbling block to the growth of the profession. Pastors, being held responsible for the entire work of the church,
were interested in limiting the tenure of any assistants hired by the church. The recognition granted in 1956 seems almost lost in the maze of controls placed upon them. The review of their status within a short period of time means a move by the assistants every time a pastor moves, which is often less than three years. District superintendents are to be consulted when new assistants are contemplated.

There are some advantages to our presbyterian form of government, but most authorities would agree that it does not work to the best advantage of a multiple ministry. Vine indicates an episcopal type government is best suited for the fewer-church, better-staff ministry. However, for a co-ministry or team ministry, Colby and Spicer point out that such a ministry has no basis in the hierarchical or presbyterial terms. So one will have to conclude that the multiple staff works better in a congregational form of government.

Some of our problems may be due to our own negligence in fulfilling a service and broadcasting our accomplishments. What we advertise or propagate, we feel to be important. What little has been published concerning multiple staff ministry is approached from a pragmatic point of view rather than being biblically or theologically based. Articles like James Bell’s, calling for more musical training for pastors so pastors can do the work themselves, do not lend any great encouragement to the development of more lay workers or paid workers.

V. THE PRESENT STATUS

The present multiple ministry is faced with three growing movements: first, the increasing professionalism; second, the renewal of the laity with emphasis upon koinonia and laos; and third, the growing emphasis upon working with groups—the new science of group leadership and group dynamics.
The first trend toward professionalism can be viewed positively, and yet it is dangerous. We are an accepted group of leaders, increasing in number. But a problem is most clearly expressed in Joseph Bayly's hypothetical "Gospel Blimp." When Herm, the commander, quits his job and goes full time to direct their work and then to speak around the country about it, his sacrifice inspires an old man to leave $5,000 in his will to Herm, but the good work is done by a faithful housewife who visits the neighbor in the hospital. How often have you seen an inspiring and fruitful lay worker become a mediocre professional? How often have you seen your church get excited about some spectacular promotional scheme only to realize later that this was not the real cause of George's neighbor becoming a Christian? We Nazarenes are quick to join the bandwagon of ideas, thinking if it works in one place, it is bound to work in all places. We are very quick to advertise this type of work!

Francis Ayres writes of the tragedy of some laymen who want to become full-time ministers "as if to say the layman is not full time." Speaking of the officialdom of the church, he says, "What was once a historical necessity has become a grievous bondage."

In speaking of the same problem, Kraemer characterizes the "camouflaged ecclesiastic or clericalized laity." He calls for a return of the people of God to do His work in the world.

Many have answered such calls in recent years, and evangelical academies, kirchentags, kerk in Wereled, Yokefellows, Camp Fartherest Out, and Iona communities have sprung up to train the laity to be the true people of God by practicing the priesthood of the believers and the community of the Holy Spirit.

The words of Michael Skinner condemn us: "It is indeed a crushing indictment against any ordained ministry

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if the church can only go into action when the minister is 
away at the wars." I have opportunity to observe the excel­
lent work done by laymen in the absence of professional 
leaders. But too often in our circles, this is the only time 
they get to "shine"; or else, when the "cat is away, the mice 
play" and skip out. We are too dependent on pastoral and 
professional leadership. Perhaps one layman at a Sunday 
School superintendent's conference expressed it correctly, 
"A pastor always has the answer, at least one answer, whether 
you want it or not."

We must realize with Howard Grimes that all are "car­
rriers of the faith," and "representative" is the word for the 
minister in the name of Christ. But the laity must be 
taught to see that drives, imposed programs from head­
quarters, or professional leaders are "because of the failuré 
of the local laity to be a live, dynamic community of the 
Spirit."

But who is responsible to show the laypeople? Paul 
indicates gifts are given for the equipping of the saints to 
do the work of the ministry (Eph. 4:10-12). We are the 
inspirers, trainers, equippers. According to Ayres, we need 
to "rethink the nature of the Church and recapture the 
sense of wholeness as the people of God."

The educational ideal and ministry in the Bible and 
Christian history were never proposed as a substitute for 
the work of all God's people. As the church resorted to 
extreme expediency and pragmatic methods were adopted, 
the ministry declined and the laity were left out of God's 
service. When the ministry becomes professionalized, the 
laymen are idle. "The trained leader is a key factor in the 
progress we hope to make," Erwin Shaver said in 1928, but 
he is "not to take the place of trained volunteers." Paul 
Veith verified this in 1930 when he said, "Everyone is a 
potential worker."
Perhaps we need a revival of the words "minister" or "servant" of which Christ became the supreme example, and a return to what Schlatter observed about New Testament times, "to serve was the highest honor." Or as Newman expresses it, we need a "ministry of servants recognized for the service—rather than position—[which] represents the purest form of ministry in the Early Church. This is the only form of ministry consonant with the essential claims of the Christian faith."

Since Christ is our High Priest, we take our priesthood from Him, and we continue His priesthood on earth by serving men. Manson concludes his study of this subject:

What form this ministry should take is a question to be decided in the light of the Church's experience of its own life and work during the last nineteen centuries. The test is pragmatic: "By their fruits ye shall know them." All ministers stand or fall by this test. No ministry is exempt. All that free churchmen need claim is that they are an integral part of the one Church of Jesus Christ, that their ministry is an integral part of the Church's life and work, and that this ministry of theirs is to be judged by the test to which all Christian ministries are subject.

The new science of group leadership, distinct from older concepts of group dynamics, is having its influence on the multiple ministry. We must learn in this constantly growing field and utilize its findings, but we must guard against "manipulating" people and forgetting the individual quality of each person in the group. No one can predict the results of growth by groups except to say it has possibilities enough to warrant our close scrutiny, study, and use. The small cell group has been successful from the time of the schools of the prophets to the "sons of thunder," to Wesley's class meetings, to Southern Baptist Training Union, to Alcoholics Anonymous, or psychiatric group therapy, or to koinonia cells.
VI. CONCLUSION

In concluding this brief and skimpy survey, one might agree with Becker that

a number of us feel that the role of director of Christian education must go. It is time for the ministries of preaching, pastoral care, and church administration to include as a full partner the ministry of teaching among the ministries of the Church. . . . So long, also, will there be hired directors devoting much of their energies to trying to convince and to educate their senior ministers in matters deemed extraneous to the real Christian ministry.

Considering the new emphasis on field training in many of our ministerial training programs, perhaps some years of required apprenticeship would not be a bad idea for many of our ministers. By this method we could raise the level of the teaching ministry.

In our communion we are still trying to live on the frontier image of the pastor being the “parson.” It is true that members need to focus their feelings, both positive and negative, on public figures; but we can agree with Colby and Spicer that such an image is “rooted in cultural lag” and there is “little evidence that most ministers function in this way today.” The day of the Nazarene pastor being the jack-of-all-trades or the expert on every subject or the sole inspirer-director of every project in the church has now passed. The simple truth is that it is not working today, for we are not showing sufficient growth.

Laymen must be challenged to accept their priesthood. The pastor must be willing to share the one program with other leaders. The greatest gift is the gift of love, which all men can have, but the other gifts are not given in equal proportions to every man. There will always be diversities in these gifts, so there will always be a multiple ministry. What we need to do is to complement each other. Using Carl Rogers’ guidelines, Thomas Brown has suggested five principles for church-staff relationships:
1. Real communication... The barrier is to judge, evaluate, to approve or disapprove statements of the other.
2. A complementary meeting of needs.
3. A complementary sharing of functions, accepting strengths and weaknesses of each other.
4. A free acceptance of responsibility for failure as well as success.
5. Consistent mutual support.

The associate, assistant, or director must realize that he is there to serve a cause greater than himself. Perhaps the prayer of Jesus in John 17:19 would be appropriate for each of us to consider: "For their sakes, I sanctify myself, that they also might be sanctified through the truth."

Notes

3. Ibid., 27.
17. Ibid., 11.
26. Ibid., 23.

42. Ibid., 318.


51. Ibid., 85.

52. Ayres, Ministry of the Laity, 18.


55. Schlatter, Church in the NT Period, 78.


A Philosophy of Multiple Staff Ministry
By Arnold E. Woodcook*

When one thinks of himself in the multiple staff relationship, he is reminded of the age-old question asked by the lunatic in the insane asylum, "Why are we all here?" And the answer is, of course, "Because we're not all there." Some people really believe this concerning a multiple staff — that is, that the reason anyone would choose to share in such a relationship is because he's not quite "all there." In fact, some good men and some strong men in our own denomination frown upon a multiple staff. However, after a number of years of service both with a two-man staff and now with a multiple staff, I believe there is great reward and compensation in sharing in such a ministry.

I will admit that unless a pastor has the right kind of consecrated, Spirit-filled helpers with congruent personalities he is usually better off without them on his staff. And yet I will also be the first to confess that with the great responsibilities that have been mine the past several years, I was very happy to have associates to help me do what I could not otherwise have done.

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Perhaps we should ask what the task of a pastor in a Church of the Nazarene is, and through this find the answer to the task of a staff in a Church of the Nazarene. It is delineated briefly in the 1980 Manual, paragraph 115. In outline form, the duties of a pastor are:

1. To preach the Word.
2. To receive members, administer sacraments.
3. To do pastoral visitation.
4. To comfort those who mourn.
5. To “reprove, rebuke, and exhort, with all long-suffering and doctrine,” seeking the conversion of sinners, the sanctification of the converted, and the upbuilding of the people of God in faith.
6. To have care of all departments of the local church, to appoint Sunday School teachers.
7. To administer the sacraments at least once a quarter.
8. To give special attention to the Special Rules of the church at least once a year, to supervise the preparation of statistical reports for the assembly, to give leadership to evangelism, education, devotion, and expansion programs of the local church, to give an annual report to the church, to appoint any investigating committees in the case of accused members, and to see that General Budget funds and District Budget funds are raised and properly disbursed, and to nominate to the church board all persons who shall be paid employees of the local church.
9. The pastor shall be, ex officio, president of the local church, chairman of the church board, head of church schools, of Nazarene Youth International, Nazarene World Mission Society, and all other subsidiary organizations of the local church, and shall have the right to a voice in the nomination of all heads of all departments of the church.

This is the essence of what a pastor has to do, with a few other things tossed in along the way.

Dr. Chester Galloway’s summation of this in his book The Director of Christian Education is:
The pastor is usually expected to be familiar with every phase of church life and, as far as possible, will be a master of each. But he cannot do everything. His primary duty is the pulpit ministry of the church. This ministry improves with time spent in the homes, in his study, and in communion with the Lord. More and more in this day of turmoil, he is looked to as a personal counselor.

The pastor has also inherited the duty of providing adequate leadership in the educational program of the church. Here, he can never have capable help without training that help. He must not overlook the promotional work, building program, and public relations. There are denominational responsibilities within the city, zone, district, and general church. Inter-faith and civic duties are unavoidable. Is there any doubt concerning the need of assistance for the pastor of a thriving church?

My own summation of a pastor’s work was originally put in three words: he is to be a prophet, a priest, and a pastor. I usually preach this message the first day in any new charge, and when I came to Nampa I incorporated it into two points: (1) He is to be a prophet-preacher. (2) He is to be a pastor-priest. This brings us to the question of help for the pastor in the larger church. But before I continue with this, may I say that I think the ideal church to pastor is the one with 150 members, averaging 200 and increasing in Sunday School, where one man can actually be responsible through his lay leaders for all those avenues of church work.

What is the ministry of men and women who are associates in the church? Some in the Church of the Nazarene feel that a man may not be a minister in the church unless he is the preacher. I disagree with this both in theory and in practice. My scriptural basis for a team ministry is found in Eph. 4:11-12: “He gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the
ministry [or, "of ministering" as the American Standard Version puts it], for the edifying of the body of Christ." This passage covers the preaching ministry and any other ministry in the local church. When a pastor decides, or a church decides, to have a multiple staff, they must be careful not to categorize the ministers to the extent that they miss a shared ministry. In other words, anyone who cannot fit in as part of a team, even as part of a church family of leadership, is not adequately prepared, will not be happy, and will even cause difficulty in a staff relationship.

A multiple staff must be the blending of the personalities into a team to form united pastoral leadership of the church. This does not mean there is not a chief of staff, which is the pastor. But this chief of staff must know how to delegate responsibility without shirking his own. He must be able to interpret purposes and goals and to guide the total program of the church, and yet give latitude to each of his associates within the common, overall purpose or goal of the church.

Herein is the difficulty for pastors. They find it difficult to share their ministry, or to share their love and the love of the people of the church. They seem to think of it as a competing ministry instead of a shared ministry. When this happens the staff and the church are both doomed to disappointment. But a shared ministry can bring great satisfaction.

With this for a background, I would like to look at the multiple staff under three headings:

1. Reasons for a multiple staff
2. Relationships—the key to staff success
3. Results of a multiple staff ministry

1. Reasons for a Multiple Staff

Does the pastor think of a multiple staff as a prestige
factor for the church and for himself? Does he hire extra staff members because he feels he is failing in his job or that his relationships with his church people are deteriorating? I think we have churches in our denomination that have hired associates or assistants when they do not really need them. There is an attitude that a church should have a second man on its staff when it has reached 200 or more in Sunday School. Herman Sweet, in his book The Multiple Staff, says that when a church reaches a membership of 350 to 400 the pastor is probably already overextended. Taking a second staff member when a church is not ready for it can be a dangerous thing. It can be damaging not only to the church, but to the second man, who may not have enough work to do.

I believe there are five valid reasons for hiring a second, third, or fourth person, depending on the size of the church:

a. **Progress.** When a church comes to the place where its pastor is overextended and not able to reach out and cause the church to continue to grow, the church has reached a saturation point. In the interest of progress it ought to add to its staff.

b. **Program.** In some cases more men on the staff will make the program more effective, more thorough, and more far-reaching into the lives of all the people.

c. **Promotion.** A multiple staff is sometimes needed to promote all departments of the church which are in themselves full-time responsibilities.

d. **Preaching.** We ought to add to our staff in the light of progress, program, and promotion in order that the preaching of the church might be more relevant and more effective. For if the man who is doing the preaching is overloaded with program and promotion, he will not have the necessary time to give to his preaching. If the preaching of the Word is neglected, eventually the church is not able to minister spiritually to its people.
e. People. Progress, program, promotion, and preaching must be related to people and their needs. Herman Sweet writes:

While the pastor has a close personal relationship to most of his people, they will more readily tolerate mediocre preaching. Since they know him well and accept him, they will listen and fill in the gaps. They know how much he does and they excuse him. But as the congregation grows, an ever-increasing percentage of them must judge the pastor by his preaching because they do not have intimate contact with him in groups or in their homes.

A second, and more important reason, is that as the church grows larger and more complex it needs more leaders, more money, and consequently, deeper motivation. In the last analysis the one greatest source of motive power for the church is the effective preaching of the Word in a proper setting of corporate worship. Until the pastor obtains needed assistants he often finds it impossible to direct and measurably improve his preaching.

I experienced this in my own ministry. I was giving so much time to reorganization, program, and planning that it was difficult for me to preach; but as my associates took over more and more responsibility I was able to disassociate myself from the other tasks of the church so that I began to feel a sense of the Spirit's leadership in sermon preparation and in the deeper ministry of the church.

Herman Sweet also says, “If the pastor’s preaching is relevant, the pastor’s counseling load will be heavy. His calling will need to be restricted to calls that meet specific demands. He will have little time for general calling.” However, I believe general calling needs to be done, and associates should be involved in it.

To sum up the reason for multiple staff in a larger church, it is to minister to more people more effectively through more personalities. It is true that the pastor in the
large church cannot be as close to everybody as he would be in a small church—he has to depend on others. But this seems to be the only way for such a church to grow. Herman Sweet sums it up in a chapter entitled "Seeking to Understand the Issues." He declares:

Now if the fundamental purpose of a full-time, trained staff is to create the responding, worshiping, nurturing, witnessing community and not to manage a successful institution, then their relationship to these volunteers is crucial. The staff's understanding of this relationship will constantly shape and temper its performance, and the relationship of staff to volunteers and volunteers to one another is always effected in many subtle and direct ways by relationships among the staff.

This may seem irrelevant, but what Mr. Sweet is saying, and what I am saying, is that in the final analysis the reason for the multiple staff is to meet the needs of people. It is not to run the program of the institution.

2. Relationships—the Key to Staff Success

Some might ask, "What makes a successful staff?" Is there a job description—that is, is there a careful pointing out to each staff member what his tasks are? I admit there must be some job description, but this must float on the basic foundation of good relationships among the staff. A staff in a local church is like a quartet—it needs one good leader, but that leader must realize he needs three other parts to support and harmonize his ministry so he does not "stick out." The result is harmony and unity. Some men and women make good "soloists," whether they are the pastor or associate, but they do not blend well into a "quartet." In music there are some excellent soloists who do not sing well in a duet, a trio, or a quartet. I have had good men on my staff in the past who were fine pastors in smaller churches but were completely out of their element as
associates or religious education directors in a large church. These men would do nearly anything I asked of them, but they could not see the tasks to be done and did not know how to go about them and still maintain a right relationship to the leaders in the church.

The associate pastor, then, is exactly that—an associate, a companion, someone joined with another in an undertaking as a partner in interest and purpose. He is someone sharing an office or an authority but not the complete authority of the church.

Outstanding men of our church who have served in the associate pastoral relationship have proven that the key to success with each of them was relationships. I share quotes from personal letters from these men, received back in 1962 when I was looking for associate pastors or ministers of education.

One says, “Basically this job is one of relationship rather than something you can define in terms of specific job analysis. I hold to the necessity for a general job analysis, but there are many things that must be worked out between the two as they relate to the personalities and job abilities of each other.”

Dave Benson says, “Be sure the relationship between staff members is always frank and aboveboard. Hidden aggressions and frustrations can become dynamite if they are not talked out in a cordial atmosphere. Staff members should at all times back each other with firm confidence. If trouble does occur, then this should be worked out between staff members first.”

Another says, “It would be impossible to even begin commenting on the very diversified activities of the staff relationship in these brief paragraphs. The most important single factor is the attitude of the pastor and his associate. They must work out their concepts together. The pastor in
turn must slowly educate the board and congregation to the fact that there is now more than one minister. The pastor will of course remain the administrative chief. But the skillful pastor will develop an attitude of loyalty sharing. It will become a team endeavor with a staff of closely related men sharing in the wonderful task of Kingdom building. The associates must at all times remain subordinate to the pastor. Yet at the same time the pastor must continuously build up the authority and responsibility of his staff members and be willing to share the public and private joys that come in a successful administration."

Dr. Chester Galloway in *The Director of Christian Education* says, "Nowhere in the organizational structure of the church is there a closer working relationship than between the pastor and the director. When this relationship is harmonious, the work and witness of the church is enhanced. When there is tension or strife, the entire work of the church is injured. The fully qualified director should be considered the pastor’s associate—not of equal authority but still a genuine associate with a significant job to do."

When I pastored Muncie, Ind., First Church, I was confronted with the need for my first associate. My one thought was: I want a man who can succeed with me. I knew that too many times a wrong combination of two good men did not succeed, and consequently, disgrace was brought to them and to the church. So when I hired my first associate I told him to feel free to come into my office at any time and talk freely with me of his feelings, his frustrations, and his concerns. We set up regular office hours and had a weekly staff meeting and prayer time together. To do this a pastor must be broad in his concept and in his spirit and unafraid of his own image.

When inquiring about a certain young man who had an imposing educational background and a wonderful
heritage, I asked a friend of his concerning his short stay as minister of education in a certain large church. This mutual friend said, "Well, if you know the pastor who was there you would understand. He is one of those individuals who is very conscious of his own image." Neither a pastor nor an associate who is so conscious of his own image that he has not truly died out to self can give his best to the work of the Kingdom. I have established these three Cs for success with my own staff:

a. Commune. Every member of this staff must commune with God daily. This is not something one can be forced to do, but this is something that will be felt in the relationships of this staff sooner or later. No matter what else one does, the lines must be kept open between one's soul and God daily. Each must pray through on the vital issues that concern his or her life and personal experience with God. Elam G. Wiest, in his book How to Organize Your Church Staff, writes: "Lest he fall in the trap of becoming a manipulator and manager of others, any staff member, but especially the chief, must make provision for spending ample time in the 'secret place of the most High,' and 'under the shadow of the Almighty.'"

b. Communicate. Each member of the staff must learn to communicate with the pastor and with each other. Most misunderstandings arise as a result of lack of communication. That's why our staff meets regularly every Tuesday or Saturday morning for the first hour to pray. In this atmosphere we communicate and share with each other our attitudes, our frustrations, our feelings, as well as discuss our assignments and our thoughts for the continuing program of the church.

Too many associates have failed simply because the chief of staff turned over to them an area of responsibility and then left them to live or die, sink or swim. Others have
missed the way because they have selfishly said, “This is my area of work and for this I am responsible; just leave me alone.” This attitude will not work. There must be openness and sharing among the staff of the church.

Mr. Sweet asserts:

It is not enough that persons like each other. It is not enough that they manage to be courteous and kind. It is certainly not good if they try to stay out of each other’s way, avoid all tension, and merely safeguard each other’s sphere of influence. Good relationships demand a meeting of minds, openness as to motives and tensions, mutual respect, and honesty. It is important to develop a high degree of predictability concerning each other. Staff members should seek to know each other so well that they make few mistakes in predicting how each may feel or think or act in a given situation. This may take some time but this is one of the most important, time-consuming responsibilities of staff members.

Mr. Sweet also says, “Successful administration in a multiple staff cannot be indefinitely maintained without the good relationships upon which communication rests.”

c. Commonize. Be common enough, be outgoing enough, have determination enough, be well disciplined enough, and be cooperative enough that you will call and reach people for the church. It is my feeling that no paid, full-time minister should be excluded from the calling program of the church. The ministry of our church is to be a ministry of visitation and the reaching of people. I think all the members of the staff must be somewhat involved in this ministry of visitation—in this contact with people. For example, I knew of one outstanding pastor in our denomination who said, “My religious education director was a tremendous idea resource person within the walls of the church but did not have the spirit of visitation and outreach and contact with the outside.” I don’t think we ought to employ any full-time associate to sit within the walls of a cloistered
office without mingling and working and doing his part to get new people into the church. To commonize is to be a soul winner and to reach people.

Mr. Sweet asks, "Is outreach a consistent stance of the whole church, or is it the sporadic and unsustained thrust of uncoordinated groups and activities?" This is why our staff at Nampa in addition to specified calling has done what we call area calling, so that at some time every one of them will visit every home of our congregation.

How then do we put together the right staff in a local church? This is a good question and one that even the staff cannot answer until they have worked together several months. A few years ago Dr. Parrott said to me, "I have such a wonderful associate who thinks so much like I do that we don't even have to compare notes on many issues." This is ideal. And this is an ideal that I reached with my first associate. He and I worked two years together in Muncie First Church when he was just out of seminary. By attitudes, by backgrounds, and by convictions we were often led to the same types of decisions, and yet our personalities were entirely different. It was good. We had great respect for each other's decisions, and yet if one of us was forced to make a decision on our own, we knew pretty much how the other one would think. Together we presented a united front to the church in its work. However, two good men, both sanctified, could have enough basic differences that they should not work together as associates in the same church.

I am saying that another man of equal ability might not work successfully with me, yet with another pastor he might work well. I think this is the all-important issue and probably should be investigated by months of presessions, planning, and prayer before men and women choose to work together on the same staff. Unfortunately, many times we
must hire them or they must be hired by us before we really know how well we can work together.

The closest of confidence, cooperation, and fellowship must be maintained by a pastor and associate. While the pastor must give final direction to the church’s total program, yet the true associate must be a man who feels, in just as real a sense, that on him too rests the responsibility for the total success of the work of the church. The work of the Kingdom must be first in his life. An associate who merely fulfills duties as laid down by the pastor but has no initiative to build the Kingdom and to win souls to Christ, will not be of the greatest value to the church. Loyalty to the pastor and his leadership is an absolute necessity. Confidence in the church and its work is necessary to cope with criticisms of church people.

It is difficult to outline the duties of the associate, for in the full measure of his task he is as responsible for the workings of the church and the winning of souls as the pastor. If he loves God with all his heart, feels that this is indeed the place where God would have him serve, and is sensitive to the needs of people and of the pastor as his associate, he can find this to be a very fruitful and effective ministry.

3. Results of a Multiple Staff Ministry

Results will be seen in a whole ministry to the whole church. They will be manifest in three ways:

a. Growth

Quantity: which simply means more outreach, more evangelism, and therefore more people. In the Manual (par. 155, sub. 8) our purpose is described as: “To reach the largest possible number of people for Christ and the church.” Dr. K. S. Rice says, “Growth is normal for any church.” What he means is “It should be the norm.”

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b. Grace

Quality: a deepening ministry—better preaching, better counseling, better training—leading to better workers, in turn leading to better people throughout the church. Herman Sweet affirms:

Members of the flock should find in each staff member a channel to any other staff member whose particular leadership or ministry meets their needs, and they should be able to sense that the care of souls, which they may have assumed to be the chief responsibility of the senior pastor, is in fact the central concern in the ministry of the whole staff. Thus, in a sense at least, pastoral care is extended and multiplied and comes to have many facets without being departmentalized. Nor is it divided into first, second, and third class pastoral care, even though ministers may differ in experience and skill in meeting personal needs.

Mr. Sweet further says, “We must recognize that the ministry must be a whole ministry to a whole church and that all who minister, ordained or lay, employed or volunteer, are concerned with total program, if not in function, at least in understanding, in purpose, and in joint responsibility.” It cannot be repeated too often to assistants and directors of Christian education that, if they are sincerely concerned about the parts of the church program for which they are primarily responsible, they must ultimately be concerned with corporate worship, preaching, and pastoral care, though the pastor accepts primary responsibility for those things. If these elements of ministry are weak, Christian nurture is starved at the roots.

Harmonious and satisfying staff relationships require that each member of the staff sincerely desire the fullest possible success for every other member. The assistant pastor or the director of Christian education should be as much concerned as the senior minister that the corporate worship of the church and the preaching will be the pulse of the
church's life. The chief support for the assistant will come not from the fringes of the congregation, but from those persons who are related to the church's corporate life in a meaningful way. Therefore, he will be concerned that leaders, teachers, and young people be in corporate worship, and he will be concerned that the pastor conduct worship and prepare his sermons so that there will be motivational power for all that the church attempts.

In like manner, each member of the staff, no matter what his responsibilities, will be concerned about the effectiveness of everything that has to do with the care of souls and a richer spiritual life for all. There are basics in total ministry and mission that demand the primary interest and support of all staff members. There must not be pulling and hauling, competition and threat, as among rivals for power or status.

If the approach is to be that of dealing with an organism, the aim is that each part be healthy and that each part be regarded as essential. Persons may be involved in the church program in many different ways, but we still must deal with them as whole persons and not as segments. Each member has a right to be treated in the church family with due regard to his complex relationships in the world. Yet too often under a multiple staff, people are treated as though they were multiple personalities, one staff member dealing with them in one way, another in another way, subjecting them to competing pressures which set up tensions and friction.

The attempt to build staff relationships on the basis of an institutional balance of power, the deployment of skills, and diversity of function, without striving for unified ministry, invariably leads to trouble. So the first essential of good staff relations is not a proper set of job descriptions or a definite assignment of duties—which, after all, will not stay
the same over months, let alone years—but acceptance, understanding, and steadfast allegiance to a common purpose. Such ministry will bring grace to the entire constituency of the church.

c. Gratification

Great satisfaction will come to the staff that gives a total, shared ministry to the Body of Christ. First Cor. 3:4-15 reads:

For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Weekly prayer together, a weekly staff meeting of mind and spirit, daily coffee breaks, and a yearly two-day retreat are helping my staff and me to learn to live together, to serve the church, and to suffer for and serve each other. What could be better?
Foundations for a Successful Staff Ministry

By Ponder W. Gilliland*

1. Objectives of the Church
   a. Do you have one? Or some?
   b. Did your church help to arrive at them in some representative way?
   c. Are they written down?

2. Goals
   Do you have goals to support these objectives?
   a. Long-range—5 years or longer
   b. Medium-range—2-5 years
   c. Immediate

3. Plans
   Do you have plans to support these goals?
   a. Spiritual
   b. Numerical
   c. Financial
   d. Facilities
   e. Organizational
   f. Lay Personnel

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g. Professional Personnel (Staff)

Are your church leaders and church board informed and in agreement on these plans ... at least the medium-range plans?

How much time do you give to planning? Note: No more than 5 percent of a pastor's planning time should go into plans for the current year.

4. Personnel

What professional personnel are needed to undergird these plans at various stops?

a. Minimum Multiple Staff
   (1) Pastor and Custodian
   (2) Pastor, Custodian, Secretary
       Note: Secretary could serve part-time; serve also as director of religious education (DRE) or director of children's division.

b. How far can a church program be carried with the above?

c. When should new personnel be added? What? Why?

   Note: When a key person is no longer able to do the things absolutely necessary to work basic plans to achieve goals, another staff member should be added.

   Note: Actually your goals and plans should determine what personnel you need at any time.

But:
(1) It takes lots of work to keep a secretary busy.
(2) It takes lots of work to keep a DRE or minister of youth profitably busy.

d. Should you think of professional personnel in general titles and terms or as related to a specific function and purpose?
(1) Director of Religious Education
(2) Associate or Assistant Pastor
(3) Minister of Youth

Alternatives:
   Director of Children’s Division
   Director of Youth Division

e. What percentage of your Sunday School are children? What percentage of your workers work with children? What does this tell you about staff needs and tasks?

5. Duties
   a. Does the pastor know what he wants the staff member to do? and why?
   b. Does the staff member know? Really? Did he know before he came? Have changes or new assignments been mutually agreed upon between pastor and staff member?
   c. Is there mutual agreement on what each is to do?
   d. Do your leaders know?

6. Is the Staff Member Aware that:
   a. He cannot take the attitude that he is worthy of his position or worth his pay merely because of what he knows?
   b. He must work, personally, at producing measurable results?
   c. Apart from measurable results, after a reasonable time, it is not possible to justify the position?
   d. As a leader of those workers under him, he must be with them in the field . . . actually doing what he expects them to do . . . training by example and evident fruit?

7. Is the Senior Minister Willing to:
   a. Share salaries and benefits in an equitable way?
   b. Share the people’s love, appreciation, esteem; the glory or credit, if there be such?
c. Share the work load in a meaningful and dignified way?
d. Share in a mutual staff study of his own program, pastoral ministry, pulpit ministry, seeking better ways to improve as a result of analysis, suggestions, questions?
e. Allow initiative to staff members and share failures without blame?
f. Pay the price for a sustained quality of pulpit ministry that will support and undergird the objectives, goals, and plans of the church? A hoped-for growth, apart from this discipline, is unrealistic, and any seeming results will be temporary.
g. Be a pastor to the staff member and his family?
h. Be pastored, as needed, by staff?
i. Share his dreams with his staff?
A book was written by Dr. Herman J. Sweet two years ago called *The Multiple Staff in the Local Church*. It was an expansion of a paper by the same title that had been circulating among Christian education men for several years. It was included in one of the 1963 editions of our Director's Digest.

Many of you read the paper, some purchased the book, and a few, I trust, have read it. But many of you will probably never read it. Therefore, I am presenting this paper as a condensed version of the book, especially as it relates to our subject, "Communication . . . the Multiple Church Staff in Action."

Most of this paper will be direct quotes from the book; some of the more significant paragraphs and portions as they relate to our subject and to our unique situation in the Church of the Nazarene.

For those of you who are neither acquainted with the book nor its author, Dr. Herman J. Sweet for the past 19
years has served as the Southern California field director for the Board of Christian Education, the United Presbyterian Church in the U.S.A. For 17 years he served as a member of several multiple staffed churches. He is considered the authority in the field.

Let us begin with the basic premise that we do occasionally have problems in this area. There have been far too many casualties in the past 20 years for us to continue going on our way ignoring them. It is important that every person serving in a multiple staffed church read Sweet's book.

Dr. Sweet puts a great deal of blame for failure of multiple staff situations on the senior pastor, not because he always is directly to blame, but because he is the only one who can provide the way for a healthy staff atmosphere.

"There are no easy solutions," Dr. Sweet points out, for those who are interested in a simple formula that will produce harmony, tranquillity, and leave the status quo undisturbed. Tensions are inevitable in any close working relationship that honestly faces complex demands of ministry. Tension is not the regrettable fact. The thing to be regretted is the lack of Christian grace to deal constructively with tensions and to turn them into a witness of Christian love.

"If we mean what we say about the nature of the Church, about the nature of ministry, and about the witness of laity, then the achievement of multiple ministries which hold diversity in essential unity is today one of the great frontiers of the Church."

**Preparation for a Successful Multiple Staff Relationship**

When should this begin? At least a year before the new associate is called, according to Dr. Sweet, when making a
first addition to the staff. This is possibly the place where most churches fail. They do not take time to analyze all their needs specifically. They do know their pastor is overloaded and they want someone to help him. Some committees attempt to satisfy all the demands of the congregation. In order to sell the need for additional staff and to justify the increased budget, the pastor and the leaders sell the congregation a bill of goods that cannot be delivered. Too much is expected of the young man too soon. This becomes frustrating to the new assistant, the pastor, and the congregation.

The church should defer the calling of additional staff until very careful study and interpretation has been made. As far as possible, the whole congregation should be brought into the study, especially leaders of youth groups and Sunday School workers.

My present association is a very unusual one in many respects. It all began nine months before I actually received a call to serve as minister of education at Seattle First Church. Just one month after starting his ministry as pastor of Seattle First Church, Pastor Moore went to NNC with one of his board members who was also a member of the Board of Regents for NNC. An accidental meeting between the two of us took place in Nampa. He inquired if I had any material he could use with his Personnel Committee that would guide their thinking in regards to hiring an additional staff member. It just so happened that I had a file folder full of job descriptions—what is expected of a DCE, how to go about hiring one, and so on. We spent a couple of hours together discussing all the possibilities, problems, and potentials of having a DCE on the staff.

Pastor Moore took this material back to Seattle and shared it with his Personnel Committee over a period of 10 weeks. They did a complete evaluation of themselves, their
past successes and failures, their community needs, and listed what they hoped might come about with this fuller ministry. Pastor Moore reported that that study really did something for all the men involved. They got tremendously excited over the possibilities that this new program opened up to them. It became a time of spiritual renewal and re-commitment for each man of the committee. It was a full nine months before the church board was ready to give an official call. Knowing about this opening and the tremendous potential in the Seattle area, I let Pastor Moore know that I would be interested in being considered for the job. We moved to Seattle on August 2, 1965.

In all of this, communication was vital to the ultimate success of this venture:

First: Communication between pastor, Personnel Committee, and the church board. This involved evaluation, study, discussion, searching for and interviewing prospects. They attempted to reduce to writing exactly what they would like to do and then made a general job description for the new person.

Second: Communication between the pastor and the prospective DCE. Time was spent getting to know each other, sharing philosophies and concepts, concerns, hopes, and aspirations. (Also, I loaned him my copy of Sweet’s book and suggested that he read it before I joined the staff.)

Third: Communication between pastor and congregation. According to Sweet, the pastor must carefully prepare the way before the new staff member arrives by sharing with the congregation just what the duties and responsibilities of the new man will be. During the Sunday evening service before we arrived in Seattle, Pastor Moore showed the filmstrip, Meet Bill Hayden ... Director of Christian Education. It is a wonderful way to introduce the work of a Christian education director to a congregation, even though
it does set a very high standard for the director to live up to!

Sweet writes: "A very important part of the preparation for the new staff member is done by the senior pastor. Especially if this is his very first experience, he must come to grips with all the possible issues, prepare himself, check his own motives for wanting an assistant, and be willing to share his ministry, which is very difficult for some men. Some of the most unsatisfactory staff relations develop in churches with some of the best pastors—men fair, considerate, and very effective in their own work. This always causes surprise. In fact, in some ways, the better the pastor, as pastor, the harder it is to develop a satisfactory staff situation. If the pastor makes a primary pastoral approach to his ministry and tends to relate himself well to all his people, through preaching, pastoral care, good personal contacts with leaders, boards, and committees, it is more difficult to fit someone else into his total ministry. The members of the church may never really accept the ministry of other staff because the pastor cannot work with his staff so as to clearly establish status and responsibility."

Some pastors should never hire assistants, according to Dr. Sweet, and further, "In some cases the personality of a much-beloved pastor and his way of working and relating to his congregation make it practically impossible for another minister to work with him satisfactorily. In such cases it proves more productive to use volunteer laypersons who work with him harmoniously and with great admiration for his love and concern. To be sure, meeting the demands that fall upon him as the only ordained member of the staff subjects him to the strain of overwork. But the strain is no more severe than that of handling tensions set up when he tries to bring in another minister to share pastoral duties. . . .
"Perhaps it should be suggested that some of our best pastors should accept the fact that their ministry is most effective in a one-man congregation. This is not because they are hard to work with or poor administrators or unjust or unfair. It is because of their way of working with persons, their way of relating to persons, to boards, to groups, perhaps their too-ready acceptance of the traditional images of the pastoral office. Their work bears greatest fruits when they work alone."

COMMUNICATING THROUGH JOB DESCRIPTIONS

Contrary to some authorities, Dr. Sweet does not put much stock in job descriptions. He feels most job descriptions are so very general that they are almost worthless. Dr. Sweet states, "To give some time and thought to a job description for one member of the staff and not to look at the role of each member, or at the new dynamic relationship in service that will inevitably be created, is to be superficial. A careful job description should be made for pastor, secretary, and even the custodian. Also, it is a mistake to write into the job description for an assistant all those things which the pastor does not like to do or does not do well. That is to dodge at the outset the meaning of a team ministry or a shared ministry."

The staff and the boards should understand that the job description is simply a "working paper," subject to constant study and revision. A church should never go out to find a man to fit a job description. Rather, it should try to find the best man possible and should be willing and ready to let him demonstrate how the description should be adapted.

Dr. Sweet is perhaps talking about churches who have gone through the same steps over the years with a multiple ministry, using a job analysis as a matter of habit. On the
other hand, for a Nazarene church going through this for the first time, it can be a spiritual experience like it was for the personnel staff at Seattle First Church during the fall of 1963. They had had a number of assistant pastors of one kind or another, but they had never had a DCE, nor had they ever gone through any serious time of evaluation and study before calling a staff member.

A church going through this experience for the first time and failing to list, even in general terms, the responsibilities of the new staff member, is headed for trouble. One DCE, upon the completion of his training, accepted a position where no such list was made. After all his training in Christian education he had a fairly good grasp of the director's role and was working hard to achieve that end. His pastor, however, had an entirely different outlook on what his assistant should be doing, and the congregation expected something still different from the new staff member. Thus there was unhappiness and frustration on the part of everyone concerned.

There are many more men today who feel that they can best use their talents in a larger church, and who feel called to this ministry of Christian education. It should be made clear to the congregation that this new staff member is here to serve in this special capacity, not that he is here getting experience so that he can go out and take his own church someday, even thou this might be wonderful training. After five years at Los Angeles First Church, I was greatly disappointed when one of our best Sunday School teachers came up to me, assuming I was going to take a pastorate, and said, "We surely are going to miss you around here, Bruce, but I'm glad you are going to get out and do what God really wants you to do, and quit wasting your time on all these children and young people."
COMMUNICATION IS ESSENTIAL FOR A STAFF TO FUNCTION ADEQUATELY

"A certain kind of administrative ability is required in the head of the staff, and it differs somewhat from the administrative ability demanded when one is serving alone as a pastor. One is that direct action and violations of the proper lines of communication and procedure, which are permissible or tolerated when the pastor works alone, simply will not do when there is a multiple staff relationship. The delegation of responsibility means, first of all, understanding what the responsibility is. It means being able to interpret purposes and goals and being willing to abide by the results, and being willing to follow through with the one to whom the responsibility has been given. Many pastors will not stand up and be responsible with their assistants for the results obtained when work has been assigned. When criticism from the congregation or board against staff members happens, far too many pastors readily blame their staff without understanding the situation.

THE CHIEF ADMINISTRATOR MUST BE ABLE TO INTERPRET OVERALL PURPOSE

"He must know how to delegate responsibility without shirking his own continuing responsibility. He may delegate work, or allow the assistant to fulfill his function within a properly understood division of responsibility, but the chief administrator may not ever shirk his responsibility as head of the staff. . . .

"If a pastor cannot, while serving alone, successfully direct the work of the congregation through all the channels that are open to him, he cannot do it with a staff. Far too often the decision to add additional staff is based on the mistaken notion that a pastor who is not adequate for his job can be saved by the addition of staff."
Administrative and Supervisory Effectiveness Cannot Be Sustained Without Good Communication

"Good communication," says Sweet, "depends on good personal relationships. Strained and inhibited relationships not only tend to cut off communication, they tend to falsify it. It is not enough that persons like each other. It is not enough that they be courteous and kind. It is certainly not good if they try to stay out of each other's way, avoid all tension, and merely safeguard each other's sphere of influence. Good relationships demand a meeting of minds, openness as to motives and intentions, mutual respect and honesty. . . .

"It is important to develop a high degree of predictability concerning each other. Staff members should seek to know each other so well that they make few mistakes in predicting how each may think, or feel, or act in any given situation. . . .

"This demands time, and a busy church staff is always short on time. Staff conferences tend to be crowded out. May we stress again that the usual staff meeting, while necessary, is often an utter failure for the ends we are discussing. Staff meetings may concern details of operation and become utterly superficial so far as any real dialogue is concerned. The time we are asking for is for common study, for discussion, for sharing the deep concerns of life. It is time for understanding ruling attitudes and ruley 'philosophies'; for understanding theological differences and the concepts of the church and of the ministry held by each staff member. It is time for coming to understand the family problems, financial worries, health difficulties, fears and anxieties, that color behavior. Within such a framework, trust and confidence develop, mutual support can grow, and the fullest possible depth of ministry can be realized. Without it the most important things that Christian leaders
should demonstrate in the Christian community will be missing.

“Let me repeat this for emphasis. SUCCESSFUL ADMINISTRATION IN A MULTIPLE STAFF CANNOT BE INDEFINITELY MAINTAINED WITHOUT THE GOOD RELATIONSHIPS UPON WHICH COMMUNICATION RESTS. The spirit of relationships, said Reuel, determines the nature of communication. . . .

“The first essential of good staff relations is not a set of job descriptions or a definite assignment of duties, but is acceptance and understanding among the persons involved, and a steadfast allegiance to a common overall purpose. . . . Most are still reluctant to pay the price that is demanded to achieve this common ground for ministry.

“Some men spend hours together before assuming a staff relationship, with the very good intention of understanding each other and establishing confidence and full acceptance, and then within a few months drift carelessly into a situation where each is going his own way, busy and preoccupied, with communication almost broken down. Time for cultivating good relationships has been crowded out of the schedule. Time for leisure discussion and intimate sharing does not seem to be available. . . .

“Many staff meetings are almost totally ineffective in the matter of true communication. In cases where regular staff meetings are held, it is quite often true that there is no communication at any deep level. Following a sometimes perfunctory devotional period there are schedule clearances and discussion of the problems of operation and occasionally some attempt to come to a meeting of the minds on matter of policy, but there is often very little that reveals attitudes, ways of thinking about situations or insights, as to more fruitful ways of working with persons. It would bring a new dimension to staff meetings if there were peri-
ods of good solid study and discussion, using biblical, theological, and other disciplines.

"True communication must be based on something solid, which requires time and effort and persistence. The ministers must be satisfied that they understand each other even if they do not share exactly the same points of view. It is important that they understand each other in important matters of theology, with regards to morals and ethics, and in attitudes towards persons. It is also important that those working together in a staff have some common ground with regard to the ways of working with persons."

THE RESPONSIBILITIES OF THE ASSOCIATE OR ASSISTANT PASTOR

Although Dr. Sweet bears down on the senior pastor, he also clarifies the many ways in which the associate or assistant pastor must accept responsibility and be dependable. He states that "the assistant should accept the fact that his industry, his commitment, his attitudes, his relationships to persons, and above all his spirit of service and love, help day by day to create the conditions for his own ministry."

Some of the frustrations that result from a lack of real communication on a deeper level were revealed in a surprising way by a fellow DCE from another denomination, after analyzing his own ministry over the past few years. He said he finally realized why he was so unhappy and frustrated in his work: He couldn't stand working with people. Fortunately, for him, a new job was offered him where he was not required to work with many people.

The director or assistant minister can never be as permissive or directive as the pastor can be, and get away with it, unless he is a master of subtle group processes and skillful at motivation.
"We must recognize that the ministry must be a whole ministry to a whole church and that all who minister, ordained or lay, employed or volunteer, are concerned with total program, if not in function, at least in understanding, in purpose, and in joint responsibility." Here communication is implied.

Sweet points out that directors must accept the fact that "if they are sincerely concerned about the parts of the church program for which they are primarily responsible, they must ultimately be concerned with corporate worship, with preaching, and with pastoral care, even though the pastor accepts primary responsibility for those things. If there are to be harmonious and satisfying staff relationships, each member of the staff must sincerely want for each other member the fullest possible success with his assignments. This begins with the sincere desire of the assistant pastor or the DCE that the corporate worship of the church and the preaching will truly be the pulse of the church's life. . . .

"In life each member of the staff, no matter what his responsibilities, will be concerned about the effectiveness of calling and counseling. For, indeed, of everything that has to do with the care of souls there is a richer spiritual life for all individuals.

"There are basics in total ministry and mission that demand the primary interest and support of all staff members. There must not be pulling and hauling, competition and threat as among rivals for power or status.

"It would certainly seem possible to develop a team or group ministry in which diversity of function is set on solid foundations and mutually understood and accepted purposes, upon a well-defined doctrine of the church, and upon deeply Christian attitudes toward service and toward persons. [Let me repeat], this teamwork will demand much
more time spent in learning to know each other within the staff. It means studying, planning, praying, playing, working together, sharing some talks, alternating some tasks, creating a common mind and spirit, and developing a high degree of predictability about each other.

“It is surprising how well some pastors and their assistants manage to conceal from each other their deeper motives and true feelings. They cannot face the hostilities that mar their relationships, because facing them would damage the image they have of themselves as true men of God. If each is basically insecure, ministers may work together as virtual strangers under the guise of friendly cooperation. Or they may be a constant threat to each other.”

**Policies**

“Problems over details of execution would be minimized if we took time to establish and truly understand sound policy. When staff members are spending their efforts in trying to assign the details of the program without definition of purpose and clear goals, confusion is certain to arise. Variety of method is creative only when common purpose is defined.”

What about attendance at board meetings, and privilege of discussion? Does his influence come directly through the committees he works with or must he also clear everything with the pastor? Here, much depends on care in setting policy, for when policy is not clear, staff may not act freely without endless confusion and conflict. If policy is clearly understood by staff, then loyalty within adopted policy may be expected.

**Other Staff Members**

Careful consideration needs to be given to the secre-
tary, custodians, and wives of the ministers, each of whom has a bearing on the church’s total ministry and effectiveness. Neither time nor space will permit further discussion in this area, but let me suggest that each one read the chapter dealing with this subject in Sweet’s book. “The integrity of the organism dictates the unity of the ministry,” says Sweet.

Paul said much the same thing to a congregation in the New Testament: “Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love” (Eph. 4:15-16, RSV). But Paul might as well have been writing to a church staff, for if this kind of unity is to be manifest in the congregation, it certainly must be a matter of daily witness among those who lead the congregation.

“There should be a ‘chief of staff.’ But to be head of a staff is a responsibility, a burden, and not a privilege. It is a way of working and not a way of showing power or preference.

“Perhaps a basic consideration for good staff relationships would be the recognition of the need for each minister to be a minister, a priest, if you will, to his fellow minister. How often it appears that members of a staff have not thought seriously about serving and supporting each other, about learning from one another, ‘in honor preferring one another.’

“Contrasting administrative approaches can cause problems, especially if the associate is the one with aggressive, directive leadership that is not in proper proportion with true pastoral concern. If these different approaches are understood and valued and made to complement each other, they may greatly enrich a united ministry. But if they per-
sist side by side without recognition and honest evaluation, they almost inevitably lead to tension, not only between staff members but in the congregation.

"In one situation the senior pastor is an able and decisive administrator who easily could have been a leader in any profession. As the head of a large staff he leaves no doubt as to his role as chief administrator, but at the same time he is never bogged down with details. He can delineate and clarify policy with boards and committees, and interpret policy to the staff so that they may act responsibly with a minimum of supervision, but with no sense of being isolated. He gives time to study and to his preaching, in which he excels. He is a community leader without being subservient to trivial demands. Whereas his door is never closed to those who need his counsel, he obviously has very little time and energy for routine pastoral duties.

"It is fortunate, therefore, that he sees the importance of having on his staff an assistant pastor of great charismatic gifts: a man with great sensitivity to persons, a man who radiates love and gentleness, a man mature and secure so that he does not need to cultivate status or honor for himself. And it is a joy to see how these men love and respect and trust each other so as actually to complement each other without jealousy or rivalry. In responding to one man, no parishioner would ever be likely to feel disloyal to the other or feel any conflict of loyalties. This is as it should be, but it must be admitted that it takes men of stature to achieve this kind of harmony in ministry."

**Conclusion**

In spite of the problems involved, multiple staffs open up ample opportunity for enriching the ministry and life of the church. A critical question that must be asked is: Are we determined to deepen the ministry or merely to extend
the institutional church? Are we committed to pioneering on new frontiers or merely to improving our capacities for doing more of the same?

The success of the multiple ministry in years ahead depends greatly on an intensified study of the meaning of the ministry. The institutional criteria for the success of the church must be kept in proper perspective, subservient to the charismatic purposes.

In spite of the many failures in the past and the many problems brought out in this paper, Dr. Sweet states that “the outlook for the future is hopeful.”

This paper may have raised questions in your mind regarding your status, your philosophy, and the effectiveness of your total ministry as a pastor or an associate. If so, it was not the intention. Perhaps the illumination of some of the problems and possible solutions noted by Dr. Sweet in his vast experience will provide insight and wisdom to some staff problems that some of you may be having.

No matter what position or philosophy you hold to regarding a staff, certainly one basic premise can be acceptable to all: That good, healthy, intelligent communication between staff members will solve many of the problems that arise in our labors together.
This paper sets forth some of the issues that are pertinent to the multiple staff ministry. By examining some of the problems objectively we hope to arrive at some helpful conclusions. These issues will be approached from the viewpoints of both the pastor and staff personnel in our denomination and from other sources.

Since I have worked principally as a director of Christian education, the discussion of these issues will be centered to a certain extent around this area of staff ministry. There is much more material written and research done in this field. Keep in mind that these issues apply to all other areas of multiple staff ministry.

**BACKGROUND**

To better understand the issues it will help us to know more about the multiple staff ministry, the evolution of some of the problems, and why they are so prevalent today.

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Without going into detail on the history of this minis-
try, we would simply say that to adequately fulfill its mis-
sion, the church needs leaders in many different fields. H. W. Byrne gives the objectives of the church as fourfold:
evangelism, education, worship, and fellowship.1 Each phase
can use a specialist if it is to be done well. The average
pastor is expected to do each of these jobs and to get results,
but he does not have the time, energy, or knowledge to do
all the necessary work. Byrne says, “As long as the principle
of volunteer lay leadership and service is maintained, as-
sistance is demanded.”2 To train members and to improve
the quality of Christian service is one of the greatest needs
of the Church today.

To help fulfill this mission, the concept of multiple
staff ministry has developed and expanded. In recent years
there has been a rapid increase in the number of churches
employing additional staff. This increase, along with a grow-
ing institutionalism and a greater emphasis on program-
m ing in the church, has given rise to many issues that need
to be resolved.

With the use of additional staff members, clarification
is needed as to how and why they fit into the total church
program. One author states, “The mention of the title ‘Di-
rector of Christian Education’ to the average group of evan-
gelical churchmen is likely to bring as many different images
of office as there are people in the group.”3

ISSUES

1. Judgment of the Ministry. The role of the pas-
tor of the church is clearly defined. Traditionally he is ex-
pected to preach, to visit the sick, and to oversee his con-
gregation in spiritual matters. Whereas his position is very
clear-cut, that of staff positions is not. Because of the diver-
sity and newness of staff positions, especially in a church
employing staff for the first time, a staff member is evaluated and judged by different standards. With lack of understanding of the role or a basis for evaluation, criticism may come easily. Herman Sweet points out that an assistant pastor might be criticized for lack of ability to accomplish things for which the pastor has never been held accountable.⁴

Here a partial answer is found in job descriptions and education of the church board and members of the congregation as to the duties and responsibilities of staff members.

2. Second-Class Citizenship. This comes about because of departmentalization of responsibilities and lack of understanding of the position of staff members. If one is relegated to the role of assistant and treated by the pastor and members as if he is on trial, he may never rise above this. In status, his position should be commensurate with his responsibilities, his training, and his calling.

3. Internal Relationships on Staff. No matter what position a person fills as a staff member, he is directly amenable to the pastor.⁵ With more than one paid assistant, internal relationships get more complex, and clear-cut lines of responsibility and authority need to be defined. A “unified ministry with a diversity of function” best describes the goals and objectives of the entire staff, and this must be flexible at all times. We hear the term “shared ministry,” and this well describes the cooperation of the pastor and his staff working together for a common purpose. Sweet states that people will recognize and accept diversity of function, but they want to sense a wholeness and unity in the ministry.⁶ Another point to remember is that the pastor and staff must constantly be aware of the necessity of loyalty toward each other.

4. Inadequate Experience and Training. This issue is very easy to understand. Most churches hiring staff
members have a pastor who has had many years of experience. On the other hand very few staff members have had equal experience, and many lack the maturity that age and knowledge help to develop. Therefore, a person should be given only those assignments that he may be expected to carry out, based on his age, personal qualifications, and academic preparation.

5. **Too Many Assignments.** It has been stated that a director of Christian education is "a many splendored thing." I’m sure this is a prevalent problem and one that must be constantly guarded against. This may partially be resolved through job descriptions and portfolios, but the ultimate answer lies in the relationship of the pastor and staff members, and a day-to-day knowledge of assignments and accomplishments.

6. **Authority.** A person should always have enough authority to accomplish the task or mission he has been assigned. If he has to organize, promote, supervise, and administer in a certain area, then he has to have the needed authority. The issue usually comes when a person is given too much or too little authority. I think the best solution is again the concept of “shared ministry.”

7. **Title.** There are many ideas and viewpoints on this subject. For a director of Christian education as the only added staff, Shelton gives the alternate titles of minister of Christian education, assistant (or associate) in Christian education, or educational associate or assistant. Byrne says the term “director of Christian education” is now used to describe a professional worker with training beyond the college degree. People without much preparation are called “associates” or “assistants in Christian education.” “Minister of Christian education” is usually reserved for those having minister’s credentials.

In the Church of the Nazarene various titles are used.
Some use the title "senior minister" with associate ministers in the fields of education, youth, and music. Others call each staff member by the title of "pastor." The general interpretation is that a person pursuing an active course toward ordination would be titled "minister" and one working in the field as a layperson would be titled "director."

Personally, I feel that clarification by our general church could help on this issue. Even though not having a call to the preaching ministry as such, I do feel that I have a definite call to the teaching ministry, and the fact that I have not sought ordination has at times been a point of confusion and misinterpretation. In either case I feel that the title and its meaning should be clarified in each local situation.

8. Overemphasis on Administration. As a trained specialist, a staff member will have an abundance of administrative duties. But he must always remember that he may become overbalanced at this point. Emphasis on statistics, promotion, and program can crowd out the spiritual aspects of the ministry. Here again, total goals and objectives should always be kept foremost with both the pastor and his staff.

9. The Communications Gap. The late Rev. Bill Draper, while pastor of Lakeview Park Church in Oklahoma City, wrote, "If there is going to be proper communication, there must be a good personal relationship between pastor and staff." This can be maintained by setting a specific time each day or week to go over plans, ideas, and questions. "There should be a definite time . . . just to talk."

I feel this is one of the most important issues of all. In a large church there are many problems, feelings, questions, and decisions that have to be considered. If each staff member is aware of these, and they can be faced with a common knowledge and purpose, much friction will be avoided in the process.
10. **Wives of Staff Members.** As in any phase of the ministry, the wives and families of staff members play a very important role. In planning, sharing, times of strife and criticism, in disappointments, and in success, they must work as a team in God’s kingdom.

**CONCLUSION**

The future of multiple staff ministry is unlimited. Rev. Hendrix in a taped interview emphasized the pastor as educator and the educator as pastor, working together as a team. All of the problem issues we have discussed could be best avoided by the “shared ministry” idea we have emphasized.

The purpose of a full-time, trained staff is to create the responding, worshiping, nurturing, witnessing church. To accomplish this, the relationship of staff members is crucial and will constantly shape and temper its performance.\(^\text{11}\)

In summary, let’s not let the problems surmount the good results that have been accomplished. As Rev. Ponder Gilliland said so well: “A careful record would reveal to you that problems are really very few. Seldom very large. Mostly irritating. Like sand. Almost never ruinous. Unless ballooned.”\(^\text{12}\)

**Notes**

2. Ibid., 105.


8. Ibid., 121.


The subject of this paper reminds me of the greased pig contest they used to have at the county fair. The subject is hard to get ahold of.

As I began to analyze it, the first question that came into my mind was, “When does a fad become a trend?” There are certainly many fads rampant in many churches these days. Howard Hendricks says: “If some church says they are sitting on the floor and they’re having some success, the first thing you know, other churches are sitting on the floor.”

The second question that came to my mind was, “When does a trend become a principle?” The Southern Baptists have operated on six basic principles since 1922 when Arthur Flake wrote the book titled Building a Standard Sunday School. As you know, the Southern Baptists became the largest denomination in the world through their Sunday School and have continued to grow while other large de-
nominations leveled off and declined. The principles they have followed in growing are: (1) Locate the prospects; (2) Develop the organization; (3) Provide adequate space; (4) Enlist and train workers; (5) Visit every week; and (6) Depend completely upon the Holy Spirit. These have changed from time to time in their phrasing, but they have stayed essentially the same. I just recently reviewed their new filmstrip titled *Evangelizing a Sunday School*, and in it they reiterated these same principles in a little different terminology.

In his book *Why Conservative Churches Are Growing*, Dean Kelley includes charts and graphs showing the decline of the old-line liberal churches. It is interesting to note that the decline in Sunday School enrollment of the United Methodists, Presbyterians, Lutherans, Congregationalists, and Episcopalians was followed in two to five years by a similar decline in church membership. In his comments about the Methodists, Kelley says: “But even with the addition of 737,000 former EUB members, the United Methodist church is not as large as the Southern Baptist Convention which (unlike the United Methodist church) is still increasing.”

Dr. David Stowe, head of the United Church of Christ, Board of World Missions, observes that “the Fundamentalists and Pentecostals increase their numbers at about the same rate that the mainline churches decrease.”

Under the heading “Sunday School Decline Worries Major Denominations” the following news item appeared recently in one of the denominational magazines.

In a “Confrontation Sunday School Consultation” held in Nashville in February 1975, by the United Methodists’ Christian Educators’ Fellowship, it was commonly conceded that while Sunday School remains strong in evangelical churches, it is declining in mainline denominations. Since 1959, United Methodist Sunday School attendance has declined 22.7 percent. Seventy-seven
percent of all the schools in the 10-million-member church have fewer than 100 active persons; only 3.1 percent have more than 300 members. John W. Westerhoft III, a professor of religious education at Duke University, Durham, N.C., confessed that he has a renewed appreciation of the Sunday School. “If it were not for the Sunday School the church would have died long ago,” he said. “Nevertheless Sunday Schools in small mainline churches are sick. Sick at heart because they have tried to become modern church schools and failed.”

Reviewing all of this helped me to decide that we certainly do not want to follow losers, so we will address this paper to the evangelical churches that are growing.

The following paragraph is from the General Baptist BONS MOTS, “Good Words for Superintendents.”

Dr. W. A. Criswell credits the growth of his church to his expository preaching, and his membership totals 18,000. Dr. Robert Schuller rarely preaches expository sermons but has experienced great growth in the church he is pastoring. Dr. Ray Steffman attributes the growth of his church at Palo Alto, Calif., to Body Life. Dr. James Kennedy at Coral Ridge found growth through Evangelism Explosion. Dr. Jack Hyles, Dr. Jerry Falwell, and others have seen growth come through large fleets of buses in their bus ministry. Another growing church saw growth begin when they quit using buses. If so, which is “the one right way” to see a church grow? There seem to be many ways, and what works for one in one area may not work for another.

This convinced me that we should limit our consideration to trends in the area of Christian education. It would take a book rather than a paper to consider trends in the total sphere of church growth, to say nothing of total church ministry.

A trend of particular significance to this fellowship is outlined in an article in the March 15, 1974, issue of Christianity Today titled “Coming Boom: Paraministry.” In this article Douglas Stave, dean of education, Northwestern Col-
lege, Roseville, Minn., says that large churches will become larger and many smaller churches will close. He writes:

More and more ministry will be conducted outside the pulpit. Because of the energy shortage and skyrocketing building costs, congregations will remodel at $10.00 or $15.00 per square foot rather than build at $40.00 to $50.00 per square foot. More and more churches will offer multiple services Sunday mornings. Multi-use buildings will be busy six or seven days a week. The congregations will realize that they need one full-time worker for every 30 tithers or 100 to 125 attendees. The church whose attendance averages 1,000, for example, will need a staff of 7 to 10.

In discussing the opportunities of paraministry, he suggests the following: (1) music director, (2) visitation director, (3) stewardship director, (4) director of Christian education, (5) youth director, (6) church secretary, (7) children's worker, (8) public relations director, (9) drama director, (10) minister to senior citizens, (11) Christian or day school administrator, (12) camping director. He says that one or more paraministers will be needed in at least 50,000 churches by 1980. He estimates that the evangelical churches can absorb as many as 150,000 paraministers within 10 years.

The research conducted by Dr. Tom Barnard and Dave Arnold on the multiple staff ministry in the Church of the Nazarene will give additional light on the status of "paraministry" in the church. The demands suggested by Stave are verified by Roy Lynn and others who have handled Nazarene pastor's requests for staff members. The demand always exceeds the supply.

In the January 1973 issue of *Moody Monthly*, Dr. Roy Zuck had an article titled "The Trends I See Today in Christian Education." The following are trends he discussed two-and-a-half years ago (1972).
1. Enthusiasm for Sunday School has revived.
2. More churches have involved their young people.
3. Concern for personalization and feelings have grown.
4. Laymen have become active in church ministries and witness.
5. More Sunday Schools have awakened to the importance of early childhood education.
6. Church educational programs are more fluid and more open to experimentation and variety.
7. Many more church-related day schools have opened.
8. Interest in research and evaluation has grown.
9. Sunday School enthusiasm is being coupled with teaching quality.
10. We are continuing to train laymen and utilize them in outreach ministries.
11. We are considering the needs of young adults and adults over 65.
12. There is a concentration on home.

From a rich background as one of the pioneers in Christian education, Dr. James DeForest Murch in the February 21, 1970, issue of Christian Standard forecasts the following in Christian education for the decade of the 70s.

Local churches and community associations of churches will expand their educational programs for more comprehensive training. The Sunday School may give way to church schools with morning and evening classes on Sunday and weekday classes covering every phase of Christian thought and life. Many Christian day schools will be organized to provide oncoming generations with Christian influence through training in the liberal arts and sciences. These schools will be competitive with the secular and ecumenical institutions of the community, but they will accomplish a much-needed ministry. Radio and television will be commandeered to carry rival educational programs to the masses.

With this background, I would like to organize under the four challenges of the Great Commission the trends I see in Christian education in evangelical churches today. These four challenges are:
1. The challenge to reach unchurched people
2. The challenge to have an effective teaching ministry
3. The challenge of winning people to a personal experience with Jesus Christ
4. The challenge to disciple new converts into mature Christians

I acknowledge the prejudicial position of this paper. I am enthusiastically optimistic about the significance and future of Christian education in the Church of the Nazarene. I lived in the home of a Sunday School superintendent for more than 20 years. I prepared for public school education. My graduate work was in the field of Christian education. I have now invested 24 years of my life in Christian education work at the local or denominational level. How can I help but bend heavily in favor of Christian education?

I. THE CHALLENGE TO REACH UNCHURCHED PEOPLE

1. The Evangelistic Bus Ministry

The most significant trend in reaching new people is no doubt the evangelistic bus ministry. Because the era of bus transportation a few years ago faded out, there are those who think the bus ministry is a fad rather than a trend. I see three things involved in the evangelistic bus ministry that were not a part of the former bus program.

a. The every-Saturday contact with the home is doing much to build a bridge between the church and the home. Even if there were no buses running, this work would be vital.

b. Instead of taking the children home after Sunday School, most churches are now keeping them a second hour for children’s church. In four years’ time the request for the children’s church Exchange has increased from 70 to 3,600. Some churches are using a modular time schedule for the two-hour period, so the children spend 30 minutes each in four different areas of study.
c. The third aspect of bus ministry is personal evangelism in the home. If the parents do not walk across the bridge of friendship, developed by the Saturday home contact, to attend a revival at the church, a children's program, or some other regular service, growing evangelistic churches are sending laypersons who have been trained in personal evangelism to the home to present the gospel to the parents. The parents are then encouraged to attend the church to give a public witness of their commitment to Christ. Of course, parents won in this way realize that families can be won through the evangelistic bus ministry and many of them get involved in various aspects of it. Consequently, the evangelistic bus ministry perpetuates itself. As a result I believe it is a trend that may become a principle rather than a fad.

2. Home Bible Study

Another outreach trend is the evangelistic home Bible study class. Many of these are conducted in relation to the evangelistic bus ministry. Homes that are open to the church through the Saturday contact become hosts to the weekday Bible study class. Most Bible studies are conducted in such a way that in the fellowship time following the study there is an opportunity to lead people to a personal relationship with Jesus Christ. These people are then encouraged to make a public witness in a church service. If they do not feel they can do this in their own church, they're invited to the church that sponsors the Bible study.

3. Backyard Bible Clubs

New people are being reached for Christ and for the church through backyard Bible clubs for children. Different titles are used to refer to these. They are conducted in various ways. But it is all a means of reaching new children,
and through them their parents, for Christ and the church. Many churches hold neighborhood Vacation Bible Schools to reach new people rather than having one Bible school at the church that will be attended primarily by church children. Day camping and related activities are also designed to reach new children and their parents for Christ.

4. Weekday Schools

Weekday Christian education is growing rapidly in evangelical churches and in the Church of the Nazarene. This is particularly true of day-care centers and weekday nurseries and kindergartens. Regular parochial schools are still fairly limited in the Church of the Nazarene but are developing rapidly among independent Baptists and some among Southern Baptists.

Most of the pastors who have weekday schools require an interview with the parents before the child is enrolled in the school. This gives the pastor an opportunity to learn about the spiritual needs in the home and to build a relationship that will open the door of ministry. One church I know of has a time for prayer requests at the beginning of each day. When prayer requests indicate there are emergency needs in the home, the pastor is notified and he “just happens” to drop by that day to make a friendly call. Many families from other religious backgrounds have been won because a door was opened to minister through the day school.

5. Children’s Crusades

It may be a fad, but I believe children’s crusades are developing into a trend. With the rapid development of the puppet ministry we are finding more and more young people preparing for this work. Also, there is a growing number of people going into child evangelism work on a full-time
basis. In looking over a listing of evangelists in the Assembly of God denomination, I noted that almost half of them were prepared for the evangelism of children.

II. THE CHALLENGE TO HAVE AN EFFECTIVE TEACHING MINISTRY

I see a definite trend toward more effective Bible teaching to those who are reached by various outreach ministries. As I visited many of the fast-growing, independent Baptist churches Elmer Towns writes about in his books, I was disappointed in what I saw in many of them. Some adopted the Master Teacher plan, but so often it was little better than the lecture with some proctors to help keep order and stimulate some interest. The idea of using a well-trained teacher as the lead teacher has some virtues, but too often the master teacher idea becomes an expedient to crowding too many children into too small an area and using telling for teaching.

In the last two listings of the 100 largest Sunday Schools, the number of independent Baptist churches was reduced considerably while the number of Southern Baptist churches increased. The Southern Baptists have retained the small teacher-pupil ratio, provided space, and held weekly teachers and officers meetings to assure good teaching after children had been brought in through concerned outreach.

1. Team Teaching

An exciting trend in effective teaching is team teaching. Team teaching is much more than two people teaching together. It involves evaluation of last Sunday’s experiences, team planning together for the next Sunday, and using team members’ talents to stimulate pupils in both large and small groups to want to learn. The Van Nuys Baptist church in California has grown by leaps and bounds
by moving to team teaching with adults. The background of the lesson is presented by stimulators to the larger group of adults. Five to seven minutes are used by each stimulator to present one phase of the background of the lesson. They then break up into class groups where the Word of God is discussed as it applies practically to the lives of class members. These adults were meeting in large open rooms, holding their discussions around tables that were so close together you could hardly get between them. However, the discussion around the tables was so intense that there was no need for screens, curtains, or any other kind of sound or sight barrier. Interest provided its own barrier.

2. Learning Centers

In the Southside Church in Lansing, Mich., I saw individual-guided education and team teaching working beautifully with the use of learning centers. The pastor's wife, a public school teacher, superintends and teaches the junior departments in two different Sunday School sessions, using Nazarene curriculum. She applies learning center techniques used in public schools. Letting children choose the learning centers they will work in answers the problems experienced by bus children who lack the biblical background that church children have. Children tend to choose the learning center in which they have an interest and where there are other children with whom they can cope.

3. Creative Teaching

Creative teaching may not be a trend, but we are consistently nudging people in this direction. Some teachers feel they're heretics if they do not follow the Sunday School quarterly step by step. They are frustrated if every learning activity suggested is not completed. With the new stress in the Church of the Nazarene on the work of the person of the
Holy Spirit in our daily lives, I believe I see a growing awareness of the fact that “he will guide you into all truth” (John 16:13). Teachers are using the teacher’s quarterly as a springboard from which to develop learning experiences that will meet the needs of their particular pupils. This is being stressed by specialists in the Department of Church Schools and is beginning to be picked up across the denomination.

4. Multiple Use of Facilities

Related to the trends in teaching is the multiple use of space for Christian education activities. More and more of our churches are building large open-department rooms and multiple-purpose fellowship halls to accommodate a variety of activities. It is possible to carry out team teaching, individual-guided education, the use of learning centers, and creative teaching in space that provides an assembly room and individual classrooms. The open-department room is generally considered much better. However, Phyllis Sapp in Creative Teaching in the Church School suggests ways creative teaching can be done in assembly and individual classrooms. I was almost convinced it was worthwhile to provide the isolated areas to carry out some of the projects she suggests. If you read Hang Loose, Brethren or The Seven Last Words of the Church, I am sure you know the trend to design church auditoriums for multiple purpose use. This is being done in some Churches of the Nazarene where the fellowship area is constructed and used as an auditorium until the sanctuary is built. The Youth for Christ auditorium in Kansas City is a beautiful example of an auditorium that provides an adequate atmosphere for a worship service and is also used for less formal activities.
5. Bible Study Emphasis

In *The Big Little School*, Lynn and Wright conclude that as long as laymen continue to love the Word of God and are willing to donate their time to teach it, the Sunday School will never die. This book is an especially interesting account of the history, growth, and current situation in the Sunday School, written by men and women with backgrounds that are not pro-Sunday School. They say, “Beliefs and values of millions of people have been formed more by the Sunday School than by the public school.”

Dean Kelley, in *Why Conservative Churches Are Growing*, indicates that one of the major reasons for growth among conservative churches is their belief in the Bible as the Word of God and their commitment and dedication to teaching it as such. I see a definite trend in the Church of the Nazarene toward Bible-carrying Christians and the use of the Bible as a textbook. Many churches are using the Aldersgate Biblical Series or the Search the Scripture Series in Sunday School to study the Bible book by book and verse by verse. Related to this is the growing interest in the memorandum of God’s Word. Since the first printing of the Bible Memorization Program for children in June 1974, Nazarenes have requested more than 45,000 copies.

6. Multimedia

Cassette tapes and overhead projectors are used increasingly in the field of Christian education. Teachers are telling the Bible story and/or the application story to a cassette recorder and using it in listening centers at minimum cost. Many churches are using overhead projectors in their Christian education programs—particularly with adults. Videotape is rapidly becoming a means of sharing information and experiences that enhance Christian education. We are hoping to soon have a circulating library of videotapes
that will show and tell what is being done by churches in the vanguard of Christian education work.

7. Involvement Through Music

Many churches are developing musical groups as a means of witness. Summer traveling choirs and other young adult groups are developing more and more. The availability of recorded accompaniment makes it possible for church groups with limited talent to put on first-class musical programs.

III. The Challenge of Winning People to a Personal Experience with Jesus Christ

Beginning with the Evangelism Conference in 1970 there has been a growing emphasis on and an interest in personal soul winning. The Department of Evangelism, in cooperation with districts and local churches, have conducted clinics in practical soul winning where people had a chance to learn by observing and then actually participating in the presentation of the gospel to individuals. Most of our faster growing churches have involved their laypeople in this kind of training. I was in the Grove City, Ohio, Church of the Nazarene a few weeks ago, and on Sunday afternoon 40 young adults went out with us in teams of two or three to present the gospel in the homes of Sunday School contacts. This has been a major emphasis in large, growing churches. As I visited 37 of the 100 largest Sunday Schools listed in the October issue of Christian Life magazine, I found that personal soul winning and visitation were major emphases in all of these churches. The late Dr. Don Gibson, then executive secretary of the Department of Evangelism, met with evangelists and trained them in personal evangelism so they could use this in their revival meetings.
1. Sunday School Revivals

There is an increasing interest in Sunday School revivals where teachers are made responsible for winning their unsaved and unsanctified pupils during the revival. This means getting them to the revival services, sitting with them, offering to go with them to the altar, praying with them, leading them into the salvation experience, and then helping them to become established. More than 600,000 people enrolled in our Sunday Schools are not members of the church. If 80,000 Sunday School teachers could be trained to win them to Christ, it could revolutionize our church. Because most of our people have been won through mass evangelism, there is a tendency for us to feel that only the pastor or the evangelist can win people to Christ. As more and more people are won through personal evangelism, this will change. We see a move in this direction.

2. Emphasis on the Holy Spirit

Related to the personal soul winning trend is the increasing emphasis on the Holy Spirit. The tendency in the Church of the Nazarene has been to relate the Holy Spirit to a doctrine and a preaching emphasis more than to the everyday relationship of the Third Person of the Godhead leading and guiding in our lives. As more and more laymen get involved in personal soul winning, they realize it is “not by might, nor by power, but by my spirit, saith the Lord” (Zech. 4:6). A part of this interest may have been stirred by the wave of glossolalia across the country. The dynamic of a vital relationship with the person of the Holy Spirit is the best antidote to the infection of spurious doctrines. I see a renewed emphasis on and an interest in the doctrine of entire sanctification with this trend.

This trend is seen in other denominations and doctrinal persuasions. In his book The Velvet Covered Brick,
Howard Butt—a strong Southern Baptist—shares this testimony:

I will always remember the back bedroom in the main house at our family ranch in 1960. I had made lots of commitments to Christ before then; I have made lots of commitments since. But my commitment to Christ there, one spring afternoon in that ranch-house bedroom, tied it all together. I gave God my ministry. I asked God for nothing except His life manifest in me. I accepted the truth that whether my work is little or big is His affair as the Master, not mine as the servant—I committed my will to that fact. I changed my mind about my own ministry; I repented of church-work idolatry; I turned from religious pride's insincerity. As I finished kneeling beside the green-plaid ottoman, in front of its overstuffed armchair, I knew I had transacted business with God at a deeper level than ever before. The thought that struck me first was: 'Why, this is exactly like my first step as a Christian when I was a nine-year-old boy. I had begun with Christ, 24 years before, the simple trust of a little child. Now, a quarter of a century later, age 33, I was making the same step again. Finally I understood.

Incidentally, this is an excellent book on Christian leadership for laymen as well as for professional church workers.

IV. THE CHALLENGE TO DISCIPLE NEW CONVERTS INTO MATURE CHRISTIANS

1. Discipling Christians

Discipling new converts until they are mature enough to be used by the Holy Spirit to help reproduce Christian life in others is another trend. This was a major emphasis of Dawson Trotman when he started the Navigator organization. He says it takes from 15 minutes to two hours to win a person to Christ, but it may take two years to help him or her become mature enough to win someone else to Christ. His book Born to Reproduce should be read by every Chris-
tian. I had a letter from one of our church school board chairman recently, telling me that this emphasis on discipling was working so well on their district they were going to depend upon that to reach the goals set for Sunday School attendance rather than depending on competition, contests, and other extrinsic motivation.

I understand that the Commission on the Holiness Ethic has been dealing with the need for growth after experiencing entire sanctification. As I talk to pastors and leaders in the church, I find this concern. It is developing enough program and emphasis that I would call it a trend.

2. Self-image

Related to growth in grace is the subject of individual worth or self-image. Robert Schuller's book on *Self-love* and James Dobson's book *Hide or Seek* are creating a great deal of interest in the importance of loving yourself because of what Christ has done in your life so that you can love others. Their emphasis adds more weight to the importance of early childhood education. *Hide or Seek* should be on the the "must" list for everyone relating to children in early years.

3. Senior Adult Ministries

With more than 20 million of our population over 65 years of age, and 1,000 a day entering this distinguished group, there is a trend toward ministry by and for these adults. They have time, talent, money, and a desire to share their resources. Those who are able are willing to serve the ones who are not able. Here is our opportunity to remember those we tend to forget.

4. Single Young Adults

The World War II babies are now young adults. Many
are the victims of war homes and casualties. Consequently, we have a host of single young adults. Many are widows and divorcees. They are lonely. They need help.

Our Highlands Church on the Sacramento District ran an ad in the paper for three weeks announcing a “Singles Bible Fellowship” on Sunday morning at 9:15 at a motel near the church. Fifty-two showed up for the first Sunday. Around 60 attend regularly with over 350 different people having attended the class. Another great opportunity to help needy people know what Christ can do for them.

**Emphasis on the Home**

This trend might have been classified under any of the four above. It represents perhaps the greatest need of the hour, not only in this country but around the world.

Dr. Howard Hendricks brought the Rice Memorial Lectures on Christian Education at the seminary this past year. We took him out to dinner, and the first question I asked him was, “Howie, what in your estimation is the most exciting thing in the field of Christian education today?” He responded without hesitation, “The importance of the home.” When *Teach* magazine went out of publication, Gospel Light replaced it with a magazine emphasizing the home. John Neilson has done an excellent job of developing program materials to help our Nazarenes develop their Christian family life.

In the Yale study on influence it was found that more than 51 percent of the influence on the child comes from the home. When the church has developed all the programs it can and has provided the best materials to make those programs succeed, it still must influence the home or there is less than a 50-50 chance of succeeding in our mission.
The Challenge

In taking a close look at contemporary trends I cannot end this paper without presenting a challenge to leaders in the field of Christian education to note the trends and become personally involved in advancing the right ones and thwarting the wrong.

1. Pupil Centered

For example, we need to take a sharp look at the modular time schedule. This was given great publicity by Calvary Temple in Denver a few years ago under the title “Concept Five.” It has been picked up by many of our churches with variations and different titles. Basically, it is reverting to the old platoon system that we threw out of public school education years ago because it was methodology centered rather than pupil centered. It has been used as an emergency measure in Vacation Bible Schools because of a shortage of workers. Anything that minimizes the pupil-teacher relationship should be suspect. The great emphasis today in education is individual-guided education. With the volunteer workers we have in the church it is possible for us to capitalize on this even better than the public school can.

2. Adequate Workers

To have the workers we will need for this kind of individual guidance it will be necessary to change our philosophy of the enlistment and training of workers. Instead of trying to locate willing persons with abilities to fill a job description on our organizational chart, we need to begin helping every Christian find a place of significant ministry in the church. This will mean adopting the body life concept we find outlined in 1 Corinthians 12 and Romans 12. Instead of 20 percent of our members doing 80 percent of the work as now, we should have 100 percent of our mem-
bers involved in a basic, significant ministry. A ministry is something done unto the Lord rather than a job done for the pastor, staff person, or elected leader.

Peter Drucker, in *The Effective Executive*, offers a marked distinction between efficiency and effectiveness by suggesting that the former is ability to do things right, whereas the latter is the ability to do the right things. Drucker pinpoints what he calls five practices or habits for an effective executive:

1. Effective executives know where their time goes.
2. Effective executives focus on outward contributions.
3. Effective executives build on strengths.
4. Effective executives concentrate on the few major areas where superb performance will produce outstanding results.
5. Effective executives make effective decisions.

I would like to close this paper considering this fourth point: Effective executives concentrate on the few major areas where superb performance will produce outstanding results.

3. Spiritual Leadership

As members of the church staff you are first of all spiritual leaders. In the many facets of Christian education work you must remember your first responsibility is in the realm of the Spirit. If you don’t, your people may feel like the husband in Charlie Shedd’s book *The Exciting Church Where They Really Teach the Bible*. His wife had become so involved in politics that she was neglecting the home. One night after she had been out stumping the state for votes, she came home about one o’clock in the morning, kicked off her shoes, and said to her husband, “We’re going to sweep the state.” He sarcastically replied, “Why don’t
you start with the living room.” Sometimes in our enthusiasm for new and exciting programs, media, or methodology, we overlook our first responsibility.

Some time ago the pastor of one of our largest churches invited me to speak to his men’s group. He said, “Ken, when you come, be sure you stick to things of spiritual significance. This is what these men are hungry for. Too many speakers try to develop rapport by talking about the business and professional interests of the men, but they are looking to us for spiritual help.”

To be spiritual leaders we’re going to have to concentrate on personal spiritual growth. This means memorizing the Word of God and daring to live by it in simple, childlike faith. In addition to “secret closet” prayer we must develop the habit of prayer in spare moments and on the spot. As I dictate letters I often pause and pray for the recipient of the letter. Reviewing scripture and praying while driving in your car will help you “pray without ceasing” (1 Thess. 5:17) and meditate on the Word “that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous; and then thou shalt have good success” (Josh. 1:8). Growing spiritually through this kind of devotion, we can say to our people as Paul said to the Corinthians, “Be imitators of me, just as I also am of Christ” (1 Cor. 11:1, NASB).

In spiritual endeavors we should be leaders and examples in personal soul winning. It is good to be up-to-date on all the latest in Christian education, but if we fail to win people to Christ we have utterly failed. We may be a bit like the professor who told the pilot of the ferry that he had lost a part of his life because he had not learned philosophy, Latin, and psychology. The pilot asked him if he had learned to swim. The professor replied, “No.” “Then,” said the pilot, “you’re going to lose all of your life because we are sinking.”
THE PREEMINENCE OF SOUL WINNING IN PARAMINISTRY

Staff members do not usually have the privilege of preaching the gospel, but there is no limit on their sharing the gospel in personal evangelism. As I see the evangelical world, this is probably number one on the list of "major areas where superior performance will produce outstanding results."

In personal soul winning the qualification is not talent or technique but desire. As I travel across the country I meet a great variety of persons with varying skills and abilities who have been effective in leading people to Christ. Where there is a will, God will provide a dozen ways. Dr. E. Stanley Jones, in The Divine Yes, tells about a woman in Africa who was blind and 70 years of age but wanted to tell others what Christ had done for her. Though blind and uneducated, she asked a friend to underline John 3:16 in red in her French Bible. She then located herself outside a boys' school. As the boys came out of school she called them to her side and asked them if they could read French. They were proud to say they could, so she asked them to read the underlined passage in her French Bible. Each boy who read it was asked what it meant to him. He could not tell her. Then she told him what it meant to her. As a result of this kind of evangelism 24 young men eventually became pastors or assistant pastors.

Dr. Howard Hendricks tells of an eye doctor in Dallas who had the Four Spiritual Laws put in different-sized letters to use as a reading chart in testing people's eyes. When Dr. Hendricks was in India he met a professor in one of the universities who had been won to Christ as a result of this eye doctor's personal evangelism. He had been a student at a university in Dallas. The Holy Spirit is the most creative Person in the world and will guide us into the ways we can share Christ with others when we have the desire and are willing to put forth the effort.

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On a Sunday afternoon in Houston the pastor and I were privileged to lead two older men to the Lord whose wives had attended Sunday School. One of these men had retired early after a slight stroke. When I asked him if he wouldn’t like to invite Christ into his heart as Jesus suggests in Rev. 3:20 he said, “I certainly would.” Then he said, “Many a night I lie on the bed in there wishing I were a Christian but not knowing how to become one.” I have not been able to forget that man or his statement. I have wondered many times how many people there are around our churches and around our homes who would like to know Christ but, like the Ethiopian eunuch, they need someone to guide them.

The idea that our life speaks is true, but it does not tell who made it possible and how it came about. We are still under the command that comes with the infilling of the Holy Spirit, “Ye shall be witnesses unto me” (Acts 1:8). And when we tell others what Christ has done for us we never know how God will use that witness.

In the August 13 issue of the Herald of Holiness, Mayor Hans G. Tansler, Jr., of Jacksonville, Fla., is pictured with our district superintendent and the pastor of the Central Church of the Nazarene. He was witnessing for God as a result of his conversion in October. The August 1975 issue of Guideposts tells the story of his conversion. He grew up with the hand of fortune on him. He was the first high school basketball player to receive a basketball scholarship to the University of Florida.

When he graduated from law school, he was appointed a judge at a very young age. When he went into politics everyone said he didn’t have a chance to be elected unless it rained on the side of town where people were opposed to him and the sun was shining on the side of town where they were for him. This is what happened. But then his “luck”
ran out. There were political reverses. His stepson dropped out of school and was in total rebellion. His father died.

On October 1, the anniversary of Jacksonville’s new consolidated city, there was to be a prayer breakfast followed by a luncheon for all the city’s political leaders, and he was to be the speaker. He was awake most of the previous night, racking his brain for something to talk about. He awoke after a couple of hours of fitful sleep, still without his speech. He staggered into the Hilton Hotel for the prayer breakfast and took his place at the head table.

The chairman introduced him to the young man who was to speak at the breakfast, Cleve McClary, a marine lieutenant. The mayor noticed that the young man’s body was disfigured. One arm was missing. Most of his fingers on the other hand were useless. One eye was gone, and he wouldn’t have had half his face if it weren’t for plastic surgery. He learned that the young man had been an outstanding athlete in college. After college he joined the Marines, and before he was sent to Vietnam he married a beauty queen from his home state, South Carolina.

After a year in Vietnam and while on his last patrol his unit was attacked by Communist suicide troops. They had attached explosives to their bodies and suddenly came screaming into the platoon’s position. One of Cleve’s arms was blown off, but he continued to rally his platoon. Then another explosion erupted, riddling his body with shrapnel. He lay helpless, watching an enemy soldier approach who shot him with his rifle. Only half alive he prayed, “God, just let me see my wife’s face one more time.” The impossible happened. A marine helicopter landed amid the gunfire and carried Cleve back to safety.

As he stood before that breakfast group telling his story, he did not talk about his difficulties and disabilities but spoke of the greatness of God. This touched the mayor. At
the end of the breakfast he made his way to Cleve and told him how much his message meant to him. Then the mayor broke down and began to weep openly. Cleve put his mechanical arm around him and drew him close, saying, “I can tell you need help, but I want you to know God is going to use you to His greater glory.”

Hans Tanzler rushed from the room and drove his car quickly to his downtown office. He went into the rest room to wash his face and emerged a new man. All the toughness, the pride, the arrogance, were washed away. He was no longer the star athlete, the judge, the big game hunter, the mayor of Jacksonville, the man born to win. He said, “The man born to win was now a little child in the kingdom of God. Along with that new feeling came a rush of love—love for my opponents, love for those I work with, love for the people in my city.” He went to the noon luncheon without a speech, but with a message from God. He simply told the crowd what had happened to him that morning. How the encounter with Cleve McClary had changed his life. He gave God all the credit for the successes in his life and in the city of Jacksonville.

When he finished, the audience stood and applauded. He sat down three times and they still applauded. Press representatives around him asked him for a copy of his speech, but he said, “I don’t even know what I said. It was all the work of God.”

Later Cleve returned to Jacksonville to speak at a large downtown church. The pastor invited the mayor to sit on the platform with him. The rebellious stepson had returned the night before, still surly and hateful, but he had agreed to go to church the next morning. At the end of the morning sermon the mayor knelt at the altar with Cleve to pray. In a few minutes he realized someone was next to him. It was the rebellious stepson weeping his way to God. Now the
mayor is giving his witness at every opportunity. This is what God wants you and me to do. This is the greatest challenge of all the contemporary trends.
A Survey of Churches of the Nazarene with Paid Staff
Compiled by Tom Barnard, Ed.D.*

Between the fall of 1970 and the spring of 1971 a denominational study was conducted at Bethany Nazarene College to determine the state of Nazarene churches employing full-time, multiple staff ministers. Inquiries were sent to 318 Churches of the Nazarene which (in 1969) reported church memberships in excess of 200. From these inquiries it has been determined that approximately 100 churches employed full-time, paid assistants (other than secretarial and custodial personnel). A comprehensive report of findings was printed in 1971.

Since that initial study there has been a growing interest in the state of the multiple staff ministry within the Church of the Nazarene. In the fall of 1974, Dr. Kenneth S. Rice, executive secretary of Church Schools, Church of the Nazarene, suggested that a follow-up of the earlier study was needed. With the encouragement and financial assistance of the Department of Church Schools the current study was begun.

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In 1974, 402 churches reported church memberships in excess of 200. Inquiries were sent to pastors of the 402 churches asking their cooperation in determining the current state of multiple staff churches within the denomination. Three hundred and five responses were received. Of this number, 228 pastors reported that they employed one or more full-time staff persons (other than secretarial and custodial personnel).

Questionnaires were sent to the 228 pastors and 341 assistants. One hundred and fifteen (50 percent) of the pastors and 232 (65 percent) of the assistants returned the questionnaires. A total of 178 churches were represented in the final data, 78 percent of the churches indicating they employed multiple staff. However, for purposes of accurate reporting and fair analysis of the data, the statistical treatment in this report will be confined to data reported by the 115 pastors who returned their questionnaires, rather than searching district assembly journals for data of the 178 churches represented in the total study.

Such a project requires enormous cooperation in order to present a final product. Nearly 350 individuals completed the lengthy questionnaires. Students from Bethany Senior High School donated time to print and mail questionnaires. Special thanks is extended to David Arnold and Sheila Vail, graduate assistants, who compiled and computed the data. My secretary, Mrs. Lou Neel, coordinated the printing and mailing. The Department of Church Schools, Church of the Nazarene, provided funds for mailing and printing. All of these deserve public recognition for their effort.

**INTRODUCTION**

The average church is greatly understaffed, and this condition leads to a famine of real preaching.

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We tend to think that all of the gifts reside in one man.

—Howard Hendricks

Among evangelicals there are those who advocate the proliferation of the small church with its emphasis on total involvement of the laity, a spirit of community, great productivity, and multiplied growth through dividing. On the other hand, there are those who advocate the large church with its emphasis on diversified programs, multiple Sunday services, and staff specialists trained to give closer attention to individual needs of members.

Typically, the larger evangelical church carries an organizational structure which looks like a blue-chip company, has an impact on a metropolitan center rather than on a neighborhood, reaches into many neighborhoods through bus and personal evangelism, broadcasts a radio or television ministry, and accepts a role of positive moral leadership in community affairs.

Hundreds of Nazarene congregations from coast to coast have begun to pattern their ministries after those of some large, highly successful evangelical churches. One such pattern is the establishment of a multiple staff ministry.

The purpose of this study was to determine the current state of Nazarene churches employing multiple staffs, to compare the results of this study with the results of an earlier study, and to predict the future development and expansion of multiple staff ministry within the Church of the Nazarene.

Three “profiles” will be described: Multiple Staff Churches, The Multiple Staff Pastor, and The Multiple Staff Assistant in the Church of the Nazarene.
The Multiple Staff Church of the Nazarene

The multiple staff churches within the Church of the Nazarene may be characterized by financial strength, diversity of program, well-trained clergy and staff, commitment to measurable growth, concern for equipping the laity, commitment to world evangelism, and dedication to meeting the needs of the total person.

A statistical comparison of the multiple staff churches against denominational data for all 4,727 domestic (state-side) churches revealed some startling differences. The "typical" Nazarene congregation was made up of 91 church members and 196 church school enrollees, raised over $20,000 (in 1974) for all purposes, averaged 99 in Sunday School, and received 6 new members into the church by profession of faith annually. The "typical" multiple staff congregation, on the other hand, was made up of 387 members and 645 church school enrollees, raised approximately $131,000 (in 1974) for all purposes, averaged 335 in Sunday School and received 24 new members into the church by profession of faith annually. The per capita giving of multiple staff churches in 1974 was $338, compared to $303 denominationally. Sixty percent of the multiple staff churches raised over $100,000 for all purposes in 1974.

Geographically, multiple staff churches were distributed from coast to coast, with many such churches clustered within 50 miles of the Nazarene institutions of higher learning. California, as in 1970, led the denomination. The Southwest Educational Zone (Point Loma College) again led the educational zones. However, five years ago the Southwest Zone contained one-fourth of the total number of churches with multiple staffs. The 1975 data revealed that the percentage in the zone was reduced to 20 percent of the total as multiple staff churches were born in other sections of the nation. Also, 57 percent of multiple staff churches
were located west of the Mississippi, and 37 percent of the total multiple staff churches were located in the two western educational zones (represented by Point Loma College and Northwest Nazarene College).

The multiple staff concept is not new to the Church of the Nazarene. One pastor reported that his church had an 80-year history of multiple staff ministry. Five churches have employed full-time staff (in addition to secretarial and custodial personnel) for 25 years or more, and 23 churches have had multiple staff ministries for more than 10 years.

However, the multiple staff concept is relatively new to many congregations. Forty-six percent of the churches have employed a multiple staff for 5 years or less, and 78 percent of the churches have employed a multiple staff for 10 years or less.

Pastoral reaction to the multiple staff was generally positive, with over 70 percent of the pastors reporting that they were “highly satisfied” with their staff. Sixty-two percent indicated that their churches needed additional help. In the order of need, the pastor's reported the following positions necessary to be filled for their churches to be fullystaffed.

- Youth Minister
- Outreach/Evangelism/Discipleship
- Religious Education/Administration
- Music
- Children's Ministries
- Young Adult and Singles
- Visitation
- Senior Adult Ministries
- Business Administration

Lack of finances and inability to find qualified staff persons accounted for 88 percent of the reasons why the needed personnel have not yet been employed. When asked,
"In what ways does a multiple staff enhance your ministry?" the pastors tended to agree on six benefits, listed below in order of response.

"Freeing pastor to concentrate on his priorities and strengths"
"Greater in-depth congregational care"
"Effective leadership in concentrated areas"
"Better equipped laity"
"Complements areas where I do not/cannot function effectively"
"Provides a depth of ministry I could never do alone"

In summary, the multiple staff movement (in 1975) was becoming just that—a movement or an ecclesiastical way of life. Known multiple staff churches have increased 125 percent in five years, or about 25 new multiple staff churches a year. At that rate, by 1985 there will be nearly 500 Churches of the Nazarene with full-time paid staff.

The multiple staff churches in 1975 were financially strong, accounting for about 10 percent of all monies raised by all domestic churches in the denomination, while representing only about 2.5 percent of the total number of churches. Since the per capita giving within the multiple staff churches was higher than the average for the denomination, it is likely that future programs funded by the multiple staff congregations will expand as the churches grow, thus providing funds for additional staff, building expansion, media ministries, expanded services to the community, and local as well as world evangelism efforts.

The existence of pastor assistants implies that the senior minister, relieved of the immediate burden of administering a total church program without professional assistance, should be able to generate more creative time for his ministering role, perhaps becoming a better pastor-teacher, more efficient church administrator, and more effective personal soul winner.
Based on the reported data, multiple staff congregations in the future should plan to give as much attention to winning new Christians to the Lord and the fellowship of the church as they do to raising money, expanding staff, and meeting the needs of the congregation. The average multiple staff church increased its financial receipts by 25 percent between 1969 and 1974, while increasing only 14 percent in new members received by profession of faith. One church reported no new members by profession of faith, and 17 churches reported having received fewer than 10 new members by profession of faith during the same reporting period.

**THE MULTIPLE STAFF PASTOR: A PROFILE**

In the 1970 survey of multiple staff churches it was observed that the senior ministers of such churches were well educated and experienced, had a clear sense of mission, were goal oriented, reflected a commitment to God and the church, and received an income consistent with their responsibilities. All of those characteristics would be true of ministers who participated in the current study. Another characteristic would also stand out: Their experience in multiple staff work would be considered relatively short in terms of years. More than 44 percent of the senior ministers indicated that they were pastoring their first multiple staff congregation, and 40 percent indicated they were pastoring their second multiple staff church. Years of service in their present churches ranged from one month to 30 years. One senior minister has pastored only one church for all his 25 years in the ministry. The median (average) "years of service in the present church" was three and one-half years.

However, in overall ministerial experience the senior ministers were well equipped. The median "ordination year"
was 1956, suggesting that the typical senior minister had pastored for more than 20 years. Only four pastors reported that they were ordained since 1969.

Academically, the senior ministers carried impressive credentials. Ninety percent of the ministers held baccalaureate degrees or higher (up 15 percent from 1970). Forty-one percent held the equivalent of the master’s degree or higher. Five percent held earned doctorates. Many reported that their academic training extended beyond the degrees they held. Only seven of the pastors had not completed work for a baccalaureate degree or Bible college certificate.

Fifty-eight percent of the senior ministers reported having taken one or more courses in Christian education at college or seminary level. Fourteen pastors reported having taken five or more courses in Christian education as part of their academic preparation for the ministry.

Job descriptions for paid assistants were more common in 1975 than in 1970. Four out of five pastors reported that either verbal or written job descriptions existed for all staff members. In 1970 two out of three pastors reported that their staffs had been given written job descriptions. In reply to the question, “Do you believe prospective staff members should insist on a written job description?” 80 percent of the pastors answered affirmatively.

Reasons given for the creation of job descriptions were numerous and varied. Following are representative responses.

“Always makes for better relationships.”
“Gives direction, clarity, control, fairness.”
“It’s just good business.”
“Provides understanding of expected production.”
“Helps clarify goals and objectives.”
“Mutual understanding helps avoid conflicts.”
“Provides security against ‘errand’ jobs.”
"Part of communication between pastor and staff."

Some pastors expressed a negative reaction to job descriptions, based on the following reasons.

"It does not produce relationships."

"When you overemphasize them, they create division on your staff."

"Job descriptions are limiting."

"Growth situations call for flexibility and change."

"Can be restrictive if care is not exercised."

Flexibility was cited by many pastors as being a necessary ingredient in all church job descriptions.

Sixty-eight percent of the churches reported a review of staff positions and salaries on an annual basis, with 26 percent (up 11 percent from 1970) reporting a review on a semiannual basis. Six pastors reported that such staff reviews were conducted on demand by the church board or district superintendent. Other responses to the question of periodic review of salary and job description included: "Job descriptions are under constant review," "Salary is automatically adjusted twice a year, the amount determined by growth in finance and attendance," and "Job descriptions are reviewed quarterly by the board."

The question: "How did you go about recruiting your present staff?" brought varied responses from the senior ministers. No one pattern of recruiting stood out from the others. Following are selected responses.

"It was natural, by God’s directive."

"Suggestions from close friends across the country."

"We started looking two to three years prior to need."

"We contacted the Bible college, seminary, and three Nazarene colleges."

"Hunt—Hunt—Hunt—Hunt."

"Called all over the country."

"I keep a file of prospects, upon which I draw."
"Careful search, references, interviews."
"A lot of writing, checking, waiting."
"Recommendations of trusted experts."
"Sought applications from persons I had some idea were available."
"Much phone calling, prayer, searching."
"Through making need known to other pastors."
"Keeping my eyes open a year in advance."
"I keep a list of top possible prospects."
"Followed him through college and seminary and recruited him after graduation."
"Through the district superintendent of another district."
"I had known him since he was a teenager and watched his progress."
"Research of field potential through colleges and headquarters."
"Contacting leading professionals in the area of concentration."
"One is my son. I raised him."
"I married her at college."
"Made recruiting trip to seminary."
"I inherited one."
"Turned it over to the Lord after searching frantically for six months."

While some may see the humor in the ways other pastors recruit prospective staff members, the qualities which they seek in prospective staff members are serious considerations. Following are selected responses in the order of the highest number of responses.
"Total commitment to Christ."
"Loyalty to pastor and church."
"Knowledge of his field."
"A ‘self-starter.’"
"Ability to get along with people."
"Teachability."
"Ability to communicate."
"Churchman."
"Love for people."
"Ability to generate ideas."
"Ability to follow through."
"Self-disciplined."
"Acceptable skills."
"Adaptable."
"Spirit of humility."
"Tactfulness."
"Responsible."
"Good appearance."
"Enthusiasm."
"Congenial."
"Leadership ability."
"Cooperative."
"Sensitive to overall mission of the church."
"Willingness to listen."
"Confidence in himself."
"Clear call to staff (not pastoral) ministry."
"Good sense of timing."
"Trustworthiness."
"Charisma."
"Positive thinking."
"Friendly."
"Unselfish."
"Spirit of openness."
"Soul winner."
"Desire to serve."
"Winsome personality."
"Wisdom in conversation."
"Happy marriage."
“Ability to set goals and work toward their achievement.”

Some of the above would fall into the category of skills which one may learn; others may qualify as “assumed” qualities. All would be considered thought-provoking. God’s work calls for the best in men and women.

Senior ministers were asked for their perceptions of how a local church can best be prepared for the coming of a new staff person. Their responses, though varied, revealed the depth of their own knowledge of administration and of their well-thought-through philosophy of staff management. Following are a few selected responses from a large number of well-written answers.

“Show the need and the possibilities of growth through the employment of key additional staff.”

“Growth should warrant it; financially we must be able to handle it; continued growth depends upon it.”

“Have clear goals that justify the position; anticipate the need; communicate the need, as well as the role of each staff person, to the congregation.”

“Highlight the need based on the mission of the church.”

“Make the need known; establish priorities; involve the board in the planning; involve the church spiritually and financially.”

“Long-range planning is a necessity in the presentation of staff needs to the congregation.”

“Grow to the point where the need is imperative and justified.”

“Emphasize an ‘in-depth’ ministry.”

“Build anticipation within the congregation.”

“Project a program and show how qualified personnel can assist in achieving the results desired through the program projected.”

“It takes time . . . nurture . . . understanding . . . development of the job.”
Pastors were asked an open-end question: “What do you feel is the greatest problem in developing interpersonal relationships in a church staff?” Sixty-two responses emphasized “lack of communication” as the greatest problem to solve in developing interpersonal relationships. Other frequently mentioned problems were: “Time,” “Lack of understanding position and areas of responsibility,” “Failure to develop a team spirit,” “Pastor’s lack of discipline,” “Pastor’s inability to share responsibility as well as the love of the congregation,” “Failure to hold regular meetings,” “Personality conflicts or differences,” “Failure to compliment and reward successes,” “Lack of shared vision or mission,” and “Differing philosophies of staff work.” One pastor wrote: “I try to motivate the staff to accept the view that no one’s work is done until everyone’s work is done.” A similar question on the kinds of problems likely to develop between or among church staff members brought the following responses, ranked according to the number of times the pastors mentioned the responses.

“Lack of communication.”
“Role conflicts or overlapping responsibilities.”
“Jealousy of or competition with another’s success or compensation.”
“Lack of loyalty.”
“Lack of ‘team’ spirit.”
“Suspicion or mistrust.”
“Unhappy wives.”
“Lack of cooperation.”
“Tendency toward isolation in job performance.”
“Ego problems.”

Other responses included: “Coasting along without productivity,” “Budget discrimination,” “Tension from not getting ‘choice assignments,’ ” “Conflicts in scheduling,” “A spirit of favoritism.”
Most pastors (87 percent) held weekly staff meetings, but more than one-half of them indicated that they usually met with staff more often—many of the daily—to discuss items on a more informal basis. Three pastors indicated that they held monthly staff meetings, and seven indicated that they did not meet regularly but only “as the need arises.” Areas of church business covered at staff meetings included: church calendar, immediate schedule and plans, urgent problems, staff work, overview of past week, brainstorming, planning for the future, needs of persons in the congregation, devotional time and prayer together, study of ways to improve the ministry to the congregation, informal time of sharing and fellowship, evaluation of current programs, review of responsibility areas, airing of any grievances, coordination of staff work for the week(s) ahead, budget considerations, goal setting, visitation assignments, general communication, plans to present to the board, sharing of church philosophy, administrative procedures, promotional items, and personal needs. There did not appear to be any special ranking of these areas of business by priority or general agreement among pastors.

By way of “weaknesses” among assistants, pastors suggested the following (in rank order, from most mentioned to least mentioned).

“Lacking organizational skills.”
“Immaturity.”
“Failure to see total program of the church.”
“Inability to work with others.”
“Lack of creativity.”
“Financially irresponsible.”
“Lack of theological training.”

The “immaturity” response received the highest number of “number one ranked weakness” responses in 1975, just as it did in 1970. The order of weaknesses was nearly identical to the order of responses in 1970.
Pastor’s salaries and benefits have increased sharply since 1970. How their salaries and benefits relate to men in comparable positions of responsibility in the business world or to the willingness of their churches to provide a given standard of living can only be a matter of conjecture. There was no attempt made to compare their salaries with denominational averages for all pastors.

Ninety percent of the senior ministers reported that they received full hospitalization insurance above salary, and 95 percent reported that they received full social security in addition to other benefits. Other benefits listed included tax-sheltered annuity; expense allowance; and a paid-up life insurance program.

The typical senior minister in a multiple staff situation has emerged into his role after 20 years in the ministry. He has put together a working philosophy of the multiple staff, and he has demonstrated the skills necessary to manage an enterprise of moderate size and complexity. He has come to an understanding of some of the problems and benefits of a multiple staff operation, and he has become comfortable with the idea. He is not likely to lay aside the mantle for the time being.

THE MULTIPLE STAFF ASSISTANT: A PROFILE

The multiple staff assistants responding to the questionnaires in this study were relatively young, male-dominant, well educated, well paid, professional in the finest sense of the word, and committed to a philosophy of shared ministry. In 1975 only 5 percent were female, a slight percentage drop since 1970. The assistants ranged in age from 21 to 72 years, for an average of 35. The average age in 1970 was 29, and the difference in average age may suggest a trend in multiple staff personnel for the years ahead.
Thirty-six percent of the assistants were ordained and 42 percent hold district licenses. The 1970 study revealed that 19 percent were commissioned directors of Christian education, but only 8 percent in the current study reported that they were commissioned. Fourteen percent of the assistants reported that they were laypersons.

In regard to their current assignments, most assistants reported that their job descriptions contained multiple assignments, the most common being youth and music, youth and education, education and music, and education and visitation. Of these assistants with a single specialty, the most common assignments are associate ministers and youth ministers.

Regarding accountability, 81 percent of the assistants indicated that they were accountable directly to their senior minister, while 11 percent reported that they answered jointly to the pastor and the church board. Two churches reported that they had a division of accountability so that part of the staff answered to another staff member and not directly to the senior minister. In both of these situations the churches were over 1,000 in church membership.

Educationally, 7 percent of the assistants have completed only high school, but 55 percent have completed the bachelor’s degree. Seventeen percent were graduates of a seminary, 12 percent held degrees at the master's level from a college or university, and 3 percent held earned doctorates. Six percent were graduates of Nazarene Bible College.

In professional experience, 46 percent of the assistants have served in the multiple staff ministry for 2 years or less, and 38 percent have served from 3 to 5 years. Only 16 percent have served in multiple staff roles for 6 years or more, indicative of the high rate of turnover in the multiple staff ministry. Fifty-one percent of the assistants in the Church of the Nazarene have been at their present assign-
ment for 1 year or less. Only 6 percent of the assistants have served their present churches from 6 to 10 years, and 2 percent have served in their current positions for more than 10 years. It is only hypothetical, but it is possible that short tenure has been born out of the increasing demand placed on the “multiple staff market” by churches desperately seeking experienced help. One observation common to most experts in the field of Christian education has been that the demand has been—and will continue to be—much greater than the supply available. Waiting lists have been short and will apparently continue to be.

A question regarding the working relationship with the senior minister elicited results which were similar to the 1970 study. Thirty-two percent of the assistants reported that they worked together closely with their pastors in planning the program of their ministry, while 18 percent reported that their work was done under his approval, and 12 percent reported that they all worked separately in carrying out defined responsibilities. Other responses included the following:

“Pastor directs all the planning.”
“I work in total isolation.”
“We rarely communicate.”

Salary-wise, the increase in salaries for multiple staff assistants was parallel to the increase in pastors’ salaries between 1970 and 1975. Three categories of income were observed: (1) Assistants who received salary only (no housing or housing allowance above salary), (2) assistants who received salary and a parsonage provided cost free (including utilities in nearly all cases), and (3) assistants who received salary plus a housing allowance.

Forty-four percent of the assistants reported that they received salary only (no housing allowance). Twenty-nine percent reported that they received salary and a parsonage.
provided cost free. Twenty-seven percent reported that they received salary plus a housing allowance.

In addition to salary and housing benefits, the typical multiple staff assistant may receive an auto allowance, tax-sheltered annuity, an expense allowance, hospitalization insurance, and either full social security or one-half social security.

Vacation policies vary greatly for assistants in the Church of the Nazarene. Seventy-three percent of the assistants reported that they received an annual two-week paid vacation, plus conference privileges and involvement in zone and district activities. Sixteen percent reported that they received three weeks or more annually. The remaining 11 percent either did not know or their answers were considerably varied. Only 20 percent of the assistants felt that they were not paid in proportion to their responsibilities.

Seventy-four percent of the assistants regularly attend board meetings and at those meetings 91 percent have “privilege of the floor.” Only 5 percent of the assistants are not expected to report regularly to their board. Eighty-nine percent of the assistants reported that they have opportunities to attend conferences, 29 percent to take graduate study, and 79 percent to attend local workshops. Seventy-five percent of the assistants reported that they received funds to attend conferences, workshops, and so on. Almost all of them reported that they are given time off to accept speaking engagements beyond the local church, and over 80 percent are encouraged by their pastors to attend district or zone activities.

Seventy-four percent of the assistants indicated that their staff relationship was highly satisfactory (up 6 percent from 1970). Nine percent felt that it was difficult but necessary, and 7 percent felt that it was a frustrating experience. Another 7 percent indicated that either they or their pastor needed help in making the relationship a satisfactory one.
In areas of weaknesses seen in senior ministers, communication was the most frequently mentioned, as it was in 1970. However, the percentage decreased during the five years from 27 percent to 24 percent. Fourteen percent felt that the senior minister was reluctant to delegate authority, and 13 percent reported that the senior minister did not know how to work with a staff. Three responses receiving 10 percent each of the total responses to the question of weaknesses in senior ministers were: (1) insecurity on the part of the pastor, (2) lack of staff recognition, and (3) the senior minister has no weaknesses worth mentioning. Nine percent of the assistants complained that they received little private encouragement from their pastor. Responses of less than 9 percent of the assistants included: “takes advantage of my days off,” “little time spent together,” “needs more experience,” “drives persons too hard,” “needs training in personnel management,” and “failure to follow through.”

In reply to a question relative to the ways in which the ministry would be more enjoyable, the following responses were offered by the assistants most frequently: more opportunities to preach, authority to work freely, better relationship with senior pastor, and more free time. Only 6 percent wanted either longer vacations or greater security.

When asked for the most significant reasons for the high turnover rate in multiple staff personnel in the Church of the Nazarene, the assistants offered the following responses (in order of most responses):

“Poor pastoral relationships.”
“Too many different tasks are expected.”
“Too idealistic a view of what the staff ministry is all about.”
“Poor financial or philosophical foundations laid with the board or congregation.”
"Pastoral jealousy."
"Salaries unrealistically low."
"The increased number of new openings."
"The higher prestige given to the preaching minister."

**CONCLUSIONS**

Five years ago this closing part of the study was devoted to four implications drawn from the data which were primarily of significance to Nazarene higher education. Briefly stated, those conclusions were:

1. Professional training needs to be provided by Nazarene colleges and the Nazarene Theological Seminary to meet the demands of growing churches desiring professional help.

2. Growing churches must consider multiple staffs as viable ways of meeting the challenge of multiplying ministries. College-trained laity will complement the work of professional staff members in the years ahead.

3. As the demand for paid staff personnel continues to out-distance the supply, NTS will probably not be able to turn out graduates fast enough to meet escalating demands, thus putting pressure on the liberal arts colleges and the Bible college to help supply the demand.

4. There will be a growing demand for pastors with the professional training and understanding of teamwork to administer large church organizations, and that training must be offered through the Nazarene institutions of higher learning.

No new data from the current study were discovered which would make less valid any of the above conclusions. Multiple staff churches have grown dramatically in size and in numbers. Pastors seem frustrated in the areas of recruitment, staff relationships, joint understanding of the work to be done, and philosophy of the multiple staff ministry.
Multiple staff assistants seem confused by some of the things they find when they enter the multiple staff ministry (such as unprepared congregations, lack of financial base, lack of unity in the opinions of board members, and pastor’s lack of commitment to a team ministry).

Somewhere, it seems, someone has failed to look squarely at the multiple staff work from a denominational point of view. No experienced voice has spoken out in behalf of— and to the assistance of—pastors and congregations who find themselves thrust suddenly into relationships for which neither is adequately prepared. Few new directions for multiple staff churches have been decreed, and fewer still have found their way into print in any of the denomination’s official publications. One notable exception was the revision in the Manual statement relative to the termination of service of assistants at the resignation of the senior minister.

No organization exists (officially) to assist the senior minister in trying to find his way in multiple staff management (to the same degree as the Nazarene Directors of Christian Education Fellowship [NDCEF] functions for the assistants). No “summit conferences” have been held through which the thinking of the leading multiple staff pastors can be peeled, analyzed, and acted upon to the ultimate benefit of the denomination in the years ahead. New multiple staff pastors have been influenced more through their attendance at non-Nazarene preachers’ institutes and conferences than they have by holiness pastors of large congregations who would be honored to contribute from their experience to the needs of new multiple staff congregations across the country. Someone needs to say, “We need help. Would you help us?”

Therefore, the following are some recommendations based on the two surveys, personal experience in the field,
and observations of pastors and assistants in churches from coast to coast over the past 20 years.

1. A centrally located clearing house for publication of relevant materials and coordination of staff needs should be established at the denominational level. A separate department of the ministry could include functions such as these, in addition to serving as a liaison between churches seeking multiple staff personnel and interested candidates for assistant positions. [This is now being developed through Pastoral Ministries, a leg of the Division of Church Growth.]

2. Studies should be encouraged to develop a denominational mentality favorable to the idea of the multiple staff. It is no longer possible to ignore the offspring. Positive steps should be taken to formulate a denominational philosophy of growth which includes the multiple staff concept.

3. Professionals in the field of the multiple staff must write. Articles should appear frequently in denominational publications. Books (or at least monographs) need to be published to help new as well as existing staffs solve their problems and improve their programs. By 1980 the publishing interests of the denomination should be planning for a periodical of the highest quality (such as *Edge*) which would be addressed to persons charged with the responsibility of administering the large as well as the small church in the 1980s.

4. Representatives from Nazarene Theological Seminary, Nazarene colleges, and Nazarene Bible College should "summit" to discuss multiple staff curricula, methods of training personnel for such assignments in the local church, and periodic conferences.

5. An organization similar to NDCEF for senior ministers could be the vehicle for in-service training, communication among senior ministers, and consolidation of proven ideas and programs.
6. High quality management conferences should be conducted annually, covering topics such as organization and administration, priorities in the multiple staff ministry, development of interpersonal relationships, effective goal-setting, planning, and coordinating the large church staff.

7. Internships should be offered by established staff to seminarians and upper-class college students majoring in the ministry or Christian education, whereby these students could spend a summer or a year in full-time field work before entering the professional ministry.

Five years ago the “Survey of Churches of the Nazarene with Paid Staff” concluded with the following statement relative to the future growth of multiple staff churches: “The tide is rising. As Noah’s neighbors discovered, it may be a bit late to start building a raft, much less a boat. But it is certainly not too late to look for a place to hang on.”

That “hang on” place has been found. Many pastors are finding in the multiple staff ministry a new and wonderful dimension of ministry. Many associates are discovering the same blessing. Perhaps the next survey of this kind—say, in 1980—will need to be entitled “Mount Ararat Revisited.”

Editor’s Note: During the summer of 1983 I did a brief update on this survey by asking approximately 100 senior pastors and associates to respond to 10 questions each, mainly regarding the issues of tenure, titles, relationships, and the benefits and satisfaction found in the associate ministries. Though not nearly as comprehensive as Tom Barnard’s surveys, there were no major changes observed except for the continued increase in specialized ministries.

The complete results of this survey were published in the summer 1984 issue of the NMSA Associate under the title of “Multiple Staff Ministries, an Update.”
Notes

1. Within multiple staff churches the per capita giving has increased 41 percent since 1970. Per capita giving of all domestic churches has increased 36 percent during the same period.

2. These percentages compared closely with similar reactions reported by senior ministers in the 1970 survey.

3. These conclusions were based on the financial data supplied by the 115 pastors. If a study were made of the 228 known churches with multiple staffs, the percentage of all monies raised and the percentage of the total churches represented by the multiple staff churches would be nearly twice that stated.
If I Were You and You Were Me

By Norm Shoemaker*

The topic that was originally assigned to me was “New Trends in Youth Work.” My first reaction to that and my reaction today is basically this, “In my opinion the only new trend is that there are no new trends.” And I’m really happy that I’m not coming to you as the expert because we have three or four of the experts here. I’ve tried to play that role before, and I got tired of waking up in the morning only to look in the mirror and say, “I don’t want to be an expert today.” Today, I would like to share with you not new trends in youth work, but “new trends that I am feeling personally in my own life as it relates to youth work.”

I want to set the context of this workshop once again. The thing I’m sharing is of personal significance to me as a meaningful point of emphasis and priority in my life. I’ve couched it in the phrase, “If I Were You and You Were Me, This Is What I Would Do.”

First, if I were you and you were me, I’d spend half

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as much time reading the Wittenburg Door, Faith at Work, Campus Life, HIS Magazine, and twice as much time reading the Word. I don’t say that because it’s a nice thing to lead off with. It really needs to be said. I must say it, too, out of confession. Because when I first entered into youth ministry, youth resources and printed materials were scarce. But the last five to seven years has produced almost an oversaturation—an abundance of youth resources.

I found myself fascinated and preoccupied trying to keep abreast of all the materials on the market. And humanly speaking, I didn’t want to come to a youth conference like this one and have somebody say, “Do you know about this new approach, or have you read this exciting magazine?” and then have to say, “No, I don’t even know about it.” There’s always that temptation to be a resource freak. And I can honestly say I believe God has shown me in a number of ways how His Word really is the priority for emphasis. His Word must relate not only to the message that we are to communicate, but in the vital approaches to our methodology in that ministry.

Second, if I were you and you were me, I’d spend half as much time talking, rapping, and conceptualizing about the truth and twice as much time finding ways to realistically and radically operate on the truth I already have. I tried to think back on the moments and relationships that have most radically influenced my life. And those influential experiences have been with people who I feel have committed themselves to be models of truth as they understand it. The words of Joe Bayly stick in my mind, “Some of us have talked a lot farther down the road than we have walked.” It’s easy for us to get together and bat around all kinds of ideas on what needs to be improved and what’s wrong with the institutional church. I would spend half as much time talking to people about concepts of the gospel and twice as
much time creatively finding ways to really plug truth into my life-style, even if it means a radical departure from the present and the past.

Third, if I were you and you were me, I’d avoid the myth that I should be all things to all people, especially as it relates to my task with the kids. I carried that cross too long and had too many guilt feelings that I don’t think God intended for me to have. I caught myself trying to be everything to every kid in the youth group. And when I found myself inadequate and I couldn’t meet a particular need or didn’t see success, I’d walk home with a sense of depression and failure, saying, “You know, if you were just a little more adequate you’d know how to deal with that.” The secret is to involve significant “others” who have unique gifts for ministry, thereby complementing your own personal abilities. In order to have a total ministry you need a shared ministry.

Fourth, if I were you and you were me, I would not attempt to program for everybody, all together, every time. Rather, I would find ways to grab on to handles of interest, even if there were only one or two kids interested in that particular thing. Remember the teen council meeting when somebody would suggest a significant idea that would produce realistic growth in the lives of a few kids? Then, because the immediate reaction was, “Well, if we do that, John, Mary, George, and Dave won’t come,” we didn’t do it! That’s a mistake, for the uncommitted should not establish our priorities. I’m certainly not trying to build a case for isolating people. Nor am I looking at young people from a noncompassionate eye. But I think in the past few years we have seen an increased willingness on the part of the church to lead young people who are responsive as far down the road of discipleship as they want to go. And if others are not ready to make that kind of commitment, they may be left
behind. The most realistic way to reach the uncommitted in redemptive activity is to build a tool the Holy Spirit can use to minister to them. And the tool is created by the kids who are responsive and leading them into a deeper walk. This discipling process demands a fellowship which includes the three following things: OBEDIENCE, LOVE, and a sense of OPENNESS to each other.

I think obedience relates to creating a Christian lifestyle; love relates to building each other up in the Body; and openness relates to receiving the truth of the Word. We must be obedient to see the truth as it’s been revealed and to help us get the gospel realistically plugged into our lifestyle. The most Christian thing about a lot of teen fellowships is the fact that its name is Christian and that it meets in the basement of the church. However, the basis of their relationship may be just as pagan as any other group.

Fifth, if I were you and you were me, I would exhaust every possible way to establish a ministry to parents. The reason I feel so strongly about a ministry to parents is because I am one. I can remember occasions when parents would come to me before we left on the bus and say, “What time are you going to be back?” Do you know what I read into that question? Parents trying to play Joe Detective and find out all the things we were going to do. I was so defensive. I didn’t really hear a concerned parent who wanted to know what time to pick up his kid. Rather, I had all kinds of inner defensive responses. I suppose I was still reacting to some of my own family hang-ups. I didn’t know quite how to hear the words of parents. And yet today certainly we ought to spend as much time thinking about how to minister to the parents as we do thinking about how to minister to their kids. For we have the privilege of being with kids in a one-to-one relationship, maybe a maximum of five to six hours a week. And our influence and effective-
ness in helping them grow beyond a certain point will be thwarted unless we can somehow improve the home and help them through that environment as well.

*Sixth,* if I were you and you were me, *I would pray every day, “God, help me to see the big picture of Your ministry—Your activity in the life of Your people.”* How often I have been plagued by a sense of guilt, just because I didn’t see the big picture. Somehow I felt that I was the only person who could ever change the direction of that young person’s life. If I didn’t do it, the change would never happen. That’s not seeing the big picture. Sometimes I felt that if it didn’t happen in the span of two weeks, it was all over. That’s because I didn’t really see the big picture of God’s activity in the life of each young person. I would like to share this personal illustration with you just to try to focus in upon the significance of this thought.

Two years ago I was on a Nazarene college campus to audition and recruit people for the summer ministries program. I was walking across the front lawn and heard somebody call my name: “Hey, Norm.” I turned around and it was a girl who had been in my youth group about 10 years ago. We had shared a lot of significant moments together, like down on the American Indian reservation, choir tours, and retreats. I was really surprised to see her in college. I had just heard bits and pieces of what had happened to her after she graduated from high school, so I immediately set up a time when we could share a meal together and talk about her life. She related this story. “About nine months ago,” she said, “I was living in a commune in Canada, completely wiped out, really into drugs. It was in the evening and I was in the middle of a pot party in a rather glorious, euphoric high. I was alone in my own world. In that moment, just as if a huge moving picture screen were erected, scenes began to flash before my mind: the Indian
reservation, Wednesday Teen Hour, choir tour, retreats. The scenes continued to reel off. It was God’s big picture. I said to myself, ‘I don’t belong here. Why am I here?’ ” Instantly she got a handle on her will and walked out of that room, went back to her parents, prayed to receive Christ into her life, and was now on a Nazarene college campus.

I think the important thing to me about this story is that if you and I don’t do anything more than build significant memories into the lives of high school kids, we’ve done something. We may not see them mature to the place of a Saint Peter or Saint Paul, but if we’ve built significant experiences and memories which the Holy Spirit can redemptively use in His big picture, we really have done something. So when you’re tempted to carry around a sense of guilt because of failure, remember God’s big picture. And pray daily to see the picture expand in your own life. A lot of the decisions that Jesus made during His earthly ministry were misunderstood by His critics and followers. I’m sure it’s because He saw the big picture and knew how it would all fit together.

Seventh, if I were you and you were me, I would introduce my kids to a dynamic, creative God, not a static, mechanical God. I would like to quote an article from Faith at Work by Wes Seeliger. It’s called “The Bake Sale.”

“BAKE SALE,” said the sign over the door. Joe’s mouth started watering. He counted his money. Good—there was enough. He pictured rows of homemade pies. Or perhaps a cake? German chocolate was his favorite. With great excitement he flung open the door and entered the long, narrow building.

Joe couldn’t believe his eyes. He saw rows and rows of tables. One labeled “cakes,” another “pies,” another “cookies,” another “French pastries.” But there were no cakes, pies, cookies, or pastries to be seen. Not so much as a crumb. Only boxes and boxes of 4 x 6 cards. For you see, this was a RECIPE bake sale.
As Joe stood staring at the tables, the commotion started. The clamor was deafening. Everyone shouted at him at once.

"The original Blackberry Pie!" bellowed a fat lady.
"No! No! screamed the woman next to her, "my recipe is older."
"Both their recipes have been modified," chimed in a third.

Then the hair pulling started.
Joe sheepishly walked between the rows of tables.

The shouting continued.
"Pies like grandmother used to make!"
"Whose grandmother?"
"Buy my cookie recipe. You won’t be sorry!"
"Lemon tarts—the original lemon tarts."
"Old-time macaroons—the real thing!"

An aggressive hustler grabbed Joe’s arm. "Devil’s food cake. Accept nothing but the best," she said, waving a card in Joe’s face.

Poor Joe broke away and ran for the door. His head was ringing with claims, counterclaims, demands, appeals, promises—NOISE.

Once outside he paused to catch his breath. “Phew!”
he sighed, “that’s no place for a hungry man.”*

I think the message is quite evident. People don’t want religion, they want a dynamic, moving, creative relationship.

Now having said that, I’m going to move into something that could be debatable, and I want you to follow carefully with me. It relates to the way some people are interpreting such things as Bill Gothard’s Institute in Basic Youth Conflicts or books such as Fascinating Womanhood.

My concern is this. We must help young people avoid the many varied forms of legalism. Some people used to wonder whether or not they should go bowling on Saturday

*Reprinted by permission from Faith at Work, Columbia, Md. 21044.
night; now we are checking our pulse and wringing our hands for fear that we might be outside the "chain of command." I am not saying that a neolegalism is being taught, but I talk to enough people to know that much is being misunderstood. It is very easy for us to have a mechanical view that very easily leads people to despair. I read in Fascinating Womanhood that as my wife greets me at the door, she should always have a ruffled dress on. I think I understand the motivation for such a statement, but that's an awfully narrow view of my marital relationship. And somebody who is feeling failure may try many different approaches and then finally decide to implement this one with no holds barred. Then when it does not happen, where else do they go? Our real hope lies in the adequacy of a person. God, who is creative in all that He does and in all situations, is working out His redemptive plan. Our God is not limited to a $2 + 2 = 4$ spiritual equation.

Eighth, if I were you and you were me, I would purposely expose my kids to as many reality-based experiences as time and resources would permit. To live out my life in a suburban, middle-class home is reality, but it's sure not all of reality. It is our responsibility to expose high school and junior high kids to as broad a reality context as we can. Being a high school cheerleader is one part of reality, but so is walking inside a hogan on an Indian reservation. Just the odor of that experience is a part of reality. Reality is holding hands and singing "We Are One in the Bond of Love" with an elderly Spanish brother. He may sing in a different ring to the words, but it's still a part of reality. Reality is watching a concerned father from Ciudad Acuna bring his little crippled girl to you and say, "Would you please heal my girl?" A few teens gather around to pray, and you feel like you're right there with the disciples. That's a part of reality, too.
Reality is being down in the garbage dump of Hermosillo, Mexico. People are too poor to own property, so they build homes out of cardboard and car doors and anything else they can get hold of. Disease is commonplace but medicine right out of our cabinets could eliminate most of it. And everybody’s busy putting on ointment and salve and washing sores. But one girl stands back because she can’t stand the sight of it all. Finally, you say, “Look, you’ve got to roll up your sleeves and get into this!” That’s part of reality, too. Before we ask anybody to make significant value decisions about where they’re going to invest their lives, we ought to do everything we can to exhaust all our creative resources to expose them to a broad base of reality.

Finally, if I were you and you were me, I would make sure that every member of the youth ministry, whether teen, parent, or leader, was a part of a sharing, primary support community.

I didn’t realize how essential this experience was in my own life until just recently. Sometimes those of us who are in the ministry, because of our position and role, are involved in a great deal of affirmation. And we have a tendency to take that for granted. We don’t realize how much the laypeople who may be frustrated and discouraged need affirmation. They’re probably not a part of any primary group that exists to provide spiritual support. And no one stays in the redemptive mission very long unless he is part of a supportive, primary group somewhere in the fellowship.

In a multiple staff ministry there are organizational procedures running from good to poor. When I say “organization” I’m talking about the same kind of principles that IBM and General Motors would be concerned about, like: staff meetings, communication, responsibility, and authority. But I’ve always had the idea that the Church ought to
be just a little bit different from that. It shouldn't be quite like working at IBM or General Motors. The Church is also a living organism.

You can't always separate organization and organism because they're too dynamically related. For the sake of division, let's assume that they can be separated with the organizational continuum running from good to poor and the organism described as living or dead. Believe it or not, there are churches who have life in the organism with poor organization. But it's the other way, too. Some churches have fantastic staff concepts, but there is no life in the Body—no personal ministry to each other within the staff. I know that some of you are experiencing that right now. I guarantee that you can't go out there, bang heads, and be involved in God's work without being part of a ministering group.

For the multiple staff setting I am in currently, this kind of supportive ministry is a top priority. The staff gets together four times each week for mutual, honest, open prayer support. It is in this context that realistic ministry to the world happens. Supportive ministry not only should occur among staff, but I sure hope you provide this kind of setting for your leaders. I'm not talking about planning meetings where you try to decide what the curriculum's going to be and what you're going to teach, and how it's going to be done. Somewhere along the line we need primary group experiences out of which flows meaning and motivation to ministry.

Youth leaders have often been accused of being overly conscious of the Superfad. Maybe there is some justification for that kind of criticism. But to talk about trends in the life of the youth leader infers openness, growth, and process. That's good! That's my hope of being what God wants me to be today. Tomorrow? Maybe God has a new trend in mind.
The student, like the poor, we have always had with us—but not in as many ways as we now have. As higher education becomes more normative we are finding an increasing number of our youth and young adults involved.

They bring a distinct style as well as a unique set of problems to the church and her ministry. No longer may they simply be considered as part of our youth constituency. They are caught halfway between youth and adulthood. Halfway between becoming and arriving.

What time is there in life when one feels less need of the institutionalized church? When is one more independent? When does life hold more live options and open doors? At the same time, in the midst of such decisive years, when is there greater need for mature guidance made available by the church?

The assigned topic, "Working with Collegians," is perceptive. When one ministers in the company of collegians it must be a "working with" and not a "beaming to." The student is in a stage of reaction against any form of paternalism. He does not consciously want to be beamed to—he

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*Gordon Wetmore is president of Northwest Nazarene College, following successful pastorates that included a great amount of ministry to collegians. This was originally published in the Director's Digest in 1976.
wants to become by sharing in the action. Perhaps this is illustrated by a cartoon that I saw some time ago. The scene was darkest Africa. Cannibals were in evidence, dancing around a large pot with a bug-eyed missionary sitting inside. One of the dancers around the pot was another missionary. He said to the one in the pot, “Come on, Johnson, if you can’t lick them, join them.” I am not suggesting that we join them in the pot. I am suggesting that we let them be what God would have them to be at this stage in their lives—students in higher education who grow spiritually and morally to match their intellectual and social growth. Perhaps this is central to our task—to keep them vitally involved in the church at its best as they experience the development and the best that God has built into their lives.

Any discussion of working with collegians must be qualified as to categories. There are students at colleges of the Church of the Nazarene, undergraduates at non-Nazarene colleges and universities, as well as graduate students. Each group has its own set of needs. Since the general theme of our conference is ministry to the family, I will assume that we are interested in the involvement of a student in a local church. This paper will use this stance as a nexus but must, of course, sometimes treat the special problems of the student as an individual between churches.

This is not a “how to do it” paper, although methods will be treated. Rather, it is an attempt to understand our relationships as the church and her students confront each other. The minister of education and youth is a strategic person in this confrontation and will, I believe, become even more directive as the role of the minister of education or youth becomes more distinct in our church.

I am certainly not an expert in this field. What I know I have learned living with students on a college campus and
the occasional experiences on other campuses which rise naturally out of my task.

A nod should be made to the activities of the Committee on Ministry to University Students, set up by the General Board and chaired by Dr. Willis Snowbarger. Among its recent activities are:

1. Two conferences involving pastors and faculty members (Columbus, Ohio; and Stillwater, Okla.)

2. Involving district Young Adult Fellowship directors as liaison with the Department of Education.

3. Individual committee members active as consultants to pastors in the development of campus ministries.

A logical place to begin could be to describe the student of today. One has to date any such statement by day as well as month or year because the scene changes quickly.

He or she is advantaged and privileged. He is a member of the elite—the world of higher education. His horizon, if he is able to take the pace, is heavy with career options and graduate school options. This is heady wine for an emergent. He is half-adolescent and half-adult, tempted at times to gain the advantages of both and the responsibilities of neither. He is becoming aware that much of his world exists to provide him with his needs, and he accepts this as a given good.

In this liberated status he gives himself to the contemplation of the ills and needs of his world. He is intensely human and has learned to assume a Hebrew view of life as a whole. Problems of human suffering and human need are his problems. At his best, he wants to give himself to the solving of these problems. To his credit many of the most zealous social reformers of our day began in the milieu of their college or university environment.

He is a transient. He has taken a secular leap of faith and will not land until the encroachments of financial
responsibilities and family burdens lock him into the normal treadmill of our society.

Religion is affected by this condition. The need for the comfort of the institution is at a low ebb. The consciousness of the religion of Jesus (and any other social reformer) is very real. Who has not heard the cries for relevance and action?

Dr. William Overholt, senior Protestant chaplain at Boston University, tried to express the sentiments of students in the following words from his baccalaureate sermon delivered May 18, 1969.

The voice of the student generation, along with the voice of churchmen at all levels, for the gospel to be relevant and responsive to the issue of the day, is a proper demand. The alternatives are a sentimentalized fantasy or hypocrisy. The student movements across the country and around the world are saying at least this to which all conscientious churchmen and citizens ought to listen: "There is no gospel today and no good news for humanity unless it is strongly a political gospel, speaking to the hypocrisies, the oppressions, the brutalities, and the dehumanizing processes of modern life." Not only does the human condition demand a politicized gospel, the Christian tradition itself demands it.

I am sure that this is how the student really feels. Some may want him to fit this mold.

From an entirely different perspective, yet attempting to describe the intents of contemporary students, Daniel Moynihan in his article "Niwana Now" (American Scholar, Autumn 1967) sought to describe them as a generation of prophets. "Like the Christians of second-century Rome they are bad citizens, intolerant, disobedient toward civil authority, service to the military, caring more for the outcast than the respectable, and seditious and revolutionary in character."

History will reveal whether such a statement described or nurtured the current stance of the student.
Our Nazarene students are affected by these dynamics. The difference is the spiritual dimension of quality and his conditioning in the church. He wants to be loyal to the best of both worlds.

**Special Needs of Students**

The church is responsible to confront the special needs of the student. The student here is normally the Nazarene or evangelical student plus the occasional student who may be reached by our church.

Joe College is living in a new world, and the majority of his special needs are transient. This should be remembered when we attempt to meet his needs. Transient needs are best cared for by transient solutions.

He is in a period of great expansion intellectually and socially, and he needs opportunity for expression. We need to listen. We don’t really know his individual changing world. He alone has a visceral sense of what is happening. He should be allowed to say it. The church is the best place to find understanding. His church could be his best friend.

The world of higher education can be an encapsulating world. There may be a plurality of opinions but at times a deadly similar way of expressing them. Joe College could really benefit from the alternate and spiritually oriented point of view that the church can offer. He needs the eternal view, the larger vision. Only the church, led by the Holy Spirit, has vision.

He wants to worship. It seems to be among students to want to share worship experiences. The more liturgical churches at times are more attractive to the disenchanted student, but this usually is transient. He wants time to assimilate. He longs to communicate with the real and the eternal. The Roman church has caught this desire and is focusing its campus ministry around the mass.
Students hunger for spiritual resolution. Here Nazarene youth have an inestimable advantage because of their training to depend on prayer and the guidance of the Holy Spirit. Questions on how to know God and to determine purpose and calling are always on the top of the list with students.

They need group fellowship in the church. They want to belong while they are independent. This is a great place to find mates.

Student groupings within the church are excellent spawning grounds for innovative evangelistic action. Perhaps the great attraction of such urban churches as Park Street, in Boston, is the campus career clubs that are in essence Christian dating and mating agencies for Christian students in the Boston area schools.

Our students have a special set of needs that the church would come to know and satisfy. An understanding, mature church fellowship in these alienated years could reap rich dividends from lives that in turn commit themselves to Christ and His Church in the years of responsibility.

Counseling

While dealing with the matter of realizing needs of students, a word should be said regarding the occasional need for counseling with students.

This is a word they understand well. Their world is full of counselors. They develop an effective immunity against them.

Nevertheless there will be frequent times when you will have legitimate relationships as counselor. Some of you are trained to serve in this capacity, and there are pros to guide you aright. What I have to say is again from experience.

The task of the counselor is to clarify the issues that are significant to the student. Help him see himself. There
is usually a deep need for expression and for the student to hear himself say it. We are responsible to create healthy ethos in which the student may resolve his own problems. (With guidance that does not appear to be restricting.)

The student is an emergent—halfway between a product and becoming a producer. He is changing (or thinks he is changing) identity, as an actor on the stage changes roles. Values and relationships are in a state of readjustment. We dare not succumb to the temptation to isolate one or two frames on the moving picture of his life and say this is the real fellow. Love him and let him land.

**STUDENT VIS-A-VIS THE CHURCH**

Is he the church of tomorrow, or today? Is he ever the church? Does he have a sense of belonging?

I dare to claim that the student is deeply loyal to the church, but he doesn’t know which church to call home. This is most vividly seen in the undergraduate years when his permanent address is R.F.D., Springfield, U.S.A., but his living address is Kankakee, Ill., or Nampa, Idaho. Try a little test—ask where his home church is.

We must exercise patience and understanding here—or we risk the danger of saying loudly to the objective student that we are primarily interested in him as a statistic.

Usually there is a sender church—his home church. This church has the initial responsibility to send him off with the feeling of support and to never lose contact with him during the free-wheeling years. Home church must be big enough to love and support even though Joe College changes and doesn’t show up much. Remember—this is a transient stage. Trust him—he will respond.

Usually there is also a receiver church. A church near a college or university. This church must accent the Christian task of making great investments in people who will in
all likelihood never stay around to bring a return on their investment. Perceptive Christian education men and women are strategic here in helping the church keep sight of the larger goal.

The real problem of those free-wheeling years is keeping the student involved significantly in a local church fellowship. This is usually the task of the receiver church. This takes innovation and prayer and hard work. On that three-legged stool has been built such programs as the Bresee Fellowship, the student center at Stillwater, Okla., the student center at Moscow, Idaho, and indigenous student ministries across the movement. It seems to me that ministers of Christian education are decisive to this program.

We must remember that the student is testing life and no phase is exempt. The sacred, too, is to be tested, for he is taking the injunction seriously, “You shall know the truth, and the truth shall make you free” (John 8:32, NASB). He will question our most precious beliefs and will validate our integrity by our reactions. If our affirmations and doctrines and standards can withstand his criticisms, then at least he is sure we have an experiential belief in their truth and durability.

Remember, too, that what seems to be rejection of formal religion may only be an attempt to test our foundations. At times I get the feeling that the ones who throw the biggest rocks are wishing the hardest that we will not wince and that those who build the biggest fires are crying out that we will not be burned. One could also say that they are devoutly hoping to see the figure of the Fourth in the flames.

One more point—the problem of authority. The student carries over his problem with secular and social authority when he deals with the church. Is it fair to say that even in the church the student respects only authority that
is earned and proved. That he rejects a conferred authority that treats him as a number. That he responds to the kind of Christlike authority that stands firmly while emanating the Spirit of God. That he stands in awe of the authority and sovereignty that God demands and will respect anyone or any church that displays the Spirit of Christ, who loves while He does not back down from the commandments of God!

Allen Moore articulates this more clearly in his book *The Young Adult Generation* (New York: Abingdon Press, 1969): “Authority seems to be shifting from hierarchical structures to democratic processes of shared responsibility according to people’s abilities and competence.”

Young Nazarene students love their church and the holiness heritage that produced it. They want to be loyal to it at the deepest and most practical levels. We have a sacred responsibility to guide and not impede the development of those new vines of His planting. We must trust God’s Spirit to make them the leaders that their day demands.

A word could be said for our responsibility to relate theology to the world of our students. The dynamic theology of Wesleyan pietism is a natural for the life-style of our students. They are convinced that a Spirit-led life will not be out of date or caught napping by the changing scene. Holiness is built on the assurance of the momentary guidance of the infilling, cleansing Spirit of Christ. Perhaps we need to celebrate this happy, timely connection. The truth is that our serious students are aware of this, and this is perhaps one of the reasons why some are so demanding that we as a church unashamedly become more active in the world. They see that we have a dynamic base of operation that is Christian and human. Great opportunity theologically!

One of the primary characteristics of the Nazarene
collegian today is his keen interest in human social problems. This is without a loss of his appreciation for depth in his spiritual life. It reminds us of what we read of John Wesley and Phineas Bresee. There is little or no dichotomy between the sacred and the secular in the spiritually alive Nazarene college student today.

**WHAT CAN THE CHURCH DO FOR HER STUDENTS?**

There are tangible ways of relating to our students other than with scholarships and financial aid (although there could be happy results from increased financial assistance—even from the general church).

Let's begin with the need for coming across with a big spirit and for understanding with maturity. Realize that the student is living in a type of DMZ and that it is easy to succumb to the temptation of making him a scapegoat. A psychologist would have a field day with some of our reactions to irrational student actions. It is up to us to be mature and big-spirited. Miss Bertha Munro’s timeless words “a soft-boiled heart and a hard-boiled mind” are appropriate here. We must forgive (or our Heavenly Father will not forgive us). We must walk the second mile. We must rush out to meet the prodigal. We must acknowledge the colleague relationship that the student rightfully demands.

By colleague I mean agreeing at the outset that the student is a member in good standing. Junior colleague, to be sure, but a colleague no less.

Then too, the church has the privilege of providing heroes for him to emulate and identity figures for colleagues to set sights on and follow. We want them to follow Christ, but God has made us so that we see Christ in others.

This may be illustrated. At the college level where there is a gifted professor of anthropology you will find a high incidence of majors in that field (of those who have an
inclination to social science). Follow through with physicists, historians, and pastors. The church, by providing prophets, men of spiritual stature, giants in faith and venture for God, will find that her youth will respond in greater numbers to the call to full-time service in the church. In our legitimate quest for numbers let us not overlook the need for spiritual giants in our midst.

Let me also say that the strengthening of the image of the Department of Education in our general church could also be an asset in our ministry with collegians. It is becoming a symbol of the church’s appreciation of the vital place of higher education in the growth of the church.

It has been through the growing department and the leadership of Dr. Willis Snowbarger that the denomination-at-large is being made aware both of the need of student ministries and of the pressing need to expand this ministry. We are becoming more aware of the nature and role of the Bresee Fellowship, a Nazarene concept that may be planted in the soil of any local Nazarene church that has the interest and personnel to develop a fellowship of students as a liaison between the world of the church and the world of the campus.

Centers of student Christian activity have sprung up across the country through the consecrated efforts and insights of Nazarenes. The centers of Stillwater, Okla., and Moscow, Idaho, are prime examples of this response to need as they found it.

It is at the local church level where we struggle to work with students from nearby colleges and universities where the most satisfying work is done. Christian education directors could be (and are being) the vital link to this ministry.

Let students share the life of a church. Welcome them to all the activities of the church. Do this in the spirit of “We have a job here to do, and you’re welcome to join us.”

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Be understanding about the Wednesday night services that may have to be missed because of conflicts. Be big in spirit over the controversy in the young adult Sunday School class.

Homes that are open to lonesome students play a vital role in involving students in the life of the receiver church. The value here can be two-way as well. Nothing new about this method. Our contemporary, hectic schedules have at times made our homes less accessible.

Something should be said for the responsibility of the receiver church near the campus to invite the student into the evangelistic outreach of the church. Could we do more for our students than introduce them to the thrill of soul winning?

Something else that probably goes without saying—yet is often overlooked—is the need for the sender (home) church as well as the receiver church to keep in touch with Joe (and Jill) College while they are at school. Write! Send goodies! Beneath the skin of the most sophisticated college student you will find a kid who loves Mom's oatmeal cookies. Many times a letter written to a student has brought results many-fold beyond the effort expended in the writing.

We are obligated to respond! To respond in love and sincere intent is to minister and know. The results will differ with each person. It is the response that is the magic key. This was one of Jesus' most successful methods.

Nazarene professors who teach on non-Nazarene or Nazarene campuses are an invaluable asset to the local church that is seeking to share its ministry with students. Few, if any, understand both worlds as does the Nazarene professor.

He may serve as a guide to both worlds. He is an authority figure for students and could serve as a representative of the campus world to the people over 30 in the local church.
If we limit our discussion to working with Nazarene collegians and evangelical Christians who share their urgency, we discover challenges of great proportion, but to really drop off the continental shelf one need only enlarge the circle to include evangelizing the campus world. One wonders how much a denominational program can do in this wasteland or wonderland (depending on one’s orientation). Nevertheless, when we begin to think in earnest about working with collegians this dimension must be included.

At one time the church was the senior institution and the campus listened theoretically, and perhaps most specially in the U.S. But now higher education is king, and the church finds itself hanging around the edges. How to reach the collegiate world is a major question in the church. The past two decades have seen considerable interest among larger Protestant denominations as well as the Roman church in the development of student ministries. Several have made the full circle from having a representative on campus to developing university churches; to foundations, to having a representative on campus. Some, such as the Mennonites and the Covenant church, specialize in preparing the individual student to face the rigors of the academic world. The Roman church is placing its greatest emphasis at the mass and common worship.

Perhaps the most successful—in terms of measurable success—are the student movements and their contemporary versions: Inter-Varsity Christian Fellowship, Campus Crusade, Navigators. The essential concept of all three is to train the individual convert to share his faith. The program is augmented by supportive groups and training sessions. Their methodology is geared to the freedom and pluralism of the campus world. They are allegedly designed not to replace but to complement the church during these free-
wheeling years. We do well to work with these groups, realizing they are neither competitors nor orphans. We need them and they need us.

Here are some observations on the approach that we as a denomination may take in evangelizing the campus. Our strength is in being the church that God has raised us up to be and the concern to be the Church of the Nazarene for the world in which we live. Let the church be the church—in the profound sense of these words. We don't make the church more attractive by tailoring the program to meet anybody's needs. God's Spirit does that if we are faithful to be the suffering servants of Christ today.

Second, our people must be encouraged, inspired, trained, and released to go into the campus and to live the life of Christ. Spirit-filled students and faculties, operating in a familiar environment, are the Church of the Nazarene's mission to the world of higher education.

A third suggestion is that our church accept the fact that the most successful evangelism on the campus is non-sectarian. The Church of the Nazarene must earn its reputation by the kind of concern students respect—concern for people. As that is done the word will get around as far as it ever will.

In the foreseeable future no denomination will wield an impact for Christ on campus beyond the lives and witness of her personal representatives.

THE DIRECTOR OF CHRISTIAN EDUCATION AND THE COLLEGIAN

I would like to speak briefly to the relationship of the DCE to the collegian. As our church awakens to the fact that God calls men and women to be directors of Christian education and that this calling is to be diligently pursued even as the more traditional callings of pastor, missionary,
and so on, the role of the DCE in the church becomes a little more clearly defined. It seems only natural that one of the vital links between the church as an institution and the student world should be the DCE and that he should be recognized as a specialist in this area. This is especially true when the DCE also serves as minister to youth.

It would seem that the DCE could serve well as an agent of reconciliation between the established church and the world of the collegian—much like a dean of student affairs serves as a reconciler between the administration and the student. He must be true to both. He must feel both worlds. He must not betray the trust of either set of interests. It takes a specialist to handle this. The DCE who takes his job seriously under God is this kind of specialist. This means coming to know the students to whom you are sent— and something of the environment that shapes them. This means preparing the church and those who need to minister to these students.

The DCE and minister to youth who would work with collegians must sense from their point of view the constant need of communication and relation to the life of the student. He will be alive to the new methodology which is normative to the student.

One more way in which the DCE may close the gap between the church and the student is to make himself familiar with the student personnel services on the campus near his church. Most, if not all, schools are eager to assist their students in relating to a church fellowship. Deans of students and residence hall counselors are good men to know. There is mutual benefit in relating to the structures in which your students feel comfortable and at home.

If I were talking to students I would stress their part in acting responsibly. They have much to learn—and many places to learn it. But today you and I are at the other end
of the tube, and it is our task we must consider. Let me summarize whatever I have said about working with collegians in these words. In our church we have the world's finest! Let's take seriously the calling to invite them into the heart of the ministry of the church. We must speak first—and when we do, we will awake to a new source of consecrated (or could-be-consecrated) disciples who could not only implement our plans and programs but could well, under God, bring about the revival for which our hearts yearn.
The Joys and Hazards of the Full-time Associate

By Vernon Wilcox*

When I was asked to write this paper, the district superintendent used as his reason the fact that I had been on both ends of this business. I suppose that is true, although one of the ends is much longer than the other one! It was my privilege to be the senior, and for most of the time, the sole pastor of a church for 44 years, 6 months, and one week; it has now been my privilege to be an associate pastor for 6 months and one week. I am reminded of the story about the army cook who was once asked by one of the men what kind of meat had gone into his hamburgers. His answer was: "These burgers are half horse meat and half rabbit meat—one horse and one rabbit!"

With that superserious thought behind us we approach a situation which is truly important, a situation that has built-in advantages and disadvantages, which has potential for trauma or triumph: the relationship of a full-time associate to his pastor, to the staff, to the church, to his Lord, and in a very real sense to himself and his family.

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What makes this matter especially crucial to us is that on this district we probably have the highest percentage of full-time associates of any district—20 at the present time, or nearly half the number of our churches. What better place could be found to look into this important subject?

Let us begin with an assumption we believe every senior pastor and church executive will accept: the assumption that, from the standpoint of personal values, the associate is as worthy as anyone on the ecclesiastical scene. It is true that, strategically, he must work under another’s guidance, but then we all do that to some extent, even up to the highest executive echelon. Most, if not all, senior pastors would rather feel that their associates work with them than under them. Personally, we have a very fine working relationship on our staff. It is a “primus inter pares” or “first among equals” relationship, in which one must of necessity be the hub about which the others revolve, but at no time is the essential value of the spokes either deprecated or depreciated by the senior pastor.

Having assumed, as I trust we all do, that associates are intrinsically worthy, we must proceed to a consideration of our assigned topic: “The Joys and Hazards of the Full-Time Associate.” Seeing no reason to do otherwise we shall consider these two items in the order given us.

**The Joys**

First and last and pretty much in between, the fact is that someone else takes final responsibility for the work. The buck doesn’t stop on the associate’s desk. In our denomination, the senior pastor pretty much gets the credit (and the blame) for what goes on in the church. Maybe it ought not to be so, but it is so anyway. I chafed under this for some time, but there’s no point in chafing, for it’s that way. How common are these words: “He paid his budget”
or "He increased his membership" or "He made his Sunday School grow"—or the negatives of these statements!

There is a very real sense of relief in being able to do one's work and let someone else do the worrying, for it's not work but worry that kills you! So this factor, when properly realized and accepted—that another has the ultimate responsibility for the church's success—can be a real source of joy. This is no excuse for indolence on the part of an associate—but we'll get to that.

Another genuine source of joy is found in the knowledge that you can do a lot of detail work and thus free a gifted leader to concentrate on the really important work of the pulpit and parish. We hardly need to be reminded that church work is almost unbelievably more complex than it was a generation or two ago. I have 45 years of experience to help me in my evaluation. Whatever other qualifications, or lack of them, I may have, I do have considerable mileage, in churches from 13 to 330 members, and let me tell you: There is little comparison between then and now. I can recall when a pastor at "the top" might have had one associate to help him. I can remember when a pastor needed only three qualifications: to be able to preach acceptably, to call assiduously, and to conduct board meetings apologetically. And he might make it with only two of these in evidence.

With perhaps an occasional exception he was the best-educated man in the church. There was built-in respect for leadership, nay, even for authority, which pretty much permeated our culture as a whole, and therefore communicated itself to the church. We are a long way from both of these factors today. They are much diluted by the increased educational and cultural, as well as financial, level of our laymen. And brethren, we worked hard to upgrade the quality of our laymen and must now reconcile ourselves to playing a different role in the congregation.
There are in the pastorate today a multitude of things that must be done that 45 years ago were either nonexistent or relatively nonessential. I might mention a few: Caravans, Scouts, interchurch involvements, ambitious building plans, heavy marital and premarital counseling, and adjusting to, but not kowtowing to, powerful, opinionated, and often very able board members. Add to this the numerous goals reached for and hopefully reached: subscription campaigns, budget payments, Sunday School drives, working with youth, conducting children’s and now even senior citizens’ camps, overseeing the missionary society and the young people’s society, the Vacation Bible School, Christian Service Training, the music program, attending conferences, committees, commissions, conventions, and conventicles. The work of the pastorate has grown much more complicated as our people have expected and demanded leadership in all of these and other areas.

So, what a rewarding experience when one can take some of the pressure off a hardworking and overworked pastor. This is a real joy.

A third joy is the sense of fulfillment in working in a larger parish as one of two or more full-time pastors. We live in an age which is coming more and more to desire and need larger churches—not necessarily huge ones, but large ones. Especially in our cities it is almost necessary to have 200 or 300 members to make any kind of impact on the community. I know this is not equally true in smaller communities, but even there we sense a need to grow large enough to present a program adequate to attract the public.

It’s easy to say, “People should be loyal, no matter the size of the crowd,” and we agree that for seasoned Nazarenes this is true. But how do we attract them in the first place, and how do we season them? I know the argument: “Open a store-front as our fathers did,” and that’s not all
bad, either. But we absolutely must face the fact that we are living in a different world from that in which our predecessors worked. We may as well wake up to that, or the world we are trying to reach will just pass us by and pass us up with scarcely a passing thought or glance, and we will have lost our opportunity.

You know the old fable about Opportunity having hair only on the front of her head, hence the phrase “grasping Opportunity by the forelock.” And the other proverb, “The opportunity of a lifetime must be grasped during the lifetime of the opportunity, which is usually short.” So we try to build larger churches, whether we admit it or not. Even one who defensively argues, “I like a smaller church,” nevertheless is hard at it trying to make his larger! And rightly so.

This sense of fulfillment in working in a larger place as one of a staff can be a very rewarding and joyous experience.

Finally, there is the joy of associating with others of like sympathies and interests, fulfilling much of the need for human fellowship often lacking in our lives. Whatever problems may be implicit in staff relationship, I have personally found a great sense of fulfillment, fellowship, and even fun, in working with others on a multiple staff, whether as senior pastor or associate.

THE HAZARDS

And now that for which we have all been waiting: the hazards. There are some adjustments an associate must make if he is to avoid both being frustrated and frustrating anyone else. One of these is an acceptance of the fact that he will not preach very often. This situation may be somewhat alleviated by teaching a Sunday School or Christian Service Training class, or conducting a seminar on evangelism, or speaking at an occasional service in a mission or to
some other religious group. Nevertheless, it is an adjustment he must make if he is to succeed in his task.

He should go into the associate relationship with his eyes open. If he has properly considered this facet of his situation, and has prayed through to the knowledge that this is God’s will for him at this particular time, he will find his powers released rather than restricted by this adjustment.

The second hazard may seem a bit touchy, but if we pass over it we shall be only kidding ourselves. The associate will not generally be first in the affections of the people. If he is faithful he will make for himself a meaningful place in the hearts of the congregation, but generally speaking it will not be the first place—nor should it be, nor will the thoughtful associate even want it to be. He will rejoice in the fact that along with the heavier load of responsibility the senior pastor must bear comes also the larger scope of appreciation and affection. This does not downgrade the position of the associate in the church—it merely upgrades the senior pastor’s position, and he accepts it with thanksgiving.

The third hazard we will mention is the need to adjust to working the plan rather than planning the work. Of course, senior pastors vary as widely in their modus operandi as associates do, so that no absolute rule can be given, and in some churches the associate may be expected to plan a segment of the work as carefully as anyone. Yet the very nature of the case requires one person—the senior executive—to plan the work.

He may allow much latitude to his coworkers after the plans have been laid, and actually the most successful senior pastors are those who do not constantly ride herd on their staff members but who trust their men to do their work as conscientiously as they themselves do theirs. Yet,
granting all this, we will assert that the smoothest running operation is found where the plans have been painstakingly laid by the leader and faithfully worked out by the staff members. And the operation always looks the easiest when the hardest preparation has preceded the public presentation. It takes some doing to produce harmonious teamwork, but it is worth doing.

I have left the stickiest hazard to the last: that of the associate’s tenure of service in a given church being, humanly speaking, entirely dependent on the senior pastor’s tenure. At first glance this may seem to be manifestly unfair, and the associate may be tempted to exclaim, “But I don’t have any security at all!” And in some sense this is true. In fact, it is true of us all. Arthur A. Hyde, a president’s cabinet member some years back, said, “I never knew but one man to have economic security, and he didn’t want it: He was a lifetimer in a federal penitentiary!”

I have read that when R. T. Williams and J. W. Goodwin were first elected to the general superintendency the pay was $900 per year—not too much security there! I was reading some time ago in an old journal from a nearby district the glowing report of the district superintendent, his heavy schedule, his many miles of travel, the victories won—and then a page or two removed from that page told of his being voted out by that very assembly. Not much security there!

I remember hearing Mrs. Harmon Schmelzenbach, Sr., give a thrilling message of work in Africa, and that she had to wear gunnysacks wrapped around her feet because of not having any shoes. Not much security there! And I can recall in my own early pastoral experience receiving $6.50 per week as a salary, augmented by the munificent sum of $.75 per week for being the church custodian, added to that $.25 cents more per week for custodial work during a revival

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meeting. Not too much security there! We have all been made aware of the precarious income of our faithful evangelists, and we are thankful that our leaders have systematically taken up the cudgels in their defense.

But what of the associate pastor? To paraphrase John Wesley’s well-known statement, he must be ready to preach, pray, die, or resign at any moment, contingent altogether on the decision of the senior pastor. In some cases this may be an advantage, when the senior pastor is so sold on his staff that he insists on taking them with him (or else he won’t go). In such a case the associate may have more security than anybody.

However, there are problems too, as when the senior pastor goes into another line of work such as evangelism, or is moved into an executive position, or when the church to which he goes either cannot or will not accept his associates, either because of financial difficulty or because a senior pastor goes to a smaller parish—which is quite likely as he grows older.

I don’t have the answers yet—I have only had the question six months! The easiest thing to say would be: “Pray about it and God will take care of you.” Fundamentally, of course, this is true, and we all accept it. But should the associate be expected to exhibit more fervency in prayer or more vitality of faith than anyone else? I have long felt, when faith missions is mentioned, that we should not expect a missionary to have all the faith, and thank God our church has been outstanding in its care of missionaries. Neither should we expect an associate to make sacrifices not expected of anyone else, that is, not if we consider his work valuable and essential to the ongoing of God’s kingdom.

Do we then advocate a change in the Manual, which at its widest latitude makes it imperative for an associate to
terminate his relationship within 30 day of the coming of the new pastor? Parenthetically it should be said that in actual usage this plan is almost interpreted to mean that he should resign before or by the time of the new pastor's arrival. We are not saying that either the Manual or its common interpretation is wrong. But it is the very purpose and province of this discussion to see what can be done to understand the associate's position and to find ways to alleviate the uncertainty caused by its tentative character.*

Another easy thing to say would be: "Let the associate make himself useful and indispensable, and then there will be no lack of a place for his services." So long as there is a "seller's market" in this field this may be, in essence, true, though there will be times of hardship for even the most gifted men because of circumstances beyond their control and the control of those above them. But perhaps there will not always be a seller's market. Perhaps we shall come to a time when there are more persons wanting to enter this field than there can possibly be positions available to them.

What can the church do? Inasmuch as it is a relatively new problem, we cannot excuse the church of being slow to face it. At the present time there are, without any doubt, serious efforts being made by our general and district leaders, seminary and college officials, and perhaps others, to place associates and to help them when changes are imperative. For the most part, the job has been adequately done—up to this time. But as the number of full-time associates snowballs we will need to find a more systematic method for placement.

One of my staff coworkers has for several years been in the forefront of a very fine organization called Nazarene

*Editor's note: For an update on current provisions see the 1980 Manual, par. 181.5.
Directors of Christian Education Fellowship (NDCEF) which has just graduated to the name of Nazarene Multiple Staff Fellowship (NMSF). It almost sounds like one of the alphabetical combinations the missionary society has had, doesn’t it? This organization has done much to upgrade the work of associates, particularly those who specialize in Christian education. Those who have other special orientations, and even those of us whose work is more general in scope, have benefited by its work.

In an unofficial way, of course, the officers of the NMSF have made an effort to serve as a clearinghouse for information about men and churches that are seeking each other, and often have been the catalytic factor to get them together. However, because of the very nature of the case there can be no authority here. They can work only in an advisory capacity.

I have found our district superintendents very responsive to the needs of our associates who must change places of service; and to the extent they are asked, the same can be said of our general superintendents.

Granted all these things, there is yet a kind of limbo, a no-man’s land, or perhaps I should say a no-money land, out there which now and then reaches out and grabs a fellow when he has no place to go and no money to go with.

Let us ask a few questions. I do not profess to have answers, and the questions are not intentionally loaded, but they do deserve and need consideration.

1. Should the Manual be changed to give an associate the same time protection a pastor has (which is usually at least three months) after being invited to leave a church?

2. Should a church pay an associate a month’s salary following the abrupt termination of his service, unless he goes directly to another post?

3. Should there be set up a general office for the place-
ment of associates somewhat similar to the Department of Evangelism or the Nazarene Information Service, with no authority to supersede district superintendents?

4. Should we even require by General Assembly action that pastors must give 90 days notice before leaving a pastorate, which is the time a church must give a pastor?

We do not for a moment say that the answer to any of the above questions should be either yes or no. Perhaps none of them should be given an affirmative answer, but there may be some value in thinking about them. There is no pat solution. This area of service may continue to be the most hazardous in our ecclesiastical framework. We may need to put an addendum on each associate's contract which would read, "The church warns you that this call may be dangerous to your security."

There may be no cure for the malady, apart from the best one of all: committing ourselves to the care of the Great Physician, who loves and cares for us all. And that's the best of all possible places to be. There is a great verse in 1 Pet. 5:7, using the Phillips translation: "You can throw the whole weight of your anxieties upon him, for you are his personal concern."

One more thing we all would do well to remember: There is a lot to be said for loyalty. Not blind acquiescence but alert, intelligent understanding of the goals and dreams of our leaders, and a willingness to help implement them. Or, if we absolutely cannot in good conscience do so, then a graceful bowing out of the picture is in order.

Disloyalty to a senior pastor, district or general superintendent, or the church is both unconscionable and indefensible. We either work together and succeed, or we work against each other and ultimately fail. The church is built, not on hard and fast authority, but on hard and fast cooperation. There have been a few times when I have disagreed
with someone in leadership on a program or plan—but never have I regretted cooperating with a man in charge. And in fact it has been more fun and more fulfilling to work his plan and have company than to have my own way and go it alone.

In the Great Commission Jesus did not say, “Lo, I am with thee alway,” singular, but “Lo, I am with you alway,” plural (Matt. 28:20). While good exegesis will not rule out His individual help to us as individuals, yet He designs to work with us as we work together. Almost all the accounts of the Holy Spirit’s ministry in the Early Church speak of His coming to a number of people: to 12, to 3,000, to 5,000, or to an unspecified number of persons. He chooses to work with us in groups, and He calls us to be “co-operators with God” (2 Cor. 6:1, Phillips). If “one [shall] chase a thousand, and two put ten thousand to flight” (Deut. 32:30)—if God’s plan is to pyramid in this fashion, then no telling what will happen when 100 of us, or 2 or 3 of us, team up with God and become His fellow workers!

There are some joys and some hazards in this calling to the associate ministry, as in all undertakings. We accept the joys and try to avoid the hazards and find that in the process the two together spell opportunity: opportunity for fulfillment and for service to God and the church. And that’s what the ministry is all about.