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A Review of Major Administrative Principles and Management Problems in the Local Church

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A REVIEW OF MAJOR ADMINISTRATIVE
PRINCIPLES AND MANAGEMENT
PROBLEMS IN THE LOCAL CHURCH

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CHAPTER I

INTRODUCTION

The local pastor today is being requested by his people to assume a growing number of responsibilities. By the very nature of the minister's present task he is called upon to be a teacher, business man, spiritual leader, gifted speaker, competent administrator, public relations man, counselor and scholar. This is in addition to being a good husband, father and neighbor. It is this increasing demand upon the pastor that has prompted this study. With many tasks to do and limited time for each responsibility, pastors are expected to make efficient operations of their programs with the time they do have.

Successful results of church programs have been attributed to careful preparation, prayer and good administration. Some churches seem to achieve success without difficulty, but as pressure for involvement has increased, pastors and congregations have encountered bitter experiences in church administration and management.

If progressive direction and successful results are to be continued in the future, pastors must integrate guiding principles of good administration into their church program.

I. THE PROBLEM

Statement of the problem. The purpose of this study was (1) to ascertain present major problems in administration and church management; (2) to identify major principles of successful administration and church management; (3) to relate part two to part one and apply sound administrative principles to those major problems encountered.

Justification of the study. Through experience, observation and research the author encountered a number of churches which have endured administrative or management mishaps. Many churches from many affiliations have been home mission churches for twenty years or more. Pastors and laymen alike have expressed desire to have some basic guidelines from which they may make leadership decisions wisely. It is intended that this study will assist in establishing some major principles which may be effectively used by the minister and his lay leadership.

Limitations of the study. Certainly this study is not intended as a panacea for all the problems of the local church. This study will only consider those major problems which are encountered in general administration of the local church program and is limited to only their immediate problems. The study is interested in the pastor's association with his people, his involvement with them in the program and his continued administration of that program.

II. DEFINITION OF TERMS USED

Administration. That which refers to the act of administering or executing a plan or program.

Management. Similar to administration, management involves the act of overseeing or managing. Usually it is related to working with people to give direction.

Principle. A fundamental truth which serves as a guideline for motivation. It serves as a basis for cause.

III. METHOD OF PROCEDURE

Chapter Two reviews the literature relating to administration to identify major administrative problems. Chapter Three defines major principles which the literature defines as effective in dealing with administrative problems. Chapter Four relates the principles of Chapter Three to the major problems of Chapter Two. Chapter Five summarizes and lists valid conclusions.

CHAPTER II

MAJOR PROBLEMS OF CHURCH ADMINISTRATION

The Present Situation. The church today is demanding from its pastors a skillful knowledge of church management. Smooth operation of the church program is not only desired by parishioners, but expected. The troubles are . . . living in a new age, the most complex that the world has ever seen; that in church work, as in farming and merchandising and manufacturing and in all other affairs, the management of yesterday will lead to the bankruptcy and failure of today.¹ The church has a great responsibility to work with people and this lends to the complexity of the program and management. Because the church is the most complex institution on earth . . . it needs more far-sighted and efficient managers and more comprehensive policy than any other institution in the world.²

However, related to the challenge of a hopeful ideal is the practical problem of the division of role. The work of the clergy has taken on so many tasks it is becoming increasingly difficult for the modern pastor to be successful in all of them. The minister no longer lives the quiet life pictured in the fiction of the Victorian

¹Albert F. McGarrah, Modern Church Management (New York: Fleming H. Revell Co., 1917), p. 15.

²Ibid.

period.³ His personal role has become more involved and complex. Like an executive of a small company, the pastor's duties grow as the church grows. The traditional tasks of the pulpit and pastoral tasks remain, but to these have been added administrative and public relations tasks which challenge his ingenuity and strength.⁴ The difference between a corporate executive and a pastor in management is, that business will hire additional help, the church usually does not. It is therefore, this individual, on whom responsibility for the success of the program depends. Since the minister is the key to functional operation between plan and practice, it places him in the position of decision and he becomes obligated to succeed. So the individual who is called of God to Minister must become adaptable to his many callings. He must be preacher, priest, director of education, pastor, administrator, typist, and operator of the duplicator. He is indeed a minister with many portfolios.⁵

Considering the responsibilities the pastor faces it might be assumed and accurately observed that his greatest problem is becoming too involved in activities to the neglect of his people or an unbalance to the opposite. In either case, the pastor is confronted

³William H. Leach, Handbook of Church Management (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958), p. 81.

⁴Ibid.

⁵Ibid.

with the very realistic problem of doing his many jobs equally well.

From these observations it would be reasonable to discuss the implications of this problem to some length. Since obligations upon the pastor are so heavy, it is obvious that he will not succeed alone. Successful churches are developed not only by strong preaching and faithful pastoral service, but by good organization.⁶ The pastor is dependent upon his people for assistance if the church program is to progress with satisfactory results. This is one of the problems many young pastors face in their first church. In an attempt to win their congregation from the pulpit they fail to keep their people involved in the life structure of the institution. If the pastor does not communicate the authority of leadership by his example he will communicate little enthusiasm by his laxness.

Too many pastors and church officers are content to do superficial work. Instead of church engineers, building organizations to stand and grow for centuries to come, they are mere church tinkers, patching up weak points in the old scheme of organization and management as a tailor puts a new patch on an outworn garment. Others are church jugglers, satisfied with attracting popular attention and admiration by doing sensational rather than permanent things, starting many things and accomplishing nothing.

The Problem of Personal Relations. It does not suffice for a

⁶Robert Cashman, The Business Administration of a Church (Chicago: Willett Clark & Co., 1937), p. 32.

⁷McGarrah, op. cit., p. 17.

pastor to be only a pulpiteer or only a visitation minister or only one of a number of things. This touches the real area of problem for pastors old and young serving congregations great and small. Pastors work with people and this itself suggests complications. Those who propose to work with persons have picked a hard task. If they wish to affect the actions of those persons, the task is still harder.⁸ Those who work with people may have rewards but they do not come without the frustrations of personal problems. If they go farther and want to change motives, so that those persons will choose right when wrong is open to them, the task selected is the hardest in the world.⁹

Achieving good relations in church management requires careful planning and methodical charting of the system to be used. Certainly, preparation cannot be looked upon with disfavor, for scripture has verified the soundness of decency in order. If system and strategy are unspiritual, then Christ was unspiritual for He was as great a master of strategy as of prayer and of the Scriptures.¹⁰ The New Testament is a continuous witness of Christ's ability with people to influence and to organize. For His advent, He chose that strategic age when Greeek philosophy and culture

⁸ Albert W. Beaven, The Local Church (New York: The Abingdon Press, 1937), p. 27.

⁹ Ibid.

¹⁰ McGarrah, op. cit., p. 19.

joined with Roman language and law to offer unprecedented opportunities for carrying and interpreting His gospel to all sorts and conditions of men.¹¹ A guideline of relationships between pastor and people is not constructed by casual acquaintance and attention to needs. Management is a continuing necessity and suggests involvement in the key issues of church structure. Involvement suggests an awareness of process and activity which leads to a continuous knowledge of needs. By involvement the pastor should be able to see need for revision if necessary and keep himself flexible. Because methods and management must constantly change with changing conditions, He (Jesus) wisely abstained from suggesting details in these regards lest they be misunderstood as permanently binding and gave His chief attention to changeless ideals and principles.¹² The pastor from his administrative position attempts to implement such principles through personal relationships that will be long lasting, and while in use, become the guiding values by which decision in policy of church management is obtained. This becomes an educative process which must be understood both by the pastor and his people and he in turn must be capable of articulating his activity of principle.

¹¹ Ibid., p. 19.

¹² Ibid., p. 20.

One emphasis based on activity is that education is the guidance of growth. This definition proceeds from the point of view of the person rather than from the materials and also from the viewpoint of the unfolding life.¹³ The pastor views his people with a need to become educated in activity. This education begins in his personal relations with them. If his people are responsive to his warmth as a person, they will be to his suggestions. Hence, education is a continuous process rather than a completed one. The emphasis is on guidance and relationship rather than on the instilling of ideas or the determining of a course of conduct.¹⁴ When these responsibilities are fully realized and the pastor becomes aware of the mammoth task he has assumed in his major role as a minister he may ask, is it really necessary to be an administrator as well? Gaines S. Dobbins suggests, yes, of necessity and by choice. To Minister and Administer are cognates. Serving calls for ways and means of serving; ministering requires administering. Ministry of necessity is a multi-specialty occupation. The Minister, like the physician, is a professional specialist and must combine the skills of his specialty with the accompanying skills of the

¹³Ibid., p. 20.

¹⁴J. M. Price, A Survey of Religious Education (New York: The Ronald Press Co., 1959), p. 5.

executive. There is no escape in any profession from administrative responsibility.¹⁵ Four indispensables are to be found in every successful church. They are program, organization, morale and leadership; but the greatest of these is leadership.¹⁶ Again, the results of the church are dependent upon the pastor and his ability to work with people in a leadership capacity of sound management and administration.

The Problem of Organization. Since management means interaction directly with people it is important that this interaction is handled with delicate consideration of those people involved.

Management today has a splendid opportunity to use the techniques of employee recognition and participation. The precedent has long been set. From the earliest days of recorded history, successful leaders have used the Council Table, and many a fierce battle has been waged for a seat at those tables. Jesus had his twelve disciples, King Arthur his roundtable, Indian chiefs their tribal councils and the President of the United States his Cabinet. Every corporation has its Board of Directors and its Executive Committee.¹⁷

The pastor is faced with a management situation in his own personal life and realistically is confronted with the management

¹⁵ Gaines S. Dobbins, A Ministering Church (Nashville, Tenn.: Broadman Press, 1960), p. 30.

¹⁶ Weldon Crossland, Better Leaders For Your Church (New York: Abingdon Press, 1955), p. 9.

¹⁷ John Newton Baker, Your Public Relations Are Showing (New York: Twane Publishers, 1958), pp. 213-214.

of his people. Tactful influencing of members in the congregation is a skillful and yet necessary function for successful church management and administration.

Organization then is a basic need of the local church, which means that management must precede planning, program, and implementation. What degree of importance should be placed upon good management is recognized by the alternative; no management! Without persuasive management there arises the possibility of a chaotic reaction from congregational members. Unorganized forces may become dangerous to the intests of the church. Ten good musicians can make a terrible discord. So also can ten trustees, or ten church schoolteachers, or ten good women in the Ladies Aid Society.¹⁸

Good leadership is expressed in good management and this results in a natural trend toward good organization. It is possible to be suspect of a heavily organized church but observation would suggest it is a necessity. In any campaign it is better to overorganize and surpass the goal than to underorganize and fail to reach it.¹⁹ The pastor must have a vision of his goals and what plan and people he will use to reach them. His role as executive officer is the determining factor of success. The good leader knows that he

¹⁸Cashman, op. cit., p. 37.

¹⁹Ibid.

is expendable, that he serves best when he prepares others to replace him. The measure of the minister is not---what we've done since I came---but---how well they have done after I left. John The Baptist said concerning Jesus, "He must increase, but I must decrease." (John 3:30). Blessed is the minister who in sincerity can say this concerning the leaders whom he discovers and develops!²⁰

It is possible for good leadership to be a contagious asset in the church organization. However, the opposite point could also be true; poor leadership influences a pattern of ineffective organization. A principle of importance to be noted at this juncture is the necessity of proper balance between concern for people's spiritual needs and direction of their program involvement.

As an administrator, the pastor is tempted to become more interested in program than in people, to confuse institutional goals with divine purpose, to manipulate rather than to lead, to forget that he is not a ruler but a servant and steward of his Lord.²¹ The pastor is called to use his creative talents to invision the practical and workable methods to be employed in his church. The successful manager of any institution must understand the sources

²⁰ Dobbins, op. cit., p. 56.

²¹ Arthur Merrihew Adams, Pastoral Administration (Philadelphia: 1954), p. 16.

of its problems, especially if the institution is complex.²² Ideally, it would be a most functional plan if problems were more often anticipated and cared for ahead of their actual development into a problem. Here again, the pastor is faced with the challenge of organization of his church and ministers and of the potential problems this organization might create. Organization involves management and there is the common denominator in organization which most pastors are confronted with. This is communication of methodology which is necessary for the program to operate smoothly. Some denominationally oriented churches are hindered in administration by close ties to the denomination. The opposite factor is also valid and many are churches, usually of smaller denominations, who are starving for some administrative advice and direction.

However, a common plan of organization must be realized by these existing churches or they will cease to experience a continuing and successful program of church function.

We confine ourselves to such observations as may fit almost any local church. It is obvious that the pastor will be familiar with the normal ecclesiastical, official set-up called for in his communion. This is necessary, usually, in order to relate his church to the parent body. Within the church itself, however, there is a distinct tendency today to organize functionally, rather than solely on an ecclesiastical

²²McGarrah, op. cit., p. 22.

basis. This is certainly a move in the right direction.²³

If organization is not aligned to practical problems of the local program then its malfunction and ineffectiveness can only be reflected upon the poor management of its leadership.

The Problem of Defining Goals. Assuming the pastor has organized and established good relations with his people he is faced with the problem of defining objectives. To obtain his goals he must define what he wants, how he wants it, who he will use to accomplish it, and in all this, keep people and program harmonious. This monumental task has been an ulcer cause to more than one pastor but has proved to be the first step in organizing the church. Planning is the first step in administration. It is not possible for a group of people to do anything together until someone visualizes what is to be done, and then breaks the task down into manageable segments.²⁴

Ideally, the pastor who is a good leader should be capable of moving his people to accomplishment of goals which seem relatively attainable.

Occasionally, a pastor may realize frustration because of the lack of accomplishment, yet this seems to be a timely place to

²³Beaven, op. cit., p. 157.

²⁴Adams, op. cit., p. 32.

meet the challenge of obtainment. Many a pastor today suffers from tension between ideals and attainments. Ideally, he looks on church leadership as using the resources at hand in getting the congregation to seek first the Kingdom of God. Actually he beholds a chasm between aspirations and achievements.²⁵ Certainly the natural feeling of every leader with ideals would be expected to experience setbacks. The pastorate seems to offer its full share. But again, there is the positive example of great men who have struggled through these same experiences and emerged victors over circumstances. Good administration procedure calls for an honest and objective evaluation of obstacles. The minister may tend to minimize the difficulties, since as a man of God he magnifies the resource of faith.²⁶ Faith is a valuable asset to the minister, but must be considered with valid evidence. Faith is not negated by fact but is exercised more intelligently when the opposing circumstances are known.²⁷

Evaluation of the situation should allow insight into the present operation, but also open ideas for improvement of the operation by which progress may be realized. This relates to the

²⁵ Andrew W. Blackwood, Pastoral Leadership (New York: Abingdon-Cokesbury Press, 1959), p. 26.

²⁶ Dobbins, op. cit., p. 39.

²⁷ Ibid.

balance of the personal interaction with people and the careful introduction of the management program. As mentioned above, it is possible to become frustrated by the mechanics of administration and feel inclined to retreat and find a secluded or secret place. At the outset, it should be understood that administration is means not end. When confusion occurs at this point, the minister is not justified in his role as administrator. The same thing may be said about preaching—it is never an end in itself.²⁸ It is this proper balance between program and people, life and structure, that gives stability in obtaining objectives. The beginning point of the administrative process is always the definition of aims. Always the question must be confronted. What is the Christian purpose of the administrative activity?²⁹

One area of frustration has come when the pastor's preaching and management do not complement each other. This problem may lead to wide spread disfavor among the congregation and eventually lack of cooperation. Therefore, definition of Christian motive throughout the entire program is important.

The goal of organization is a structure adapted to its ends, efficient and easily understood by all participants. The organizer takes seriously Paul's statement, "Now ye are the

²⁸Ibid.

²⁹Ibid.

body of Christ, and members (or organs) in particular."
(I Cor. 12:22).

He goes about his task aware that the body is at its best when all the organs are able to perform their divinely intended functions.³⁰

It would seem that the natural result of organization would be involvement, but hinged upon making this functional is definition and clarification of goals. The leader must win the confidence of his followers. This means confidence in his character, his honesty of purpose, his sincerity of life, his knowledge of the task, and his ability to achieve.³¹ The pastor has responsibility for defining objectives and encouraging his people to strive toward them but, he must continue his leadership role. Lack of confidence in him at any point destroys his usefulness as a leader, particularly of one in church activities.³² It is the pastor's ability to project a confident image that will build strength in his people and program.

The leader must convince the followers that his objectives are reasonable and attainable. The leader achieves 'only as he is in a situation where those he leads can achieve.' A hopeless quest arouses no enthusiasm.³³

³⁰Adams, op. cit., p. 43.

³¹Price, op. cit., p. 212.

³²Ibid.

³³Ibid.

The Problem of Implementation. Gaines Dobbins suggests that the pastor faces such a great task in his diversified roles that it becomes difficult if not impossible for him to perform necessary assignments by himself. "By its very nature, a church requires leadership beyond that of its pastor. Indeed, the New Testament makes no sharp distinction between clerical and lay leadership. The difference is largely one of degree rather than of kind."³⁴

It is a question just how far the instructions of the New Testament should influence our church organizations of today. If, however, we give them any validity at all, we must concede that the ministries of the early church were varied; they followed the pattern of a leader. Saint Paul organized, Apollo administered (watered), but God giveth the increase.³⁵

Therefore, definition of goals is an important prerequisite to successful organization. A stagnate church is usually the result of this principle. "Half our local churches scarcely know why they exist," declares Bishop Fred P. Corson of the Methodist Church.

In an address to pastors he insisted that many congregations could double their effectiveness if they would define their objectives, and strive to reach these goals.³⁶

Organizational implementation is a time-consuming task that

³⁴Dobbins, op. cit., p. 63.

³⁵Leach, op. cit., p. 3.

³⁶Blackwood, op. cit., p. 15.

deserves careful attention, creativity and direction.

In a survey of the American churches made recently and published under the title, 'The Education of American Ministers', over six hundred pastors of city churches testified that it took almost one quarter of their time to deal with this matter of organization. It was interesting to note that church officials, when asked to rate particular abilities of their pastors which they believed led to the success of their work, placed their skill in organization second only to the preaching gift. Denominational officials, when asked to make the same rating, ranked administrative gifts first.³⁷

There unquestionably is a danger of too much time placed upon organizing but as noted by Robert Cashman earlier, failure to organize means little possibility at all in obtaining goals. If a pastor chooses not to organize and becomes dictator rather than director he faces the ultimate chore of assuming major responsibilities himself.

Robert Cashman asks, "Who of us has not heard of the overburdened minister who feels that there is little leadership in his church?" Then he answers his question with two examples. "In some churches I have seen ministers rushing around from the beginning of the children's morning service to the end of the young people's meeting at night."³⁸ Cashman suggests this pastor is usually doing all the detail work himself, various tasks that could

³⁷Beaven, op. cit., p. 155.

³⁸Cashman, op. cit., p. 33.

be assumed by others. He goes on to say, "In other churches I have noted that ministers take the necessary time to find and to train leaders to do these things for them in an orderly and much more attractive way."³⁹

Certainly the work of the pastorate is a complicated and varied program of ministry and management, but the integration of program with people is that principle which lends to the successful operation of the church.

One's test in business success is often based on how many people one can constructively and profitably put to work. In our business department of the Chicago Theological Seminary, there are not only paid workers, but many volunteer helpers, committees, etc., the same as any minister would find at his disposal in a church. This staff is so well trained and organized that almost anyone could come in and direct it, for a while. The real problem of the administrator is in creating new work when the initiative or momentum of the staff gives out, so that each person will be engaged happily in a service that is useful. To keep an organization going is like caring for a clock. Almost any clock will keep good time if someone will wind it and make needed adjustments.⁴⁰

³⁹Ibid.

⁴⁰Ibid.

SUMMARY

Reviewing these statements of men who have been actively involved in church administration for years leads to an interesting summary of major administrative problems. These are noted as follows: (1) understanding present situation, (2) personal relations with people, (3) definition of goals, (4) organization, and (5) implementation of program.

These problems are those which seemed to be encountered by most pastors in their program of building a growing church. They are not by any means the absolute in all of management difficulties, but only those which the literature tends to identify as major.

CHAPTER III

MAJOR EFFECTIVE PRINCIPLES IN CHURCH ADMINISTRATION

Introduction. The problems that have received attention in Chapter II are not insurmountable. There have been pastors and churches that have met the most adverse situations, yet, successfully overcome these barriers by use of sound principles in management. This chapter will discuss the results of various programs and attempt to identify principles of effective management and administration.

A Principle with People.

Any church which is going to be efficiently administered must have a minister who is conscious that he has an executive task. Most clergymen today possess that consciousness. There are still a few who resist the idea and insist they are prophets, not administrators. But economic necessity has done a great deal to force individuals who are not temperamentally qualified for leadership to recognize that the church is an organization and that an organization must have form and executive procedure.¹

The pastor must be the one to recognize the need for his own leadership and then be willing to engage actively in working a program with his people. Motives are important and need to be defined by the pastor and understood by the people. Of course the

¹William H. Leach, Toward A More Effective Church (New York: Fleming H. Revell Co., 1948), p. 9.

primary business of the church is spiritual. It is the body of Christ. It is commissioned to administer the grace of God by word and the sacraments.² A pastor must keep in mind the nature of his specific calling. The spiritual welfare of his people. But sound theology also affirms that the will of God may be done in any and every area. Brother Lawrence, who performs the scullery duties, shows that the lowliest and most practical task may be done as "unto the Lord," and clothed with glory and dignity. In like manner, efficient administration of the church can undergird its spiritual purpose.³

Related closely to the understanding of quality administration by a competent leader is this picture of complementary purpose of the total program. Maintaining the important element of Christian love which is coupled with the direct responsibility of the pastor's administrative policy seems to be necessary. If this principle is integrated into the pastor's relationships with his people, it would be natural to have positive results. Through identifying major administrative problems in the previous chapter it was noted that personal relations with people was among the list of difficulties leading to management failure. The correlative question is then the

²Lowell R. Ditzen, Handbook of Church Administration (New York: The Macmillan Co., 1962), p. 1.

³Ibid.

next to be examined. Why do ministers succeed in church management as well as in their respective church responsibilities. In a book entitled If The Minister Is To Succeed, Dr. U. S. Brown reports the result of an investigation intended to discover, from a wide range of urban and rural churchmen, basic reasons why ministers succeed.

"If the minister is to succeed, Dr. Brown concludes: (1) he should make the right use of time; (2) he should be a lifelong student; (3) he should possess a pleasing and forceful personality; (4) he must maintain financial integrity; (5) a challenging pulpit message is indispensable; (6) diplomatic leadership will help; (7) effective pastoral work is important; (8) his major emphasis must be on evangelism. Underlying all of these essentials is the fundamental necessity of unbroken fellowship with Christ finding its expression in shepherdlike concern for people . . ."⁴

In his Handbook of Church Administration, Ditzen states three principles for sound administration but the third with direct pastoral involvement. "The third point that is fundamental in sound administration is the principle that one person must be the responsible leader. That person must be the clergyman."⁵ However elementary this proposal may be, its importance is reflected by the results of the pastoral centered program. The strength or weakness of parish organization depends upon whether the minister prayerfully and effectively assumes the inescapable role of administrator.⁶

⁴Gaines S. Dobbins, Building Better Churches (Nashville, Tenn.: Broadman Press, 1947), pp. 138-139.

⁵Ditzen, op. cit., p. 5.

⁶Ibid.

Accepting responsibility for the total organization of the church must be done by the pastor with a good attitude and without reservation. At the outset, he should realize there is no conflict between practicality and spirituality. God is Spirit, yet God is practical in the best sense of the word.⁷ Certainly the main theme of the New Testament is a verification of Christ's practical theology. Christ's spiritual nature and purposes found their expression in practical wisdom and work. The greatest human leaders have been men of deep spiritual insight combined with common sense.⁸

The pastor who accepts his responsibility of administration without having to question its contribution to the spiritual value of the church program will find it easier to be a good administrator. If a pastor is thorough in his definition of the objectives of his program and for his people, he will see that this ministry is an integral part of spiritual service.

Never let it be said that administration is a handicap to the minister's spiritual service or the church's spiritual functioning.⁹ It is a complementary plan, which integrates the

⁷Dobbins, op. cit., p. 140.

⁸Ibid.

⁹Gaines S. Dobbins, A Ministering Church (Nashville, Tenn.: Broadman Press, 1960), p. 45.

practical and ideal. Without this understanding, the pastor will find it difficult to properly relate his people to his program. One might as well say that hands and feet, heart and lungs, nerves and brain and the multiplex activities of other parts of the human organism are hinderances to the growth of personality.¹⁰

Again, the key to the pastor's ability to move his people to participation and growth is dependent directly upon his ability to work with them personally. It is this involvement on a personal basis that men become challenged by responsible leadership. People are more important than buildings or equipment or anything else. Whatever is good for people is good for the minister and the cause of Christ.¹¹ The pastor does not work above his people or do his people work for him, but he works with them as individuals. When the minister sees people in masses rather than as individuals he is in danger of losing his right to serve as pastor of the flock of God.¹²

The importance of this quality of working with people cannot be minimized. A student should decide definitely whether he wants to work with people, ideas or things. If he likes to work with

¹⁰Ibid.

¹¹Mark W. Lee, The Minister and His Ministry (Grand Rapids, Mich.: Zondervan Publishing House, 1960), p. 56.

¹²Ibid.

people and ideas, he may consider the ministry. If he dislikes either one, he likely should consider something else.¹³

Jesus set an example of uniqueness in His ability to work with people. From the calling of his disciples to the encounter of the woman taken in adultery, He manifested a spirit of compassion for individuals. The mind of the Founder of the church is missed when persons are not put first. Concerning every activity of a church the crucial question is, to what extent is it transforming and enriching individuals and stimulating and guiding them toward the ideal of the Kingdom of God?¹⁴

A Principle For Definement. The foregoing necessitates definition of purpose, but even in this, there is not a structured proposal applicable to every church. The local church must define its purpose with the cooperation of pastor and layman working together. Successful management implies clearly definition of goals and future obtainable objectives. The army or school which attains its highest efficiency must understand the fundamental ideals involved and the ultimate purposes and program toward which

¹³ Ibid.

¹⁴ Gaines S. Dobbins, The Churchbook (Nashville, Tenn.: Broadman Press, 1951), p. 29.

its immediate successes must contribute.¹⁵ The interlocking plan of program and objective is as important for the church as any institution. The individual church, both as school and army, cannot attain to its highest efficiency save by a careful study of the ultimate goals of the Church Universal and its Divine Leader.¹⁶

Certainly there are universal principles which are applicable to nearly every church. These cannot be structured ultimately for every church but there are reasonable proposals by experienced men which form helpful guidelines in the formulation of objectives.

Effective planning is an orderly process involving six steps: clarification of purpose, analysis of the situation, development of possible lines of action, decision, outlining a detailed program, and preparation of a pattern of action. This is a chain that connects purposes with results. Each link is important.¹⁷

It would be valid to assume that it is better for a church to have direction and know where it is headed before proceeding on its journey. Following what Mr. A. M. Adams has suggested, it is a requirement for the church that will succeed to clarify its purpose. In attempting to find a principle which would relate to this statement, the church's total function should be considered. If this

¹⁵Albert F. McGarrah, Modern Church Management (New York: Fleming H. Revell Co., 1917), p. 42.

¹⁶Ibid.

¹⁷Arthur Merrihew Adams, Pastoral Administration (Philadelphia: The Westminster Press, 1954), p. 32.

be true, clarification of purpose to be relevant to the church universal would need to be void of theological involvements or philosophical slants. It was with these considerations that Beaven's statement of purpose was selected. The purpose of the church is to secure within individuals and society an every-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ.¹⁸

Considering the scope of this statement would suggest a limitless boundary of opportunity for the progressive parish interested in a dynamic program. Closely tied with the opportunity of creative growth is the effective composition of the major church blueprint. This is the reference source for pastor and people alike. When questions of policy arise, a quick check to the purpose, objective and plan of the church should resolve them by good judgement. Good church administration is based on the principle that the best methods of local church organization are those which best accomplish the purpose of the church. At times these may challenge the traditional practices; at times, they may parallel them.¹⁹

¹⁸Albert W. Beaven, The Local Church (New York: The Abingdon Press, 1937), p. 20.

¹⁹William H. Leach, Handbook of Church Management (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958),

Breaking tradition is not necessarily harmful for it has been a practice recorded through history. The differences in church administration ideas have come about because of differing situations. Sometimes these have been national, sometimes economic, sometimes political.²⁰

Regardless of the way the definition of purpose is stated its ultimate success will be in the hands of the pastor and people directly. It is evident that no two churches will experience the identical administrative structure but will find similarities in the function of the administrative responsibility. The spark of motivation and direction lies in the pastor himself and the successful pastor uses his administrative ability to stimulate participation and encourage congregational activity.

We have found by experience and practice that a local church needs more than merely a pastor and deacons if it is to perfect the saints and build up the body of Christ The making of disciples is the task of the whole church all the time in season and out of season.²¹

The role of pastor as administrator involves the uses of other people. It becomes a growing responsibility to create an

²⁰Ibid.

²¹ Alvin G. Hause, A Church At Work (Kansas City, Mo.: Western Baptist Publishing Co., 1947), p. 24.

enlarged program for a growing congregation. Many experienced pastors who have served a number of churches are aware of this important factor, yet they have also realized that program and methodology may widely differ from one pastorate to the next.

If a minister is conscious that he has an executive task he will usually work out some program which will prove effective. Preachers vary, like everyone else, and it is hard to lay down exact procedures. Local parishes differ; the program which works in one may not work in another. Lay leadership is not uniform. In some churches there is plenty of lay leadership. Others have a dearth of it. All of these things enter into the plans of the minister executive.²²

Some pastors prefer not to use a model program which they find outlined in a church manual or handbook. Nevertheless, they emphasize the importance of defining their purpose and objectives in their own terms while structuring the functional aspect of the operational plan in relation to their own abilities.

A Principle of Organization. In his organizational planning the good administrative pastor works a systematical plan to involve his people in an active program which compliments the church's purpose. When the pastor plans wisely he allows those to whom he delegates responsibility, a share in the planning of the continued operation and organization of the church.

²²Leach, op. cit., pp. 13-14.

In considering the organization of the church, Ditzen suggests three points which should receive careful attention. These are (1) the democratic-representative idea, (2) the ideal of each parishioner's having a part and a place in the ongoing life of the church, and (3) the principle that the clergyman must be the administrative leader.²³ The organization must be satisfactory to those who are involved to obtain the desired results.

When the pastor involves his people in a working program it leads to a greater general interest on the part of his people. This, in turn, lends enthusiasm to new ideas and creates good relations between pastor and people.²⁴ The initial detail work remains in the hands of the pastor. He designs the plan and therefore must instigate its operation. Those that share in responsibility of management also share in communication of church program to their fellow members.²⁵

Within the scope of the Protestant denominations through history the balancing factor of success approaches the democratic-representative idea in church administration. Pastor and laymen share in the responsibility of resolving problems of management and affairs of the church. These leaders, coming from the membership,

²³Ditzen, op. cit., p. 2.

²⁴Ibid., p. 3.

²⁵Ibid.

are ever conscious of informing their fellow members of policies and programs. This great principle needs to be conserved and continuously applied in our church.²⁶

The democratic-representative principle is a two-way street and allows freedom of expression from those that are being directed as well as those directing. The democratic-representative principle provides a channel for the fulfillment of a very important aspect of successful administration.²⁷ The importance of this idea is realized by the need of assistance to accomplish the task. The pastor cannot win the world alone. Therefore he solicits the help of followers from among whom will emerge other leaders.

The fate of Christianity does not depend on the priesthood but on the laity. The genius of the Christian churches is the mobilization of vast armies of volunteer leaders.²⁸ Professional leadership is necessarily limited by the prohibitive cost. Laymen must be depended upon for the bulk of leadership.²⁹ It is not the role of the church to train professionals but to use its laymen in an active, effective program. The training of professional leaders will be cared for largely by graduate universities and seminaries. The task of the churches is the provision for an adequate training

²⁶Ibid.

²⁷Ibid.

²⁸J. M. Price, A Survey Of Religious Education (New York: The Ronald Press Co., 1959), p. 215.

²⁹Ibid.

of the associates in service.³⁰

Many people in churches today are idle not because of unwillingness but because knowledge in know-how is needed. The progressive church is characterized by the many trained personnel involved in leadership roles working with other people in an attempt to make them leaders. This principle is basic in the progressive growth of the church in every area. It is understood that administration responsibility divested among other leaders of the congregation relaxes the burden on the pastor yet leaves ultimate decisions and implementation in his hands. Happy is the minister who has a committee for every department of business administration, so that with a free mind and a clear conscience he can give the larger portion of his time to preaching, pastoral calling and the other spiritual needs of the church.³¹

To reach a point of having active involvement by the greater majority of the congregation most pastors have developed an extensive program peculiar to their church. This means a church with outreach.

Many church programs are too localized. To interest the more influential members of our congregations, we must think of the church as a whole—interdenominational, denomination, world-wide, national, state, conference or association, and

³⁰ Ibid.

³¹ Robert Cashman, The Business Administration Of A Church (New York: Harper & Brothers, 1937), p. 43.

finally our own unit, which should be related to the entire organization. An extensive program based on this recognition will have opportunity and responsibility to enlist the cooperation of everybody who is willing to work.³²

With this kind of understanding the church is able to expand the scope of its local, community and denominational activity. This organizational system suggests internal leadership that is competent, reliable and efficient. The pastor assumes the chairmanship in selection of assistants in the administrative program and is careful in his relationship with them. These selected leaders are important links to the effectiveness of the organization.

Harold Linamen suggests several principles which should be carefully noted by ministers and lay leaders in relation to the internal organization of a church. First, the persons most qualified to guide the spiritual affairs of the congregation may not be those best suited to manage the business activities. A potential candidate for a position must have in addition to his Christian dedication certain other abilities which qualify him to serve. These should be recognized in establishing qualifications and duties for each office.³³

When individuals have been selected from the congregation to become a part of the administrative structure, movement and activity

³²Ibid.

³³Harold F. Linamen, Business Handbook For Churches (Anderson, Indiana: The Warner Press, 1957), p. 14.

should be expected. Responsibility is not given without results. Maintaining is not managing. Progress is a natural product of effective organization and administration. It means the concentration of energies upon the purposes of the church which are those achievements initiated by its founder, Jesus Christ.

An organized and functioning Christian congregation is, therefore, more than a body of people maintaining a church. Such a congregation is like "leaven which a woman took and hid in three measures of meal, till it was all leavened" (Matt. 13:33).³⁴

Given a leadership growing in Christlikeness, a church will win souls, it will build character, it will influence business and society, it will attack and overcome evil, it will demonstrate the values of a spiritual democracy.³⁵

The church experiencing this measure of involvement and directed toward these objectives has been affected by quality leadership. Usually, this leadership is reflected in the pastor who has been the implementor and supervisor of his associates in administration.

The minister may do much else in building of the church, but he will probably do nothing that has a further reach than his

³⁴Gaines S. Dobbins, A Ministering Church (Nashville, Tenn.: Broadman Press, 1960), p. 75.

³⁵Gaines S. Dobbins, Building Better Churches (Nashville, Tenn.: Broadman Press, 1947), pp. 264-265.

constructive leadership in the discovery, the enlistment, the selection, the development, and the inspiring of those whom he gathers about him as Christian leaders.³⁶

A Principle of Implementation. When the church has succeeded in its clarification of purpose and organization it assumes the task of implementation. The value of effective organization has been discussed and has revealed the next step of the administrative procedure to be implementation of the defined objectives. As previously noted, the pastor must be the actual director of the church's program. The kind of administrative skill that enables a man to see the church whole, in all its complicated relationships is significant.³⁷

The successful pastor relates program to people and sees realistic objectives for them. The chief administrator must be able to interpret overall purpose. He must know how to delegate responsibility without shirking his own continuing responsibility.³⁸ He views the practical application of administrative ideas as useful in complementing the total spiritual program of the church. He articulates the program with confidence and considers communication of great importance in its success. Administrative and supervisory

³⁶Ibid., p. 265.

³⁷Herman J. Sweet, The Multiple Staff In The Local Church (Philadelphia: The Westminster Press, 1963), p. 29.

³⁸Ibid.

effectiveness cannot be sustained without good communication. Good communication depends upon good personal relationships.³⁹

When an adequate job is performed in relating the objectives of a program, positive results may be anticipated with alacrity. It is important that the task is adequate for the people and the people to the task. Expect much from the people, both one by one and as a congregation. Not only expect great things from God; do the same with his children.⁴⁰

People who are involved desire a task from which there is reward in accomplishment. Strange as it may seem, you may have less difficulty in persuading them to do something large and hard than in getting them to attempt something cheap and easy.⁴¹

When a program is initiated with interest the people will respond with willingness. It is the pastor's responsibility to keep the level of interest high by use of continued sound management. Show me the church where pastor, officials and members are all interested in the business of the church and I will show you a church that is awake on Sunday and alive the other six days.⁴²

³⁹Ibid.

⁴⁰Andrew W. Blackwood, Pastoral Leadership (New York: Abingdon-Cokesbury Press, 1949), p. 44.

⁴¹Ibid.

⁴²Leonard Spangenberg, Minding Your Church's Business (Kansas City, Mo.: Beacon Hill Press, 1942), p. 15.

Continued support of what has been discussed is noted in the importance of people being directly involved in the program of the church. The quickest way to get people interested is to put them to work. Experience shows that churches with many workers usually make great progress.⁴³

This interest is a two way street between pastor and people. The pastor develops a plan which places the emphasis on his people rather than doctrine, liturgy or form. He takes an interest in his people at meetings but also, between meetings.

After an organization is established which provides for the use of many people in its program it seeks the best men and women to work the program.⁴⁴ If this selection is a careful one it will be reflected by their direct acceptance of responsibility and be displayed by leadership with their peers in the church.

Involving the right people in the program at the beginning tends to resolve some of the facets in management problems that can arise later. The pastor does not arbitrarily demand his selection of people and plan, but democratically suggests possibilities of person and program. Far more valuable than skill in debate is the minister's ability to give guidance to the process

⁴³Ibid., p. 14.

⁴⁴Leach, op. cit., p. 6.

of group thinking. The good pastor is not primarily concerned with "putting across" his proposals, or those of the inner circle, but rather the developing of a church in intelligent autonomy.⁴⁵

A good test of success for the church program being implemented is with what degree of maturity decisions are made. If the pastor allows his church to make an increasing number of major and minor decisions he is making satisfactory progress. The pastor's aim in the administrative use of the discussion method is to guide the church in making its own decisions.⁴⁶

A pastor will many times see the need for redirected energies by some of his people. Implementation of program and control by laymen does not always necessitate the desired result. Change is needed in a congregation or church group when dominant purposes have no sound relation to the church's reason for existence.⁴⁷ This is handled by the democratic-representative method to allow the personalities involved to share their reactions and come to a mature decision. Important at this point is the need for free communication and interaction between person to person and between person to pastor. Talking over problems may strengthen resolutions and help in

⁴⁵Dobbins, op. cit., pp. 282-283.

⁴⁶Ibid.

⁴⁷Adam, op. cit., pp. 83-84.

the development of mutual support. Fruits of change may be celebrated.⁴⁸

When the administration makes its decision regarding the program, it is reasonable that it is harmonious with the purpose and objectives of the organization. A diverse result can therefore, only be linked to the administrator directing the program. The force on which Christianity relies to gain its goal in person and society is an intangible but real inner impulsion, which, becoming rooted first in an individual, spreads through that personality and out into society.⁴⁹ The program for the local church is made up by its people and specifically for these people. It is a program which is tailored to them and administered by their own pastor. In almost every instance the program will be conditioned by local considerations which will not be evident in any stereotyped program. In this changing world it is almost essential for a church which really wishes to serve to be able to study its own prospects and project its own program.⁵⁰

⁴⁸Ibid., p. 86.

⁴⁹Beaven, op. cit., p. 31.

⁵⁰Leach, op. cit., p. 65.

SUMMARY

It would seem plausible that administration and effective management would be a great deal simpler if hard and fast rules could be followed. The problem with principles is the necessary ingredient of personal dynamics. It is people which God uses to make his earthly program successful and it is by persons acting with discretion in roles of responsibility that will lead people to an understanding of this program. Effective principles are designed as guidelines and not as rules. They can be implemented by the administrator who is willing to understand their purpose to obtain effective means to desired ends.

This chapter has discussed some positive major principles of good administration which are being used successfully. A review of these important guidelines are as follows:

1. Good administration is related to personal relationships.
2. Good management involves definition of purpose and direction.
3. Good management involves organization.
4. Good management implies a positive program.

These are basic principles indicative of churches which are progressive and multiplying. The concluding chapter will deal with correlation of these principles of efficient administration to the major problems encountered in church management.

CHAPTER IV

THE RELATION OF EFFECTIVE PRINCIPLES TO MAJOR MANAGEMENT PROBLEMS

A Program For People. It has been identified by the body of research in this paper that the pastor's personal relations with his people are prerequisites for effective administration. The pastor must be able to understand his people, accept them, love them, work with them and above all, be one of them. He is above them while at the same time among them. He assumes responsibility as he administers it. He is governed by principles that are interchangeable with every area of leadership. The principles of administration are the same for the church as for any organized group, whether commercial, industrial, social, economic, political, or religious.¹ They influence people because they have flexibility. They are not arbitrary ideals laid down by general officials, but great laws of life which control human beings in group relation.²

The task of maintaining good inter-personal relationships is one of the most difficult in the administration of the local church program. The pastor should always be concerned that communication

¹James A. Beebe, The Pastoral Office (New York: The Methodist Book Concern, 1923), p. 121.

²Ibid.

lines are open between him and his people. God did not make three kinds of human beings; men, women and ministers. The humanness of a competent administrator is united with the divine love of an open hearted pastor.

Efficiency in the church program has been established as the responsibility of the pastor. He must bare the burden personally of major problems, and the success or failure of the church's program will be accredited to him more than any one individual. It becomes his responsibility to reach his people with the importance of evaluation and organization of the program to move toward valid objectives. Even these objectives necessitate the general interest of his people. The pastor faces his first real task as administrator when he attempts to bring people to a council table for an honest appraisal of the current operation. Waves of promotion have brought to our laymen interest in Bible reading, stewardship, evangelism, missions, church extension, and even church finance.³ These areas are important to the total church program and are necessary for effective ministry, but it is an exceptional church which has had its officers sit down to analyze its organization applying the cold test of executive efficiency.⁴

³William H. Leach, Handbook of Church Management (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958), p. 5.

⁴Ibid.

Progressive church leadership comes through the direction of the pastors to their people to affect the organization's ministry. Pastors may define and make preparation for organization and implementation but are dependent upon their people for effective operation of an expanding program. They are not to perform the ministry or service of the church; only the whole church can do this. They are to do what must be done if the church is to perform its ministry.⁵ This suggests effective administration and careful management. A pastor may have a limited knowledge of administration and still be able to have a successful program because he is considerate in his management responsibilities with his people. As social and pastoral duties are forced upon him, he needs some knowledge of executive methods that he may secure the proper lay leadership to carry on the tasks.⁶

The importance of the individual cannot be overlooked. Though it is a group which performs the total task it is the individual that deals in the specifics.

Varied places of leadership in the church call for a variety of leaders. In the main, types of leadership may be classified in

⁵Arthur Merrihew Adams, Pastoral Administration (Philadelphia: The Westminster Press, 1954), pp. 14-15.

⁶Leach, op. cit., p. 10.

four divisions---promotional, administrative, educational, inspirational.⁷ Each area requires a particular talent and the pastor is faced with the search for selection of qualified, competent individuals. The minister should study this classification, study the leadership needs in his church, and then seek to fit the right leader for the right place.⁸

Therefore, the first principle of successful church management is effective, warm inter-personal relationships which create an atmosphere of willingness in participation by pastor and people.

A Program of Organization. The pastor may have a positive program detoured from its intended objective without key individuals to assume responsibility. In itself, organization is inert and lifeless, but in the service of an intelligent person or a living organism it becomes an indispensable means to vital ends.⁹ The pastor-administrator finds a measure of relief when he is able to entrust responsibility with confidence. This places an increasing demand upon the pastor for careful selection of his leaders. His judgement will very likely determine the progress of an assignment by the particular individual selected to direct it. Relating persons to responsibilities suggests finding many tasks as noted in Figure 1 of Appendix.

⁷Gaines S. Dobbins, A Ministering Church (Nashville, Tenn.: Broadman Press, 1960), p. 253.

⁸Ibid.

⁹Ibid., p. 268.

An executive should organize, deputize and supervise. He should be a coordinator and lubricator. His work is like that of a gardener, who must plant, transplant, nourish, protect and harvest.¹⁰

The pastor is conscious of the people he selects, realizing that not everyone is a candidate for leadership responsibility. Not all members of a particular church could be leaders nor would they qualify as such, but nevertheless they are members and must be given consideration.¹¹ It is a possibility that the selection of the responsibility however, may not be appealing. In many cases, the reason so few members take a real interest in their church's business is that so little is presented to them.¹²

There is need for genuine interest to be stimulated by the thought provoking and challenging task presented to the people. One reason so few people can be trusted to fulfill an obligation in church work is that they are seldom really trusted with it; always provision is made for their failure.¹³

The trustworthy administrator delegates assignments with the

¹⁰Robert Cashman, The Business Administration Of A Church (New York: Harper & Brothers, 1937), p. 42.

¹¹Leonard Spangenberg, Minding Your Church's Business (Kansas City, Mo.: Beacon Hill Press, 1942), p. 13.

¹²Ibid.

¹³Cleveland Boyd McAfee, Ministerial Practices (New York: Harper & Bros., 1928), p. 193.

same confidence with which he wishes to be trusted. Achievement can then be rewarded according to the accomplishment which initiates additional incentive for achievement because of a succeeding program. The church will function as a progressive unit only as long as its people feel their contribution is making a healthy impact upon the program. No church will rise above the loyalty, the consecration and the spirituality of the rank and file of the members making up that church.¹⁴ It seems evident that the key to good administration is the pastor, but the strength of a successful program is in his ability to direct his people.

The people will follow the example of their executive leader in their responsibilities of leadership. This is the point of discretion a pastor must use when encouraging his people to give faithful and consistent attentiveness to a program. Ministers who urge faithfulness must themselves be faithful. If they urge action in a certain direction they are obligated to practice what they preach.¹⁵

A Program of Definement. Success in a well administered program is realized by a consistent view and review of the original

¹⁴ Alvin G. Hause, A Church At Work (Kansas City, Mo.: Western Baptist Publishing Co., 1947), p. 28.

¹⁵ Mark W. Lee, The Minister and His Ministry (Grand Rapids, Mich.: Zondervan Publishing House, 1960), p. 16.

objectives. Dedication to these objectives requires a faithful adherence to every administrative principle in good management. Vision can come to naught without the persistence and meticulous step-by-step planning and working toward the attainment of that distant goal, whatever it may be.¹⁶ This plays a significant role in reaching the objective while building sound relations with individuals. Thoroughness can be a most important means of building security and support between church people and their leader.¹⁷

The pastor-administrator deals with many variables when he assumes the task of relating to people. He is faced with responsibilities of a similar nature. These require unusual abilities and talents to give his people direction that they may feel a measure of accomplishment. In the Christian concept the leader is not one set apart, but one who is identified with the church or a group within the church and has been given responsibility for stimulation and guidance of thought and activity.¹⁸ His success is reflected by his integration of others into areas of responsible and rewarding leadership. The less attention he calls to himself, the better leader he is.

¹⁶ Lowell R. Ditzen, Handbook of Church Administration (New York: The Macmillan Co., 1962), p. 7.

¹⁷ Ibid.

¹⁸ Gaines S. Dobbins, The Churchbook (Nashville, Tenn.: Broadman Press, 1951), p. 55.

It is important that as the church grows the pastor must also grow in his knowledge and ability in working with administrative decisions. Organizations need an executive who can plan and define policies and procedures, who can organize the activities of others, and who can coordinate the effort of a large number of workers.¹⁹ The pastor should find that experience will be an asset in his grasping of administrative principles. It is easier to remember successful principles when they are being used effectively in a present program. This method allows for review which will lead to confidence in himself and of his people in him.

Experience justifies the leader type of executive. In spite of the method of elevation to leadership, whether by democratic selection, selection by those in power, or by individual energy and self-reliance, permanence in leading will depend upon the recognition of the human element in the process.²⁰

Certainly the pastor must come to this time in his ministry as administrator. He must work with people effectively and learn to serve them as well as to have them serve. Administration is working with and through people to get things done. The English word developed from the Latin verb meaning "to serve."²¹ But the pastor is the pilot and producer. The program is a means to accomplish clarified objectives which complements the total purpose

¹⁹J. M. Price, A Survey Of Religious Education (New York: The Ronald Press Co., 1959), p. 210.

²⁰Ibid.

²¹Adams, op. cit., p. 13.

of the church. However, someone must take the driver's seat. Someone must be engaged in administration if a group is to do anything together.²²

The pastor must ask himself continually, "what is the whole business of the church in the community?"²³ This second step is as necessary as blueprints to a house. If the pastor does not know where he is going he cannot expect his people to know. Therefore, he must define his objectives clearly. The ministry which is to enrich both pastor and people never comes by chance, it must be the results of painstaking, persistent and prayerful planning.²⁴ There is no room in effective administration for a hit-or-miss policy which derives decisions by casting lots. The intellectual preparation for the trained minister must be meticulously planned; definite goals must be set and progress anticipated and recorded.²⁵

Clarification of specific objectives is directly a product of defined purpose for existence which must place value on the worth of the soul. These are important considerations. But all these steps, valuable and significant as they surely are, will avail little unless the plans and programs meet the need of human souls and are worthy

²²Ibid., p. 14.

²³Ibid., p. 121.

²⁴Eugene Dinsmore Delloff, Maturing in the Ministry (New York: Round Table Press, Inc., 1938), p. 149.

²⁵Ibid.

of God's approval.²⁶

A Program of Implementation. The pastor may delegate responsibility to effect better functional operation of the church program but must also assume greater responsibility himself. He becomes indirectly responsible for many phases of the program but, nonetheless, is the ultimate person who is credited or blamed for its success or failure. He must therefore seek out men and women whose aptitudes and special training fit them to take the leadership in carrying out plans which have been made and approved.²⁷ He is able to work with his people and help his people work with each other. Good administrators know how to minimize friction and magnify cooperation.²⁸

The pastor must be sure the program selected is an intelligent one that does not misjudge the capabilities of his people. The difficulty in achieving the highest will tempt those who work to be willing to take lesser goals, and when they accomplish these lower ends, to rationalize themselves into thinking that they have reached the real end.²⁹

²⁶Ibid.

²⁷Gaines S. Dobbins, Building Better Churches (Nashville, Tenn.: Broadman Press, 1947), p. 254.

²⁸Ibid.

²⁹Albert W. Beaven, The Local Church (New York: The Abingdon Press, 1937), p. 28.

As the pastor leads his people into an organized system for work he must continually visualize the goals and purpose which motivates his organization. As previously noted he is expected to move people to action but first he must gain their general interest. The quickest way to get people interested is to put them to work. Experience shows that churches with many works usually make great progress.³⁰ It is the careful organizational structure that contributes to the program consistently moving with progress. This is related directly to periodic evaluation of the program results. Effective management will be able to make adjustments to redirect misguided motives. A church program should be analyzed, departmentalized and charged, so that the responsibility of every group may be made clear for purposes of promotion, administration and follow up.³¹

The true value of ones purpose is discovered by examining the results. The pastor should evaluate the product of his vision and with his people determine the extent of fulfilling their intentions. The Biblical phrase "where there is no vision the people perish" contains a century-long validated principle for the minister and his governing body. They should be thinking and building not only for

³⁰ Spangenberg, op. cit., p. 14.

³¹ Cashman, op. cit., p. 34.

today but also for generations yet unborn.³²

The plan selected by the local church must be tailored for the local church. It must include in its plans the needs of their community now and in the future. Implementation of a program is dependent upon preparation.

From the beginnings of history to the present day, it has been the prepared man who has led in all the great steps of human progress.³³ The pastor must be well organized to be effective in leading his people and administering his program to obtain his defined purposes. He must love men and have a burning desire to lead them into the life of righteousness.³⁴ But this innate compulsion must be directed by valid principles of good management.

The type of church program is not necessarily the most important factor in a church's growth. The point is whether the program fits the church's situation. The pastor as instigator and initiator of the program will do more to insure its effectiveness than anyone. His people must be able to believe it, accept it, and work with it.

Therefore the program must always be realistic, offer obtainable

³²Ditzen, op. cit. p. 48.

³³H. A. Boaz, The Essentials of an Effective Ministry (Nashville, Tenn.: Cokesbury Press, 1937), p. 58.

³⁴Ibid., p. 67.

goals but continue to challenge people toward higher objectives. It is the desire of every pastor that he might be able to use Jesus' statement of a grateful master, "well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter into the joy of the Lord." (Matthew 25:21).

The Chinese philosopher Lao-tzu, who lived in the sixth century b.c., is credited with having said: "A leader is best when people barely know that he exists; not so good when people obey and acclaim him; worst when they despise him. Fail to honor people, they fail to honor you; but of a good leader, who talks little, when his work is finished, his aim fulfilled, they will say, we did this ourselves."³⁵

Effective administration in the local church is the responsibility of the pastor but dependent upon his ability to work with them. He must clarify his objectives, communicate them adequately and keep them before his people. He must delegate responsibility with confidence in those he has selected. The pastor must help his appointed leaders to succeed and let them have the rewards of achievement.

The program must be attainable, practical and consistently administrated to obtain the desired objectives earlier defined. The effective administrator finds he becomes less involved with the projection, implementation, management and supervision of the program while his people become more involved. The good leader realizes he is expendable and builds his program to his people and not to himself.

³⁵Dobbins, op. cit., pp. 55-56.

SUMMARY

A brief resumé of the preceeding chapter indicates several major principles effective in resolving major administrative problems. These would be identified as the following:

1. Effective administration suggests workable relations between a pastor and his people.
2. Effective administration suggests obtainable goals.
3. Effective administration suggests effective organization.
4. Effective administration involves careful implementation.

These observations consider the major areas of church administration as considered in this and preceeding chapters.

CHAPTER V

SUMMARY - CONCLUSIONS

Summary. The preceeding paper has considered those problems of church administration which the literature identified as major.

The second chapter defines these major problems as:

1. personal relations with people
2. definition of goals
3. organization
4. implementation of a program.

The third chapter suggested basic principles from the literature researched which could be effective in resolving these major administrative problems. These principles were identified as follows:

1. Good administration is related to personal relationships.
2. Good management involves definition of purpose.
3. Good management involves organization.
4. Good management implies a positive program.

The fourth chapter evaluated the preceeding two chapters and discussed the relationship of effective management principles to major problems in the local church.

1. Effective administration suggests workable relations between pastor and people.

2. Effective administration suggests obtainable goals.
3. Effective administration involves effective organization.
4. Effective administration involves careful implementation.

Conclusions. Based on the preceeding material reviewed it would be reasonable to make the following observations and accept them as valid conclusions.

1. Effective administration is directly dependent upon the administrator's ability to establish good personal relations with the people he works with.

2. Effective administration depends upon the administrator's ability to define objectives and keep these goals before his people.

3. Effective administration depends upon the success of the administrator to organize his people to obtain defined objectives.

4. Effective administration is dependent upon a continuous successful program carefully implemented to fulfill the objectives of the total organization.

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APPENDIX

APPENDIX A

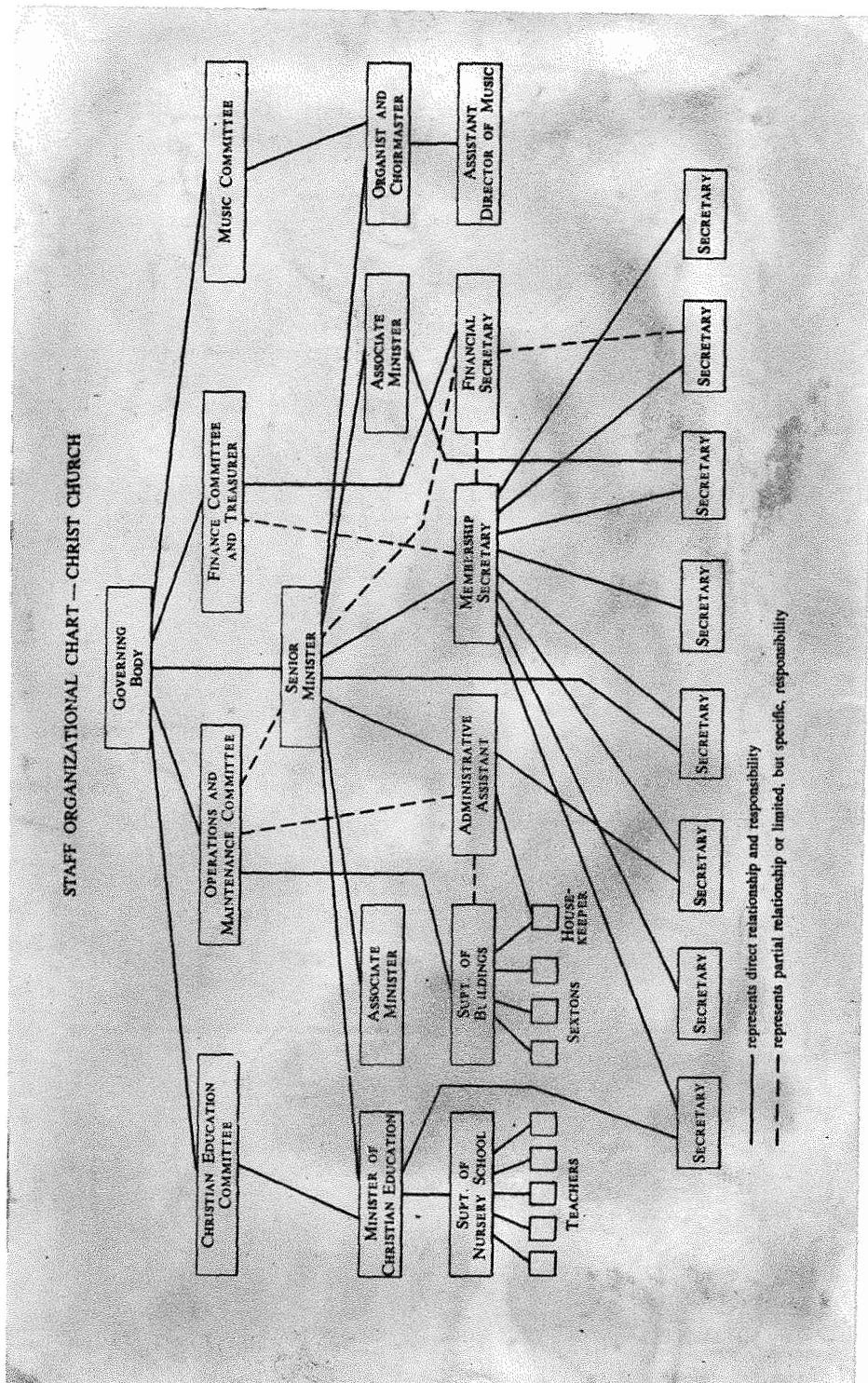


Figure 1. This suggests possible job opportunities in a growing progressive church. Effective management is most important in matching person to tasks. (From Ditzen, Handbook of Church Administration, 1962.)

APPENDIX B

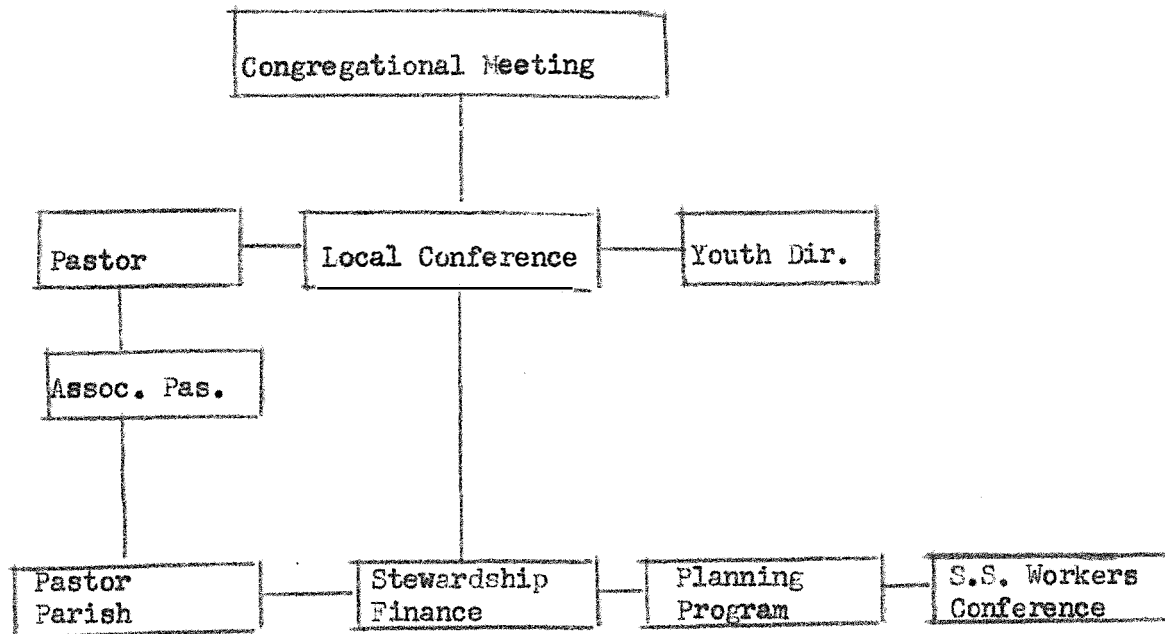


Figure 2. This is a representative chart of the organizational structure of the author's small community church.

