

THE CHIEF STEWARD

A MANUAL ON
PASTORAL LEADERSHIP

By

J. E. Herrmann
Stewardship Counselor

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Dedicated to the great body of our loyal
Missouri Synod clergy who are dedicating
their lives to the greater building of Christ's
kingdom and our Lutheran Zion

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"Unto me, who am less than the least of saints, is this grace given"
Eph. 3:8

BY WAY OF INTRODUCTION

The cause of the Kingdom in this our day calls for an amazing amount of courage, daring and enterprise on the part of those who have entered the high calling of the Christian ministry. Never has the urgency for better functioning congregations been more keenly felt than at the present time. Opportunities to build the Kingdom are considerably ahead of our performance. Beyond all doubt, this crucial situation can never be met without an aroused and determined clergy. Yet the situation must be successfully met if God is to carry out His divinely-intended purposes for an agonized world through us. The clergy must assume a greater and more daring leadership. The stakes are too high and the opportunities too great to fit into the conventional church program of the present.

Whatever is new and useful for a more effective ministry should receive the full consideration of a consecrated clergy. The goal of every pastor should be to become a “prime” minister, a minister in his prime. This may add to the already heavy responsibilities of a faithful ministry, but what of it? We are expendable. We, like Paul, are to bear in our bodies the marks of the Lord Jesus. Surely no one should complain to be thus honored.

The heartening response from many sections of Synod to the inauguration of an intensified program of Christian stewardship gives much cause for rejoicing. The promises of our Lord, “Greater things shall ye do” has already been measurable fulfilled among us. Its greater fulfillment awaits the day when a much more general participation of our laity in Kingdom work has become a glorious reality. In order to speed the coming of that day every pastor will strive to give an even better account of his own stewardship.

In going over the manuscript the author realizes that the reader may receive the impression that he is too critical of the clergy. That is not his intention. The conventional clergyman he had in mind was *himself*. The writer’s chief regret in life has been that he did not always apply in his own parish ministry that which he now recommends. The true purpose for writing these lines is the author’s overwhelming desire to see our church rise to meet the great urgency of this fateful hour and under God hasten the fulfillment of our Lord’s prayer, “Thy kingdom come.”

“Now may the God of peace, who brought again from the dead our *Lord Jesus Christ, that great Shepherd of the sheep*, through the blood of the everlasting covenant, *make you perfect in every good work to do his will, working in you that which is well-pleasing in His sight*, to whom be glory for ever and ever.” Heb. 13:20, 21.

J. E. Herrmann

Saint Louis, Missouri
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CHAPTER ONE: THE WORLD IS IN CONVULSIONS

Nineteen centuries ago the Savior wept when He beheld His city. It knew not the things that belonged to its peace. What must be in His heart when He sees what ignorant and awful fools men are today!

World conditions present a darkening picture of gloom, despair and horror. Nations are seething in a cauldron of misery entirely of their own making. Egged on by the legions of hell, they in blind abandon have loosed upon themselves forces which undermine all earthly security and threaten their very existence, forces which may at any time tear off the gilded mask of our so-called civilization and lay bare its iniquitous, vengeful, and barbarous heart.

R. M. Hutchins, President of Chicago University, writes: "We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven to us have only let us into a longer, more impressive prison house. We thought those keys were service and the fine intelligence of man. They have failed us. We have long cast off God. To what shall we now appeal?"

A group of our nation's leading scientists, among them Urey and Compton, recently challenged a group of representative clergymen with the words: "Gentlemen, we're frankly frightened. In finally achieving nuclear fission, we've either discovered something that will greatly bless our culture or thoroughly blast it. The threat is not in the explosive powers of the atom; we can control that. What we cannot explain is the explosive power of human nature. . . . The plain fact is that man's skills have outdistanced his morals; his engineering has leaped ahead of his wisdom. We can't stop or cancel scientific advance. But we can—and must if this world is to survive—help men to close the terrific gap between man's morals and his cleverness. In God's name—if you still believe in God—tell us what you can do to help. Otherwise we perish."

The morals of so-called Christian nations are near the gutter. Education as a means of making men truly wise has boomeranged. Science has placed many wonderful discoveries at the disposal of men. Irresponsible characters and vicious rulers are abusing them as hellish instruments of cruelty and tyranny. The cancerous growth of materialism fills the body of society. The expectation of man "is not fixed on the City of God coming down out of heaven but on an expectation of man, pulled up from the earth, out of mines. Oil wells and steel mills, . . . we are being evangelized with a degenerate very-much-shorter catechism which affirms that the chief end of man is his fingertips." (Christian Century, August, 1949) A world bankrupted by the voraciousness of two devastating world wars is tobogganing into a third world war. God have mercy!

What of Religion?

We are witnessing the strange phenomenon of a number of lethargic pagan religions awakening after a long dull sleep. The wave of nationalism sweeping sections of the Orient is reviving these religions. They are not only fighting for survival but are endeavoring to enlarge their spheres of influence. Moreover, a new religion of crass materialism has arisen in Communism which threatens to sweep half of mankind into its hold by force. The Roman Catholic Church, chafing under the largest losses she has suffered since the Reformation, has become increasingly daring and militant, especially in the Western Hemisphere. The Reformed groups within Protestantism are alarmed by the advances made by Communism, Romanism, and materialism. Realizing their precarious position, these Protestant groups erroneously place their hopes in a union or federation of denominations as a demonstration of strength and a bid for greater influence. Dr. L. J. Trinerud, writing in *Theology Today* (October, 1949) says, "There is a growing concern among us all in these days over the vagueness and weakness of our American Protestantism. The concern is well-

founded but badly expressed. We are looking for the causes of our weakness and disintegration in some external foe or rival, whereas that which is destroying us is an inward confusion as to the mission and message of Protestant or Evangelical Christianity. . . . We have come to put our institutionalized church to the forefront, and we have set the Gospel aside. . . . By setting the Gospel aside we make our history as Protestants meaningless, and are no longer able to give our people any sound reason for the occurrence of the Reformation or for the continued existence of Protestantism.”

We Must Act!

What is the mission of our church body in a world blindly hastening to its own temporal and eternal doom? What sort of a challenge does God present to His people with such a frightening yet realistic picture?

Surely a church body such as ours, preserved by God in its loyalty to His saving Word, must play more than an ordinary role in this age of world crises. As the darkness deepens she must be more of a light. It will not do to be complacent and rest upon our laurels. We dare not crawl into our shell while the devastating storms of our day hurl men to their ruin. *The time has come to go beyond the conventional and to do the heroic, the unusual*, the thing we know we should have done long before the terrific storms of the present disturbed our feathered security. If God ever has pushed His people for action the time is *now*.

Are We Ready?

What do you think?

There is no doubt that our church body in recent years has widened its sphere of vision and increased its areas of activity. Current emphasis on personal evangelism, missionary outreach, Bible study, and stewardship in general, is producing encouraging results. Synod is growing rapidly in numbers and is extending its borders into ever new places at home and abroad. Her financial resources are on the increase and compare very favorably with those of the larger denominations in America.

But is our church the spiritual power she ought to be in such a day as this? A close scrutiny of conditions as they exist among us urgently calls for a revitalization of the spiritual life of our people and far greater participation in the work of bringing to a lost world its only hope. If Dr. C. F. W. Walther deplored the fact that spiritually our church was no longer what she once was—and that was at the twenty-fifth anniversary of Synod—what would he say of her now?

Consider these facts:

Only forty percent of our people are in God’s house on Sunday morning. One third of our communicant membership goes to the Lord’s Table relatively often. About one fourth of our children receive a thorough course of religious training in Christian day schools. Only one in ten attends a Bible class. Family devotions are no longer the rule in the average home.

And what is the result?

The growing list of members who are spiritual delinquents is disturbingly large. The cancer of materialism is eating away at the very vitals of our church life. The priesthood of all believers is little appreciated. Church work has become the responsibility of a few. Voters’ meetings are on an average poorly attended. The program of the average congregation is very limited. Our missionary outreach at home and abroad lags far behind our opportunities. Personal evangelism on a large scale is still a thing to

be wished and prayed for. The offerings of our people belie their ability to do much more for a world that has lost its way. Church membership has for many become more of a session and an obsession.

The question may be asked, "What do you expect?" If it depended only upon what other people expected of us the matter would not be so alarming. An average performance might then be sufficient. But we are doing *God's* work. Since church history records that older church bodies are in danger of losing their first love and of becoming less active per member as they grow in membership, is that what we should expect of our church? Are Christians to be satisfied in being members of a church which, as it becomes older and grows in size, becomes more complacent and self-sufficient? Are pastors, the divinely chosen leaders of His congregations, to be content with that kind of an evaluation and accept the status quo with a sigh of regret? Or are they, under God, to revive the church—*beginning with themselves*? Have we forgotten the long list of noble and heroic leaders mentioned for our learning in Hebrews Eleven? While the world indeed was not worthy of them, it nonetheless needed them. Does the world's need of Christ and His Gospel require less today?

The Cost Of Discipleship

Isn't it true that we have largely forgotten the price Christ sets upon discipleship? Doesn't Christ bid us to come and die when we become His own? Should we not lose our lives for His sake in order to live as His disciples? Are we not to bear in our bodies the marks of the Lord Jesus Christ? Since when is the disciple above his Master?

The Lord Jesus nowhere speaks of our lot as Christians or as pastors as an easy one. Having found peace with God through Christ we come to blows with the world. The Lord tells us not to be surprised at this but rather to expect it. It happened to Him, it is bound to happen to His people. The shadow of His cross must fall athwart the threshold of those lives which have made His cause their own. It is inseparable from the Christian life. To refuse the cross is to refuse Him.

Through faith in Christ the Christian has broken with his sinful past. He no longer lives a self-willed life. He is willing to gladly face the consequences of such renunciation. The world as such is nothing to him; Christ has become everything. He is willing to follow Christ in a world which despised, persecuted and crucified his Lord. The Christian knows that the "the disciple is not above his Master." He in faith has answered the call of his Savior to follow Him. He knows that because of this he will have to bear the cross. Jesus had foretold this in the words: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's shall save it."

The cost of discipleship is not something tragic. It is the price of our loyalty to Christ and of our witness to Him. It is a badge of honor which we should treasure even as did the Apostle Paul, who gloried in the fact that he bore in his body the marks of the Lord Jesus Christ. The cross is evidence of our rejection by the world for Christ's sake. We should not "think it strange concerning the fiery trial which is to try you." This is our lot and our *glory*.

The cost of discipleship carries with it no true loss. What we lose in following Christ is good riddance. Whatever hinders our true welfare and the cause of Him whom we love so dearly must be put aside. Christ is our life. In His service pain is pleasure and loss becomes gain. Read and reread Hebrews Eleven! The heroes of faith there listed gloried in tribulations for Christ's sake. They "esteemed the reproach of Christ greater riches, greater than all else." So Christ wills it. "If ye be approached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. . . . But rejoice, inasmuch as ye are *partakers of Christ's* sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy."

The Glory of The Cross

Through the cross God not only would have us witness of the life that is in Christ, but would purge us of all dross and strengthen our faith. He sends us the cross in order that we look with greater longing to the future prospect of the glory which shall be the happy inheritance of all those who have suffered for Him in this present world. The trial of our faith “being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. . . . receiving the end of your faith, even the salvation of your souls.” Do not shy away from the cross, which is the badge of your discipleship. Kiss it! It comes from Him! It identifies you with Him and His cause. It brings you closer to Him and to His sustaining power and grace. Carry the cross courageously, patiently and cheerfully after Him. You will walk the rugged and daring paths of spiritual adventure which all of God’s heroes have walked in the ages long past and rejoice over the fact that you are accounted worthy to suffer for His name’s sake.

Carrying The Cross

But who is able to bear the cross and pay the price of discipleship? The Lord who calls you to discipleship and the cross will also enable you to fight the good fight of faith. Through His Word the Savior will strengthen your faith and make it an overcoming faith. Read that Word. *Meditate* upon its great message. Learn to love it more than life itself. It is the one thing needful. Cultivate a close relationship with Christ. Have His words in your thoughts. Walk with Him all the day. Thus you will grow in knowledge, wisdom and power. Through Him you will be more than a conqueror over your sinful flesh, the world and Satan. In Him all things are possible. His Word will become sweet to your taste, uphold you on every occasion, order your steps, quicken you when you become faint, deliver you from every evil, rejoice your heart, lead you into all truth, sustain you in every trial, and cause you always to triumph in Christ Jesus.

And pray! Wrestle with God in prayer, plead for His help, storm the battlements of heaven beseeching His blessing. Men of great faith have always been men of prayer and therefore men of power. After a heart-to-heart talk with God, Daniel feared neither men nor lions. Luther, a great man of prayer, dared the powers of his day and carried the day. Believing prayer calls upon God. God answers that call and makes His power available to His people. “Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea.” From every true prayer we rise to again cheerfully carry the cross Christ has given us, determined the more to make full proof of our discipleship—whatever the cost!

Are We Paying The Price Of Discipleship?

The fact that we in America find it fairly easy to be Christians is not proof that America is Christian. It is evidence that we have been taking it easy with our Christianity. Consistent Christian teaching and living are bound to incur reproach, slander, enmity, persecution. Since there is so little of this, it appears that materialism has influenced Christian people more than they have influenced the world.

The world is more than willing to let it go at that. There is a spirit of “live and let live.” The world—and Satan—ask for no more. In fact they are most grateful, they compliment the church for its “fine” work. Is the church becoming more and more like the world? This outward show of good will Dietrich Bonhoeffer calls “the kiss of death.” We therefore do well to consider what the world thinks of us and why it does so. If it is because of our fervent faith, our loving concern for the brethren and others, our many good works, all is well. If these be not the reasons, there is something wrong with us.

Are we ready to meet the world head-on by our witness to Christ? Are we ready to sacrifice all, “life, goods, fame, child and wife” if need be to win the world for Christ? Or have we pampered ourselves and

made our high calling as Christians a rather convenient affair? Isn't it true that too many Christians have forgotten why they have enlisted in the army of the King? Rev. George Koenig in the *American Lutheran* of October, 1927, puts it this way: "Christianity involves more than church attendance, giving, decent behavior, and occasional church-going. Perhaps church membership has been made too easy. Perhaps it has become a polite gesture where it ought to be a fervent surrender. It is regarded as a soft cushion for tired souls when it ought to be the West Point or Annapolis of Christian warfare." Dean Inge writes, "We are losing our Christianity mainly because Christianity is a creed for heroes, and we are a harmless, good-natured people who want everybody to have a good time."

Is Our Clergy Ready?

Certainly present world conditions demand action on the part of those who captain the great forces which march under the banner of the cross. If they fail, what of those who depend upon them for leadership?

It will not do for any of the clergy to close their eyes to the obvious. To decry an all-out effort on the part of God's people is to fail Him in this final hour of history. It will not do to label those who issue the urgent call for action alarmists or fanatics. It would be inexcusable on the part of Christian leaders to say that conditions are exaggerated. To plead inability to do anything about it would be a denial of what our Lord has said of the power of the Word and of the Christian faith. To throw up one's hands in helplessness would be an admission that God has been dethroned as King; to admit defeat before using the means God has placed into our hands would disqualify us as leaders; to display unconcern would but betray that we are no longer about our Father's business.

The great hour for the Christian ministry is upon us! Never has our leadership been more severely tested; never has it been more necessary to marshal the potential of God's people; never have our people looked more to their leaders than in the awful hour of history; never, at least in our generation, has the Commander-in-chief looked with greater expectation to His officers than in this hour. The world stands at the fateful cross-roads of destiny. The Church's great hour is upon her!

Surely when the world is at its worst the Church should be at her best. To a greater extent than many of us realize, the record of secular and church history for this our day will and must be written by those who in the eyes of Christ occupy the highest office this side of eternity. What will that record be?

Is Our Church Ready?

Not as ready as we might well expect her to be. It is true that in recent years she has placed great emphasis upon more thorough Christian education on all age levels. Her system of Christian day schools and high schools is rapidly expanding. Our church-wide organizations for men, for women, and for young people are doing a fine piece of work in supplementing this program of education. More attention is being given to the Christian home, to evangelism, and to make our churches conscious of their Christian responsibility to the community. Through better publicity as well as over the radio our church is making her message known throughout America. The full impact of all these efforts is only beginning to make itself felt. All of these, however, must be stepped up in greater degree if they are to accomplish their wider purpose.

Above all, our church must launch out upon an extensive and intensive program of Christian stewardship that will reach into the lives of many more of our people and through them reach out into all the world. Our clergy must assume leadership in this great program or it will die a-borning.

CHAPTER TWO: CHRISTIAN STEWARDSHIP

Dr. Howard Bushnell gave expression to a genuine need in our twentieth century Christianity when he said, "One more revival is needed—the revival of Christian stewardship!" Borden Parken said, "Philosophy is chiefly a disease of words. We have all but succeeded in making that of stewardship. Stewardship has suffered such confusion of tongues that most people become tongue-tied when compelled to be explicit about it."

Stewardship is viewed by many in our circles as a way of raising money rather than a way of life. The word is used with frequent emphasis as a prelude to the every-member canvass in the fall and then tucked rather indifferently into mothballs for another year.

Dr. Walton H. Greever, of the United Lutheran Church, defines stewardship as "the practice of the Christian religion." He writes, "Christian stewardship is what I do after I have once said, 'I believe!' It's the response of my whole life to Christ out of gratitude for an amazing love that meant death on the cross. It's the giving of everything I am and everything I have to Him, as He directs. It's total commitment. It's the fruitage of my life. It's faith in action . . ."

Luther defines stewardship by saying that Christ suffered and died for me in order "that I may be His own, and live under Him in His kingdom, and serve Him . . ." The Apostle Paul put it this way: "For me to live is Christ. . . . He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. . . . Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.

. . . Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

When a person becomes a Christian, he is a new creature. He dies unto sin and lives unto God. His chief purpose in life is to glorify, exalt, and magnify the Lord. Into such a life Christ has entered through faith; He lives in it and manifests Himself through it. Christ is the axle about which such a life turns; He has pre-eminence in that life; He is "all in all." The Christian has "a mind through which He speaks; a hand through which He helps." Christ is central in the Christian's play, his work, his plans and ambitions.

The stewardship life of Christians is the work of the Spirit through the gospel. It is He who through the Word convicts man of sin. Through His work within the heart man for the first time recognizes the damnableness of his sin, his rebellion against God, and his utter hopelessness. He is persuaded of the fact that he has *sinned against* God. He sees all his righteousnesses as nothing but filthy rags and recognizes that there is no soundness in him "but wounds, and bruises, and putrifying sores." Through the holy Law of God he sees himself as the greatest of sinners and worthy only of eternal death. Nothing but hell is in prospect. The final judgment fills him with terror. Is there no help? He is overwhelmed with sorrow and despair. "O wretched man that I am!"

It is then that the Spirit leads the sinner to the Gospel. There the Spirit opens the eyes of his soul and he sees God in His forgiving mercy in Christ. There is help after all! He has a Savior from sin, death, and hell. That Savior died also for *him*. He is assured by God that "though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool." The good news of the gospel floods his soul. In happy abandon the sinner casts himself fully upon God's mercy in Christ and in faith accepts the Savior as his very own. He is born again through the work of the Holy Spirit. He has saving faith. Godly sorrow over his sins fills his soul. Repentant of all his sins he rejoices that they are all forgiven in Christ. He has become a believing Christian and therefore a forgiven sinner. He has been born

again through the Gospel; he is a new creature, “old things are passed away; behold, all things are become new.”

The new life is sustained in the Christian through the Holy Spirit. That Spirit operates only through the means of grace, through Word and Sacrament. The faith of the Christian feeds upon the Word for life, growth, strength and service. Through the continued reading and study of God’s Word, through frequent and “faithful” attendance at the Lord’s Table, his faith is nourished, strengthened, and sustained. In and through such a life Christ lives.

The stewardship life is dedicated to the cause of the Kingdom. Its very purpose is to promote God’s gracious purposes for men among men. Christians are partners and co-laborers together with God. The Christian steward’s chief concern in life is the coming of the Kingdom to him, his brethren, and to all men everywhere.

Stewardship Calls For Full Dedication

The stewardship life is a life completely dedicated to God through faith in Christ Jesus. Martin Luther said, “If anyone would rap at the door of my heart and ask, ‘Who lives here?’ I would answer ‘Martin Luther once lived here. But Martin Luther has moved out, and Jesus Christ has moved in!’” Paul’s first words after his conversion were, “Lord, what wilt Thou have me to do?” He gave his whole life to God. David Livingstone expressed the complete dedication of his life to the King in these immortal words: “I will place no value on anything I have or may possess in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given away or kept only as by giving or keeping it I may promote the glory of Him to whom I owe all my hope and faith in time and eternity.”

“Do you remember that wondrous word in Romans 6:13, where the Spirit exhorts us to yield our members to God as instruments? The marginal meaning of that word ‘instruments’ is ‘weapons.’ . . . God wants you to be a spear He can fit to His hand and hurl into the heart of the enemy’s country. God want you to be a keen, glittering blade with which He may cut His way through the very hosts of sin. God wants you to be a mighty battering ram, that He might break down the battlements of sin. . . .

“Do you remember what Moses did with the rod in his hand? He did three things. First he brought forth water from the rock; second, he opened a pathway to the sea; third, he smote the kingdom of Satan as represented by Pharaoh. Give God your life, and He will make to flow out from it streams of refreshing water as from the smitten rock. Give God your life and He will cause that life to be a path-opener to other men and women; give God your life and He will make it strong to crush the power of Satan’s kingdom.” (James M. McConkey) Surrender to Him and you will conquer all else!

In thus completely giving our lives in love and gratitude to Him who gave His life for us God would fulfill His purpose for our lives. “It has been told that in India, in weaving rugs, only the master-weaver knows the design. But according to his directions, each weaver patiently throws his shuttle, knowing that if he gives implicit obedience his bit of weaving will be part of the beautiful and harmonious whole.” (Mars A. Dale) In giving our lives completely into His riven hands God uses us to build His beautiful, glorious, and everlasting kingdom among men.

The Only Life Worth Living

One of life’s greatest and most meaningful laws is the paradox that we cannot find ourselves until we have first of all lost our lives in some service or wholehearted endeavor. This is actually true of the Christian life. Jesus says, “Whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it.” It is only by giving ourselves in complete service to the Savior that we can find

our true place in life and fill it, for the true life lies far beyond that which can be discovered by egotistical desires or selfish purposes—the life lived by the unregenerate.

And what a life it is! It is the abundant life. All things are added to it. “Life with Christ at the controls is radiant with His presence, vibrant with His inspiration, and overflowing with joyful hope and expectation.” It is profitable unto all things, “having the promise of the life that now is, and that which is to come.” Such a life is complete in Him. “Solid joys and lasting pleasures, none but Zion’s children know.” It can only be said of the Christian that he smiles even through his tears, sings in the night, and sees His silver lining in every cloud. The Christian steward may be sorrowful yet always rejoices, is poor yet makes many rich, may have nothing and yet possesses all things.

Surely no Christian would want to miss the glory of living such a life. To miss that would be to miss a blessing indeed. “Yet in this very matter many are like the man who refused to pay the one-cent postage due on a letter addressed to him and which therefore was sent to the Dead Letter Office. The Postmaster later disclosed that, when the letter was opened, it contained a check for \$450.”

What a name—“steward”! Do you know its history? The word originally was a combination of two old English words “sty” and “ward.” A sty-ward was a keeper of the pigsty. But in the course of centuries it graduated to a loftier position, the keeper of a lord’s estate. What a history! God found men in the grime and gutter and has elevated them in Christ to become His stewards.

Our Status Quo

It is apparent that the stewardship program of our church is trailing behind its educational and missionary program. Even at this late hour, the progress of our educational and missionary programs is being slowed down, and even endangered, by the lack of adequate education and training in the principles and practices of Christian stewardship.

The God-pleasing stewardship of time, abilities, and material possessions must be more generally recognized and appreciated if greater personal participation on the part of our people in the work of our church is to be realized. In the past Synod and its constituent Districts emphasized especially the giving of our funds to support the work of the church. That emphasis was almost invariably the obvious forerunner of appeals to “raise the budget” or a special collection. The whole procedure was promotional in nature and had as its primary goal the raising of money—not people.

The time has come to educate our people in the stewardship of time, talent, and treasure by means of a complete unit of study divorced from any particular organizational effort. The investment of one’s entire life for Christ, the dedication of one’s time, talent, and treasure, are so closely related that they should be presented as a unit. Where people are won to give generously of their time and ability they are the more ready to give generously of their means. Because we have generally failed to win and use the time and abilities of our people we have so few active members and liberal contributors. Only as our people become more willing to give the Lord of their time can our education program prosper; only as our people are persuaded that their abilities are already spoken for by the Lord for Kingdom purposes will greater participation in Kingdom work be realized; and only as our people appreciate the fact that their material possessions are to be generously offered to support our Synod-wide program of education and missions will adequate sums be forthcoming to undergird and enlarge these activities.

“The full requirements of stewardship cannot be met by the most excellent methods or systems of giving that may be devised by an individual or put into operation by the church. We shall never reach a solution of the financial problems of the Kingdom of God by confining our attention to this one phase of stewardship. By forcing the plant we may gather the fruit the sooner and in goodly quantities, but the forced plant will never do well again. What we need to do is carefully to cultivate the roots, giving time to

the process, so that the plant shall be constantly and richly nourished, and then the fruit will not only be abundant, but there will be a never-failing supply.” (Charles A. Cook.)

Synod, recognizing the need for a full Stewardship Department, took definite action to establish such a department at its 1950 convention. This was proof that many among our clergy and laity felt that such action was vital to the stewardship life of our members, our congregations, and to the church as a whole. May God richly bless the endeavors of this new department to the extension of His wondrous kingdom!

CHAPTER THREE: THE PASTOR AS CHIEF STEWARD

It is the privilege and responsibility of the pastor to teach the broad Scriptural conceptions of Christian stewardship to his people. He is also to lead them to a practical and fuller expression of the principles as individual Christians and as members of a Christian congregation. Stewardship belongs to the whole counsel of God. The levels of Christian stewardship in a Christian congregation are set in the main by the pastor.

Pastors should fully acquaint themselves with the best literature on the subject of the larger stewardship. The textbook, of course, is the Bible. Few realize how much the Bible has to say on the subject. It will pay every pastor well to read the entire Scriptures for an answer to the question: "What does God have to say about Christian stewardship?" He will be surprised at the discoveries he will make. He must submerge himself in the subject in order to emerge as a stewardship leader.

It is of utmost importance that the pastor himself be a consecrated Christian, a man whose life is set apart "from earthly use for heaven's employ." The man of God must be God's man, a man whose life has been taken over by God and sanctified for His use. The principles and practice of Christian stewardship must become the absorbing passion in his life. He should endeavor to become *the number one steward* in his congregation. His entire activities as pastor, his personal life, must be convincing proof that he practices what he preaches.

The Christian minister must be God's man. His whole life and conduct should give evidence of his high calling in Christ Jesus. He must steep himself in the great wonders and truths of God's Word so that his whole life becomes a sermon in godliness and radiates the glories of the life that has Christ as its center.

The recurring thrill of a Christian minister's life should be the continuous unfolding of the old, old story, of Jesus and His love. He must be determined to know nothing among men "save Jesus Christ and Him Crucified." Day after day it should be his privilege to hold high the cross of Christ and call out to men to look unto Him and be saved. This he can do only as he ought if Christ is all in all to him. Only as the redeeming love of Christ becomes evermore the great joy and wonder of his soul will his sermons, talks, lectures, and visits be filled with the glory of it all.

With great frequency the faithful shepherd will go to the Shepherd in prayer, pleading that He make of him a shepherd after His own heart. Only intimate communion with Christ can give him the zeal, courage, vision, and patience so necessary to make full proof of his ministry. Because of the great grace given him, he will in deep humility labor unselfishly and sacrificially for the spiritual welfare of his people and those without the fold. He will gladly spend himself in untiring service, thus giving his people a pattern of service which will win them to a fuller dedication of their lives in the service of the King of Kings.

The Head Shepherd was ever under close scrutiny. We read of Him, "and they watched Him." Eternity itself will record what a tremendous power the lives of faithful pastors were in encouraging their people to a happier and fuller expression of their own Christian life. Stewardship is caught as well as taught. The preacher's life should be a continuous motion picture on Christian stewardship. You cannot expect a good stewardship church without a good stewardship pastor. The example of the pastor is invariably reflected in the lives of his people.

Preaching And Teaching The Larger Stewardship

It appears as self-evident that the principles and practice of Christian stewardship should be preached and taught throughout the year to both young and old. The extent to which the Scriptures speak of stewardship should be the measure of our teaching and preaching on the subject. Ministers would do well to examine their sermons and their teaching programs with this in mind.

We have stressed, and rightly so, the wonderful doctrine of justification by faith. But what is the justified sinner to do? He is to live the sanctified life. Instead of imagining that we as pastors have gained our purpose when we, through the Word, have won a soul for Christ; we need to be reminded that our pastoral responsibilities to that soul have only begun. We must keep in mind that the sanctification of the convert is a gradual, progressive process for which constant encouragement, guidance, and training must be given. "May the neglect of this important consideration be perhaps one of the chief reasons why the majority of our church members are so inactive? Have we perhaps imagined that perfection in fruit-bearing would follow automatically from the preaching of the Gospel without much further attention and guidance on the part of congregational leaders? Let us, with St. Paul as our example, not permit the fear of synergism keep us from giving the doctrine of sanctification its proper place in our teaching and training activities." (K. Kretschmar)

Has our teaching and preaching been functional? Is it related to everyday living? All preaching and teaching must have a practical outcome or little or nothing will come out of it. Have we left too much to inference? Do we realize that it is just as important to teach the "how" of stewardship as the "why" of it? Have we individualized our teaching on stewardship and urged personal commitment to the service of Christ?

And why have some of us shied away from the preaching about the great and gracious promises God gives to faithful stewards? Are not the greatest joys of our lives the blessings we receive while serving the Lord? Do we not ascribe glory to God for all He does through us? The Scriptures burst with five thousand and more promises in order to encourage good stewards to live abundantly. Luther says we should "hang all the apples on the tree" because God put them there. Are we afraid of good works since we are saved by faith? Are they not to adorn the Christian life? Should we not let our light shine?

We Are Mending Our Ways

The recent emphasis in our sermonic literature on the Christian life is an encouraging sign. The language is more popular, down to earth, not couched in stereotyped verbiage and, above all, takes hold of people where they are and encourages them out of love for Christ to live what they believe. Doctrine and life should be closely related. The Christian life is Christian doctrine in action. The fear that these sermons are veering to the Reformed type because they abound in practical applications is unfounded. The fact that many of the Reformed do not properly distinguish between the Law and the Gospel does not mean that when we give stewardship its proper place in the lives of our people we are leaving the landmarks of our faith. Christian stewardship is an outcome of the Gospel; it is the expression of our faith.

The clergy will also have noted that our schools and Sunday Schools are now being supplied with Christian texts, workbooks, and other literature which are geared to a more functional type of Christianity. Our Executive Secretary for Parish Education, Arthur L. Miller, writes in *Parish Education*: "To speak only to our adults about these things (stewardship) is folly. Our likes and dislikes, our prejudices, our way of looking at things, in short, our attitudes, are formed early in life! 'Train up a child in the way he should go; and when he is old, he will not depart from it' (Proverbs 22:6) is good advice also in stewardship training. The child who has learned to give himself to Jesus; to share his gifts with others; to do deeds of love to God and man; to bring money gifts to the Lord; to spend his time usefully; will become the grownup who applies proper stewardship ideas and principles to his entire relationship to God and to the work of the Church."

The Walther League has rendered our Synod an outstanding service in promoting a program of stewardship for our young people. This program reaches not only into the broad area of Christian giving but into the wider expanses of the entire Christian life. This program will effectively supplement the Synod-wide stewardship program now finally under way. The deep interest in the larger stewardship

manifested in the Lutheran Laymen's League and the Lutheran Women's Missionary League are significant. Everywhere the desire is apparent that the members of our church want to become better stewards. What a great responsibility this happy trend of events places upon our clergy!

Some Practical Observations

Dr. P. G. Beer, writing in the *American Lutheran* (August, 1947), deplors the fact that Christian stewardship is insufficiently emphasized at theological seminaries. He says, "Every theological student should be taught definitely that as a pastor he is to be an example to his congregation in a life guided by the principles of Christian stewardship. His stewardship will necessarily include being a steward of his income. . . . Our churches are all too frequently weak in stewardship because our pastors fail as stewards. . . . Our seminaries should have at least a two-hour-semester required course on stewardship in the department of practical theology." The writer's experience with recent graduates from our seminaries convinces him that the practical aspects of Christian stewardship as they apply to the practical functioning of a Christian congregation have not been a vital part of their training at the seminary.

While the extensive vicarage and in-training program of our prospective pastors is to compensate for this, it has not worked out that way in many cases. Greater care should be taken in the selection of parishes where a seminarian is to serve as a vicar. Able and practical pastors should supervise their activities. A definite program of training for vicars should be outlined by the seminary faculty and should be closely adhered to by the vicar under the direction of his supervising pastor.

The suggestion of Dr. P. G. Beer that "Every church constitution should assert that every member of the congregation is a 'steward of God' and responsible to Him for the use of his income, time, talents, body, mind, personality and possessions" is worthy of study. He further states that "all church auxiliaries should endeavor to present and foster the stewardship program of the church so as to eliminate the foreign accretions and objectionable features which have come to adhere to many of these organizations."

Experience teaches that any congregation satisfied with her stewardship performance is so taken up with her own importance that she ceases to do anything really important for Christ. Such a congregation has left her first love and fallen in love with herself. And whom does the Lord hold primarily responsible for such a condition? From the Letters to the Seven Churches we note that the Lord holds the "angels" of these churches responsible—at least in part. These letters were addressed to them not for the sake of convenience but because they were the God-appointed *leaders* of those congregations. While it is true that God expects only faithfulness, that word covers more than many are inclined to think.

Where Do We Go From Here?

Do we keep on as in the past? Some would desire to do so. They will find it increasingly difficult and in the end very detrimental to the cause they claim to espouse. Silently but surely changes are taking place which are pushing us in the right direction and to at least a partial solution of the problem of how we are to carry on as individual Christians and as congregations in days to come. This does not apply to our message, but to the manner in which we would bring this message to the unchurched masses at home and elsewhere.

"Our church today finds itself in the midst of a great transition. Our pastors, teachers, and lay leaders are confronted with challenges, opportunities, and problems, the solutions to which are not to be found in our traditional textbooks. And so they are looking for supplementary channels through which they can get the added information, guidance, and encouragement of which they feel so sorely in need." (H. W. Gockel in *Today*) Great changes have already taken place in our church programs, organizations, and methods in order to meet the multiplying problems of increasingly complex conditions. "There can be no denying the

fact, on our approach to the practical aspects of our ministry we are in a continuing period of transition.” (H. W. Gockel in *Today*)

We Are In A Period Of Transition!

First of all, most of our congregations have grown considerably in size. The many adult converts have changed the traditional background of our membership. Our people generally are better educated. Their standard of living has gone up considerably. Many more women are employed outside of the home. Families generally are smaller. Young people are married sooner and are more inclined to leave their home communities. Old folks live longer today than a generation ago. Shorter working hours and longer vacations have become the rule. Farming is becoming more mechanized. The world has invaded the home through radio, television, and a flood of printed material. The dent materialism has made is also evident in the conversation and life of our people. The rural congregation is keenly aware of the drift to the cities, the down-town church fearfully watches the exodus of members to suburban areas, while many of the suburban churches are growing so rapidly that they have trouble keeping up with themselves. Churchwide programs of vital importance to local congregations and the church at large are commanding the attention of congregations whose local programs are as yet too limited to put them to proper use. The shortage of pastors and teachers is forcing many of our small congregations to consider consolidation of parishes and schools. Then again, we have congregations which have grown to such a size that they no longer function effectively as far as the “Seelsorge” of the individual members is concerned. One could mention many more changes that have taken place in the last generation, changes which seriously affect our congregations and their consecrated spiritual leaders.

Certainly the pastor is caught in the mid-stream of this surging current of events. What will he do? It is certain that he as leader of his parish must act positively and constructively in this situation. Many are already doing so. Many have reevaluated their position as leaders and with the cooperation of their people have solved at least in a measure the problems facing their congregations in this fluid age. They thereby have rendered our church a great service; they have blazed a trail of experience and success which others may well examine, adapt or adopt. The most apparent lessons we can learn from them is the new type of leadership demanded of the clergy in our day, the proper planning of adequate congregational programs to meet the needs of our day, and the enlistment and training of many more of our laity for Kingdom work.

Are we willing to learn from others? To shrug one’s shoulders and feel that under the circumstances it is best to leave well enough alone will only complicate matters. Either one is in the way of progress or else he is “on the way” to progress. “One of the hardest lessons of life to learn, particularly for the parish pastor, is that the Lord never expected us to live ‘under the circumstances.’ We are to live above them. If the great Apostle Paul had been content to live *under* the circumstances which an inscrutable Providence thrust upon him, the Book of Acts would surely make different reading.” (H. W. Gockel)

The Present Dilemma

That pastoral leadership is needed if a congregation is to effectively practice the fundamentals of Christian stewardship is evident. The average pastor is literally loaded down with odds and ends that smack of “serving tables.” Like the giant in *Gulliver’s Travels*, he is tied down by so much organizational and administrative red tape that he cannot rise to the full stature of a prophet and a pastor. He has become an executive who unlike the executives in business concerns must bury himself with the tasks of a clerk, custodian, and stenographer. Meanwhile the true purposes of his office are not fully tended to. Someone has spoken of the average pastor as a grasshopper who is always on the jump yet can never hit his true stride. As a result he becomes tense, nervous, confused. Where does his work begin and where does it end? The Scriptural requirements for the pastorate do not coincide with what is expected of him. Is he to be a “servant” of men as well as a servant of God? Where can he draw the line? Most of the frequent breakdowns of the clergy can be ascribed to this unsatisfactory condition.

Quotes

We quote an unusual case entitled “The Distracted Pastor” as found in the District Stewardship Bulletin of Iowa East. This distracted pastor “mows the lawns and trims the shrubbery, serves as janitor and chief turnkey, heats and ventilates the church, mimeographs bulletins, reports, letters, and serves as a one-man publicity bearer. He farms the parish acreage, raises pigs and cows to supplement his meager salary, and cares for the communion ware and linens. He shovels the snow from the sidewalks, operates and stores church equipment and changes sentences on the bulletin board. This pastor finds homes for newcomers and jobs for the unemployed. He conveys people to and from meetings by auto; he picks up children for Sunday and Vacation Bible School as well as prospects for services and adult classes; he delivers all sorts of things to and from church and meeting places, as chairs, tables, etc. Finally, he paints and repairs church property.

“The ministry in itself is a conglomeration of tasks. The pastor is expected to spread himself out over so much territory in his field that concentration on the Lord’s business is well-nigh impossible. Because we have lost sight of the fundamental objectives, both as a group and as individuals, the average pastor is an efficiency expert, chore boy for the Ladies Aid, janitor, financial advisor, collector, counselor, repair man and general flunkie for the whole congregation.” (Carl F. Yeager)

“The modern minister is so loaded with secular duties that a distinctly doctrinal and spiritual ministry is well-nigh impossible. . . . In many cases he becomes a veritable pack-horse struggling under organizational burdens and the community, and at the same time a miserable failure as the bearer of ‘Good News’ of the Gospel, a healer of souls and a minister of righteousness. It is a tragic perversion of the high calling of the man of God when he is forced to neglect the higher for the lower.” (*United Evangelical Action*)

Sidney Powell, however, feels this very situation touches one of the great weaknesses of the clergy. He writes in his book *The Great Awakening*. “The temptation is always there to permit second-rate causes to hinder the primary mission of the church. The red tape and routine of multiplied and varied congregational activities at times obscures his vision and over-taxes the energies that should be forcefully applied elsewhere.”

“The church life of the majority of our people is characterized by a formal and passive receptivity and nothing more. The individual church member is usually nothing more than an animated receiving instrument and seldom becomes a broadcaster. . . . We have done again what the Reformation undid. We have professionalized religion. We have turned witness-bearing into a class prerogative, and pay some man a salary to do it for us, while we come to church and listen”. (Dr. Paul Scherer)

What The Apostles Did

The average pastor truly finds himself in a dilemma. What shall he do? The same situation threatened to develop in the early church at Jerusalem. “There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.” The apostles were in charge of the daily ministrations. They realized that their responsibilities were going beyond their ability to meet them. Their true office and work would suffer if this continued. Moreover, they realized that the daily ministrations were really not a part of their calling as pastors. So they did the obvious. They told the people: “*It is not reason* that we should leave the Word of God, and serve tables . . . We will give ourselves continually to prayer and to the ministry of the Word.” Their suggestion of choosing seven other proper and able men was accepted and so the secularization of their ministry was averted. This simple procedure is basic to the problem facing the ministry today. The father-in-law of Moses, realizing all that Moses was piling upon

himself in the way of responsibility told him, "This thing that thou doest is not good." He followed the advice of Jethro and delegated many responsibilities to others.

Would You Do This?

What would happen if the clergy generally would come to their people and say: "We do not well. We are doing things which do not belong to our ministry. We have re-read our calls and find we are doing a number of things you never actually required of us. We now leave those things to you and we give ourselves to prayer and the ministry of the Word."

Are you ready to do so? Remember, we are not only speaking of routine chores which have lost their flavor for you, but we mean essentials of church work which, however, are not essential to the ministry. For example, is our attendance at all meetings of congregational boards and committees always necessary? Must we have our fingers in everything that goes on among kings and priests? Is it essential to the cause that we deliver all the public messages and topic studies outside of the pulpit? Why make all devotions at meetings our responsibility? Cannot someone else be found who would carry on the regular congregational correspondence? Is our approval always needed in matters indifferent? Do we trust others to teach a Bible class? Is it worth the effort to insist on a Gothic church when the congregation is for the Colonial type?

Isn't it true that at times we consider the prestige of our office involved when it is only our desire to control at least after a fashion a people who have but one Master? Much of the accumulation of the past could be sheared from the conventional ministry and it would be the better for it. Whether we like to admit it or not, many of the "burdens" of our office are of our own making.

Can The Laity Take Over?

But what if the clergy would drop all church work which is not essential to their ministry? Who would do it? The kings and priests? Are they not ready for it? Do not underrate our members and their abilities! At first things might not go so well, but later, I am sure, they would go so much better. Meanwhile, the attention the clergy could give to its primary tasks would more than offset any seeming disadvantages that may have resulted from such action.

The very fact that we doubt that others could take over is not a compliment to our leadership. We should have trained people through the years for the effective functioning of a Christian congregation. It is the work of the public ministry to teach and train others to work with them, not under them, in order to achieve God's purposes for men. It never was God's purpose to turn over the administrative and organizational functions of the church to the laity while the clergy was to largely monopolize the spiritual functions. This is evident from the fact that *the functions of the royal priesthood are primarily spiritual in nature*. "The manifestation of the Spirit is given to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit," etc. These words are said of those who form the body of Christ.

CHAPTER FOUR: PASTORAL LEADERSHIP

Whether our congregations will measure up to their privileges and responsibilities in this explosive age of opportunities will depend, humanly speaking, upon the leadership of our pastors. *People are as they are led.* The field usually is the shadow of the man. This being the case, our pastors must strive to become ever better leaders. In this connection it is well for us to realize that good leadership is not a common article. The call into the ministry does not in itself make a minister a leader per se, it only places him into a position to exercise leadership. A pastor's position does not make him a leader; it only gives him the opportunity to prove himself a leader. *We become* leaders. Leaders learn by doing. Whoever refuses to learn, ceases to grow as a leader.

We grow inwardly through the Word and Spirit. That growth is most vital. Without it one cannot be a good minister of Jesus Christ. Through the study of God's Word, through meditating upon its precious message, through daily communion with God in prayer, through daily battle with the devil, the world, and our flesh, we grow more and more into the stature of our Lord Jesus Christ. A good leader is one who follows in His steps.

How then does it happen that those who continue to grow in spiritual knowledge, wisdom, and strength, are not always good leaders of men? Some of the most gifted and consecrated students in the writer's class at the seminary have not become leaders in the parish ministry. Why?

They lacked personality for one thing. They lived successfully with books but not with people. They never learned for themselves the basic principles that make people "tick and click," While the knowledge of basic principles in human behavior is important, it is still more important to know how to apply them. To lead men one must know men. To know men one must know oneself. It is difficult to know why you yourself do certain things as you do them. But we all can learn. All cannot be equally as good leaders as others, but we can all become good leaders—*if we will.* Would you be a good leader of your congregation? However far you would go *you must start from your own doorstep!*

Pastoral Leadership As Defined In The Scriptures

The pastor is the divinely called leader of his flock:

"The Holy Ghost has made you <i>overseers</i> ,"	Acts 20:28
"I have made thee a <i>watchman</i> ,"	Ezekiel 3:17
"Obey them that have rule over you,"	Hebrews 13:17

The pastor is leader of his flock "in the Lord":

"Know them which are over you <i>in the Lord</i> ,"	1 Thessalonians 5:12
"Not that we have dominion over your faith, but are <i>helpers</i> of your joy,"	2 Corinthians 1:24
"Neither as being lords over God's heritage,"	1 Peter 5:3

The pastor's leadership consists in *servicing* his people:

_____ "But whosoever will be great among you, let him be your <i>minister</i> ,"	Matthew 20:26
"Let us wait on our <i>ministering</i> ,"	Romans 12:7
" <i>Ministering</i> to the saints,"	2 Corinthians 9:1
"Your <i>servants</i> for Jesus' sake,"	2 Corinthians 4:5

“All things are yours, whether Paul, or Apollos,”

1 Corinthians 2:21-22

God calls a pastor through the Christian congregation in order that he might *serve* that congregation as its shepherd. To serve the flock *he must lead* the flock.

In leading the flock he must follow the example of the Good Shepherd as portrayed in Matthew 20: 28: “Even as the Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many.”

Basic Leadership Requirements

“Lay <i>hold</i> on eternal life,”	1 Timothy 6:12
“ <i>Feed</i> the church of God,”	Acts 20:28
“ <i>Preach</i> the Word,”	2 Timothy 4:2
“I keep back nothing,” Acts 20:20	
“ <i>Labor</i> in the word and doctrine,”	1 Timothy 5:17
“Take heed unto <i>doctrine</i> , “	1 Timothy 4:16; 2 Timothy 1:13; Titus 1:9
“Give ourselves continually unto <i>prayer</i> , ”	Acts 6:4
“Give attendance to <i>reading</i> , “	1 Timothy 4:13; John 5:39
“Apt to <i>teach</i> ,”	1 Timothy 2:2
“ <i>Reprove, rebuke, exhort</i> ,”	2 Timothy 4:2
“ <i>Comfort</i> , comfort ye, my people,”	Isaiah 40:1
“Do the <i>work</i> of an evangelist,”	2 Timothy 4:5
“Make <i>full</i> proof of thy ministry,”	2 Timothy 4:5
“Endure <i>hardness</i> as a good soldier of Jesus Christ,”	2 Timothy 2:3
“Exercise thyself unto <i>godliness</i> ,”	1 Timothy 4:7; 1 Timothy 6:11
“ <i>Behave thyself</i> ,”	1 Timothy 4:7; 1 Timothy 6:11
“Be thou a partaker of the afflictions of the Gospel,”	2 Timothy 1:8
“No man that warreth entangleth himself with affairs of this life,”	2 Timothy 2:4
“Moreover it is required in stewards that a man be found <i>faithful</i> ,”	1 Corinthians 4:2
“Be thou an <i>example</i> to the believers,”	1 Timothy 4:12
“ <i>Meditate</i> on these things; give thyself <i>wholly</i> to them,”	1 Timothy 4:15
“Stir up the gift that is in thee,”	2 Timothy 1:6
“Commit thou [the things that thou hast heard] to faithful men, who shall be able to teach others also,”	2 Timothy 2:2

The Pastor’s Personality

A faithful pastor will cultivate certain divinely prescribed virtues essential to an effective ministry. These virtues should adorn his life and manifest themselves as fruits of the spirit to profit withal. A man of God should be a man to exemplify:

– <i>love</i>	“Be gentle unto all men,”	2 Timothy 2:24
– <i>wisdom</i>	“Rightly dividing the word of truth,”	2 Timothy 2:15
– <i>patience</i>	“Exhort with all longsuffering,”	2 Timothy 2:15
– <i>humility</i>	“Follow after meekness,”	1 Timothy 6:11

– <i>courage</i>	“Be strong,”	2 Timothy 2:1
– <i>zeal</i>	“I do this thing willingly,”	1 Corinthians 9:17
– <i>sacrifice</i>	“I count all things but loss,”	Philippians 3:7
– <i>faith</i>	“I know in whom I have believed and am persuaded,”	2 Timothy 1:12
– <i>liberality</i>	“Given to hospitality,”	1 Timothy 3:2
– <i>self-discipline</i>	“Not self-willed, not soon angry,”	Titus 1:7

A pastor who practices these virtues develops a *personality which will attract*. He will not only be a man of God, but truly *God’s man for the congregation*. He will possess a character, lovable in its humility, challenging in its convictions, commanding in its appeal, and winsome in its simplicity.

A Leader Of All The Flock

The Scripture speaks of pastors as “overseers of the flock.” Acts 20:28. They are the divinely appointed spiritual leaders over the whole flock. How can a pastor win his people to accept him as their leader?

1. *He must be an example to the flock.* His life agrees with the testimony of his lips. He speaks with conviction. He has the doctrine and the doctrine has him. His life is committed happily, willingly, sacrificially to his Lord and to His people. People will sense in his life the words of Paul: “I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry.” 1 Timothy 1:12
2. *The shepherd loves his sheep.* Learn to love your people for what they are, not for what you want them to be. Work and pray that under God they become what He want them to be. Visit your people as often as possible. You must be among them if you are to become one of them. People are deeply sensitive of your attitude. If they feel that you love them as the redeemed of God and are willing to serve them because of this, they will love you in return and be blind to many of your faults. They will follow you wherever you lead them. A shepherd’s heart alone is sufficient for this. Ask God for it!
3. *Be patient.* Look at yourself and realize how frequently the confession of Paul is spoken from your own heart, “For the good that I would I do not; but the evil which I would not, that I do,” Romans 7:19. Faithfully preach and teach the whole counsel of God and pray God to bless your words in you and in them that hear you. To be patient, however, does not mean to compromise or to tolerate wrong. A tactful and evangelical pastor will faithfully testify to the truth in season and out of season and implore divine skill and wisdom to apply it with a shepherd’s heart. How patient the Lord was with His disciples, yet how lovingly firm. Sheep will respond to such treatment and appreciate their shepherd for it.
4. *Have confidence in your people* as priests of God, as joint-heirs of the kingdom, as laborers together with you. Nothing undermines people’s confidence in a leader more than if he berates their efforts, criticizes them unlovingly, or harangues them with low verbal pitches. A leader thereby confesses his own failure to lead them as they should be led. Such attitudes are a bold give-away. Your people should always be treated with utmost respect and regard. They are His jewels. Their names are written on the palms of His hands and in the Book of Life. They are His brothers and sisters and belong to the body of Christ. When you genuinely express your confidence in people you harvest a corresponding attitude of confidence.
5. *Give your people a convincing program* for Christ that will challenge their faith and talent. Plan this program with them. Ask for their evaluation of the past performance of the congregation. Ask for suggestions that will strengthen and improve the present program. If possible let them find the solution to the current problems. Don’t be too insistent about innovations. If the congregation does

not appreciate them, more education is indicated. Perhaps next year the matter can be included in the program. The more the program is of their own making the greater will be their interest and participation. Good leadership will so guide matters that the primary work of the church will dominate the program. A true leader will advise his members to formulate a planned program of activity adapted to their talents, circumstances, and opportunities.

6. *Give your people a large measure of responsibility.* After a few preliminary disappointments they may surprise you. Remember that assuming responsibility is also something that must be learned. By and large we have not given our members sufficient opportunity to learn that lesson. Be patient, encourage, do not do yourself what others are expected to do. Let them sense that any failure to assume responsibility affects the welfare of the congregation, that they are indeed needed, that their contribution is vital.

Pastoral Self-Analysis

Every so often—and it ought to be often—the Christian clergyman will look at himself. He will honestly ask himself questions which others do not have the courage to ask him. He will take himself apart as a leader to see just where and how he might improve himself. In the *American Lutheran* (January, 1946) are listed a series of questions which are stubborn enough to require an honest answer:

1. “Am I working aimlessly? Have I prepared an adequate plan for congregational work which will stimulate the imagination and fire the enthusiasm of my people?”
2. “Am I planning carefully enough? Have I followed through on my good ideas or have they failed because I was careless in organizing the activities I planned?”
3. “Do I become discouraged too easily? Have I become so accustomed to listening to Thomas Jones (who is agin’ everything) that I have lost touch with the ten John Smiths (who want the work of Christ to go forward)?”
4. “Is my work grounded in a deep personal conviction that Christ cannot be defeated and that, so long as I work with and for Him, I cannot fail?”
5. “Is attendance at my services what it should be? If not, have I the courage to analyze the situation honestly, and do something about it?”
6. “Is the Sacrament sufficiently appreciated by my congregation? If not, am I perhaps at fault? What can I do to vivify the Sacrament for my people, and will I do it?”
7. “Do my people know the meaning of ‘searching the Scriptures?’ Have I imparted to them my own burning thirst for the Word of God? What can and will I do about this matter?”
8. “Do my people really dedicate their time, talents, energy, and enthusiasm to God? Have I been a good example to them in this matter? Have I given them opportunity for service by organizing Christian activities whereby they may gain experience in faith?”
9. “What kind of goals have I set for myself and my congregation? For my young people? Are those goals too easily reached? Or have I given them and myself something big to shoot for?”
10. “Am I willing to live my life and do my work in the public eye in order that my community will be constantly aware that I am a Christian pastor and that I serve a Christian congregation?”

Each pastor ought to check up on himself. Where this effort is not productive of desired results he should confide in one of his fellow clergymen. Unless we measure ourselves occasionally we will shrink in stature as pastors and leaders.

The Good Executive

What are the four chief requirements of a good executive? In an exceptionally fine article in the magazine *Today*, the Rev. H. W. Gockel summarized the maxims of Dr. F. C. Streufert on this subject. Dr. Streufert insists that these four basic requirements are; visualize, organize, deputize, supervise.

VISUALIZE: “The pastor, as executive, must have a bird’s-eye view of his congregation’s program. He, perhaps more than anyone else, must see the congregation’s entire program as a whole—both from the top down and from the bottom up. He must also develop a chronological perspective which enables him to evaluate present possibilities in the light of past performance.

“He must have a clear grasp of the situation which currently confronts his congregation. He must be able to put his finger on specific weaknesses in the program and to suggest remedial measures. He must have a clear insight into the interrelation of the various committees, boards, and agencies within his congregation and must be able to suggest an overall program based upon a smooth co-ordination of all of them.” (H. W. Gockel in *Today*)

ORGANIZE: Knowing what should be done in his congregation, the pastor, *in cooperation with his people*, will organize the work to be done into a workable program. This requires an organization which will function. The dangers of over and under-organization must be avoided. The various sections of the organization, the boards, committees, organizations within the congregation must function as parts of one unit, having purposeful and common goals. This requires an appreciation of administrative problems and their solution. No friction or overlapping will result if proper organization serves the purposes of the congregation, and not, as is at times the case, when the purposes of the congregation are made to serve the organization.

A good executive will not make the blue-print for the congregational program. He may present a “rough drawing” as a basis for discussion. The program itself should be the result of a cooperative effort on the part of pastor and people. *Good leaders do not work alone.*

DEPUTIZE: A pastor who fails to win others to aid him in carrying out the congregational program is a poor executive. Pastors must learn to multiply themselves through others. Here so many of our pastors fail. This is one of the supreme tests of a minister’s ability as a leader. Without a corps of workers it will be difficult to develop an esprit de corps in the congregation. But how may a pastor learn to deputize others for church work? This question will be answered in the following chapter.

SUPERVISE: “By ‘supervise’ we do not mean playing the role of ‘big shot’ or straw boss. We rather mean that the pastor will stay close to his people, will work shoulder-to-shoulder with them, will be one of them. He will be present not only to guide, but also to speak a word of encouragement and commendation and to help develop and maintain an esprit de corps among his co-workers. While it is important that any

executive be able and willing to supervise the work It is doubly important that the parish pastor do so.” (H. W. Gockel in *Today*)

The Good Executive And Congregational Officers

While the pastor is the *chief* executive or administrator of the congregation, he is not the only administrator. There are others in the congregation who also hold responsible positions with him. While they look to him for help, guidance and encouragement, he likewise will look to them to be helpful to him in similar ways. They will work closely together. The officers of the congregation have areas of activity where their own initiative, responsibility, and ideas should have ample elbow-room. The congregational constitution holds them responsible to the congregation, and not to the pastor, for their actions.

It will be the pastor’s responsibility as leader of his flock to win the cooperation of the various boards and congregational committees. This requires skillful leadership. He must endeavor to secure the highest degree of teamwork between himself and the church officer, boards and committees. His deep sincerity of purpose, his open confidence in the willingness and ability of all to cooperate with him, his tactful handling of all committees and boards in making them conscious of their importance to the welfare of the congregation, his fairness in catering to no favorite sons on any boards and committees, his loyalty to them as Christian leaders whenever disturbing situations arise, his exercise of self-discipline in not insisting upon his own way in matters where God has not spoken, his use of opportune moments to encourage individual members of boards and committees and helping them when needed, his sincere commendations for work well done, all this will help to win them to him and weld them into a working force that will at times in its very achievements surprise the pastor himself. This is real church statesmanship.

The Good Executive And His People

It will be up to the pastor as a consecrated servant of God and a wise observer of men to win the confidence and cooperation of the entire membership of his congregation. While the readiness on the part of the membership to accept their new-called pastor as their divinely-called leader is generally evident, it remains for him to *prove* that he is deserving of all they prayerfully expect him to be. Happy is that pastor who is willing to learn as he wins his way into the hearts of his people. Mistakes can well be avoided. The advice of seasoned and successful pastors should be secured whenever a minister is in doubt as to how to proceed. Nor should he overlook the possibility of drawing one or more laymen into his confidence. Beware of the man who claims he needs no advice. Such a man’s advice is worthless. Remember that wise men ask many questions—while fools ask none.

Good pastoral leadership is good public relations. A pastor must know God as much as the Scriptures reveal Him to men, and men as much as they reveal themselves to men.

Let the pastor beware of becoming perfunctory in his duties as pastor and leader of his flock. Nothing is more destructive to an effective ministry than a professional manner or a pious expression which in time becomes a mask. As soon as a pastor’s work becomes routine to him it loses its glory and lustre. His work, instead of being a joy, becomes dull and colorless. Soon, all too soon, his heart is no longer in his work. Such a man is to be pitied. He no longer lives in close and blessed fellowship with his Lord, and his people are no longer in his heart. “O God, keep me from getting used to it!”

Who Is Able?

The great Apostle Paul asked that very same question nineteen centuries ago. Every faithful pastor has asked that very same question.

Who has called you, dear brother, into the Christian ministry? Is it not the Christ who has reconciled you unto God by His blood? Are you not at one with God through Him? Is He not your life? Does He not dwell in you and promise to work through you? Does He not assure you He will always cause you to triumph in Him? Have you not the abiding promise of His continuing presence? Does He not assure you that He will be with your tongue and place upon your lips what you shall say? Do you doubt what He can do in and through men He has called to be shepherds? Hasn't He given you the authority of His word as well as the call to be His under-shepherd? The Word which you preach, is it not the power of God unto salvation? Hasn't He promised that His Word should not return void?

Be assured that He who has called you into His service as a pastor will also enable you. Your sufficiency is *of God*; "who hath made us able ministers of the new testament." He will give you a shepherd's heart; He will give you His Holy Spirit and through His Word endow you with knowledge, wisdom, courage, and patience; He will make of you a faithful pastor; He will give you the abilities needed for an effective ministry.

Go to His Word! Read and search that Word in order to know your Savior ever better. Meditate daily upon the great and wonderful salvation which is yours in Christ. Marvel at His redeeming love. Cling to the precious assurance of your sins in the Redeemer. Rejoice in the knowledge that you have a Savior. Count "all things but loss for the excellency of the knowledge of Jesus Christ." "Win Christ by faith and be found in Him." Then you will rejoice over the great grace given you to hold forth the Word of Life and will not run or labor in vain. Then you will gladly offer up your body a living sacrifice for Him who loved you and gave Himself for you.

And *pray!* Pray to the Lord who has called you that He might enable you. Take your temptations and discouragements as a Christian and as a pastor to God in prayer. Wrestle with your Lord and leave Him not until He bless you. Go on bended knees and pour out your soul to Him in prayer and you will rise filled with new power, real and enthusiasm for your high and noble calling. Then go forth in His power, having no fear but the fear of God, and you will triumph in Him and through Him.

But I am so unworthy! True. Who is not? But know that God glories in raising spirits out of the dust of their own inability and making them pillars in His church. His strength becomes perfect in their weakness. It is not a question so much of what you can do as what God can do with you and through you. It is absolutely amazing what our Lord can do with a life dedicated to His use. The power of Christ rests upon those who wait upon Him for strength. You have every reason to thank your Lord *who has enabled you* to be a minister of the new testament!

CHAPTER FIVE: THE UNIVERSAL PRIESTHOOD OF BELIEVERS

The effective functioning of a Christian congregation depends far more than many pastors realize upon a deeper realization and a more extensive and vigorous application of the glorious Scriptural doctrine of the spiritual priesthood of all believers. Wherever this Scriptural doctrine is slighted or submerged neither pastor nor people can function in the manner God requires. While the Christian church by and large pays high respect to this doctrine, she has in a measure failed to recognize its practical implications. As a result she has not been the leaven and light she could and should have been. Mr. Charles Taft, a layman, President of the Federal Council of Churches of Christ in America, recently said: "The world cries for the effective and universal ministry of all believers."

The priesthood of believers reaches into the entire area of sanctification and the larger stewardship of the total Christian life. The end and purpose of all of these is the glorification of God and the establishment and extension of Christ's kingdom among men everywhere.

Must Be Appreciated

The great need of our church today is a new appreciation of the universal priesthood and its fuller expression in word and deed. This is evident when we probe into some of the problems vexing both clergy and laity. For example, do the uncomplimentary things pastors at times say about their members show a wholesome regard for their high status as priests? Is there any substance to the fears of some of our well-intentioned laity that some pastors are occasionally inclined to go beyond the rights of their office? Why are our lay people for the most part engaged in organizational and administrative functions which deal primarily with the external needs of the parish when their priestly functions are largely spiritual in nature? Do pastors generally recognize the spiritual potential of their people and put it to use? Do many pastors train their lay leaders and members generally to render spiritual service to God and men? Are pastors ready to admit that the lack of effective programs to challenge our laity for greater service are in a measure due to their leadership? Why do our people know so little about the rights and privileges of the universal priesthood? How many of our people fully understand the purposes for which God plants congregations? Are we willing in practice to recognize our members as equals with us before God and men? And because we do not recognize always in practice the true status of our members as priests, is it strange that at least some of our people have a wrong conception of our functions as pastors?

These questions cannot be brushed aside or ignored. Their correct answers and the remedies they suggest are vital to a strong and active congregation. Perhaps it will require the shedding of a number of notions and practices, which, no matter how well intentioned, have hindered rather than helped the cause of Christ. Whatever can be done in a practical way to clarify the full and free functions of the priesthood of all believers will redound to the glory of God and the great advancement of His kingdom.

The Name "Priest"

Luther once said that Christians ought to call themselves priests as much as they call themselves Christians, since one cannot be a true Christian without being a priest in the New Testament sense of the word. Somehow or other, Protestant Christians seem to shy away from the term because they do not appreciate its blessed meaning. Involuntarily they are inclined to think that it belongs to a man with a turned-about collar, when in reality it is an honor bestowed by God upon people who have been converted, whose lives have been turned about by the Spirit.

In 1 Peter 2:9, for example, the Lord gives His people some wonderful names. He calls them "a chosen generation, a royal priesthood, a holy nation, a peculiar people." So Christians are not only to think of themselves, such they *are* in Christ. The chosen generation, the holy nation, the peculiar people, are all

true Christians. They constitute the royal priesthood. Whether young or old, while or black, man or woman, all Christians are priests.

The priests of the old covenant brought sacrifices for their own sins and for the sins of their people. They taught doctrine and applied it to life; they guarded their people against false teaching; they admonished, rebuked and comforted with doctrine; they served as judges when differences arose among individual members of the congregations; they gave God's blessings. Their work and office, however, was only a shadow which pointed to the great High Priest who was to come. He gave His life as the great Offering in ransom for many. Through Christ all those who believe in Him are "kings and priests unto God."

The name "priests" belongs to all believers with equal authority, right and force. With it Christ conveys to each of them all the treasures He has given to the church. "All things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's." God means exactly what He says. So then all the spiritual treasures which belong to the Church are the possession of every believer. The Word, preaching, teaching, the Sacraments, direct access to God through prayer, the office of the keys, are theirs in Christ.

Rights and Privileges of Spiritual Priests

1. In the Old Testament "the priest conveyed forgiveness of sins from God to the people. The Christian believer, by virtue of his faith in the atonement, is assured of that forgiveness. Christ Himself is the great High Priest whose intercession still assures the forgiveness of his sins, 1 John 2. But no human being stands between him and God in reaching for that forgiveness; for he is ever assured of the perfect love of God in Christ's redemption and has the perfect confidence that his every sin is forever forgiven." (Dr. R. R. Caemmerer)

The spiritual priest has direct access to God. Through Christ, the great High Priest, the way to God is open to him, Hebrews 10:18-22, He speaks with God and deals directly with Him. He has direct access to the forgiveness of sins and is in position to mediate it to others for the spiritual and temporal welfare of all men.

2. In bringing to God the offering of his prayers the priest also brings to God the offering of his life as "a living sacrifice, holy, acceptable unto God."
3. Each Christian is to preach and teach, to "show forth the praises of Him Who hath called them out of darkness unto His marvelous light." He has been commissioned to "preach the Gospel to every creature" and to teach men "to observe all things which I have commanded you." *In cases of emergency* he can also preach publicly, baptize and give Holy Communion. It is an altogether different matter when a Christian layman in an emergency exercises these rights than when the *minister*, as is proper to his calling, performs these functions publicly under *ordinary* conditions. But "all things are yours."
4. The Christian should prize and zealously guard the rights and privileges bestowed upon him in Christ. Christians are to "stand fast therefore in the liberty wherewith Christ has made them free." While exercising the rights and privileges of the priesthood Christians, however, should not only remember that they are free lords over all things and subject therefore to no one (but Christ) but at the same time remember that for Christ's sake they are the servants of all and subject to everyone. The Apostle Paul puts it this way: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

5. In the calling of pastors (and Christian day school teachers) the spiritual priests exercise their divinely given rights and privileges. It also is entirely within their province to frame their own congregational constitution and to elect or appoint such officers as are necessary to make it function effectively.
6. The priesthood is to judge the doctrine and life of its pastors. Dr. C. F. W. Walther says: “Rob the congregation of the right to judge doctrine and you give them over to slavery.”
7. Priests are also to exercise discipline in a brotherly manner. Christian discipline is nothing else than applying God’s Word to individual cases and persons. The priest is directly responsible to God for the spiritual welfare of his brother. In dealing with his brother he has the right and duty to exhort and admonish him in a Christian manner. In doing so he exercises the office of the keys. He can absolve his brother of his sins in Christ’s name and in Christ’s stead.
8. As a spiritual priest each Christian is also to comfort on opportunity the lonely, the afflicted, the sick, and the tempted.
9. Priests are “to provoke one another unto good works.” Not only are they to be engaged in good works but they are to encourage, coax, persuade and win others to do likewise. This applies not only in general to good works but especially also to such activities as the purpose and program of an active Christian congregation require.
10. Priests are “to do good unto all men, especially to those who are of the household of faith.” They are to be engaged in charity work.
11. Priests should not only be engaged in personal mission work but also in missionary work by proxy. They are to be witnesses unto Christ not only in their own community but to the ends of the earth.
12. The Christian also exercises his priestly rights and privileges in his home, in his earthly calling, in his capacity as a neighbor and citizen. He is to be a salt and a light whenever and wherever he has the opportunity. This will evidence itself in his attitudes, words, and actions. He can never be less or more than what he is at heart. For him to live is Christ. He daily strives in all things to increasingly measure up to the standard set for him by the Savior: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”
13. In matters indifferent, such as are not commanded or forbidden in the Word, priests are to exercise their Christian liberty. As Christians they have no one over them but Christ. No one can rule over them, command them to do anything, require their obedience, but Christ alone. Christians are not there for the sake of pastors, but the ministers are there for the sake of the Christians.

When one considers the rights and privileges of all believers one is amazed at all of the honors conferred upon them in Christ. He has given them *everything*. That the world does not recognize them for what they are requires no explanation. But do we recognize them for what they are?

In reading this impressive list of priestly prerogatives the clergyman might at first blush wonder whether he is superfluous, or perhaps be disturbed about his place and functions in the Christian congregation. So we ask the question:

*Do The Functions Of the Ministry Clash With
Those Of The Universal Priesthood?*

How does the matter work itself out in practice? There is no denying that there are ministers who hesitate to urge the full exercise of the practical aspects of the priesthood of all believers because this might result either in misunderstandings or lead to conflicts with their own office.

Now it is well to bear in mind that both the office of the ministry and the universal priesthood of all believers are of God. He is a God of order and not a God of confusion. He knows what is best for the Christian congregation. Hence any confusion or misunderstanding which may arise is either due to our confused understanding of what God intends or to our perverse nature. The truth of the matter is that the more Christians appreciate their rights and privileges as priests of God, the more they will appreciate and honor those whom God has called through them as their pastors. A Christian who honors the ministry, honors his own status as a priest. And the more a minister honors and respects his people as the royal priesthood, the more he appreciates and glories in his calling as a minister. Luther puts it this way: "Only an impure bird will foul his own nest."

Pastors are in danger of over-rating the extent of their functions. By doing so they unintentionally underrate the rights and privileges of their members. By adding to the one, you take from the other. There is little reason for this since God requires much as it is from both pastors and priests.

Pastors will do well to keep in mind "that they have their office and authority conferred upon them by God through the Christian congregation, as the original possessors of these, and by the call which the congregation, according to the will of God, has issued to them. In the light of . . . this evidence, the ministry, as to its essence, cannot be anything else than the authority conferred by God through the congregation, as the possessor of the priesthood and all church power, to exercise in *public* office, in behalf of all, the common right of the spiritual priesthood." (*Walther and the Church*)

"The ministry of preaching is not a peculiar order, set up over and against the common estate of Christians, and holier than the latter, like the priesthood of the Levites, but it is an office of service. According to God's Word all believing Christians—and only these—are priests. . . . However, as in the Old Covenant all sons of Aaron were indeed the priestly descent and *order*, while only some were engaged in the priestly *office*, so in the New Covenant also those who are in charge of the public ministry of preaching are not on that account priests before others, but they are only ministering persons among a priestly people. Therefore the holy apostle writes, 'who is Paul, who is Apollos, but *ministers* by whom ye believed?' 1 Corinthians 3:5. Again: 'We preach not ourselves but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake,' 2 Corinthians 4:5." (*Walther and the Church*) He ministers best who serves the best. The minister who serves his Master and people will need worry little about what his people think of him and his work.

When conflicts do occur between ministers and people they usually result in disagreement over matters which are never worth the price that is paid. They disturb the relation of pastor and people. For the pastor they often complicate matters when he later must take the congregation or individual members to task for things that really militate against the Word.

A pastor's zeal or impatience to introduce or change externals which in themselves are matters indifferent, often tempts him in word or deed to go beyond that which lies in his sphere. This is especially the case when his people appear unresponsive or are bound to things traditional. Even if the minister gets his way he harvests but little personal satisfaction therefrom. It is at best unwise "to put over" what people do not as yet appreciate or understand. Usually the pastor adds only an additional burden to his office. But the greater evil which results from such a course is that he undermines, though unintentionally, the basic functions of the priesthood. Lead he must, but drive—never! Sheep are led, not driven, by the shepherd.

“The church of Jesus Christ is not a dominion of such as command and such as obey, but it is one great, holy brotherhood, in which no one can dominate or exercise force. Now, the necessary equality among Christians is not abolished by the obedience which they render to preachers when these comfort them with the Word of Jesus Christ. Just as certainly, however, this equality of believers would be abolished ... if a preacher would demand obedience also when he presents . . . something which by virtue of his own understanding and experience he considers good and appropriate. . . .” (*Walther and the Church*)

Ministers will do well to ponder these words and apply them to their work and office. True, the Scriptures say many things about the office and functions of the ministry, but what has here been said in no way contradicts any of them. On the contrary, it is part and parcel of all that God has to say of the Christian ministry.

We do well to remember that the danger in the church today is not so much that the laity will invade the spheres of the ministerial functions as that pastors unintentionally assume certain rights and privileges which belong to the spiritual priesthood. This situation is largely due to the fact that too many of our laity do not recognize, appreciate, and therefore do not make use of their God-given rights and privileges. Church members today are drifting in the direction of leaving spiritual matters to their called workers, to their pastors and teachers. The danger lies in this that the clergy accepts this status quo as inevitable and does little to reverse the trend. This dare not be the case. To accept the unacceptable (God does not want it so) would be to fail our people in one of the most important functions of our ministry. The pages of church history unfailingly record that where the principle and practice of the universal priesthood go into eclipse the Christian congregation eventually also shares the same fate.

A Heartening Sign

One of the most heartening signs within our church in recent years has been the growing emphasis on the practical functions of the spiritual priesthood. As a result many of our congregations have become much more alive unto God and the spiritual needs of men. We are confident that under God this is but a sign of better things yet to come. However, if better days are to come, the ministers of our church must take the lead. They are the God-appointed leaders. Rarely, if ever, will a congregation rise above the level of its leadership.

The writer considers it a “must” that the pastors of our church rediscover and repossess the glorious doctrine of the priesthood of all believers for themselves and for their people. Pastoral conferences, large and small, should give serious study to this precious doctrine. It should be taught and preached with persuasive power to all of our people, both young and old. Having this doctrine, *this doctrine should have us*—all of us.

Three searching questions:

Is our preaching and teaching as pastors pointed toward personal commitment of our members to Christ and the tasks of His kingdom?

What are we doing to rouse our people to a deeper understanding and a fuller realization of their priestly duties and privileges?

Do we individually challenge our people with situations which call for the exercise of their priestly functions?

CHAPTER SIX: THE PARISH PROGRAM

The congregational program divides itself into two very important parts. There is the program which the pastor must carry out alone as pastor. This program includes sermon preparation, public preaching, etc. Then there is the program of general congregational activity in which the membership is to be engaged under the leadership of the pastor. Both of these programs must dovetail. They must fit together into a perfect piece and pattern. The one can never take the place of the other; each must supplement the other. The pastor cannot be the congregation, nor the congregation the pastor. Yet both belong together in an intimate harmonious relationship if a congregation is to prosper.

The Pastor's Program

The work of the Christian ministry is clearly stated by the Lord Himself. It is restated in the call which the pastor receives from God through the Christian congregation. At the time of his installation (and ordination) the pastor publicly promises to fulfill the requirements of his office.

The pastor is to labor in the Word and doctrine. He should work hard. By giving himself continually unto prayer, by preaching and teaching, by giving attendance to reading—especially the Bible, by comforting, rebuking, reproving, exhorting his people, by doing the work of an evangelist by calling on his people and the unchurched of his community, by administering the Sacraments, by baptizing and burying, by keeping confidential record, etc., the pastor will find an amazing amount of work to be done.

In order to do his work well he must *plan* his work. That requires a program. Such a program should not be made of steel. The minister should not work in a straitjacket of his own or someone else's manufacture. The program should have some elasticity about it. Moreover, the program should as much as possible be adapted to the minister's own personal need of self-improvement as well as to the needs of his parish. The program must take care of first things first. It should not be prepared day by day but should cover a longer period of time. Many successful pastors plan their work at least a year in advance. The pastor should set certain goals for himself which with God's help he must scratch to obtain. Needless to say, no pastor can afford to toy with the forty hour a week schedule while the world is going to hell. He is to make full proof of his ministry, to endure hardness, so spend and be spent for Christ as a living sacrifice. The minister must not only consider himself expendable—he must *be* expended.

This of course does not mean that he cannot give his family reasonable attention. Nor does it mean that he must unnecessarily endanger his health. What it does mean is that he should use his time and energies in such a manner that the Lord and his people receive maximum service. Experience proves that it is not work, but tension, worry, and “wreck”-creation, that cripples and kills. Of course a pastor should have time to eat, sleep and play. But in order to enjoy these and reap their full benefits, and at the same time fulfill the demands of his high calling in Christ Jesus, he must plan his work and plan it well.

The Need Of Careful Planning

“There is so much of a false activism in the church today that it may be well to speak a word for *planned* parish activity. This is not because the writer's planning has always been successful, but simply because the very weight of our work (as pastor) gave us only the choice between planning a program or the terror of confusion and the error of frustration.

“Fundamental to any program of planned parish activity, of course, is the *planned* life of the pastor. This must call for an accurate perspective to the total work of the Church and for a constant orientation of the pastor and his thinking in relation to the total program.” (H. W. Gockel)

In no other profession is a man so completely the master of his time as in the ministry. There is no clock to punch; no sour boss glaring at one from under shaggy eyebrows. This makes it very important that a pastor discipline himself. What would you say of a minister with an average parish who preaches one sermon on Sunday and pleads exhaustion on Monday, who pretends the need of much recreation when his great need is reconsecration, who strives to become a social lion when he ought to become a much better shepherd, who pounds the pulpit on Sunday but fails to push door-bells during the week, who complains of his heavy load and then does not bear it, who is too professional to be personal and too formal to be fervent? Yet that is the danger that waits around the corner for us all unless we exercise ourselves unto godliness as far as our calling is concerned. Since we have so much control over the use of our time, the proper use of our time plays an exceedingly vital part in our ministry.

Plan your program. Give certain hours of the day to prayer, study and communion with God. Set aside certain hours for sermon preparation. Give sufficient time to calling on your members and prospects for church membership. Take time to be well prepared for your various classes and groups. Attend such meetings regularly which are vital to Kingdom work. Give yourself the opportunity to read good books helpful to you as a pastor. Keep informed on your Synod's work through reading its literature and journals.

What Of Your Program?

It is surprising how many pastors have a program *in mind* but *not in fact*. A general routine which calls for being at home in the morning, away from home in the afternoon, attending a meeting at night, is not as yet a program. Just what will you do from seven to twelve in the morning, from one-thirty to five in the afternoon, and from seven to ten in the evening? What will you do Tuesday morning, Thursday afternoon, Wednesday night? Just how many different things vital to your ministry are crowded into the thirty hours you set aside six days a week for “study?” What are you preaching about the next three months? What topics are you covering with your voters during this year? Which are the emphases you will make in your Communion addresses during the next six months? Which members do you expect to call on this quarter? The answer to questions such as these require planning, a program. To wait until the last minute and then try to deliver your best is not possible. Those who claim they work best under pressure are usually those who do little unless it must be done. Pressure usually flattens things out and presents a very thin product. Those who claim to do things “as they come” only take care of what comes along. Certain things, and very important things at that, come only by planning.

Unless the pastor has a planned program which calls for the best that is in him and God requires of him that he be faithful—we are doubly worried about the congregational program. If the pastor has not organized and planned the work he is to do as a pastor, just how does his work in its various phases tie up with the program his people are to carry out? Certainly his program is not a thing separate from the overall program of his people. It must *fit* into it. And he better have something definite, otherwise the congregational program will suffer. If, on the other hand, a pastor has set a high standard for himself, this cannot but result in raising the standards the congregation will set for itself.

When a good pastor leader plans his program he already in the planning of that program envisions at least in its broader perspectives what the program of his people should include. As a result his program fits into the type of program his own people should develop. Thus pastor and people will be striving toward the same goals and their combined efforts will bring greater and more permanent results. This is in full accord with the meaning of the word “minister.” A minister is one who serves his people in order that together they may attain those purposes for which God Himself establishes Christian congregations.

Needed—A Functional Congregation

By a functional congregation we mean a congregation alert and live to its duties. Christ has laid down in His Word the basic purposes and objectives of a Christian congregation. He expects them to be realized. Under the leadership of the pastor every member is to be active in the realization of these purposes and objectives. For this very reason He has made them kings and priests.

Our laity must be reclaimed for much greater participation in the spiritual program of the Church. It would be well for congregations to restudy the primary purposes for which congregations exist, to give close scrutiny to their constitutional by-laws, to note whether they are adequate for such a day as this, and above all to re-evaluate their entire programs and set new goals and objectives that will challenge more of their members for vital service in the Kingdom. If this is to be done thoroughly and something worthwhile come out of it, congregations must have a real program of education and action.

When Is A Congregation Functional?

When the vital phases of a congregation's program are properly planned and developed: "These phases may be expressed and outlined as follows:

1. Worship and devotional life.
2. Christian education on all levels including training for family living.
3. Evangelism, mission study, missionary activity.
4. Stewardship of time, talents and treasures, including service to the church.
5. Christian action such as welfare work and community service.
6. Membership, development, including conservation, reclamation, leadership training.
7. General administration, including organization, properties and finance.

"It is assumed that Christian fellowship is a part of all activities rather than a separate division . . . Where part of the work is in charge of official boards, while other parts are not provided for at all, the congregation is *not* functionally organized." O. E. Feucht (*Parish Activities*, 1950-1951)

Why A Planned Program?

"What are the advantages of group planning?"

- Enlists and trains the laity
- Relieves the pastor of details
- Promotes unity and cooperation
- Unifies the church program
- Makes for greater effectiveness and larger results.

"Why a planned parish program?"

- Substitutes planned operation for hit or miss operation.
- Puts a definite plan before the parish each month

- Helps each group plan in advance, resulting in a better program
- Helps avoid conflicts and working at cross purposes
- Permits proper timing of essential activities
- Makes parish work more functional.

“How does such planning help the pastor?”

- Brings together aids and resources for every month (helps to systematize)
- Simplifies program building (helps to organize)
- Simplifies assignment of work to others (helps to deputize)
- Brings the total program of the parish under the pastor’s direction (help to supervise)
- Permits greater attention to the teaching and pastoral ministry.

“How does a planned program help the congregation to do its work?”

- Gives to its leaders an overview of the total work of the church
- Gives attention to the major areas of Christian growth and action
- Supplies the board of Christian education with a year’s program
- Gives a twelve-month mission program to the parish (mission committee, etc.)
- Gives the stewardship committee aims and activities for the whole year
- Helps to train more leaders for parish work.” (O. E. Feucht (*Parish Activities*, 1949-1950)

Under the leadership of the Rev. O. E. Feucht the Coordinating Council of Synod has done exceptionally fine work in preparing practical and coordinated programs for the consideration of our congregations. Many of our congregations have adopted these suggestions and can point to wonderful results. The writer considers it essential that the pastors reading this book also study *Parish Activities, 1950-1951*, and make use of its many splendid and practical suggestions. Planning Councils will find it a very practical aid in planning their own congregational programs.

One Church—One Program

1. “There is only one program given to the church by its Lord. It includes worship, education, evangelism, missions, stewardship, Christian fellowship, care of souls, welfare work. Every parish has all of this program entrusted to it.”
2. “All of the teaching agencies and auxiliary organizations of the parish should exist to help the parish carry out its God-given program. This full program of the church can be carried out best not by being torn apart but by being organized into one whole. The whole program should be operative at every stage and age of life, in every agency and auxiliary.”
3. “Christian education includes training as well as teaching. It means developing knowledge, attitudes, skills—all three. Activities are an essential part of the educational program—lest it become only verbal and only intellectual. A parish teaches by what it does and by what it leaves undone.”
4. “The work God gave the parish goes beyond its own members and its own community. It reaches to the ends of the earth. It includes the larger work of District and Synod. It involves higher education and foreign missions. When we are asked to help with a world program, that should not be considered ‘a foreign force coming into the parish from the outside’ but rather ‘the individual Christian and his fellow believers in the parish extending themselves to the uttermost part of the earth’ as Christ has commanded. It is still one program.”

5. "To help more parishioners to understand this and participate in this one program calls for an educational process. Education is the highway over which evangelism, stewardship, missions and every other phase of kingdom work must travel. It is the common element in all of our work."
6. "The whole work of the whole church is the concern not only of every parish but of every member of Christ. To give the members of the local parish a view of this whole work of the whole church a planned program in which every major activity is given a place will prove to be very helpful." O. E. Feucht (*Parish Activities, 1950-1951*)

Who Shall Plan The Program?

The congregation should plan its own program. Even as congregations write and adopt their own constitutions and adopt by-laws as the needs may require, so they should also plan a program which operates under their constitution and by-laws. This is their inalienable right as kings and priests.

The voters' assembly should give its approval for planning the congregational program. It should designate who should plan the program and appoint or elect the people who should carry it through. Before the program is initiated it must receive the approval of the voters' assembly. They are the governing body of the congregation.

And who should serve on the Planning Council? Naturally the pastor(s) as the spiritual leader(s) will be members of this council. The called teacher or school principal, wherever there is a parochial school, should also be a member of the council. All of the boards and committees of the congregation should be represented. The writer thinks it wise to place several members from the congregation at large on the Planning Council. All of the organizations within the congregation, such as the Sunday School, the Lutheran Laymen's League, The Lutheran Women's Missionary League, the Walther League, should also be included in the personnel of the council.

That makes quite a sizable committee, doesn't it? And why not? Are not all of the boards and committees of the congregation responsible for certain phases of church work? And does not an over-all program certainly include also their activities?

Yes, but why include the organizations within the congregation on the Planning Council? Because too many congregations have not permitted them to participate in the actual program of the church. They often have been treated like adopted children, and not as members of the family. This has been a sad mistake. Since they were not drawn into the primary program of the church they too frequently turned to secondary causes—much to the "disappointment" of not a few. What else could be expected? It is high time that more of us realized what infinite good could come of it if we would draw them into the full program of the congregation. This does not mean that the organizations would parallel the congregational organization. Who ever thought of that? It would mean that these organizations would be helpful to the congregation in attaining its full objectives. If we expect the individual member to be active in the work of the congregation why not groups of members?

Planning The Parish Program

The Planning Council meets for its initial meeting. Where shall it start? The first thing that all of its members should know is why congregations exist. What does God expect of a Christian congregation? What does God expect of the pastor? The pastor might well present his own personal program at the initial meeting. The priesthood of believers, its rights and privileges, should also be discussed in detail. The basis has now been laid for a more intelligent understanding of the why and wherefore of a congregational program.

The Planning Council should now proceed to examine the performance of the congregation. It should endeavor to evaluate whether the congregation is living up to what God requires of it. Questions of this nature will prove helpful:

- Are the members attending church services regularly? Why are quite a number irregular church-goers? What can be done to win them for more regular attendance at church? Is anyone contacting them? Do they regularly receive the church bulletin through the mails? Is it a good bulletin?
- What is the average Communion record for last year? How does it compare with previous years? How many last year attended Communion only once? How many did not commune last year? How may such a condition be explained? What do we owe these members? What may be done to improve the situation?
- Why do so few attend Bible Class? Is it the teacher, the time, the place? What type of classes are desired? Why do some congregations have more success in this respect than others? Why do the newly-confirmed only attend for a year or two? Is there any connection between reading the Bible at home and attendance at Bible Class? What can be done to increase attendance? Where can we secure more teachers?
- Are all of our children enrolled in Sunday School? Are our facilities and equipment adequate? What of the efficiency of the Sunday School staff? What is the average attendance at Sunday School? How many children from unchurched homes attend? How many of these are baptized? How many of these children do we gain for confirmation? What efforts have been made in the past to reach the unchurched children of our community? How successful has our Vacation Bible School been? How can we win more of the Sunday School children to attend church services?
- What percentage of our communicant membership is active in church work? How can we win more for Christian service? Do we know of the varied talents of our members? How can we discover them? Have we a challenging program worthy of their participation? Do members become inactive and indifferent if they do not serve in some capacity?
- What is our congregation doing to reach the unchurched of the community? How many unchurched are there? How can we find out? How many adults were won during the last ten, five years? Who of us have gained one? What can we do to stimulate personal evangelism? Do we make use of the avenues of publicity open to us? Will a canvass followed by a series of special services for the unchurched help? How should tracts be used?

These questions do not cover a full evaluation of any of the given subjects mentioned above. They only indicate what should be done in thoroughly evaluating the congregation's needs and opportunities. A careful survey should be made of *every* congregational and organizational activity. This study will suggest a program of action.

The Program Takes Shape

It may be well for the Planning Council to study the past performance of the congregation by giving special assignments to each of its members. Each should evaluate a certain phase of the congregation's work. There should be enough work to do so that everyone on the Council has an opportunity to participate in the findings. At a subsequent meeting all reports should be presented and discussed. Ideas and suggestions will begin to pop like popcorn—and they will be just as welcome! Everyone will be on the “in” of things. Interest will be as keen as the edge of a razor blade. The necessary preliminary work will now have been done. The program is already beginning to take shape.

From the mass of suggestions those will be selected which are most important for the welfare of the membership and the community. This will prove to be a most interesting discussion. At the start not all will agree as to the relative importance of each. They are learning to choose what is most essential—a vital lesson in program planning. Finally, after a series of most profitable meetings a program is carefully outlined. A real step forward has been taken.

The Program Approved

The program must now pass its supreme test—the approval of the voters' assembly. Here the findings of the council are presented in detail. A careful evaluation of the congregation's past performance is brought to the attention of voters. The council will suggest where the present program ought to be strengthened, implemented, and expanded. Then the proposed program for the next year is presented. If careful work has been done by the Planning Council the program will receive favorable action. If the program is too large, the voters will trim it to proper proportions. Next year the program can be enlarged upon as conditions may require.

A Sample Program

The writer envisions a program which could be adopted with modified changes by the average congregation.

A good program has an aim, a specific goal in mind. Unless a congregation sets itself specific goals it will rarely be able to marshal its full resources. Why set goals only in the financial phases of Kingdom work when other objectives are just as important or even more important?

We suggest these attainable goals for the average congregation. Next year:

1. Increase your church attendance by ten percent.
2. Reach an average of four communions per member.
3. Add twenty to your Bible Class enrollment and average attendance.
4. Gain one unchurched child for every ten already in your Sunday School.
5. Double the number of adult confirmands confirmed this year.
6. Increase church income (home and missions) twenty percent.
7. Contact every delinquent at least four times.
8. Increase the average attendance of your voters' meetings by ten.
9. Gain ten new voters.
10. Enroll every child in the congregation in Sunday School.

Isn't that quite an order? Well, how much of it do you think your congregation could meet if it really made an effort? True, these goals require more than an ordinary effort, but no congregation should be content just to waddle along.

In order to achieve these or similar goals five things are necessary:

1. Good pastoral leadership.
2. Active Stewardship Committee.
3. The effective functioning of all congregational officers, boards, committees.
4. The full cooperation and help of all organizations within the congregation.
5. The help of many members who at present are not engaged in congregational work.

In order to attain the ten goals mentioned above the congregation must have available:

- enough members who will call on about four or five delinquent members each at least three or four times a year, encouraging them to attend church and Communion and to give as God has prospered them. Their conversation should be seasoned with the salt of the Word. It should be on a spiritual plane, ever making Christ and His redeeming love the very center of their plea and admonition. A mere social call with a casual remark that they ought to do better will not suffice;
- people who will also periodically visit those members who are regular in their church attendance, Communion attendance, and in bringing their offerings to the Lord. Christian fellowship is *in Christ*. As Christians we should speak of Him, what He has done for us, what we in love and gratitude might do for Him as individuals and as a group. We are to encourage one another to cultivate a closer walk with God through private and family devotions. This type of activity, under God, will counteract the growing spirit of materialism among us and keep others from becoming spiritual delinquents. “An ounce of prevention is worth a pound of cure”;
- the required number of people essential to an effective every-member canvass and the careful follow-up work involved;
- a group of people who will seek out the unchurched in your community and call on them as witnesses for Christ. This group should also call on the newcomers to the community;
- an adequate staff of officers and teachers for the Sunday School, the Bible Class, and the Vacation Bible School. Arrangements should be made to win unchurched children for the Sunday School. Irregular attendants should be visited promptly;
- members to call on Sunday School prospects and those delinquent in Sunday School attendance;
- members who call regularly on the sick, the aged, and the destitute;
- an altar committee;
- librarians for the church and Sunday School library;
- those who are willing to gain new subscribers for church papers;
- men who would aid the trustees in keeping the church properties and grounds in good repair and appearance;
- a publicity committee to keep the members and the community informed as to the activities of the church;
- new members for the choir;
- more ushers;
- such as could type, mimeograph, and take care of preparing the church bulletin, mailing, and other work at the church office;
- a committee on Christian fellowship to foster and sponsor periodic congregational gatherings designed to promote good-will and an *esprit de corps* among the members.

Does It Work?

That's the question which is so often asked. Of course it will—if we are willing to work. The angle so often overlooked is the *try-angle*. Perhaps we have suggested too stiff a program. Adapt it to your circumstances. But be sure your program will require work—and a lot of it. Perhaps, one or the other will say: “That’s wonderful in theory but does it work out in practice?”

Here is a true story. This is what one congregation did. It numbers 275 communicants, 200 of whom are active in some sphere of church work.

The pastor together with his church council planned a program which called for the enlistment of the great majority of the communicant members in some activity vital to the life of their congregation. The cooperation of all organizations was secured. That was in the fall of the year. By the first of the year two hundred members were active. You will be interested to know what these two hundred are doing. Here are the facts:

20	serve as congregational officers, as board or committee members.
24	are officers or serve on boards and committees of organizations within the congregation.
22	are members of the every-member canvass group and do the follow-up work for the annual effort.
18	serve as teachers and officers in the Sunday School, Bible Class, and Vacation Bible School.
20	call on delinquent members in a year-round visitation program
20	canvass the town (2,000) for unchurched persons and make necessary follow-up calls
10	serve as a grounds committee under direction of the trustees
5	keep the church property in good repair as aids to the trustees
8	serve as church ushers
25	are members of the choir
5	handle are the mimeographing, typing, mailing
3	are in charge of all congregational publicity: paper, tracts, radio, <i>Lutheran Witness</i>
3	serve on the Charity Committee
3	call on sick members
3	call on new members
8	call on newcomers to the community
2	serve as organists
3	are in charge of the church library

How They Did It

How did this congregation of 275 communicants persuade 200 of its members to become active in some phase of church work when most congregations have less than one-fourth of their membership actively engaged in church work? There is nothing secret at all about it. The results, under God, were due to good leadership and a lot of work. What then are the key steps to a parish program that succeeds in winning many new workers for kingdom purposes?

- × A thorough program of education in the stewardship of the whole life. The pulpit, the classroom, all boards and committees should cooperate. The organizations should be used to reach as many members as possible. Such a program should be carried on intensively in October or November and in Lent (February or March) for at least the first two or three years. Stewardship emphases throughout the year must supplement these intensified efforts.

- × Pastor and people must gain a thorough appreciation of the practical implications of the priesthood of all believers. The rights and privileges of the royal priesthood must be impressed upon all.
- × An intensive study should be made of the purposes for which congregations exist, using the first church in Jerusalem as a model. The messages to the Seven Churches should be carefully analyzed and applied. A study of the Book of Acts as it relates to modern congregational work would be most revealing. The Pastoral Letters abound with advice to congregations. We recommend a most careful study of Ephesians as a *sine qua non* for the training of lay workers.
- × An adequate, over-all program, adapted to the needs, opportunities, and talents of the congregation should be formulated under the leadership of the pastor with all organizations within the congregation participating in its formation. This will require a thorough analysis of the congregation's over-all performance in years past.
- × The talents of the membership must be uncovered.
- × The challenge to the committal of the whole life for Christ must be individualized.
- × There must be an enlistment of individuals for service according to their abilities.
- × A Planning Council is necessary to draw up the program and to promote it throughout the year.
- × The entire program should have the approval and backing of the congregation's governing body, the voters' assembly.

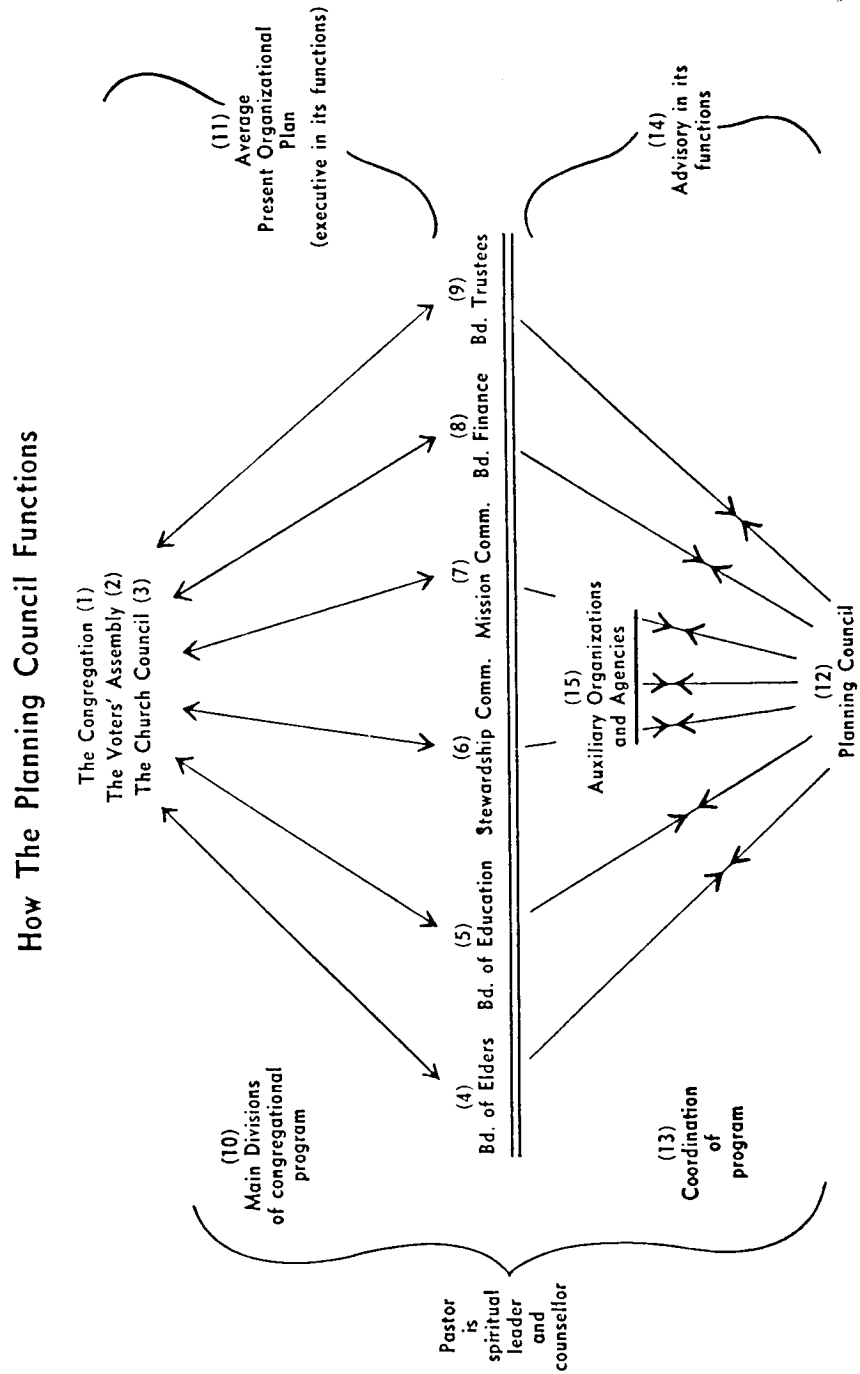
Where these basic principles are followed the congregation, under God, will in time become more and more active in the greatest work men can do, the better establishment and the greater extension of the Kingdom of God among men. As time goes on, ever more members will be won for active service, and the congregation will grow in spiritual power, service, and influence.

Be satisfied with a humble start if local conditions prevent as full a program as you wish and pray for. People cannot be pushed, but they can and will be led. A program of this kind takes years to gather its full force and momentum. No two congregations are the same; no two pastors are the same. Yet our common goal must be to have our congregations function more and more in accord with the standards set for them by the great Shepherd.

“We just don't get things *done* unless we get *started*. It is all right to go to conferences, to attend workshops, to read books on certain phases of church work, but unless we get up bright and early some morning, roll up our sleeves, and start to *do* the things we've been talking about, we are not going to accomplish much. If you want to get things done, get things started.” (H. W. Gockel in *Today*)

Remember “now” turned about spells “won!”

How The Planning Council Functions
(See diagram)



- 1 The Congregation is supreme in its God-given rights and privileges.
- 2 The congregation functions through its governing body.

- 3 The voter's assembly elects certain officers, boards, committees. These are directly responsible to the congregation (voter's assembly). In most congregations the chief officers of the congregation and the chairmen of boards and committees constitute the Church Council. Many of the recommendations made to the voters' assembly originate the Church Council. The voters' assembly often refers matters to the Church Council for consideration or action.
- 4-9 These board and committees plus certain officers of the congregation (chairman, secretary, financial secretary, treasurer, etc.) are delegated by the congregation to perform certain functions designated for them in the by-laws of the constitution. Larger congregations have additional boards and committees which fit into this same classification.
- 10-11 These officers and boards, also the Church Council, have certain powers of action (executive) given to them by the congregation. Their actions, however, are always subject to the review, approval, or change by the voters' assembly.

Points 1-11 are basic in our average congregation's organizational and functional program. Points 12-15 supplement the functions of points 1-10.

The Planning Council has as its functions:

Planning the parish program
 Securing the congregation's approval and support of this program
 Initiating and promoting the program.

- 12 The Planning Council will seek the cooperation of the various church officers, boards, committees, the organizations and agencies within the congregation, for a close integration and coordination of their efforts toward the attainment of common goals and objectives. It will publicize and calendarize the program. Naturally the Planning Council will function throughout the year, endeavoring to carry out the coordinated program through the existing boards, committees, and organizations.
- 13-14 The Planning Council is an advisory group since it functions largely through existing officers or groups where duties are already prescribed in the by-laws of the congregation. The planned program of the council assists the officers to fully carry out the functions of their office and to coordinate them with the over-all work of the congregation. Thus they learn to work as a team. Their talents are used "to profit withal."
- 15 The auxiliary organizations within the congregation should be represented on the Planning Council through one of their officers. Since the overall program of the congregation includes their participation in this program they should be represented on the council. Since the council is an advisory group, no complications can result. It is imperative that these organizations be drawn into the program of the congregation, receive a good over-view of the program, and know that their program is an actual and important part of this program.

QUESTION—Could the Church Council in a small congregation serve as the Planning Council since the membership of the Planning Council is largely made up of church officers and representatives of boards and committees? For the time being—yes! But as time goes on, and the congregation grows, the organizations should also be represented by members enjoying equal status with the other members. This will not be possible under our congregational organization. It would be possible on a Planning Council because it has only advisory, not executive powers. Moreover the Church Council as such has so many

things to tend to that the matters of congregational planning, as envisioned in a Planning Council, would ordinarily not receive the attention they deserve.

A Stewardship Committee Is Also Needed

Why have a Stewardship Committee if the congregation already has a Finance Committee? Can't the two be combined? Aren't we over-organizing our congregations by adding another new committee?

We agree that unnecessary organization certainly does not aid a congregation in achieving its goals. But we would emphasize that stewardship as such is not finances anymore than the thumb is the hand. Finance Committees have their hands full because church treasuries are usually empty. And why are these treasuries empty? Because our people generally do not know or practice the principles of Christian stewardship. How then do we expect them to put these principles to practice? These principles must first be taught. Why not leave that to the Board of Christian Education? Because it already is behind schedule with the mass of things expected of it. Moreover, stewardship is a specialized field which plays into *every* church activity. Other church bodies have long ago given stewardship an honorable place in their church program.

Consider the areas a Stewardship Committee should cover if it is to render full service. A Stewardship Committee should:

- Study the best stewardship literature, discuss its principles and practice under the leadership of the pastor and use every opportunity to become at home in the subject.
- Be acquainted with the stewardship program of District and Synod as well as the literature and visual aids offered by them.
- Sponsor stewardship talks, discussions, workshops, plays and pageants in the congregation, its agencies and organizations. Show available stewardship movies, slides and filmstrips to educate the membership as to the meaning and purpose of stewardship.
- Establish a stewardship library and reading program.
- Discover the talents of the membership.
- Seek to enlist these talents so that an ever-increasing number of members are engaged in Kingdom work.
- Promote proportionate giving among the membership.
- Secure and distribute folders and tracts on the larger stewardship among the membership.
- Assist in the training of lay workers.
- Aid the Finance Committee in securing sufficient workers for a successful every-member canvass.
- Cooperate with the Board of Education to plan a functional program of stewardship education.
- Work in close cooperation with the stewardship committees of District and Synod, study their recommendations and present them to the congregation for consideration.

- Disseminate information regarding the work of District and Synod by reports to the voters' assembly, by distributing informative literature, by the showing of films, by encouraging larger attendance at circuit meetings.
- Encourage liberal support of the district and synodical mission programs.
- Help plan for successful mission Sunday(s) and mission rallies.
- Work in close cooperation with the Planning Council and all existing boards, committees, and organizations within the congregation.

We have sketched the program of activity in which a Stewardship Committee could well be engaged. Do you still believe that such a committee has no place in your congregation? Perhaps one or the other might tumble on the thought that these activities could be divided among existing boards and committees. Would you dismember this body of duties which are so interrelated and expect a functional stewardship program? Think it over.

A Call For Action!

“The children of this world are in their generation wiser than the children of light.” Everything they do to promote their endeavors is carefully planned and manned. Everything is geared to achieve maximum results, whether it be in the field of entertainment, industry, politics, science, education, or any other field.

The Lord's work requires the best of planning, the most carefully laid out programs, and the most energetic promotion. “Whatsoever thy hand findeth to do, do it with all thy might.” While it is true that the Lord builds the church, it is also true that He uses men in the process. When His people plan and promote His work with wisdom and vision they thereby give evidence that the Lord's work is so important to them that the most they can do is the very least they dare do. Unless we give evidence that the work of the Kingdom is the most important work we have to do on earth we are not doing it as we should.

“Cursed be he that doeth the work of the Lord negligently.” In the light of this statement one can only view with alarm and deep concern the haphazard way in which some congregations carry on the Lord's work. When members of congregations show more concern about building their own fortunes than building the Kingdom, the world is satisfied, the devil is delighted, and the harvests of the Lord rot from neglect. One cannot believe this were possible but for the fact that this very thing is happening in some congregations.

Our pastors must rouse our people to a purposeful, Spirit-filled, consuming program of action to speed the greater building of Christ's kingdom among men. Nothing less will do.

“Would there were help within our walls,
O let Thy Spirit come again,
Before whom every barrier falls,
And now once more shine forth as then!
O send the heavens and make us free!
Come, Lord, and bring us back to Thee!”

CHAPTER SEVEN: ENLISTING AND TRAINING THE LAITY

The resolutions of the Milwaukee Convention (1950) in regard to “The Enlistment and Training of the Laity for Church Work” read as follows:

“WHEREAS, there are still vast multitudes throughout the world today who are without Christ and therefore are eternally lost; and

WHEREAS, the unchristian forces throughout the world are misleading many within and without the Church; and

WHEREAS, our present efforts seem so meager when contrasted with the tremendous opportunities for Kingdom work; and

WHEREAS, we can never hope to reach all with the Gospel through the professionally trained clergy *alone*; and

WHEREAS, the Lord has blessed us with spiritual and material resources to undertake greater things for Him; and

WHEREAS, Scripture emphasizes that every Christian is a priest with specific priesthood obligations; therefore be it

Resolved, That our congregations throughout Synod launch out upon an intensive effort for the *enlistment and training of the laity* for the Church’s work, and that our laity as such be alerted and encouraged to discharge its priestly functions; and be it further

Resolved, that the congregations of our Synod be encouraged to use their *existing agencies* for the further enlistment and training of their membership; and be it further

Resolved, that Synod through its departments of *Parish Education, Home Missions, and Stewardship* aid our congregations in carrying out such a program by means of special training institutes, short-term schools, and Bible Institutes to be held in strategic centers; and, that in order to give prompt and effective implementation to the above resolution, the Board for Missions in North and South America be asked to initiate the program; and be it further

Resolved, that *existing facilities* and opportunities in various sections, Districts, and circuits receive consideration in promoting the above special training program; and be it further

Resolved, that our congregations be urged to avail themselves of the opportunities for effective lay training as carried on by the *auxiliary organizations* within Synod; and be it further

Resolved, that the necessary expenditures needed to put the above program into operation be provided by the Board of Directors of Synod, and be it finally

Resolved, that Synod express its joy over the fact that an ever-increasing number of lay people are manifesting an interest in serving the Church on a *full-time* basis, and that it stand ready to offer guidance to those people and use them whenever possible.”

Enlisting Lay Workers

If the congregation prepares an over-all program of activity how can it be sure of securing enough lay workers to man that program? Isn't it true that we have trouble as it is to secure sufficient workers for the very limited program the average congregation has in operation?

It is true that the average congregation has only a very limited number of people engaged in essential church work. It is just as true that the average congregation could not at short notice launch out on a larger program until more members are available to are willing to work. We face a stubborn problem. But problems are there to be solved. When we squarely face a problem we have taken the first step toward its solution.

Let us examine, first of all, the reason why we have so few active members in our congregations. Does God want His people to be active in Kingdom work? We have covered this question in our chapter on the priesthood of believers. Of course He does! Have we preached the Gospel to them? Of course we have! Well, then . . . ?

God is not at fault, neither is His Word or Spirit. Then the fault must lie in men. Well, do our people refuse to do His will? We surely cannot answer this question in the affirmative. Haven't our pastors urged our people to serve the Lord? We certainly will not deny that. Well, then . . . ?

Is it due to our national background? I do not believe that a trip to the cemetery will solve our present problem. People have been blaming their predecessors too often for their own failures. Would that we in our generation did as good a job of it as our founders did in their day! Remember what a few fishermen and their humble companions did in their day? Look at their background! If the coat of traditionalism hangs heavy upon some of our shoulders it is only because we choose to wear it.

How then may we enlist more members for active service?

- Pray, brethren, *without ceasing*—for more active members.
- Learn from the Scriptures what made the early church such a power. (It was their “first” love for Christ. They gloried in the precious salvation won for them by Christ. “They continued steadfastly in the apostles’ doctrine and fellowship, and in the breaking of bread, and in prayers.” The early Christians magnified the wonderful benefits of Christ’s vicarious death and His glorious resurrection. Close to Him they were close to each other and their blessed mission to bear witness unto the great salvation of which they all were partakers. They grew in the knowledge and the grace of their Lord Jesus Christ. Thus the budding promises of God through them burst into blossom and bore abundant and eternal fruit.)
- Work with a zeal that will catch fire among your people.
- Preach and teach functionally, toward attending definite goals.
- Give your people a clear understanding and appreciation of the universal priesthood of all believers.
- Introduce a thorough program of education in Christian stewardship.
- Impress upon the membership the why and wherefore of a Christian congregation.
- Prepare a convincing program of Kingdom work which will command attention and action.
- Approach the members individually and offer them a definite opportunity for service.

Reasons Why So Few Members Are Active

- It appears as though the congregation can get along without them.
- Most members are passive, yet in good standing. The average member says “That’s good enough for me.”
- They do not understand church membership in any other terms but church-going, attending Communion, contributions, attending church functions.
- They do not feel qualified. In this opinion they are sincere, and therefore they consider their inactivity as justifiable.
- They are not interested in church work.
- They know they ought to do something, but their heart is given to other things which interest them more.
- They have never been asked.
- They have never been approached in the right way.
- When asked they did not understand just what they were supposed to do.
- Faithful service on the part of church workers is rarely recognized *publicly* and therefore does not seem important.
- They live in an age of specialization, and work generally is given to specialists.
- They were not given an opportunity to do church work as children or young people.
- Church officers at times give the impression as though they needed no help.
- Church boards and committees are jealous of their spheres of activity and resent it if others would help them.
- The organizational work is taken care of by persons who are often re-elected time on end and little opportunity is given others to serve in that phase of church work.
- The erroneous idea that the spiritual work in the church is the prerogative of the pastor, the teacher(s), the Sunday School teachers.
- The general appeals for more workers are rarely followed *through*.
- People are not asked to serve in that type of work for which they have special aptitudes.
- There was a time when they first became members and were ready to serve, but the church was not ready to use them. They were considered too young or not spiritually mature.
- In large congregations we failed to integrate them into the congregational family and so they never have really felt as one of the group. No one seemed to care for them, so why should they care much how the group fares.

Sufficient reasons have been stated to convince the writer that many of the reasons given deserve study on the part of pastors and congregational leaders. Many of the situations which tend to encourage inactivity on the part of not a few members could be remedied without too much effort. Find a solution to these twenty reasons (I am sure you could add to these) and you will find twenty ways to enlist members for church work. It will be well worth your effort.

Suggestions For Enlistment Of Workers

Your chief appeal: *Jesus is calling you to serve*. It is the loving call of Him who has redeemed men at so great a cost. Through faith in Him and His atoning sacrifice Christians have identified themselves in love with the great cause for which He died. He would bring the great blessings of His redemption to men through men. By becoming partakers of the great blessings won by Him for them on the cross Christians at the same time have become partners, workers together with God. His blessed Gospel work must be promoted through His people. For that very reason Christians group together into congregations in order that they might the more effectively be about their Father's business. The love of Christ constrains and enlists them to serve their Lord. How can the redeemed say "no" to Him?

The *public appeal* for workers from the pulpit no doubt has many things in its favor. This type of appeal has the advantage of being presented in detail, with oratory, inspiration, and conducive environment. We reach individuals here which may be overlooked otherwise. By all means continue this forceful avenue for enlistment.

But do not neglect the advantages of following up this appeal by individualizing it *through a personal call*. When this individual appeal is carefully thought through beforehand and presented in His name it takes on an importance which must impress the average person. He will note that the pastor (or who else may call) has confidence in his ability and willingness to serve. The family may be asked to be present when the appeal is made. This adds to the importance of the occasion. If two make the call to the home it adds to the significance of the offer. Such an appeal is not easily turned aside. The assurance should also be given that the one asked to serve will not lack assistance, especially in getting started. Moreover, the assignment for service should, if possible, be according to certain abilities the member already possesses, and too much should not be asked of him at the outset.

Before an enlistment effort is begun a *survey of the varied talents* of the entire membership should be made and tabulated. This will aid those securing the enlistment in knowing whom to approach for specific services in the congregation. Such surveys have proven very helpful in gaining many more members for effective church work.

Start with the children in all of the educational agencies of the church. Teach them to learn by doing. Any number of fine projects in church work can be undertaken by children. The children as a group will respond. Just give them the chance. We neglected to do this a generation ago and are now paying the penalty. T'would be worse than folly to repeat this great mistake again.

Church papers, congregational bulletins, folders and tracts designed to arouse interest in the work of the church will encourage members to use their talents for the Lord.

Nor should we overlook the opportunities for enlisting more workers for the church through *stewardship forums, topic studies, and lectures*. Whether these meetings are open to all of the members in the church or whether they be limited to groups or organizations, they have proven themselves effective media in gaining members for effective participation in the program of the church.

The great need of training lay workers received considerable attention at the 1950 Convention of our Synod. Resolutions were passed which have as their purpose the enlistment and training of many more laymen for every phase of the church's work. These resolutions received the hearty endorsement of both clergy and laity alike. Synod's Secretaries of Education, Missions, and Stewardship will do all in their power to aid our congregations in launching an effective and sustained program for the enlistment and training of the laity in all areas of church work.

We offer some suggestions for the training of our laity for church work.

I. Vital to the training of church workers are regular and purposeful attendance at church services, frequent attendance at the Lord's Table, the study of God's Word in Bible classes, and the daily reading of the Bible at home. Only as our people feed upon the Word can they grow in spiritual knowledge and wisdom. Through the Word the Holy Spirit develops the spiritual life. The Gospel alone works in men both to will and to do His good pleasure. The love of Christ, as revealed in the Gospel, constrains men to offer their lives in His service. "It is God which worketh in you both to will and to do of His good pleasure." He does so through His Word and Spirit. The closer people are to the Word of God the closer they are to the work of God. In the Lord's Supper God's people receive the forgiveness of their sins, their faith grows, and they are strengthened in their purpose to dedicate their lives more fully to the work of the Lord. Without the means of grace there is no will or power to serve Christ. The more people use the means of grace, the greater the determination and power God works in men to serve Him.

II. The church worker should know the distinctive doctrines of our Lutheran Church, its practices and customs. He should have "a clear conception of the distinctive character of the Lutheran Church, its unique position, glorious heritage, peculiar treasures, high mission, and vast possibilities. . . . He should have the conviction that the Lutheran Church is the true visible church of Jesus Christ. . . . A person who does not hold this conviction cannot be an intelligent and thorough-going Lutheran. He does not know what his church is, what it stands for, what it offers. He may take pride in it as an organization and be active in its up-building, but he can be no real Lutheran at heart. He might feel just as much at home in any other denomination. . . .

"This conviction brings with it:

1. An appreciation of the Lutheran Church and its principles. Result: love and loyalty;
2. A recognition of the unique dignity of the Lutheran Church. Result: glorying in Lutheranism instead of being ashamed it;
3. An understanding of the high mission and great responsibility of the Lutheran Church. Result: Inspiration to greater service and larger undertakings for the purpose of fulfilling this mission;
4. Confidence in the Lord's protection, guidance, and blessing. Result: Christian optimism, even in the face of disappointments, reverses, and a disheartening outlook;
5. A sense of intimate relationship with all true Lutherans. Result: *An esprit de corps* and cooperation."

Dr. E. J. Friedrich

III. A good church worker should know the basic principles of the Christian life and how they apply to Christian living. He will learn by doing.

- IV. He should be taught the glories and the responsibilities of the royal priesthood of all believers.
- V. He should know the reasons why Christ establishes Christian congregations.
- VI. He should become acquainted with the over-all parish program and know how his work fits into the program.
- VII. He must know what is expected of him, with whom he is intimately associated in church work, and suggestions should be made as to how his work might best be done. However, room should be left for his own initiative in order that he might make the most of the work assigned to him.
- VIII. Books on church work, particularly such as touch the areas in which the member is to serve, should be at his disposal. He should read his church's official journals and the literature provided by his church body (District and Synod). These will enable him to serve more effectively.
- IX. The congregation should arrange periodic meetings of all its workers where the general program of the congregation is discussed. Here the worker will benefit from the pooling of ideas and discover new ways to do his own work better. In conferences of this nature the qualities of a good worker can be discussed without injecting the personal element. Meetings of this kind also teach the needed lesson of cooperation.
- X. Attendance at congregational, circuit, District workshops and forums; attendance at Bible Institutes, circuit meetings, and District conventions.
- XI. The important part of our Walther League, Lutheran Laymen's League, and Lutheran Women's Missionary League have played in training lay workers should not be overlooked. Many of our best congregational leaders we have come from these organizations. Especially noteworthy for their results are the Walther League camps and Lutheran Service Volunteer Schools. The Lutheran Laymen's League seminars and retreats have also aided considerably in the training of many laymen for better service in the church.
- XII. Our educational agencies for children, particularly the Christian day school, are excellent means for training our future lay workers. Adults are but children of a larger growth. Unless we direct our children toward Christian service in the church we shall have much greater difficulty in doing so in later years. We often overlook the fact that our children are among the best church workers we have.

A Cooperative Effort

Again, as in every phase of church work, the pastor must take the lead in training lay workers to become effective instruments for God and men. As assistants in this important work, many of our pastors have consecrated Christian day school teachers. Many congregations have able and devout Bible Class teachers. Practically all have a staff of loyal Sunday School teachers. We should not overlook the fact that others in leadership positions can be most helpful also in training more church workers. Certainly our church officers, board and committee members can "break in" a growing number of apprentices in church work. Also the example of many a good and active layman is one of the best methods in training others to know what to do and how to do it.

We do not suggest that the pastor publicize all the essentials needed to train church workers and thereby frighten prospective workers away. When we pyramid requirements they take on the form of a sphinx; we only confound those we wish to enlighten. Why come with an arm-load of books and long mimeographed outlines, having a look on your face as though you were determined to fight it out "if it takes all

summer?" Why not carry through a gradual program of training which does not even bear the label? Vary the program. Above all, don't preach. Carry on much of the training by discussion method. Use many illustrations; cite practical examples. Make frequent use of the visual aids now available. Charts and graphs may be used very effectively.

Training Church Leaders

By church leaders we mean the elders, all of the church officers and the members of boards and committees. Their duties are already outlined in brief in the by-laws of the congregational constitution. Since these laymen have been placed into important positions of leadership they are in need of specialized training for their specific tasks.

The fact that a man has been appointed or elected to office in a congregation by no means is proof of his ability. Experience proves most of *these men are not only in need of training but that they also desire it*. The pastor will do all in his power to aid them in the full and happy exercise of their varied functions. In order to achieve this goal he will practice wise churchmanship. It will not do to treat them as people who know little about their responsibilities or arbitrarily impose his own will upon them. The pastor dare not treat these men as pawns to be pushed around on the worktable of congregational action. On the other hand, he will not consider them a hurdle to be leaped over every so often, or what is even worse, tremble in their presence as though they might some day become his executioners.

As a good leader he will do all he can to exalt the importance of their office and functions; he will endeavor to win the goodwill of these men; he will express in word and action that he has the utmost confidence in them. He will give the sincere impression that they can learn much from each other, that through wholehearted cooperation much can be accomplished for the cause of Christ in and beyond the congregation.

The Church Council

It is essential for the proper functioning of the Church Council that the requirements for the various officers, boards, and committees as prescribed in the by-laws of the congregation be carefully studied and understood. The relation of the pastor to the officers and the boards and committees and their relation to him as spiritual leader of the congregation should be thoroughly explored. The relationship of the officers to the boards and committees, and in turn their relationship to the officers of the congregation, should receive adequate consideration. There must be a harmonious understanding of how each is to function as an integral part of the entire congregational organization. Their relationship to the voters' assembly and the total membership should also be clearly understood. Many good books have been written on this subject. A selected number should be read by the official family and reviewed. This cannot be done in one evening or two. At the regular meetings time should be set aside regularly for wholesome discussions of subjects related to the effective functioning of the official family.

In this connection the congregation's relationship to Synod should be analyzed and understood by the members of the Church Council. They should know and recognize their responsibilities and privileges as members of Synod. In close cooperation with the Stewardship Committee, a thorough study should be made of Synod, its world-wide program, and the part the congregation is to play in that program.

Boards and Committees

The various boards and committees each have their regular and separate meetings. Here a great amount of training can be given. What, for example, are the responsibilities of the Board of Education? What are its possibilities. What is Christian education? A large amount of materials is available which covers the wide range included in this phase of church work. Surely a program of study should accompany a program of

action if our Boards of Education are to exercise wise and intelligent leadership in this field. The same applies to the various other boards and committees of the congregation. Practically all of them cooperate with similar boards in District and Synod. Bulletins and releases are sent regularly by district and synodical boards and committees to corresponding boards and committees in the congregation. These must be given intelligent consideration and their recommendations adopted whenever they prove helpful to the Kingdom.

Congregational officers, boards and committees also receive special opportunities for training when they attend circuit or District workshops arranged for their special benefit. Such meetings are most helpful in the pooling of ideas and in discovering ways in which to render better service to both God and men.

The more our congregational officers, boards and committees make use of the opportunities to be trained and to train themselves, the nearer they will come to fulfilling their great responsibilities. They owe this to the people whom they serve and to the Lord whose work they are doing.

Keeping The Laymen In Service

Many members who once were in active church work no longer are active. Why? It is understood that some of them are no longer active due to circumstances beyond the congregation's control. This is to be regretted, for no congregation ever has too many active workers. But if a number of simple rules would be more generally observed more members would remain active. Here are some of the rules which have proven very effective in keeping church members active:

- A public word of appreciation should be given for service well rendered.
- Long and faithful service should be recognized in some special way.
- Do not overload a willing worker.
- Give people the type of work most suited to their abilities.
- Do not give the impression that certain types of service are unimportant.
- Public prayers for those actively engaged in Kingdom work are helpful.
- Cultivate a spirit of enthusiasm through team-work.
- Measure periodically the progress made in all departments of church work so that the discouraged take new heart.
- Show how every service rendered benefits the entire program.
- Exalt the privileges of service. Partners with Christ!
- As much as possible have members work together in groups.
- Do not have the same members of boards and committees always give the reports.
- Commend a person's work in the presence of his family and friends.
- Graduate people from positions of lesser responsibilities to greater responsibilities.

- Be careful to give credit where credit is due.
- Never take a man's service for granted.
- Don't *tell* people what to do. *Ask* them to do it.
- Do not betray preference to people engaged in certain types of church work.
- Assure the worker that you are depending upon him in your work.
- Recognize the worth of the service rendered by those done behind the scenes.
- Never make unfavorable comparison of a man's work in public.
- Do not criticize a man for what he has done imperfectly.
- Treat others as you would have them treat you.
- Ask their advice.

The Leader's Part

A good leader will bind men to him with bonds of loyalty, affection, and enthusiasm. For such a man they will go through thick and thin, A good leader knows people. He knows why they act as they do and what will make them respond. He understands good public relations. He applies Christian psychology and reaps rich rewards. People will follow men who know how to lead.

God give us all wisdom and patience to become ever better leaders!

A Suggestion

The writer has endeavored to present a rather sketchy presentation of what is involved in planning and promoting an over-all parish program and how to enlist and train men to man the program effectively.

May we urge the reader to begin with a definite, though simple, program which reaches as far as possible into the lives of his members and the community? Then add to the program year by year and it will, under God, increasingly meet the needs and opportunities of your parish.

A Word Of Caution

A word of caution is in place. There are such who are of the opinion that a long program of education must precede the launching of an over-all parish program even though that program be simple and limited in its scope. That would be a grave mistake, a mistake too often made in the past. You cannot teach people what they should do one year and then wait a year or more before you give them something definite to do. You cannot teach the principles of Christian stewardship without giving your people an opportunity to practice them. Knowing and doing must go together. You violate all good principles of teaching by keeping these two apart. You learn while you serve. There is no true learning apart from doing. We therefore plead with you not to make the mistake of trying to teach stewardship without ample opportunities to practice it. You will be terribly disappointed if you do. You will find that you have been telling your people something without really teaching them much of anything.

CHAPTER EIGHT: THE PASTOR AND SYNOD

The pastor is Synod's keyman in the congregation. By his words, his actions, his inferences and very attitudes toward Synod and its work, the people of his parish will be profoundly influenced.

The pastor owes much to Synod. With few exceptions the early training the average pastor received was in a congregation which owes its existence or doctrinal standards to Synod. His home in most cases was profoundly influenced by Synod. Most likely he received his theological training in one of Synod's seminaries before he entered the ministry. He received his call from a congregation of Synod or a District Mission Board. His closest and most intimate associations are with brethren within Synod. To a large extent his future is wrapped up with that of Synod. The calls he may receive will most likely come to him from congregations affiliated with Synod. To a great extent his most helpful books and literature which come to his desk were written by his brethren in Synod. He is in need of the encouragement and advice he receives from those within Synod. His very position, rights and privileges as a pastor are safeguarded by Synod. The large fellowship to which he belongs is helpful to his morale, broadens his vision, and gives him an opportunity to share with others experiences which have benefited the Kingdom. His passion for winning men for Christ throughout the world is afforded a very practical outlet through Synod. So vital is his association with others of like faith that he would either join an orthodox church body, or in case none existed, he would help organize one. What he thus senses for himself, he also senses for his people who are bound to him in bonds of love and affection.

Pastor And Synod

- Did you ever try to figure out what problems you would face if both you and your congregation had no direct affiliation with an orthodox church body? R. A. Felton of Drew Theological Seminary recently made a survey of non-denominational congregations which had pastors without denominational affiliation. What are the disadvantages of such a situation? Here are some of the most important:
- Difficulty in securing qualified pastors after present incumbent leaves.
- Difficulty to receive a call to a denominational church.
- Dependence upon church bodies for hymnals, church books, devotional literature.
- The difficulty to supply educational agencies with curriculum materials.
- The lack of supervision.
- A deep sense of not belonging anywhere.
- Lack of denominational fellowship and comradeship would be keenly felt.
- No subsidies for struggling parishes.
- The lack of cohesion due to lack of denominational loyalty or tradition.
- The message would in time have to be watered down to accommodate itself to varying convictions.
- The temptation to deteriorate into "a nice ethical society or social club" would be ever present.

- The congregation would become self-centered, provincial, and suffer from loss of vision.
- It would be difficult to maintain a spirit for world missions.
- Growth would come very slowly. Others would consider us “odd.”

Synod Is Not Perfect

Synod is not a perfect organization. No one should expect that. However, to plan and work toward a better Synod is necessary and wholesome. We recognize that not all of the timbers in Synod’s structure are of oak. Not all of its personnel may be your personal choice. But its leaders do represent pretty well the rank and file of our constituency—as every democratic organization should. All are devout men, dedicated to give their best in specialized field of service for you and your people. They do not ask for your hand in salute. All they want is your handshake pledging cooperation.

Our democratic system of elections places those into position of executive responsibility who receive a majority vote. If anyone does not live up to reasonable expectations, our votes may seek someone else at the next convention. Those who are appointed to positions of leadership may be relieved of their positions if they do not meet the requirements. The basic policies of Synod are decided by majority vote at conventions and may be amended or changed by majority vote.

When we hear criticism of this or that within Synod, this, in itself, is a good thing, provided such criticism is made in love and is of a constructive nature. Thank God that He did not make us all alike! The Scriptures themselves give evidence of what God accomplishes through a wide range of personalities. Since He has use for us, we should have use for each other. That we at times are not drawn to one as to the other, that petty jealousies at times find unsuspecting targets, that we occasionally do not understand one another fully, that at other times we are unduly excited about matters concerning which we have insufficient information, all these things prove we are but mere mortals.

As our church body grows in numbers and in geography we shall in an increasing measure miss certain intimacies of information and personalities which meant so much to us in the past. This is to be regretted in the very nature of things. It is the price we pay for rapid growth. But with it come also certain happy compensations. After all, we are doing the *Lord’s* work. As His kingdom grows, as thousands join the family of God, as His program overleaps barriers and makes ever new conquests, we are thrilled and receive new inspiration. New challenges will come to keep us on our knees and on our toes. New faces will replace the old, rewarming our hearts; and new victories for Christ from time to time will stir us to the depths of our souls.

Synod was not organized as a fly-by-night affair. Men close to God were drawn close to each other. God had His hand in it. While the organization was and ever will remain a human institution, its purposes are pleasing to Him and in accordance with His will.

“The decision to organize was a voluntary one. Despite the obvious advantages of having a Synod, and despite the apostolic example for such an arrangement, it was freely conceded that an organization such as Synod was of human origin and that membership could not be forced as a divine ‘must.’ But the arguments for joining were so valid, logical, and compelling that the little group of six thousand souls and their twelve pastors joyfully took the important step. Synod, it was said by our spiritual forefathers, is the door of opportunity through which we who are united in a common faith can carry on the Father’s business to best advantage for Him and for us.” (W. C. Birkner)

The Findings

When we look back at the organization of Synod and then trace its history of more than a century—what do we find? We find ourselves the heirs to quite an inheritance!

- † Synod certainly is a church organization which can be characterized as “of the people, by the people, and for the people.”
- † Synod, under God, has prospered immensely and grown tremendously. God, our fathers, and we, have written a new page in American church history.
- † Synod has successfully weathered storms from within and without.
- † Synod has maintained its loyalty to the word and work of the Lord.
- † Synod has proved itself adequate to meet changing world conditions and to measurably exploit its God-given opportunities.
- † Synod has found its pastors and lay members loyal whenever anything vital was at stake or any emergency arose.
- † Synod, being a human organization, and therefore subject to human frailties, is still the best medium through which we can corporately advance the best interests of the Kingdom.

We think that a pretty good record, don't you? The purposes of the founders have been achieved beyond their own humble expectations. God has been in the midst of us. Our many mistakes have been forgiven by Him, and the comparatively little we did as a group, considering our resources of body, mind, possessions, and spiritual gifts, has been immeasurably blest. If there are any regrets, they are not that He should have done more but that He could have done more through us—if our lives and our fortunes had been more completely dedicated to His gracious will. The realization of this factor should humble us before Him and call for a greater measure of consecration which evidences itself in a delight to do His will.

Cooperation With Synod

- Why should every pastor in Synod cooperate fully with Synod as local circumstances make this possible?
- He is a member of Synod. He subscribed to the constitution of Synod and thereby made its principles, purposes, and program his very own. He has identified himself with Synod. He is to share its weal and woe.
- He owes much to Synod. He needs Synod as much as Synod needs him. If his congregation were on the loose (not a member of Synod) he might be “out on a limb.”
- His congregation needs Synod. The benefits it receives from Synod are very considerable.
- Through Synod both he and his congregation can reach out beyond their own parish and further the world program of Christ's Kingdom. This is vital to the spiritual life and vision of those who would go “into all the world.”

- Without Synod both he and his congregation would be in serious straits to maintain their orthodox character. History provides many warning examples. “United we stand, divided we’re stuck.”
- To receive the benefits and not assume the responsibilities of synodical membership would be unworthy of a Christian pastor.
- He appreciates in its vertical and horizontal aspects the meaning of “Blest be the tie that binds.”
- He is walking on the trail that others blazed for him.
- He is following the best traditions of orthodox pastors of all ages.
- Only by being a member of Synod can he effectively make it a still better organization. Synod is an avenue to use spiritual gifts to “profit withal.”

Synod And Your District

Your synodical District is Synod. Synod divided itself into Districts without dividing itself into little Synods apart from the whole. It had a purpose in doing so. This not only makes for de-centralization of Synod as such but for the wider use of numerous and varying gifts of its members “to profit withal.” It also makes possible a more intensive program of Kingdom work in the geographic areas specified as Districts. The District expedites Synod’s work in its own area and at the same time participates in the over-all program of Synod according to its ability. The District is Synod at work in a specific area, but under District leadership. Synod operates through its Districts in continental North and South America. The constitutions of the various Districts are the constitution of Synod. Their Presidents and Visitors are officials of Synod and all officers of the Districts have the same rights and duties as those outlined in the Constitution for the officers of Synod, “but only in so far as these apply to the District and only within the boundaries of their Districts,” *Handbook*, Article XII, 6.

At times members of Districts may act or appear to act as though District matters take precedence over the work of Synod as a whole. This may easily occur since the District is closer to them than the whole church body. This will quickly disappear when it is remembered that *the District is Synod*, Synod at work in that area. Therefore no District will intentionally promote anything which will adversely affect Synod’s program. Teamwork between Districts of Synod and for Synod is vital to the balanced program of our church’s objectives.

This does not mean that Districts should not exert initiative to make the most of their opportunities in their geographic areas. This should and must be done. However, this will be done with the *over-all* welfare of Synod in mind.

Synod likewise will not intentionally promote anything which will adversely affect the work of the Districts. Cooperation between Synod and its Districts is a two-way street. Since the basic decisions of Synod are made at conventions where the Districts are fully represented there appears little likelihood that anything of disadvantage to the Districts has any chance of survival. This is as it should be.

Pastoral Leadership And Missions

Why are some congregations more mission-minded than others? How is it that for almost every congregation which fails to support missions adequately there is another of almost the same size, locality, and similar local problems which supports the missionary program of Synod relatively well? Since this booklet deals with pastoral leadership we ask whether the influence of the pastor has something to do

with this varying performance. The writer some years ago made a comparative study of seventy-three congregations in a certain synodical district and found that the pastor's leadership has more to do with it than one would at first imagine. The study revealed that where pastors whose congregations gave relatively well for missions were called to another parish that parish continued to do well for missions. If they had given little prior to his coming their record improved remarkably in a short time. On the other hand pastors of congregations which contributed poorly for missions upon going to a new parish either spoiled a previous good record of that parish, or if the level of giving for that parish was low, it continued to be so. There were exceptions, of course, but by and large the survey is very revealing.

Why do some pastors fail to persuade their people to give more generously for missions? Here are some of the obvious reasons:

- Too many of our people lack missionary zeal because they do not appreciate enough the great treasure they possess in the forgiveness of sins. Since they lack a deep recognition of what they actually are *saved from* they do not appreciate as they ought what they are saved for. The gospel of Christ is not so richly at work in their lives that the love for the lost springs forth in a fuller measure.
- The poor example of neighboring congregations.
- Previous pastors have failed to impress their people with their missionary responsibilities.
- Some pastors are not persuaded that missionary support is as important as pressing parish needs.
- The impression exists in some quarters that since Synod is an advisory body the support of its program is optional.
- Some pastors have personal antipathies toward Synod's program and leadership.
- Mission boards failed to give guidance and encouragement to subsidized parishes. Their immediate goal was that the subsidized parish become self-supporting.
- The excuse that the congregation's contribution will little affect the over-all outcome one way or another.
- Available opportunities for missionary education and inspiration have not been fully exploited.
- The people are not given regular opportunity to contribute to missions, or the percentage in the congregational budget for missions is too low.
- The false impression that we are already sending too much money away. "The more we give, the more Synod will spend."
- Failure to use the materials provided by Synod to inform and encourage people to give larger support for our missionary program.
- An erroneous idea that liberal contributions to missions will react unfavorably upon the congregational treasury.
- The false notion that our people are already giving what can be reasonably expected.

- People who do not give to missions are not personally approached and persuaded that God is counting on them to support His work at home and the world over.
- The low quotas some Districts set for some of their congregations.

Do We Make Too Much of Synod?

There are such who sincerely think so. We can understand why some feel that way. They think that too much emphasis is laid upon a human organization. What they want to stress is that the Lord Jesus wants His people to advance the cause of the Church. They are sincere in their concern that Synod as such may come to mean more to some people than the Church of the living God. Now it is true, that where the structural framework of Synod is over-emphasized, and where we speak of the needs of Synod as the needs of an organization, we make too much of Synod.

On the other hand, Christians in orthodox congregations are drawn to each other by a common bond of faith. Their purposes to promote the work of the Lord are identical. They know that church history records the sad fate of those congregations which stood aloof. Such congregations all too soon deteriorated in doctrine and narrowed their wisdom to their own picket fences. Christian life sank to a low ebb, and finally they were swallowed up in obscurity. Nor it is reasonably possible for a congregation by themselves to train their own pastors and teachers, provide for their own Christian literature, maintain for long the rights and privileges of pastors and people, and effectively carry on a mission program which reaches out into all the world.

We agree that Synod, in its organization, is not identical with the Church. But we are just as positive that the purposes of Synod are identical with the purposes of the Church. The Lord has delegated the mission of the church to His children. They are human beings. As human beings they are bound together by the bond of faith to do His work. That requires organization. But this outward human organization of congregations is only the frame-work through which His people wish cooperatively to advance the cause of Christ.

Why then hesitate to present the work of Synod to our people as doing the work of the Lord? Why be hesitant to identify your outward bond of faith and your mutual Christ-centered purpose? Surely a united front identified by a name such as Synod is necessary in a world which needs our common confession. How could we know others as brethren if we did not identify ourselves with a common cause and under a common name?

At the same time let Christ, not Synod, stand in the foreground of all our purposes and programs. All that we do which is worthwhile and of lasting value can be done only in His name and for His sake. If the grand purpose of all Christian living and service is to glorify God, let that be evermore evident in all we do or say in Synod. The purposes of Synod are a million times greater than its outward organization. To magnify our synodical organization above its true purpose only dims its worth and invites the pride which would precede its ultimate fall. On the other hand, to see what God has done through Synod should spur us on to greater efforts toward building the Kingdom. *Since our Lord has identified Himself with our mutual efforts in His behalf through Synod, let us not hesitate to do likewise.*

Your Congregation And Missions

The Lord has given each congregation, as well as each individual Christian, the command to “preach the Gospel to every creature.” Every congregation ought to be conscious of this its great responsibility. It should act as though that command were its sole responsibility. For that very purpose God himself plants Christian congregations. The mission command is a very important one. No command ever given on any battle field has ever been more explicit and compelling. Therefore a pastor will do all he can to bring his

people to heed that command. He will, first of all, lead his people by word and example to carry out the Great Commission in their own community. But he will not stop there. The Lord's command reads: "Into all the world." He will not plead local conditions as an excuse for a small or marginal performance for missions but marshal the spiritual and physical resources of his people to adequately meet His call.

To meet that call missionaries must be trained, equipped and maintained in the field. All this is so obvious but for the fact that many congregations are not as yet persuaded that it is so. This in spite of the fact that Christ has put the lost world into their very program, that He is counting on them to bring as yet uncounted millions to His loving arms.

The mission budget of a congregation is often referred to as its spiritual thermometer. That congregations provide for themselves is nothing so unusual. But when they invest heavily in the work of saving souls the world over they give evidence that they have caught the spirit of the Master. A church which does not believe in mission ultimately confesses that she does not believe in her message. If she has nothing to share she really has nothing to keep. Someone has said that the chief sin of the church today is that it is self-centered; that it feels its main business is to keep its own wheels going.

Congregations which bring generous offerings for missions are usually spiritually alive. Their vision has widened; their love for Christ as well as for others reflects itself in zeal to build the Kingdom also at home. Bread cast upon the waters returns well-battered. Church history bears ample testimony that the spiritual health of the church is closely related to her missionary zeal. There is a deep concern for souls far away this concern will manifest itself in personal evangelism at home. And where there is a deep concern for the lost at home that concern will know no fences but reach out into the world for Christ.

About twenty years ago in Wyoming we saw some twenty-thousand sheep on the foothills of the Big Horn Mountains. The one thing that impressed us was that as far as the eye could see there was not a single fence. Someone recently said that if our missionary program could speak it would plead: "Don't fence me in!"

CHAPTER NINE” “I DARE YOU”

William H. Danforth published a book in 1942 entitled *I Dare You*. In this book he especially challenges young people to “think tall, smile tall, live tall.” He writes “to the daring few who are headed somewhere.” Regarding the reception of this book he writes: “Those afraid to dare might as well pass it up. It will weary the lazy because it calls for immediate action. It will bore the sophisticated, and amuse the skeptics. It will antagonize others. . . . It will not be over popular because it calls for courage, swift and daring. But in the eyes of you, . . . the *priceless few*, I trust it will become a gleam of battle as you read on.”

The awful world situation is a daring challenge to all of God’s people, especially the clergy. No “man of Macedonia” is needed to call for help. The whole world is ablaze with flames that have reached up from hell itself and threaten the destruction of the world which Christ died to save. Between the world and that dreadful prospect stand those who have the same spirit of the ancient heroes who in their day “subdued kingdoms . . . stopped the mouths of lions . . . quenched violence with fire . . . waxed valiant in the fight . . . of whom the world was not worthy.” Their heroic example of leadership amid most trying conditions calls out to us: “I dare You!”

He who calls out to a perishing world “Why will ye die?” also looks to us and asks in a challenging voice: “Why do ye permit these to die in their sins?” He wants us to act, to act *quickly*. He commands Zion to get up into the high mountain of opportunity and to shout out the glad tidings, to lift up her voice with strength, to say unto all races of men, “Behold your God!”

These words are addressed to “the priceless few,” to my brethren in the ministry. Upon these the Lord must in the main depend to rally His forces and lead them to immediate action. We trust that your eyes are a-gleam for battle.

Synod Accepts The “Dare”

The 1950 convention of Synod looked up to God. The great question in its missionary program was: “What, Lord, do You want us to do?” His presence was felt by all. He spoke through His people. His will is that we train more pastors, teachers, and laymen; that we step up the tempo of our church’s work “inasmuch as we see the day approaching.” That is His challenge, His “I dare you.”

*This will require a new type of leadership on the part of our clergy. The conventional offering for missions must go by the boards, otherwise the great goals God has set for us as a church will fall by the way. We must become the eyes through which our people see a perishing world rushing headlong to the final judgment. Our very sermons, lectures, topic discussions, must take on the form of a *continuous crusade* to marshal in a much greater degree the resources of God’s people to bring Christ to men and men to Christ.*

Move Out Of The Safety Zone!

In order to accomplish this glorious goal our people and their pastors must venture out of the safety zones of doing the ordinary and enter into the sacred realm of sacrificial giving. We must dig down deeply for Christ if we are to reach out extensively for Him. Our people must sense the urgency of the hour and catch a new missionary fervor and zeal which should fill their leaders.

We pastors must “break through the numerous social and professional inhibitions we have built up in our course of time. Perhaps we launched a program . . . which at the time seems to hold great promise but which in our opinion turned out to be a dud. Perhaps our sincere attempt to be all things to all men has

resulted in our having our knuckles rapped. Perhaps our last bold venture for Christ succeeded only in bringing a battery of Gothic eyebrows down upon us. Perhaps our own members, by insisting that 'we don't do things that way here,' have succeeded in lining our path of duty with a forbidding array of stop signs. And so—perhaps unintentionally, but nevertheless actually—we fold our tents and silently steal away to our own little safety zone. We would rather be safe than sat on.

“Surely, this being forever in the safety zone is something utterly foreign to the behavior of the great men of God in Scriptures (Hebrews Eleven!). Each in his own age and in his own way has dared to *do* and *die* in order that the message with which he was entrusted might be proclaimed. Each stepped from the comfort, convenience, and protection of the safety zone out into the stream of life.” (H. W. Gockel in *Today*)

“I Dare You!”

The time remaining for action is short while the missionary opportunities are great. “Today it is not what the church has done or is doing, so much as it is the marvelous and matchless opportunities to do beyond anything that has yet been undertaken, or even thought of, which, more than anything else, makes this peculiarly the greatest missionary age the Church has ever known . . . Our utmost imagination cannot overdraw the splendor and magnitude of the present pressing opportunity.”—Charles A. Cook.

Now is not the time to sing, “Hold the fort, for I am coming” but “Storm the fort, for God is leading!” The Commander-in-chief has given the orders, “Go, Go *now!*” The command has come to His officers, to the clergy, to you and to me.

Courage, brethren, God is on your side. What He calls for can and must be done. His promise of victory is assured. Hudson Taylor states that “there are commonly three steps in the work of God” First *impossible*, the *difficult* then *done*.” I dare you! Step bravely in His name from the *impossible* to the *difficult* and, in God's own good time, His will will be *done* through you. We dare you!

CHAPTER TEN: THE DAWN OF A NEW DAY

How dare we speak of the dawn of a new day when devastating wars have ripped deep furrows of suffering, fear, hatred, and want into the hearts of men? When a bleeding and dying world flounders helplessly toward its eternal ruin? When all the worthwhile things man has done have fallen victim to his own folly? When his castles of hope, built through long centuries and at great sacrifice, have tottered, and the broken fragments of his worthwhile achievements are scattered about in pieces? How build again with broken pieces? How can a new day come forth from such an awful night?

How can our church look for a new day when she has a shortage of workers, when the number of her delinquent members is on the increase, when the cancer of materialism and secularism is eating at its very vitals?

We refer you to an incident which "J. W. D." describes in KVP-Philosopher: "I know of a tourist who was spending a night with a guide, high up in the Swiss Alps. In the early morning he was awakened by terrific crashings and rumblings. Frightened he asked his guide, 'What is happening? Is the world coming to an end?' 'No,' replied the guide, 'the sun is coming up on the other side of the mountain. Its warmth plays upon the surface of the glacier, causing the ice to crack, and roll great pieces into the valley. What you hear is not the end of the world, but *the dawn of a new day.*'"

Viewing the turbulent scene of our bewildered world and sensing in the rumbling and crashing force of world events the fearful agonies of a dying world would, many a Christian layman and minister resembles the frightened tourist of our incident. The "job" cut out for them by the Lord seems impossible of attainment. They see nineteen centuries of endeavors for the Kingdom climaxed by the desperate mess men are in today. They are inclined to throw up their hands in fear and crawl back into their shells.

Remember—we have a Guide! He would have His people look upon transpiring world events as their great opportunity to speed the coming of His kingdom among men, as the dawning of a new day bright with countless situations to preach the life-giving Gospel to a groping, confusing, and distraught world. Upon the chaos of our time a new Sun is to rise with healing in its wings. Man's extremity is to be our God-given opportunity.

On To Victory!

But will the Church rise to the occasion? The sacred record shows that God revived His people and gave them new faith and courage just at such dark periods in world history. He has done so when His people, "painfully conscious of their complete inadequacy for their 'impossible' task" (Sidney Powell), have thrown themselves completely upon Him for what is required of them. Then rising with a new vision, new power, and a new determination, wrought by the Lord within them, they have always gone forth to conquer.

Your Resolution

Adopted by you through your representatives at the 1950 Convention of Synod at Milwaukee.

WHEREAS, The reports from our various mission fields at home and abroad clearly indicate that under God's abundant blessings our Synod has enjoyed an unparalleled growth, particularly during these post-war years; and

WHEREAS, Many new fields are ripe unto the harvest and millions of blood-bought souls are pleading with us to "come over and help them"; and

WHEREAS, This convention, conscious of its divine commission, already has endorsed a number of missionary and educational expansion programs; and

WHEREAS, At least ten million dollars, over and above our regular budget requirements, will be needed during this triennium to meet only the most urgent needs confronting us; and

WHEREAS, This matter comes to the convention by recommendation of the Praesidium and the Board of Directors, therefore be it

Resolved, That a ten million dollar offering be gathered over and above the regular budget requirements during the present triennium for mission and educational purposes; and be it furthermore

Resolved, That this mission and education fund be used to help promote the expansion of all branches of synodical work throughout the world; and be it furthermore

Resolved, That the Board of Directors appoint a committee which shall in full cooperation with the synodical and *District officers* be responsible for carrying out Synod's Ten Million Dollar Mission and Education Fund resolution; and be it furthermore

Resolved, The Synod urgently request our pastors, teachers, and congregations to cooperate with the synodical Mission and Education Fund Committee; and be it furthermore

Resolved, That the Mission Fund Committee in cooperation with the Fiscal Conference designate an opportune period of time within the present triennium, in which these ten million dollars shall be solicited from our people; and be it finally

Resolved, That the allocation of all mission and education funds be made by the Board of Directors.

Soli Deo Gloria!

APPENDIX

For Your Consideration

Having read this book, will you consider the possibility of discussing its contents at your smaller pastoral conferences? We believe that such discussions will prove very profitable and lead to definite action which will serve the cause of Christ in the local congregation as well as the church at large.

Suggested Topics

The Universal Priesthood of Believers (Chapter II)
Pastoral Leadership (Chapters VI and V)
The Parish Program (Chapter VI)
Enlisting and Training Lay Workers (Chapter VII)

Each chapter in this book has a number of subdivisions, all under a general heading. If the general heading of a chapter is used for a topic the subdivisions could well serve as the outline.

This book was especially prepared with the thought in mind that any or all of its chapters could be used as brief essays to be delivered at pastoral conferences or as the topic discussion material.