APPLYING PRINCIPLES OF ORGANIZATIONAL DEVELOPMENT

IN THE WORK OF THE CHURCH

BY

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ABSTRACT

This study is built around the thesis that effective ministry in terms of the mission of the church increases with the application of sound principles of management and administration. It is designed to identify the nature and mission of the church from a theological and biblical basis. It also examines the principles and theoretical tenets of management and administration from a secular perspective. The working compatibility of these concepts with the mission of the church is assessed.

Two methods of research underlie this project. First, bibliographic research of books and periodicals was done to gain knowledge about the theoretical concepts of each subject. The second method was a practical application of the concepts within the context of the Winchester church. This process was developmental research.

Data for the theoretical base of this study was gathered primarily from resources of the Ohio State University Library in Columbus, Ohio and from the B. L. Fisher Library, Asbury Theological Seminary, Wilmore, Kentucky. The information assembled from books and periodicals provided a frame of reference for each of the topics covered in the study. This study includes a report of the application within the local church of the data identified as significant to the thesis. The Winchester congregation became the crucible in which theory was applied.

Chapter one of this study introduces the reader to the format and content of the entire project. The thesis is stated, and the study delimited to five points of consideration: the mission of the church, theories of management, theories of organizational structure, management by objectives, and market research. The justification of the subject, the theoretical framework of the project, and the methodology of this study are summarized.

Chapter two of this paper contains a presentation of the factors which influence the formation of a mission statement. The biblical basis of the nature, mission, and ministry of the church is reported. The experience of the Winchester church in preparing a mission statement is summarized. The mission statement of the Winchester church is given.

A study of five management theories and their characteristics is presented in chapter three. Each theory is described. The implications of each theory for the church are discussed. Each theory is evaluated for compatibility with the scriptural basis of the nature, mission, and ministry of the church.

Chapter four contains an extended examination of the systems approach to management. The principles of management by objectives are also identified. A report is given of how these principles were applied in the Winchester church.

A study of the subject of market research is contained in chapter five. It presents a summarization of the information gathered concerning the principles, objectives, and methods used by secular business in market research. It also reveals how this information was utilized by the Winchester church to determine points of ministry.

The final chapter summarizes the content of this study. The

conclusions are drawn. Evaluations are made of the material. Implications of the findings are considered. Suggestions are offered for areas of further study.

A comparison of the results of the testing of principles by developmental research to the issues raised by the thesis provides the basis for the final conclusion. This study concludes that effective ministry in terms of mission increases with the application of sound principles of management and administration.

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PREFACE

This study examines the problem of management of ministry within the church. It specifically questions whether management principles generally used in secular settings can be utilized by the church to perform ministry and achieve its mission. The extensive purpose of the discussion is to identify the principles and methodology of various aspects of management theory and to demonstrate their use within the local church.

The reader may find it helpful to view this study as a demonstration of the principles related to the systems approach of management. The thesis of the paper serves as the central objective of the study. The chapters are integrated, interacting, and interdependent to achieve the purpose of the study.

The author expresses his gratitude to Dr. Herbert Byrne and Dr. Wayne Goodwin for encouragement and guidance; to Dr. Fred Van Tatenhove and Dr. V. James Mannoia for analysis and suggestions; to the people of the Winchester, Ohio Church of Christ in Christian Union for their help and patience; to many friends and relatives for their support and interest; and to Dixie Tipton for consultation and careful preparation of the pages which follow.

CHAPTER 1

INTRODUCTION

This study concerns management in the church. The purpose is
to describe several concepts from the field of management and to test
their validity and practical use by the church. These areas include
identification of the purpose of an organization, examination of five
theories of management, consideration of the principles of the systems
approach, and a study of the principles of market research.

Two important procedures form the basic foundation in this
study. These are inquiry and application. Inquiry leads to an under-
standing of the theory of management principles. Application tests the
value of management principles for ministry. The ultimate objective of
using management principles in the church is to aid the church in ful-
filling its mission in the world.

Statement of the Problem

This study is designed to examine the nature and mission of the
church from a theological and biblical perspective. This is followed
by an examination of the principles and theoretical tenets of management
and administration from a secular perspective. The main focus is on the
practicality of applying these principles to church management and admin-
istration. It is questioned whether those strategies which form the

basis of sound business procedure will also produce effective church
ministry.

The thesis of this study is that effective ministry in terms
of mission increases with the application of sound principles of
management and administration. This thesis is better defined by the
following questions.

1. Does a carefully identified mission statement influence
the local church's approach to ministry? This issue poses a
question of the relationship between a properly identified
mission statement in the local church and its influence on
the church's approach to ministry. A response to this ques-
tion required a study on the mission and purpose of the
church. This study is the theological foundation for the
paper.

2. Is there an identifiable management theory which best
matches the nature, mission, and ministry of the church? A
study of the various management theories resulted from this
question. Management theory was evaluated in the light of
what the Scriptures state concerning the nature, mission,
and ministry of the church.

3. Can the application of management theory provide a means
whereby the local church can identify the dynamics of its
organizational structure and the influence of those dynamics
upon ministry and mission attainment? The theoretical basis
of the systems approach to an organization was established
in response to this problem. The local church was examined
by the application of these principles.

4. Does the application of the principles of management by
objectives help the church in the performance of ministry? A
study of the principles and procedures of management by objec-
tives resulted from this concern. A report was developed on
the use of these principles and procedures by the local
congregation.

5. Can principles of market research be utilized effectively
by the church to determine areas of its ministry? This prob-
lem questions whether principles of market research can be
utilized by the church to focus on points of interaction for
the church's ministry. Principles underlying market research
are identified and evaluated to see if they are compatible
with the purposes of the church.

These questions could easily draw preconceived, simplistic answers.

However, the seriousness of these questions is apparent in the light of the contextual setting of the local church where secular management methods may be viewed with suspicion.

These questions also delimit the study. Research and application will be restricted to the five areas identified by the questions. An examination of the scriptural basis of the nature and mission of the church will be presented. A study of secular management will be restricted to four items: theories of management, theories of organizational structure, principles of management by objectives, and principles of market research.

Justification of This Study

The importance of management as the subject of this study is based upon three considerations: the theological compatibility of management principles for the church, the practical nature of management itself, and the needs of the contextual setting used for this study. Theological and practical factors mean little if they find no place for expression.

The theological basis of management finds its expression in the foundation of a mission identification. The church must identify what God has called it to be and do. Once this has been determined, the church can begin ministry. Ministry must be designed to move the church toward its mission. Within the body of Christ are persons equipped and called by the Holy Spirit to help guide the work of the church. Guidance given to the ministry of the church is management.

The practical use of management in the church has developed into a field of study. A constant flow of information through books,

periodicals, seminars, and classes seeks to enhance the pastor's capability to function as a manager. New insights are gained and shared. Claims of ultimate answers in the study of management are rarely heard. It is a developing field. One discovery leads to another and adds to and changes both the theory and the practice of management.

Management is also important for this study because of the need of improving the practice of management in the contextual setting. The Winchester Church of Christ in Christian Union is located in a small, rural village. The church has experienced various increases and decreases in numerical growth, financial solvency, and converts to the faith. There is an underlying feeling among members that ministry, growth, and conversions should be more significant and stable. The need expressed at the local church level often is identified as a need for better overall management which utilizes the laity in a greater role and which will provide for greater consistency in ministry, in numerical increase, and in winning of converts to the faith.

Theoretical Framework of the Study

The framework in this study is identified by key words and phrases used throughout the paper. The words "church," "work," "principles," and "applying" which are found in the thesis title relate to the basic assumptions underlying the study. The words and phrases "management," "management by objectives," "market research," "mission," "system," and "systems approach" define the central concepts upon which much of the study depends.

The word "church" is defined in this study in three ways. First, the church is the spiritual body of all believers regardless

of time or place who labor together in ministry under the direction of
the Holy Spirit. The church is goal oriented in that it is mandated to
achieve those purposes for which it was designed. Second, the church
is also defined in institutional and/or denominational structures.
Finally, the church is identified as a local body of believers who
because of proximity, belief, and mutual concern organized to accom-
plish their group goals.

A second assumption is resident in the word "work" as it is
found in the phrase "work of the church." This word characterizes
the church as a body called to action, involvement, and service. This
includes both obligation and privilege. It is consistently expressed
in the study by the word "ministry." Ministry is not an option. It
is a norm for the church which must be developed to its most effective
levels.

The third word, "principles," indicates that there are methods,
patterns, or specific approaches to ministry. It suggests the need
for management. It is assumed that productive work, whether secular
or spiritual, is based upon some procedures, guidelines, or methods
and that they can be identified and codified.

The final assumption is revealed in the word "applying." This
is another action word which conveys that principles can be applied in
more than one context.

Words which define central concepts within this study are as
follows:

"Management"....................The function or process of providing
                               organizational leadership so as to get
                               things done through people.

"Management by Objectives"...A philosophy, process, and system of
management designed to facilitate and
coordinate the various functions of
management.

"Market Research"...........The process used to gather information
needed to understand the various aspects
of a market and to make decisions per-
taining to it.

"Mission"..................When applied to the church, the ultimate
purpose which God intends for the church
to fulfill.

"System"..................Collection of parts which are united,
interrelated, interacting, and inte-
grated for the purpose of achieving
some objective.

"Systems Approach"..........The approach to management which is the
application of the concepts of the sys-
tems theory to help in the understanding
of an organization and management practice.

Methodology of the Study

This study is built upon two general methods. Books and
periodicals were consulted to gain a base of knowledge about the
theoretical concepts concerning each subject. The second method
was a practical application of the theory and processes within the
context of the Winchester church. This process was development
research. It reveals the pilgrimage of the pastor and congregation
in the employment of management technique.

Data for the theoretical base of this study was gathered
primarily from resources of the Ohio State University Library in
Columbus, Ohio and from the B. L. Fisher Library, Asbury Theological
Seminary, Wilmore, Kentucky. The information assembled from the
books and periodicals provided a frame of reference for each of the
topics covered in the study. Each question related to the thesis of

this study provided a point of inquiry. Research centered upon each of these points. The results of the research form the basis for a presentation of the material important to each topic underlying the thesis of this paper.

This study includes a report of the application within the Winchester church of the principles identified as essential for each subject. The Winchester church became the crucible in which theory was applied. The pastor and the official board worked together to implement the principles which research revealed.

Chapter two of this study considers the first question raised by the thesis. The chapter contains a presentation of the factors which influence the formation of a mission statement. The biblical basis of the nature, mission, and ministry of the church is reported. The experience of the Winchester church in preparing a mission statement is summarized. The mission statement of the church is given.

A study of five management theories and their characteristics is presented in chapter three. This study stems from the second question contained in the thesis. Each theory is described. The implications of each theory for the church are discussed. Each theory is evaluated for compatibility with the scriptural basis of the nature, mission, and ministry of the church.

Chapter four contains an extended examination of the systems approach to management. The principles of management by objectives are also identified. The contents of this chapter are a response to the third and fourth questions stemming from the thesis. A report is given of how these principles were applied in the Winchester church.

A study of the subject of market research which arises from

the fifth question of the thesis is contained in chapter five. It presents a summarization of the information gathered concerning the principles, objectives, and methods used by secular business in market research. It also reveals how this information was utilized by the Winchester church to determine points of ministry.

The final chapter summarizes the content of this study. Conclusions are drawn. Evaluations are made of the material. Implications of the findings are considered. Suggestions are offered for areas of further study.

Summary

This chapter introduced the subject of the paper, management. It contained the statement of thesis that effective ministry in terms of mission increases with the application of sound principles of management and administration. Five questions sharpened the focus of the thesis into five points of consideration: mission of the church, theories of management, theories of organizational structure, management by objectives, and market research. The justification, the theoretical framework, and the methodology of this study were summarized. Finally, a synopsis of each chapter of the paper was presented.

CHAPTER 2

THE FIRST PRIORITY OF THE CHURCH: MISSION AND PURPOSE

The effectual effort of the clergy and laity depends upon two
essential criteria: knowing what God wants the church to achieve and
planning how it can best be accomplished. This suggests the importance
of possessing a clear declaration of the mission of the church and an
understanding and utilization of management theory and organizational
skills. These are crucial for a fruitful ministry. A desire to ful-
fill the church's mission can be thwarted by inadequate development of
organizational methodology. On the other hand, the application of
management principles without the guiding influence of an identified
mission leads to a plethora of meaningless activities. Mission and
management are a team. According to the systems approach to church
administration, identifying the mission of the church is the first
step toward effective ministry.

Justification for a Mission Statement

A mission statement is an attempt to state concisely and inclu-
sively what a church believes God expects it to be doing. God has
called the church into being for a reason. A written mission statement
identifies the purpose of the church. This determines what are the
priorities of the church. The contents of the statement provide the

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criteria for evaluating the effectiveness of ministry. A mission
statement is essential for a church to guide itself toward meaningful
ministry.

Value of a Mission Statement

It is possible for some churches to have an assumed mission.
This occurs when members of a congregation presumptuously and errone-
ously infer that they agree in their conception of the mission and
purpose of the church. No felt need to develop a mission statement
exists. The congregation believes the unwritten and unspoken mission
is so clearly comprehended and endorsed it is unnecessary to declare
it. Newcomers are expected to quickly assimilate this unidentified
certainty. The mission of the church is taken for granted.

Discernible but deceptive problems arise from such assumptions.
Various emphases fail to blend adequately even though it is concluded
there is self-evident agreement on the fundamental purpose of the
church. One segment of a congregation may claim that the most impor-
tant role of the church is to preserve the integrity of its doctrinal
distinctives. Another group may maintain that the church should
center its energies around efforts of evangelism. Others may advocate
the church will never have success until it invests its resources into
foreign missions. The primary concern for others is social ministries.
Assumed clarity is lost in a jumble of voices. Incertitude develops in
the ranks of the congregation when each cause asserts its claim for
ascendance over the others.

Such confusion is often perceived in its symptoms rather than
its cause. An assumed mission gives superficial security which impedes

the discovery of the actual source of confusion. These churches may work hard to solve practical problems without perceiving that behind their problems is the unresolved issue of mission. A clear declaration of mission is needed so that important concerns can be properly correlated with one another.

A high motivation for ministry coupled with vagueness about mission and purpose leads to other dangers. Churches become involved with activities for activities' sake. George Odiorne states, "The typical church is an activity trap. Having lost sight of the higher purposes for which it was originated, it now attempts to make up for this loss by an increased range of activities."[1] No significant purpose authenticates the flurry of functions. The members move from one event to another aware that the church is supposed to do something but unaware of how these actions and events fit together in an ultimate purpose. Action oriented energies supported by a clear mission can lead to effective ministry. However, when action is not based upon ultimate objectives, the activities can become an end in themselves.

Attempts to accommodate the urgent appeals and needs of persons with the concerns of special interest groups which are not coordinated by an overall design can lead a congregation to exhaustion. When the ultimate mission of the church is ambiguous, prioritizing of needs is impossible. Under these conditions each concern will consume a maximum of resources, thus reducing the potential of a congregation. Various groups in the church may become competitors rather than cooperators. Resources will be quickly depleted.

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[1] Alvin J. Lindgren and Norman Shawchuck, _Management for Your Church_ (Nashville: Abingdon, 1973), p. 45.

Depletion of resources, activity for activities' sake, various
groups of the church competing for priority, and tension rooted in con-
fusion surrounding the mission of the church indicate the need for a
clear theology of mission and purpose. Alvin J. Lindgren and Norman
Shawchuck suggest that every church needs an "intentional mission
identification."

> Every local church needs to stop and ask: What are we
> trying to do? Why? Where are we heading? Even after
> achieving a set of goals, the church should ask: So what?
> Were they worth achieving? Did they move us closer to our
> mission? A sense of mission focuses on an awareness of
> direction, purpose, and a reason for being. The mission
> of the church becomes the standard of measurement for all
> activity.[2]

A common mistake by clergy and laity is believing that goal
setting and developing a missional statement are synonymous.[3] These
are two distinctly different matters. Developing a statement of
mission and purpose means "the comprehensive and long range reasons
why a congregation should continue to exist."[4] This effort seeks to
determine what the Bible says concerning the precise intention God
had in calling the church into being. In contrast to this, goals are
statements expressing a "condition or result the church wishes to
attain as a result of ministry."[5] Goal setting is not proof that a
church understands its mission and purpose. The missional statement

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[2]Lindgren and Shawchuck, loc. cit.

[3]Ibid., p. 50.

[4]Richard E. Rusbuldt, Richard K. Gladden, and Norman M. Green,
Local Church Planning Manual (Valley Forge, Pa.: Judson Press, 1977),
p. 19.

[5]Ibid., p. 48.

becomes the guideline by which acceptable goals are selected.[6]

Constructs of a Mission Statement

A mission statement is an expression of theological understanding. To prepare a valid mission statement for a local church, consideration must be given to those factors which formulate theological concepts. An awareness or lack of awareness of theology will influence the church's concept of mission. Theological awareness may take the form of theological assumptions. In simplified form these theological assumptions are what a person "believes God because of His nature is calling His people to do because of their nature."[7] These theological concepts concerning God, Jesus Christ, the Holy Spirit, the Bible, the church, and so forth tend to govern how a congregation operates and understands mission.

Another influence which exerts considerable pressure upon the church's concept of its mission is the cultural milieu in which the church finds itself. We tend to underestimate the impact of the cultural context upon the functioning of the church. This impact can be either negative or positive. A negative influence occurs when a church so accommodates itself to and internalizes secular values that it actually reinforces these values rather than serve as God's corrective witness. At times it seems to exist to serve the objectives of secular society rather than to help people serve God.[8] Another negative

[6]Lindgren and Shawchuck, op. cit., p. 50.

[7]Rusbuldt, Gladden, and Green, op. cit., p. 41.

[8]James D. Smart, The Rebirth of Ministry (Philadelphia: Westminster Press, 1960), pp. 13-18.

extreme occurs when people believe that Christianity is and must always be a totally distinctive subculture. The church can neither endorse nor abandon the whole of it. We must test and evaluate all of culture to understand its impact on us and our relationship and ministry to it.[9]

From such testing come the positive aspects of cultural impact upon the church. Hearing, feeling, and seeing the ways in which cultural norms inadequately supply the spiritual and human needs focus the attention of the church at points where it can serve in a dynamic way. This helps form a concept of the role of the church and its mission.[10]

Church history helps us understand the church's mission. The record of how the church has responded to internal and external need, established priorities, and interpreted scriptural statements about the church's mission helps the church today define its mission.[11]

The history of the local church and denomination along with its various traditions and mores also shapes a congregation's understanding of its mission and purpose. Denominational affiliation often demands strong loyalties to a collective theological position and emphasis of outreach. The local church must interface with these expectations and think through their denominational distinctives. These denominational affirmations will color the constituents' concept of mission.

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[9]John R. W. Stott, <u>Christian Mission in the Modern World</u> (Downers Grove, Ill.: Intervarsity Press, 1975), pp. 122-24.

[10]Ibid.

[11]Alvin J. Lindgren, <u>Foundations for Purposeful Church Administration</u> (Nashville: Abingdon Press, 1965), pp. 34-35.

Although there are many influences which help to shape the church's understanding of mission, the primary source of influence must be Scripture. The work of the church today must have a congruence with the ministry of the church as recorded in the Bible. There must be freedom to adapt to the unique needs of the local church. However, the mission of the church today must find its content in the Bible.

This leads us to a basic conclusion. These influences coupled with different interpretations of God's Word may cause different denominations and local churches to express a different understanding of the church. This is not a liability. Diversity can become another influence as churches honestly seek to know God's purpose.

The Relationship of a Mission Statement and the Institutional Church

An understanding of the purpose for the existence of the church is forcefully shaped by conclusions concerning the nature and mission of the church as expressed in its institutional form. The spiritual nature of the church must be identified before practice can be clarified. Form follows function. The church is of God revealed in Christ Jesus. It is the fellowship of those persons who hold citizenship in the Kingdom of God. It is a Christian community. It was created by God for His designs. It is not merely a human organization. As God's creation the church must seek to serve those ends for which God brought it into being.

The church's unique unity and identity are found in Christ. It transcends the barriers of nationality, language, race, social conditions, and institutions. It is characterized by a transcendent unity,

while at the same time found in different forms and localities. The

church is present where Christians are present. A Christian is:

"that person who through Christ's work and God's calling
participates in divine holiness; Christians are the indi-
vidual members of the holy people of God." (I Pet. 2:5,9)[12]

The unity of the church suggests that God has a purpose for the church

that reaches every human need at all points and in all places.

The church, the fellowship of those persons holding citizen-

ship in the Kingdom of God, is a community. Because it is such, it

has form and discipline. An examination of secular and church history

reveals that no community can exist without some type of institutional

form, boundaries, discipline, and channels for common action.[13] This

explains the practical nature of the institutional form of the church.

The unity and fellowship of the church as the body of Christ must trans-

cend these institutional forms. The institution, when comprised of and

controlled by Christians, can be a valid expression of the church which

God brought into being.

Within such a context certain pressures are inevitable. Fail-

ure by the institution to understand and serve the ultimate purpose for

which God called the church into being will cause internal tension and

limited effectiveness. Also, it is within the context of the institu-

tional church that many other influences come to bear upon the

understanding of the church's mission. Once God's ultimate purpose

for the church is derived from Scripture, it is reasonable to expect

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[12]Alan Richardson, Theology of the New Testament (New York:
Harper and Row, 1958), p. 290.

[13]H. Richard Niebuhr, The Purpose of the Church and Its
Ministry (New York: Harper and Row, 1956), p. 22.

this understanding of the purpose to be expressed in its institutional forms, its practice, and its work.

Biblical Basis for the Church's Mission

It would be presumptuous to claim to give an exhaustive treatment of all that Scripture teaches concerning the ministry of the church. A comprehensive study of biblical content related to the mission of the church is extensive. Themes within the Word of God are so simultaneously revealed and concealed that no single effort could expect to uncover all that God has included within Scripture concerning His purpose for the church. Therefore, a general overview of the Scripture will be used to find the most evident facets of God's purpose in the church.

It is important to acknowledge the bond and continuity between the Old and the New Testaments. Neither Testament can be ignored nor devalued. There is a direct relationship between ministry in the Old Testament, Christ's ministry, and the ministry of the early church. A study of these three will form the basis of the mission and ministry of God's people now.

The Concept of a Chosen People

God's relationship with Israel as recorded in the Old Testament gives insight into God's relationship with the church as recorded in the New Testament. In each instance both Israel and the church are seen as a chosen people for the purpose of ministry for the benefit of others so that God's ultimate designs might be achieved. The New Testament underscores the importance of these similitudes by claiming

that the Christian community is the new people of God. The church of the New Testament replaces Israel of the Old Testament as the primary means through which God will achieve His aims.

The planned fulfillment of God's purpose through a chosen community is identified in the earliest statement of covenant relationship with Abraham. At that point the promise was given that all nations of the earth would be blessed through Abraham and his descendants (Gen. 12:2-3). This underscores the purpose of the Israelites' selection as the people of God. It was not because they were Abraham's descendants, nor was it based upon their merits, but they were chosen so that God's universal intentions and purposes might be fulfilled. God's blessing was the evidence of His covenant with Abraham and Israel (Ex. 19:4-6). He would use them to minister to all people. The concept of a chosen community was not based upon an exclusive concern for Israel alone, but that His concern for all the earth might be expressed through them.

It is evident that the Israelites quite often misunderstood their calling. The nation eventually felt it was chosen for privilege rather than for responsibility. The blessing which resulted from obedience to the covenant agreement came to be viewed as God's obligation to the nation. They rejected the warnings that disobedience to God and the covenant conditions limited the nation's capacity to fulfill God's purpose. Prophets warned the nation of its failure to fulfill God's plan. Hosea declared that God was left with no alternative but to establish a new covenant with a new Israel which would again be responsible to express God's ultimate concern for all people (Hos. 2:23).

It is clear that the New Testament church did in fact fulfill these prophetic predictions. Based upon the sacrifice of Christ, God

established a new covenant with the people of God. Under the new
covenant the people of God are seen as a new Israel composed of all
persons who experience and participate personally in the benefits of
Christ's redemptive work. The New Testament writers claim similar
covenant conditions and responsibilities for the church as the Old
Testament writers claimed for the nation of Israel. The church is
responsible as a newly chosen people for the purpose of ministry and
for the benefit of others so that God's concern for all people might
be fulfilled.[14]

Today's church must see itself in similar terms. The local
congregation must feel the tremendous responsibility of being God's
representative to the world. It must keep in focus that the perform-
ance of responsibility is central. Blessings should be seen as
enablings rather than rewards. God remains concerned for all people.
The church's mission is to voice and demonstrate His concern.

The Forms of Ministry Used
by the Chosen People

A fuller understanding of the mission of the church can be
developed by examining the forms of ministry God directed His chosen
people to use. This ministry consisted of three parts: prophetic,
priestly, and kingly. These.forms of ministry were utilized in
Scripture by Israel, Christ, and the early church to achieve God's
purpose. Understanding these ministries helps the church identify
what God is continually seeking to achieve.

The prophetic ministry is demonstrated most noticeably in

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[14]Richardson, op. cit., pp. 270-71.

preaching. In this role the chosen people both collectively and individually herald and proclaim the words of God. "Thus saith the Lord" is the cry. The prophetic ministry is portrayed in the image of the watchman who warns the city of danger or as the defender of the poor and needy. In this ministry the call to obedience, correction, commitment, and love is central.[15]

The priestly function of ministry is the calling of the people of God to their highest possible spiritual condition. Persons fulfilling the role of the priest in the Old Testament had three basic responsibilities: leadership in worship, instruction concerning God, and offering of sacrifices.[16]

The Old Testament concept of kingly ministry was one who ruled in God's stead. The most graphic metaphor in the Old Testament to portray this is the image of Israel as a flock and God as the shepherd-ruler. When human leadership was exercised in the nation of Israel, those leaders were also spoken of as shepherds. Typically a shepherd would exercise control or rule by the deliberate, extensive care and service given to the sheep. Those fulfilling the office of king were described at times as wicked shepherds or rulers if they failed to rule from a caring, serving motivation. In response prophets predicted the day when God would give a truly "good shepherd."[17]

The nation of Israel collectively and individually served in the role of prophet, priest, and king. Within the ranks of the

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[15]Smart, op. cit., p. 54.

[16]Ibid., p. 58.

[17]Richardson, op. cit., p. 292.

Israelites were persons or groups of persons called to specialized service. This caused the covenant relationship to be an extremely personalized responsibility for each Israelite. Failure of the nation to provide true ministry could only occur if individuals first failed to fulfill their responsibility of ministry.[18]

The significance of the Old Testament forms of ministry are important for the church as it seeks to understand its perception of mission in light of the ministry of Christ. God's work through Christ was also expressed through these ministries of prophet, priest, and king. He elevated each to its truest meaning.

There can be no doubt that Christ brought a new dimension to prophetic ministry. His words also carried the impact of "Thus saith the Lord." His work and words clearly call followers to strict obedience, commitment, and love. He warned of danger and strongly spoke in defense of the poor. The prophetic role of Christ is powerfully presented by the New Testament writers (John 6:14, 7:40; Matt. 21:11).

Christ's ministry was also a priestly ministry. The true nature of the Old Testament priesthood was fulfilled in Christ. So sufficiently did Christ fulfill the expectations of the priesthood that His priestly work abolished the need for continued priestly practice according to the Old Testament patterns and ceremonies. Scripture evaluates Christ's service as being that of an eternal high priest (Heb. 4:14), the supreme sacrifice (Heb. 10:10, 9:11-15, 7:27), and a perpetual mediator between God and man (Rom. 8:34; Heb. 7:25, 9:24; I John 2:1).

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[18]Smart, op. cit., pp. 48-52.

Christ's kingly role is demonstrated in two practical ways. His kingship is dramatically proven by His conquering of sin, death, and Satan and in His capacity to perform miracles in His ministry. It was no shallow statement when Christ said, "All power is given unto me in heaven and in earth." (Matt. 28:18) Also of special significance is the positive claim by Christ and some New Testament writers that He is the shepherd-ruler of scriptural prophecy. This rule, which included His pastoral care and oversight, reached its highest concept when Christ was described as the good shepherd who through ministry and redemptive service laid down His own life for His sheep (John 10:15-18).[19]

The significance of the forms of ministry found in the Old Testament and elevated to their truest meaning in Christ's ministry unfolds in the ministry of the disciples and in the early church. From the relationship of Jesus and His disciples it is evident that the ministry of the disciples was actually Christ's ministry extended through them. This was not their ministry on His behalf, but rather His ministry in and through them. The disciples' ministry was actually the extension of Christ's own prophetic, priestly, and kingly ministries.[20]

The Apostle Paul also described the oneness between Christ's ministry and the church. The church, like Israel, is called collectively to fulfill ministry. Still, God will call Christians to specialized service. Such callings illuminate the important New Testament description of the church as the body of Christ. Seeing

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[19]Richardson, op. cit., pp. 292-93.

[20]Smart, op. cit., p. 26.

the church as the body of Christ further clarifies the relationship of the church's ministry being an extension of Christ's ministry. It also explains how the church can have unity of mission and ministry while having diversity of specialized services and gifts. People from all walks of life respond to Christ and become members of the church which is the body of Christ. As members they are called and gifted for different specialized functions, each with value and honor and each being necessary for the effective working of the body as a whole. Richardson says:

> The church is thus the means of Christ's work in the world; it is His hands and feet, His mouth and voice. As in His incarnate life Christ had to have a body to proclaim His gospel and to do His work, so in His resurrection life in this age He still needs a body to be the instrument of His gospel and of His work in the world.[21]

The church today must recognize that the same principles which applied to the disciples and to the early church also apply to the church's ministry today. The church is the channel through which Christ continues to work. It is the living expression of Christ's ministry in our time and our own culture. Christ's concern was to fulfill God's plan. This same concern and ministry is passed on to the church. Christ's mission becomes the church's mission. Christ's ministry becomes the church's ministry. As Christ in His prophetic role called the people to love, justice, and commitment, so must the church today. As Christ in His priestly ministry provided a means whereby God and man could be reconciled and brought to a new plane of spiritual life, so now the church as a "royal priesthood" must

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[21]Richardson, op. cit., p. 256.

present the message of Christ that man may be lifted to his highest
spiritual potential. As priests the church must comfort, console,
accept, forgive, and build up one another in Christ. And as Christ
demonstrated His kingly ministry by shepherding His flock, so must
the church shepherd and serve. The concept of the church as a flock
necessitates a shepherd who will rule it and feed it under the ultimate
supervision of the Chief Shepherd.[22]

The Purpose for a Chosen
   ## People and Their Forms
   ## of Ministry

The mission of the church can be brought into final focus when
the church identifies from Scripture the ultimate reason why God has a
chosen people to extend Christ's ministry into the world. Throughout
Scripture God's ultimate purpose for His chosen people is constant.
Identifying the continuity of this theme in Israel's calling, in
Christ's ministry, and in the work of the New Testament church reveals
the central purpose of the church today.

The heart of the Old Testament covenant expressed God's ulti-
mate concern for all people. Within the first covenant statement God
reveals to Abraham that eventually all nations will be blessed (Gen.
12:2-3). From that point on Scripture records systematic progress
toward that end. In order to fulfill God's plan three things become
evident: the chosen people had to seek to do the will of God who had
chosen them; obedience to God's will and the covenant conditions was
to be based upon love for God (Deut. 6:5, 10:15) and, love and obedience

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[22]Richardson, op. cit., pp. 292-94.

to God would inevitably also find expression in love to one's fellow-man (Lev. 19:18).

Christ's ministry revealed these truths as well. The source of power in Christ's work stemmed from Jesus' complete unity with the will of the Father. Christ was the perfect expression of obedience for He stated, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) The teachings of Christ's life were in absolute harmony with the actions of His life and with the Old Testament emphasis upon love to God and fellow-man. Christ taught that to love God completely and to love one's fellow-man as one's self fulfilled in simple terms God's purpose and expectation of His chosen people (Matt. 22:37-40). Although the Scripture obviously says much more concerning the implications of obedience to God, these were fundamental objectives in both the Old Testament and in Christ's life and work.

The New Testament church as the extension of Christ's ministry also maintained these objectives as central issues. Neither struggles with legalistic religious practice (Acts 15:1-31) nor problems in local churches (I Cor. 1:10-31; Gal. 2:6-16) would sway the early church leaders from these priorities. The mission of the New Testament church was to be the vehicle of Christ's ministry which would produce more men who obediently loved God and loved their fellow-man.

These considerations build the scriptural basis for today's church to comprehend its true mission. The effective church will visualize itself as being chosen of God to extend Christ's ministry throughout the world so as to bring mankind to love God and man.

This truth has been repeatedly grasped by church leaders and educators. H. Richard Niebuhr after careful thought asks if in

simplest terms no substitute can be found for the definition of the
mission of the church as "the increase among men of the love of God
and neighbor."[23]   There is an appealing conciseness to this statement
because of its harmony with Scripture and its adaptability within the
institutional setting. Words within the statement can be applied to
evangelism, world missions, doctrinal truth, growth in the church by
internal and external means, and even social concern for mankind.

Niebuhr identifies a problem that could easily hinder many
churches in developing ministry around a mission statement. He
concludes that it is possible to confuse an ultimate mission with a
proximate mission. He emphatically maintains the ultimate mission
of the church is the "increase among men of the love of God and
neighbor." As long as the church exists this will be its reason
for being. In seeking to achieve this ultimate mission, churches
should identify in practical terms things to be done, needs to be
met, goals to be achieved in terms of time and resources. The proxi-
mate mission is that which channels effort to produce ultimate mission.
The ultimate cannot be realized without the proximate. Still, the
ultimate anchors the church and gives meaning and direction to its
ministry.[24]

Developing a Mission Statement

The factors revealed in the justification for a mission state-
ment coupled with the biblical basis of the church's mission underscores

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[23]Niebuhr, op. cit., p. 31.

[24]Ibid., pp. 39-47.

the importance of applying these truths to the local church. A properly identified mission statement depends upon a careful consideration of all these influences already studied. In the Winchester church the official board prepared a mission statement after assessing the relationship of these matters to the local context.

Preparing the Church to Write
a Mission Statement

On the basis of the research in this chapter it is evident that a clear statement of the mission of the church is vital for the local church. The Winchester church had never made such an effort to concisely identify the ultimate reason behind its existence. It was necessary to move the church toward the preparation of a mission statement.

The first step was with the official board. A discussion was held with the church leaders about the need for identifying an ultimate reason for the congregation's existence. Specific benefits were pointed out including the guidelines for setting spiritual priorities, identifying the criteria for evaluating existing programs and the selection of new programs, the means of consciously uniting the church, plus the aid it would give in setting short and long range goals. It was requested that the board set a time when it or representatives of the church could develop a written mission statement. The board responded to the suggestions with some discussion but no action.

Shortly after this meeting the Congregational Reflection Group considered the need of the church identifying a concise expression of its mission. This discussion came during a meeting in which goals of the church were being examined. The specific questions were asked, whether or not the congregation felt a clear understanding of what is

the ultimate mission of the church and whether or not the congregation felt need for greater clarity concerning it. The committee responded by further discussing aspects of goals for the church. It appeared that the members of the congregation did not see a clear distinction between goal setting and mission identity. A suggestion for developing a group of interested persons to write a mission statement received little response.

These efforts indicated that the church members were uncertain about the meaning, significance, and value of a mission statement. A series of personal conversations with church leaders supported this conclusion. As a result the pastor prepared a series of three sermons about the mission of the church. Themes covered included the value of the church knowing its mission, biblical directives concerning mission, and the church as the body of Christ in fulfilling mission.

At the conclusion of this series of sermons the church board was again approached concerning a mission statement for the church. Extended discussion produced a plan in which the church leaders would do a study of the church and its ministries, write a mission statement, and identify short and long range goals.

This meeting was to begin on a Monday evening and run consecutive week nights until the board was satisfied that it had sufficiently completed its objectives for those meetings. The board agreed that after six consecutive evenings of work they would allow at least a week free before resuming their effort.

At the outset of the meeting attention was given to a careful evaluation of the church in terms of its priorities of programs and budgets, of the congregation's active constituency, of the church's

spiritual strengths and weaknesses, of the church's environment within
the community and denomination, plus a look at the members' doctrinal
concerns. This was followed by a study of the Scriptures regarding
God's purpose for the church. Finally, samples of mission statements
by other churches were studied. When this was completed, the members
of the official board met in two groups to prepare preliminary drafts
of their concept of the mission of the church.

Writing a Mission Statement

The members of the church board divided into two groups. Each
group discussed the individual concerns arising from the various studies
just completed. The examination of the church programs, spiritual con-
dition, doctrinal concerns, and the expectations of various factors
outside the congregation brought some influence upon the content of the
mission statement. The study of Scripture helped each group to identify
its concept of mission. The statements from other churches were recon-
sidered. Personal feelings were shared. These deliberations eventually
led to agreement within each group concerning an acceptable wording of a
mission statement. Each group then wrote its statement upon newsprint.
When the groups reunited they presented to one another the statements
and the rationale supporting the statement. The entire board gradually
refined and combined the two until one statement was satisfactory. The
mission statement for the Winchester, Ohio Church of Christ in Christian
Union as developed and adapted by the official board is:

> Our relationship with God produces the fervent necessity
> of sharing the gospel with the lost and creating a vital
> spiritual fellowship for our mutual growth, from which fellow-
> ship we can all reach out in ministry to the spiritual and
> temporal needs of our fellowmen.

The experience of writing a mission statement seemed to create an increased spiritual awareness for the church board. The members appeared to become more conscientious in their efforts to plan for future ministries. It seemed, however, difficult for the board to interpret what influences the theological stance of the church, the cultural milieu of the community, and the denominational expectations should have upon the actual statement. Deliberate discussion resolved these problems.

It would seem that a similar exercise conducted by any congregation should prove profitable. The procedures should be adapted for each local setting. Four basic requirements do underlie the effort, however: 1) pastoral initiative to move the church toward writing a mission statement; 2) involvement of key lay leaders and members; 3) careful group study of the environmental context; and, 4) the deliberate interaction of the members while writing the statement. If these requirements can be fulfilled, then writing a mission statement should be a worthwhile experience.

Summary

This chapter has examined the subject of the mission of the church. The purpose of this chapter was to establish the importance of a clearly identified mission and purpose statement for the local church. The first section of this study examined the value, the constructs, and the influence of a mission statement. The next section developed the biblical concepts upon which a mission statement rests. The final section contained an account of the writing of a mission statement by the Winchester church.

CHAPTER 3

THE MEANS TO MINISTRY: MANAGEMENT

A clear concept of the mission of the church brings to light
the necessity of management capacities. Mission identifies what the
church should be doing. Management identifies how it should be done.
The "what" of ministry can never be realized if the "how to" does not
function. Fruitful ministry can only develop when management and
mission are properly integrated as two parts of the whole.

A church cannot afford a haphazard approach to management. If
its mission is important, the church should give serious consideration
to the best means of achieving it. There are at least five theories
of management which a church may employ to achieve mission. The church
mission statement, the characteristics of the contextual setting, and
the scriptural description of the nature of the church determines which
management style best suits each church. This chapter identifies
various management styles and evaluates them in terms of the practical
value to the church in mission and the compatibility of the management
style with the nature, ministry, and mission of the church revealed in
Scripture.

The Role of Management in the Church

Management as a ministry is the responsibility of the entire church. Although the pastor serves as the chief administrative agent in the local church, his work should not relieve the church as a whole of its managerial obligations; rather, the pastor's work should enhance and elevate the church's capacity as the body of Christ to provide oversight to the work of the church.

Management in the Scripture

God's chosen leaders and chosen people in Scripture cooperated to achieve God's will. Moses' utilization of selected leaders demonstrated this. After the Israelites crossed the Red Sea, it quickly became apparent that Moses could not handle the crushing load of leading and caring for so many people (Ex. 18:13-26). He chose seventy elders of the people to assist him in the leadership function. They assumed the responsibility of administering the details of the nation. Moses' main functions were teaching, training, and enabling the selected leaders to do the work.

The New Testament records a similar story. The Scripture tells in Acts 6 that the workload of properly caring for the needs of the Christians in the Jerusalem church had become so heavy that it was hindering the total ministry of the apostles. The disciples considered it important to maintain a balanced ministry which permitted them to adequately fulfill the prophetic, priestly, and kingly roles. When the kingly, administrative workload became so heavy that it threatened their ability to give themselves to prayer, a priestly function, and to the ministry of the Word, a prophetic function, they determined

something must change. The disciples instructed the church to elect deacons to relieve the situation. The deacons assumed a major role in the administrative load of the church. The disciples retained their role of teaching, preaching, and enabling the entire congregation to perform ministry. Thus, both the Old and New Testaments indicate that management and administration should involve the collective and individual labors of the members of the body of Christ.

The local church may experience pressure when it tries to maintain the administrative detail of effective ministry. Such requirements as running an efficient office, sustaining public relations, maintaining properties, reviewing budgets, and conducting meetings seem to have little relation to mission. Yet these very activities are often the prelude to ministry. These activities can consume as much as half of a pastor's time.[1] Tension is created for the pastor when he feels the demands for administrative detail while also sensing the demand of the congregation for other forms of ministry. This underscore, the importance of the pastor and church uniting to perform the work of the administrative responsibility.

Definition of Terms Used
in Church Management

Often the words "administration," "management," and "organization" carry multiple connotations. It is helpful to define each of them.

The definition of the word "administration" has an important collective and individual application. Lindgren says:

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[1]Lindgren, op. cit., p. 15.

Purposeful church administration is the involvement of
the church in the discovery of her nature and mission, and
in moving in a coherent and comprehensive manner toward
providing such experiences as will enable the church to
utilize all her resources and personnel in the fulfillment
of her mission of making known God's love for all men.[2]

This definition views administration as being the function of the

entire church, the body, rather than solely the responsibility of

one person within the church.

Rudge's definition is from a different perspective.

The words "ministry" and "administration" are derived
from the same root, and in this light are generally taken
to mean in church context more than office work. Rather,
it relates to all the leadership a responsible church
official may give in spiritual service in his official
capacity.[3]

Both of these definitions support a biblical truth that the church as

a whole and selected individuals within it are responsible for the work

of church administration.

The word "management" is practically interchangeable with the

definition of "administration." Lindgren and Shawchuck acknowledge

this closeness of meaning when they identify management as:

the work of the clergy and by officials including all
functions of enabling the church to establish its mission
and facilitate movement toward it. It involves the func-
tion of providing spiritual and organizational leadership
to the church system or subsystem for which the person is
responsible.[4]

"Organization" may be defined as the coordination and the

distribution of various activities and functions to individuals to

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[2]Lindgren, op. cit., p. 60.

[3]Peter F. Rudge, Ministry and Management (London: Tavistock
Publications, 1968), p. 4.

[4]Lindgren and Shawchuck, op. cit., p. 138.

carry out within the group and those to whom it serves.[5]

The Spiritual Application of Management in the Church

Some definitions as cited should quiet fears that management, administration, and organization are the cold application of secular functions to the spiritual work of the church. Labor in these areas is not a substitute for spiritual ministry; it is a part of spiritual ministry.[6]

It is true, however, that theories of leadership, administration, management, and organization arise from a cultural milieu. Cultural ideas and styles heavily influence church organizations and vice versa. A classic example of this is seen in the patterns which feudalism stamped on both the church and society. The church had a rigid hierarchy and static relationships with power, status, and authority lodged at the top similar to the secular system. It was but a short step for the church to accept a similar style of management. The church became ineffective in correcting the weaknesses and abuses inherent within the management method.[7] Because of such conditions arising in the past, warnings are given that some forms of management cannot be utilized by the church. The purpose of some administrative procedures fit only in a specialized secular setting.

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[5]Paul R. Lawrence and Jay W. Lorsh, _Developing Organization_ (Reading, Mass.: Addison-Wesley, 1969). p. 3.

[6]Olan Hendrix, _Management and the Christian Worker_ (Fort Washington, Penn.: Christian Literature Crusade, 1972), p. 8.

[7]Robert C. Worley, _Change in the Church, a Source of Hope_ (Philadelphia: Westminster Press, 1971), p. 73.

The church with its spiritual mission will be unable to employ all practices of management.

Although there are legitimate concerns about applying secular concepts of management to the work of the church, the church still has an obligation to determine the most effective means of achieving what God has identified the church should do. Rudge places this concern in perspective when he says, "The aim of administrative study is to examine administrative science and organizational theory which has some common elements regardless of its particular applied field."[8] Worley adds to this by saying, "The aim is to bring a theological understanding of the church and theory of organization and leadership together so that the contemporary church may become a visible expression of the faith commitments of the church in its ministry and mission."[9]

There are several basic theories found in secular settings that may be adapted to the church. These theories influence everything from organizational structures to styles of interpersonal relationships. These have obvious and significant implications for the church. There should be a clear awareness of the ramifications these theories bring to the ministry of the church if adapted by the church. Too often leaders utilize a management style with only a vague idea of how it influences the church's capacity to work toward its mission. The leader should know what each theory can do to aid or hinder the work of the church.

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[8]Rudge, op. cit., p. 17.

[9]Worley, loc. cit.

Identifying Management Theory

There are five basic management theories which an organization may use. These theories are often adapted from their secular settings into the operation of the church. An examination of organizations reveals there are no secular institutions or churches which are pure examples of each of the theories in practice. Each organization may blend some characteristics from all the theories. However, each institution tends to be predominantly influenced by one of the theories.[10]

The Traditional Theory

An organization will follow a traditional theory of management when it is highly motivated to maintain and protect its continuity with its past. Preserving traditions and historical distinctions has a primary significance even though this may occur unintentionally. Such organizations generally find other organizations with similar distinctions and management style and form a larger group. They identify with one another's common causes and purposes while each maintains its own identity. An illustration of this would be some of the conservative denominations in the holiness movement. They retain their own organizational structure while participating with other denominations within the larger holiness movement. Within each organization are its departments which retain the same patterns of integration, interaction, and interdependence with little understanding as to why they are related as they are. The leader is the embodiment of the traditions. He becomes the living example and expression of the traditions. It is

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[10]Lindgren and Shawchuck, op. cit., p. 26.

his responsibility to identify the tradition and heritage of the
organization and to teach and challenge people to maintain it. The
leader's authority comes from the office he holds. Loyalty by group
members is demanded. Decision making is designed to maintain the
status quo. Daily routines are routine. People seem to have little
insight or motivation to determine any creative change in the way
things are done. There are some major recurring decisions which come
at the great ceremonial occasions which provide the focal point and
continuity of tradition.[11]

The traditional theory posits a view of man based on the assump-
tion that man cannot be useful until brought into conformity with the
traditions of the organization. New members must go through periods
of informal initiation and testing before they are accepted. Once
accepted the members are incorporated into the familial relationship
which the organization tries to maintain. In spite of this, persons
relate to others and situations in a very nondeliberative routine.
The highest goal is to support, protect, and extend the traditions
of the group. Conflict is either denied or ignored.

Churches based upon a traditional theory of management gener-
ally identify very strongly with scriptural statements concerning God's
call and use of a chosen people. Such a church will tend to view
itself as the direct spiritual fulfillment of the true Christian com-
munity which originated with God's call. They perceive themselves as
God's holy nation and special people. They believe that their organi-
zational emphasis, doctrines, and standards of devout living are God's

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[11]Rudge, op. cit., pp. 23-24.

answers and solutions for a sinful world. Holding to such strong con-
victions concerning themselves, they become the defender of tradition,
while believing that defense of tradition also means a defense of the
gospel. Cultural traditions are maintained in the name of the church.
Scripture is used to justify and support traditions rather than to
carefully correct them. Each form of ministry, whether prophetic,
priestly, or kingly, becomes a vehicle to support the heritage of the
church. The church resists that which alters the existing structures
and methods of operation. When new needs are faced, the church can
easily form a new committee or group to work with the need. The pastor
in the local church is expected to care for and maintain:

> a horde of mundane activities which are unproductive, incredible
> in number, indefinable in character, inevitable in nature. He
> has numerous chores responsible for the routine operation of the
> parish but which relate little or nothing to true ministry. The
> parsonage even fails to become a refuge from the demands of the
> parish, so the wife and minister are slaves to the telephone and
> doorbell and the constantly coming parishoners who invade as if
> it were their right.[12]

In spite of some weaknesses, this theory may in some settings be the
most conducive form of management for fulfilling mission.

The Charismatic Theory

This management theory actually has little organizational
structure. A strong natural leader intuitively responds to a need.
His dynamic capacity to serve that need draws a following from those
who identify with the goals and challenges he issues. He retains
support as long as he can maintain his magnetic approach to vital
needs. The leader's pronouncements become the basis of authority.

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[12]Rudge, op. cit., p. 123.

The only organizational structure is that employed to carry out and achieve the aims of the leader.

In the charismatic theory of management man functions as a tool and extension of the cause as expounded by the strong natural leader. Persons are important to the extent they can aid in forwarding the aim of the cause. Care of the personal needs of the constituents depends largely upon the benevolent tendencies of the leader. Responses to members and issues they raise are intuitive in nature, subject to how the response will aid or hinder the ultimate cause of the organization. Internal conflict is fiercely rejected by the dissenter being overridden or driven out.[13]

A composite picture of a church which operates under a charismatic theory of management may also be drawn. Such a church finds its scriptural base in passages which call for newness as compared to the past. New birth, new creation, and new covenant passages become of vital importance to the church. Old ways, old traditions, and old methods are viewed as unproductive baggage which should be cut off, cast out, and removed while the new is implanted. The church's key responsibility is to change the world, society, and culture to the new order. Man is viewed in extremes such as sinful or perfect, wise or naive, productive or fruitless. Priestly and kingly ministries as well as pastoral care on a personal level are nearly nonexistent. The prophetic role is highlighted, particularly as it serves inspirational and motivational needs. A strength of this form of management in the church is its capacity to easily cope with and handle change. Its

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[13]Lindgren and Shawchuck, op. cit., pp. 26-27.

greatest weakness comes at the very area where it seems strongest--leadership. The charismatic leader and organization are not developed by deliberate intention. It is the result of timely, spontaneous application of leadership by a strong natural leader in a unique situation. The main problem in leadership stems from the heavy demands that are pressed upon the central figure in the organization. The energies of the leader keep the show going. The bigger the show, the harder the leader must work to keep it going and growing. It eventually kills the leader or leads to the demise of the charisma.[14] At some points in an organization's history the unique management need of the moment may be for a strong natural leader to guide the organization by the characteristics of the charismatic theory. At that time the charismatic leader will spontaneously respond to the need which becomes the mission of the organization.

The Classical Theory

The classical theory of management is employed by those who visualize the value of running a well oiled administrative machine. The organizational structure is like a pyramid with the highest control and authority coming from the person or group at the top. Efficiency in operation becomes a high priority. Goals are generally well defined with tasks often being described in terms of quantity. Decisions are made after careful and highly rationalized work. If members fails to cooperate, those in higher levels of the pyramid will threaten to or will actually replace the noncompliant person. Members are viewed as

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[14]Rudge, op. cit., p. 121.

servants responsible to achieve organizational goals and to carry out the rules and decisions coming down from the top.

The classical theory of management is one based upon concern for people maintaining the system. This type of organization causes people to interact in a very impersonal way. Heavy emphasis is upon the contractual and legal obligations existing between different persons in the organization and existing with the person as related to the organization. Leadership gives strong, authoritative demands to workers who are viewed as needing rigid control and monitoring. Motivation is generally by threat, coercion, and/or reward. Conflict is resolved by bringing issues and persons into subjection of superiors.

The church operating under this theory of management requires heavy doses of rationalization, mechanistic structure, and impersonal relationships. Some justify using this theory on the basis that God is the master organizer upon which the church should pattern itself. However, there is definite lacking of scriptural authority. Churches organized under this theory place the minister in the role of organizer and administrator with little or no concern expressed for the prophetic or the priestly ministries. The pastor runs the machine by handling the heavy administrative load. Eventually instead of running the machine, he finds the machine running him. The faster he makes it go, the harder he must run. Delegation is attempted but has limited effectiveness because the church as a volunteer organization lacks the coercive leverage the theory maintains is necessary to require performance from members.[15] Still, the classical theory does contribute to

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[15]Rudge, op. cit., p. 124.

the successful operation of some religious organizations. It is particularly helpful to some para-church organizations such as Christian schools, colleges, hospitals, or denominational ministries.

The Human Relations Theory

The pivotal focus of the human relations theory of management comes from the concern of small groups of people of common interest working to achieve both group goals and personal growth. While the group is concerned with producing its expected function, the heavier concern is that the process and organizational structure serve to help the participants find some self-fulfillment. Goals are often established by group consensus. This generally creates a high level of loyalty from members concerning the attainment of its objectives. The leader of the group is generally a mature, responsible, caring person whose job is to facilitate the atmosphere and process of the group to achieve collective and individual goals.[16]

The human relations theory of organization is almost people without organization. Man's personal needs and harmonious interpersonal relationships are of greater concern than organizational structure. Success is seen primarily in terms of people relating fully and freely with others even if little is done to produce an effect on the outside environment. Man and his fulfillment are the most important concern.

A church operating under the human relations theory of management often seeks to identify its scriptural roots in the biblical idea

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[16]Rudge, op. cit., pp. 27-28.

of the Christian community and the brotherhood of believers. Churches
using this form of management believe that Christianity is realized in
proportion to an individual finding self-fulfillment. An important
issue is who or what describes the terms of when and how self-fulfillment
is attained. Ministers in these settings tend to invest themselves very
heavily into a limited few. Growth through outreach is severly restrict-
ed. However, the use of this theory of management potentially can yield
significant results in those settings where a minister can legitimately
invest himself in a small number of people.

The Systems Theory

Under the systems theory of management the organization attempts
to identify the primary purpose for which it exists and how it relates
to the environment where it functions. The systems theory emphasizes
that an organization is composed of many parts which are interrelated
and interdependent. All the parts contribute to the ultimate purpose
for which the organization exists. This collective, united cooperation
produces greater results than each subgroup could produce though working
diligently on independent purposes. In this theory the leader's main
function is to clarify and maintain the focus of effort upon the objec-
tives of the organization. The leader is responsible to recognize and
inform others of important changes which occur in the environmental
settings. Members are compliant because of commitment to the purpose,
rather than any forms of coercion. Necessary change does not come from
dictation of rules or orders of leaders; change comes from the members'
efforts to make the objectives more completely realized.[17]

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[17]Lindgren and Shawchuck, op. cit., pp. 26-27.

The systems theory is the most versatile theory of management in that man is highly respected and valued while the goals of the organization retain importance. This type of organization depends upon a free, non-coerced response of members. Unity from members is vital and comes from two sources. Leaders consciously seek to build unity among participants by emphasizing the value and importance of personal needs being met. Members also assume responsibility for unity and internal control by personally contributing to the establishment of the group's objectives. Personal involvement by members becomes the key to the management theory. Conflict, when it is seen in its root cause, is accepted as useful to help its members grow in personal ways and to help the group remove hindrances to achieving its objectives.

The church which employs a systems approach of management finds its roots generally in scriptural passages concerning the church as the body of Christ. This church will generally emphasize that all members and groups within the church are responsible for the fulfillment of Christ's ministry, particularly in terms of evangelism and care of fellow-Christians. Growth in the body of Christ is often viewed as an external extension and internal transformation. This church generally believes that it can only fulfill its purpose as it comprehends as fully as possible the environmental context in which it serves. The pastor is encouraged to maintain a balanced prophetic, priestly, and kingly ministry aimed more at the entire body of Christ than at selected individuals in the body of Christ. The role of pastor as leader is to help the church maintain its total perspective as it works toward its objectives which are determined by its concept of mission. This theory can be utilized successfully in a wide variety of settings.

Evaluating Management Theory by Scripture

There are two criteria which should govern the application of a management theory within a local church. The single, most important factor should be which theory best accommodates the scriptural teachings concerning the nature of the church, its forms of ministry, and its mission. The second factor concerns which theory best fits the local church's contextual needs. When all influences relating to a local church or denomination are considered, one of these theories may be more appropriate at that given time in that unique context than any other. Different situations may demand different approaches of management as the most effective means to serve the mission of the church as identified by Scripture and as understood at the local church level. It would seem, however, each church would desire to move as quickly as possible toward the management style which most consistently correlates with Scripture.

Each of these theories may be tested for compatibility with Scripture in three ways. First, does the theory if applied aid in the propagation of the concept of the church as a chosen people to represent God in the world? Secondly, does the theory if applied encourage members of the body of Christ to collectively and individually fulfill their responsibility for a balanced prophetic, priestly, and kingly ministry? Finally, does the theory if employed give natural expression to the mission of the church as being "the increase among men of the love of God and neighbor"?[18]

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[18]Niebuhr, op. cit., p. 31.

Evaluating the Traditional
Theory

The traditional theory naturally accommodates the concept of the church as being a chosen people responsible to represent God to the world. The strong emphasis upon tradition identifies easily with the idea that God has a chosen people who should be relating to the present generation with the historic values found in Scripture. In this theory, however responsibility is seen deposited solely in the hands of leadership. The leader's obligation is to communicate the tradition to newcomers. In terms of ministry there is little to encourage all members to feel responsible for the ministry of the body of Christ. This theory appears compatible with the idea that scriptural expectations of mission are realized when people embrace and embody the traditional concerns of the congregation. This can be valid only to the extent that the traditions incorporate the scriptural emphasis concerning mission. The fulfillment of tradition in itself does not confirm the scriptural definition of mission has been met. The theory seems to be strong at the point of applying the concept of the church as a chosen people of God. It appears weak in its capacity to utilize the body of Christ in a balanced prophetic, priestly, and kingly ministry. It also may be weak in that the theory may or may not provide an expression of scriptural mission depending upon whether the traditions of the church are the same as the Scripture's definition of mission.

Evaluating the Charismatic
Theory

The charismatic theory emphasizes the chosen cause of God rather than the chosen people of God. The people of God are viewed

as those who agree with and work toward the aims of the cause as
expounded by the leader. The leader exercises strong, prophetic ser-
vice while other forms of ministry are neglected. Members of the
church have an active role but only in ways the leader feels important
for achieving the goals of the cause. This is not easily coordinated
with a ministry to the body. Mission, as the Bible defines it, is
realized if it is similar to the "dream." This theory does not easily
assimilate a concept of a chosen people. Neither does it allow the
entire body of Christ to form a balanced ministry. The mission of the
church can only be realized if it matches the cause of the leader.

Evaluating the Classical
Theory

There is little in the structure or emphasis of the classical
theory which readily allows for the concept of the people of God. The
bureaucratic structure may claim to be God's building or His governing
machine or even that God's people maintain the building or operation
of the machine. But, that fails to harmonize with scriptural expres-
sions concerning the people of God. In terms of service people are
placed into slots for production. Little emphasis is found concerning
a balanced ministry by the body of Christ. Mission, as described in
Scripture, is difficult for the theory since it thrives on production
and on quantitative and numerical objectives. The classical theory
does not meet any of the scriptural tests.

Evaluating the Human Relations
Theory

Since the focus of the human relations theory centers upon the
interaction of people, this theory would not mesh well with the concept

of a chosen people of God found in Scripture. The scriptural emphasis
is a vertical concept showing the relationship of God and man. The
human relations theory is a horizontal concept showing man's inter-
personal relationships and intrapersonal development. This theory does
not easily accommodate a concern for a prophetic and pastoral ministry.
This theory does assimilate well the idea of an internal transformation
as the fulfillment of the scriptural mission of the church--an increase
of the love of God and man. However, the theory does not blend with
the concept that external addition is of equal significance to the
fulfillment of mission. This theory also has significant weaknesses
at each point of testing.

Evaluating the Systems
Theory

This theory requires the component parts of an organization to
be interrelated, interdependent, and interacting with the environment
so that it may know the best way to represent its purpose or product
to those it serves. The church as God's representatives to the world
blends well with the emphasis of representing a purpose or product to
those it serves. The theory also recognizes the importance of the vari-
ous parts of the system or organization working together to achieve a
common goal This also blends effectively with the concept of the body
of Christ which is collectively and individually responsible to work
together to achieve the aim of the church. The leader is one who
enables, facilitates, and empowers persons for ministry. The ultimate
goal of the organization serves as the controlling factor for setting
priorities and evaluating production. This theory, if applied to the
church, would require the church to identify its mission and to work

toward this ultimate good while identifying and keeping lesser concerns
in proper perspective.

The systems theory has favorable characteristics at each point
of evaluation. It does not hinder the church to fulfill its role as
God's chosen people. It is in harmony with scriptural directives con-
cerning the body of Christ, leadership, and the responsibility of
members for a balanced ministry. Finally, this theory's concept of
goals seems a natural and compatible way to express the church's mission
and purpose.

The conclusion is evident as based on these evaluations. Of
all the basic management theories surveyed, the systems theory best
correlates with the scriptural emphasis concerning the nature, ministry,
and mission of the church.

Summary

This chapter has examined the traditional, classical, charis-
matic, human relations, and systems theories of management. The purpose
of this study was to identify the characteristics of each approach to
management and to identify the implications of each theory for the
church. An evaluation of each was developed based upon three scrip-
tural criteria. Does the theory aid in the application of the church
as a chosen people to represent God in the world? Does the theory
encourage members of the body of Christ to collectively and individually
fulfill their responsibility for a balanced prophetic, priestly, and
kingly ministry? Does the theory, if used, give natural expression to
the mission of the church as being the increase among men of the love
of God and neighbor? The systems theory possessed greater compatibility
with these three tests than any of the other theories.

CHAPTER 4

OVERSEEING MINISTRY: THE SYSTEMS APPROACH

Ministry functions as a system. Various parts work together to achieve a result. Ministry is prevented if any part fails to function. Mission shows what the church should be doing. Management theory provides a way to serve. A systems analysis reveals the potentials and limitations in a church for its ministry. Management by objectives guides the church in the performance of ministry.

This chapter contains an examination of the systems approach to management. Particular attention is given to the eight elements which comprise each church system and to the principles of management by objectives which best coordinate the operations of a system. Information concerning the content of the elements of a system provides a means for analyzing the factors which affect a church's capacity for ministry. The principles and procedures which form the concepts of management by objectives provide the guidance necessary for a church to plan and implement ministry. The first section of this chapter states the theoretical framework of these matters. The second section describes the application of this information by the Winchester church.

Examination of the Systems Theory

The word "system" is used frequently today. We hear about various kinds of systems such as educational systems, governmental systems, or defense systems. A study of organizations shows the validity of saying there are organizational systems. Even processes such as managing, planning, and controlling qualify as systems. The wide use of the word "system" underscores the importance of knowing what a system really is.

Definition of the Systems
Approach

A system is composed of parts which are coordinated to accomplish a set of goals.[1] The parts of a system are by design interrelated and unified to work toward clearly established objectives.[2] This definition indicates that parts of a whole and their coordination are central to a systems approach. The systems approach to management applies these concepts of the systems theory to help in understanding and managing an organization.

The systems approach provides managers with a way of thinking about an organization.[3] A manager considers an organizational system as different from departments or divisions run by a hierarchy of personnel and governed by a stratification of authority. He instead

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[1]C. West Churchman, The Systems Approach (New York: Delacorte Press, 1968), p. 29.

[2]Vincent P. Luchsinger and V. Thomas Dock, The Systems Approach (Dubuque, Ia.: Kendall Hunt, 1976), p. 1

[3]Ibid., pp. 13-14.

views it as being made up of any number of parts which are integrated into a producing whole. Each part interacts with the others. The ultimate objectives of the system provide the criteria for the basis of the relationships formed by the parts. The way of thinking about an organization includes more than just the departments which form the organization. It includes the activities, processes, and purposes of the entire system.

The systems approach to management works to bring all of these items together as a meaningful whole. This produces a systems style of management. A systems approach to management of an organization means that a manager utilizes such skills as problem analysis, organizational analysis, planned change through intervention, selected leadership style, and organizational planning and control. These skills do not lighten a manager's workload. They do help him perform more effectively as a manager of a system.[4]

Principles of the Systems Approach

Vincent P. Luchsinger and V. Thomas Dock identify five principles which form the basis of a systems theory. These are organization, interaction, interdependence, integration, and the central objective.[5] These principles can be found as fundamental characteristics in every system. A manager of a system helps these principles or characteristics achieve optimum levels within the system.

The first principle is the principle of organization. The parts

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[4]Luchsinger and Dock, op. cit., p. 15.

[5]Ibid., pp. 3-4.

of an organization have a purposeful relationship. Each system when viewed as a whole is composed of many components or subsystems which are arranged to permit their assigned function as a contritution to the overall objective. The whole always remains primary while the parts are secondary. The outputs of each subsystem become input for the whole. An overview of the entire system clarifies the appropriate role of each component.

The second principle is that of interaction. Every component or subsystem within the system continually interacts with the others. The parts so constitute an indissoluable whole that no component can be affected without affecting all other parts. Every system maintains a network of channels to permit the flow of information from one part to another Every system possesses this dynamic interaction among its parts.

Third is the principle of interdependence. Components or sub-systems of the whole are dependent upon one another. Interdependence provides a means for mutual satisfaction of need. The extent to which each part possesses need may fluctuate but will never altogether cease as long as the subsystem exists. Interdependence simply means that all parts of a system must work together for the good of the other parts and for the good of the whole system.

The fourth principle is the principle of integration. This means the wholism of systems is emphasized. Everything should start with the whole and with its objectives as the primary focus of concern. The parts and their relationships should be derived from that stand-point. Wholism means that the components of the system working in concert can produce more impact than segregated components can produce

separately. The synergistic effect of the parts working together is of critical importance to the systems approach.

The fifth and final principle is that of the central objective. This principle states that the whole has some objective toward which it channels its output. It is this cause which justifies the system's existence. The central objective also gives the system and subsystems a basis for evaluation of performance. If the central objective is lost or unknown, the system will begin to malfunction.

Elements of a System

The elements of a system are those components which make up the whole of the organization. People often think of components only in terms of the traditional lines of organization such as boards, departments, or committees. The systems approach broadens the perspective beyond the traditional terms. Elements include those parts of a system which form jobs and activities or which help define the limits of the system. Traditional divisions are included among these.[6]

The elements of the organization are those parts which are united by the principle of the central objective. The principles of organization, integration, interdependence, and interaction also find expression through the elements of the system. Different proponents of the systems approach list different numbers of elements. Eight elements appear on most lists. These are output, input, processor, subsystems, environment, boundaries, control, and feedback.

The output of a system. The output of the system is a key element of an organization. Output involves those things which the

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[6]Churchman, op. cit., p. 40.

system sends out or exports from itself as an evidence that the system has met its central objective. The system's output must possess relevant value to those who receive it. If the output has no value to the intended receivers, then the system has no adequate reason to exist.[7]

The inputs of a system. The inputs of a system form another basic element of the system. Every system receives raw materials from its environment. In an organizational system the inputs are various types of resources such as people, money, or material The system uses these items to produce its outputs and sustain its existence.[8]

The processor element. Between the input and output elements stands the processor element. This element is often called the transforming system. The processor element or component describes the function of the system as it receives raw materials from the input system and transforms them into outputs acceptable to the central objectives of the organization. The processing element selects and consumes some of the resources to provide energy for the maintenance of the organization and its internal needs.[9]

The subsystems. Lying within the processor or transforming element is an element identified as subsystems. Each subsystem within the transforming unit has a definite function which contributes to the transforming process. These subsystems include the divisions, departments, or committees of the system's formal organizational structure.

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[6]Luchsinger and Dock, op. cit., p. 4.

[7]Churchman, op. cit., pp. 61-62.

[8]Lindgren and Shawchuck, op. cit., pp. 35-36.

It also includes the intangible but identifiable philosophical and ethical concepts which govern the formulation of the system's central objective. The subsystems found in the processor element also include the psycho-social factors which affect intrapersonal and interpersonal relationships of persons in the system.[10]

The environment. Another element of importance to the understanding of the system is the environment or suprasystem. This element is the larger setting of all other systems in which the system exists. Every system is a part of another larger system. The system serves then as a subsystem to a suprasystem. The environment influences and helps set the demands for the outputs of the organization. In this manner the environment exercises some forms of control upon the organization. The system, however, cannot exert significant influence upon the actions of the environment. It is easy to think of a system's environment in geographical or physical terms. The environment, however, consists of anything which influences or relates meaningfully to the system. If the system cannot do anything about "it" and "it" matters or influences the objectives of the system, then "it" is in the environment.[11]

The boundaries. Boundaries form another element of the system. Boundaries are the interfaces between the system and parts of adjoining systems. They are not primarily physical, though some boundaries are physical The boundaries of a system are those factors which create a

[10]Lindgren and Shawchuck, loc. cit.

[11]Churchman, op. cit., p. 36.

differentiation of the system from other systems in terms of values, history, and traditions or social, political, and economic concerns. The boundaries consist of those things which make the system possess a unique identity. In turn, the boundaries serve as filters which allow the raw materials they find acceptable to be placed into the transforming process. They reject those materials not wanted. The filter or boundaries also determine which transformed materials will be consumed by the system to sustain itself and which transformed materials will be exported through the output system to the environment.[12]

The control element. Every system possesses the element of control. Control is the managerial guidance the system requires. Management provides supervision, a network of information, and a process of decision making for the system. These functions unite to form the concept of linkage. Linkage is that part of management which keeps the various elements and principles of the system working as an effective whole.[13]

The feedback system. The final element of the system is feedback. Feedback means the organization works to evaluate its outputs against the standards established by its central objective. A measure of difference should always be expected since the system and its environment are in a constant state of changing relationship. Information which returns concerning the gap enters the system at various

[12]Lindgren and Shawchuck, op. cit., pp. 39.40.

[13]Luchsinger and Dock, op. cit., p. 6.

points in the elements. Feedback influences the input, processor, and control elements most significantly. The system depends upon feedback to evaluate its performance as it works toward its stated objective.[14]

The diagram, figure 5.1, illustrates the relationship of the eight elements in the systems approach.[15] The manager as the control agent works to see that the system which is composed of elements, subsystems, or components achieves optimum levels of integration, interaction, and interdependence. The organization then moves effectively toward producing the desired ends of its central objective.

Major Aspects of the Systems
Approach

Five aspects of the systems approach emerge as critically important for the systems approach to work. These aspects form a basis around which the essential ingredients of the systems approach may be grouped. If any of the five major aspects fails to function, then the entire system also fails to function effectively.

The first major aspect considered basic to the success of the systems approach is the concern for the central objectives. This is the ultimate cause or product the organization works to produce. For a church the central objective corresponds to a mission and purpose statement such as was developed in chapter two of this study. The central objective reveals the cause which gives the system meaning and motivation. It also provides the ultimate basis of evaluation of the system's performance and production. Without the central

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[14]Lindgren and Shawchuck, op. cit., p. 41

[15]Ibid., p. 42. This diagram is an adaptation of Lindgren's and Shawchuck's concept of a system's diagram of an organization.
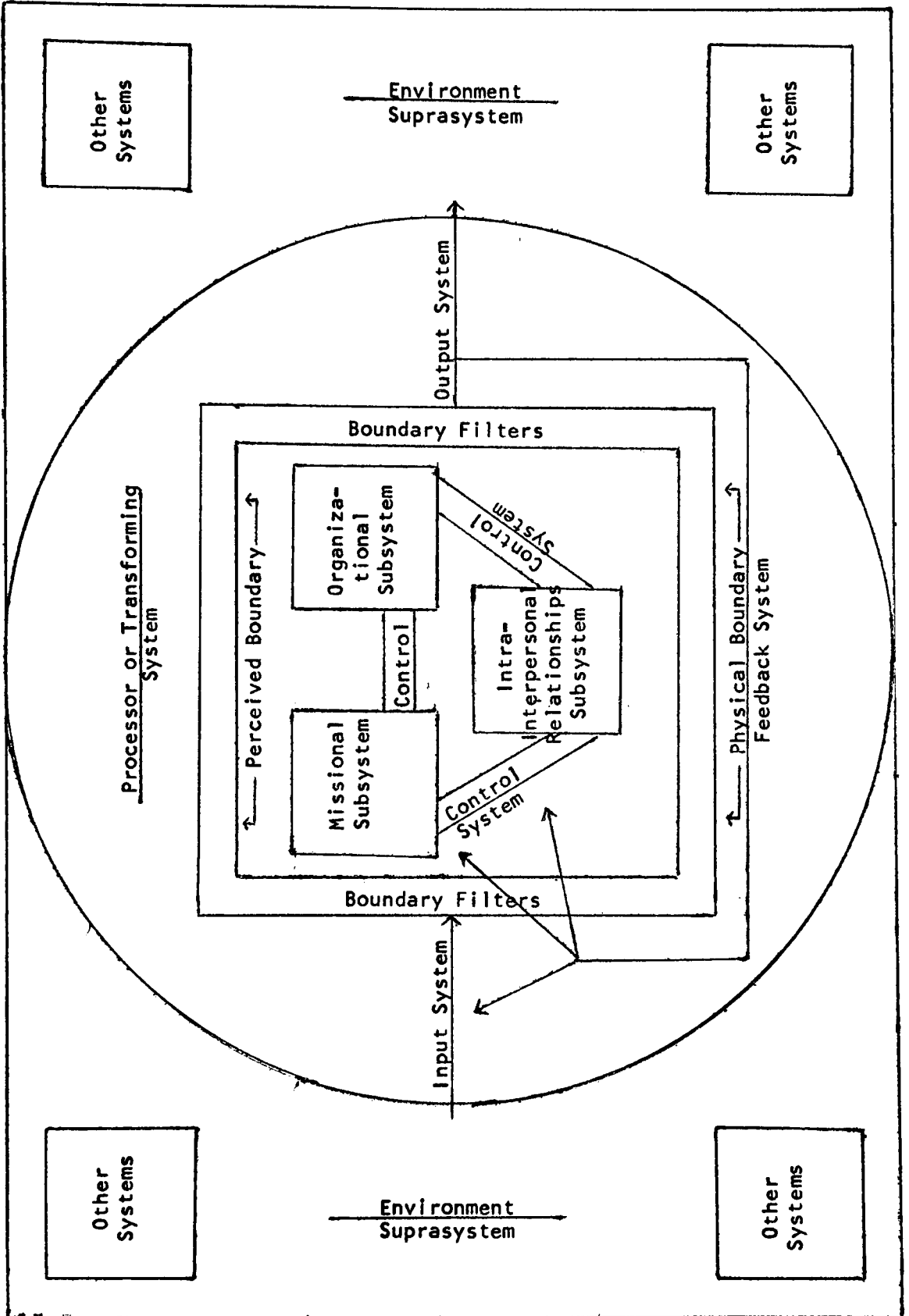
Figure 5.1

objective the system cannot function normally.

Secondly, the systems approach depends heavily upon a clear awareness of its environment. The study of the environment for a church requires an effort similar to the one illustrated in chapter five of this study. The environment is any other factor which exerts influence upon the system and helps define what types of output are important for the system. The environment constantly is changing. The system must constantly adapt to it. When a system loses a thorough awareness of its environment, it immediately begins to lose its capacity to achieve its central objective.

The third major aspect of a systems approach is the use of resources. Resources represent the manpower, material, and money which the processing element can consume to sustain the system or achieve objectives. Resources at times require better distribution, better utilization, and better acquisition. Resources are required for production.

The fourth important aspect of the systems approach requires the understanding of the function of the components within the system. This issue deals with the basic subject matter discussed earlier.

The final aspect considered basic to the success of the systems approach is the function of management within the system. Management forms the linkage which holds the system together. Skillful management enhances the system's capacity to produce. Management guides the planning and correcting work of the system. The complexity of the system requires the essential services of management. This leads to the examination of the principles and procedures of management by objectives.

Management by Objectives

Management by objectives is a part of the systems approach to management. The failure of a strong management component can cause the system to become inoperative. Management is sometimes viewed as a series of functions rather than a part of a system. Those functions include planning and organizational control, organizing a structure to carry out plans, decision making, and motivation of personnel. These remain as important functions, even in the systems approach of management by objectives. The systems approach, however, produces a method of approaching these functions in a logical, integrated, coherent pattern which is not available when they are viewed as separate functions of management.

The concept of management by objectives has had numerous titles or names given to it such as management by results, management by participation, and planning and organizing for results. The nomenclature used to express fundamental ideas is often more varied. However, MBO is the most commonly acceptable designation of management by objectives.[16]

Management by objectives is a process. The process involves four key elements and eight procedural steps. The elements of goal setting, action planning, controlling, and reviewing are brought to life and coordinated by the eight interdependent steps which form the MBO process. For the sake of clarity, the following outline shows the combination, relationship, and sequence of the four elements and eight steps:

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[16] Glenn H. Harvey, Management by Objectives (Chicago: Dartnell Press, 1971), pp. 3-4.

I. The Element of Goal Setting
    Step 1: Formulation of long range goals and strategic
           plans
    Step 2: Development of specific overall organizational
           objectives
    Step 3: Establishment of departmental objectives
    Step 4: Setting of individual job objectives
II. The Element of Action Planning
    Step 5: Development of specific activities necessary
           to accomplish the objectives at each level
III. The Element of Self-Control
    Step 6: Self-evaluation of progress toward individual
           goals
IV. The Element of Periodic Review
    Step 7: Departmental and organizational evaluation of
           progress toward objectives
    Step 8: Appraisal of participants by their superiors

The combination of the four elements and eight steps forms the core

and dynamics of management by objectives.[17]

    The element and process of goal setting. Viewed as an element,

goal setting is a description of a function of management. Viewed as

a process, goal setting explains the four steps which produce the pro-

cess. The element of goal setting as a function requires that all

possible persons participate in the procedure at their appropriate

levels. This produces the quality of "ownership" of the goals through-

out the organization.[18]

    The first step in the process deals with the formulation of

long range goals and strategic plans.[19] An organization must know

its mission and purpose. This frame of reference answers the reasons

why the organization exists and what the scope of its activities is.

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    [17]Anthony P. Raia, Management by Objectives (Glenview, Illinois:
Scott, Foresman and Company, 1974), p. 18.

    [18]Dale D. McConkey, MBO for the Nonprofit Organization (New
York: AMACOM, 1975), p. 173.

    [19]Raia, loc. cit.

This item more than anything else influences the type of long range goals and strategic plans developed. An organization's capacities for production influence the long range goals and plans. This factor anchors the goals and plans to reality. The organization's external environment influences the goals and plans made. The development of sound strategic plans and long range goals is based upon careful consideration and balancing of mission expectations, environmental needs, and realistic assessment of internal capacities. The organization's top management team is responsible for identifying what goals and major plans or activities are advisable to chart the general course of direction for the organization.

The second major step in the process of goal setting is the development of specific overall organizational objectives.[20] At this level of planning the organization moves from a statement of general goals and plans to a statement of specific objectives to be achieved within a given time frame of five years or less. Each goal statement may contain several objectives. These must be measurable in such terms as who, what, when, where, or how many.[21]

The third step in the goal setting process is the establishment of departmental objectives.[22] This level of goal setting involves the development of precise objectives for each major division or department in the organization. These are derived directly from and are directly supportive of the overall organizational objectives.

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[20]Raia, op. cit., p. 16.

[21]Rusbuldt, Gladden, and Green, op. cit., p. 54.

[22]Raia, op. cit., pp. 20-26.

The fourth and final step of the goal setting element of MBO is setting individual job objectives. Individuals study the organizational and departmental objectives. In the light of these objectives each person formulates his own objectives. This becomes a commitment to do something that will result in a measurable accomplishment by a certain time.[23]

The element and process of action planning. A clear set of objectives tells what the organization wants to perform. Action planning centers around how the organization will go about achieving these items. This fifth step requires development of specific activities or events necessary to accomplish the objectives. Planning assigns tasks to be performed and jobs to be done. Action planning deals with the primary activities which move an organization to its objectives through implementation of a related program.

The element and process of self-control. Inherent in the element of self-control is the concept that each individual will control his own efforts and activities necessary to produce the action plans which are designed to achieve his objective. Self-control suggests that an organization believes that competent persons occupy each level of the organization. It further suggests that competence is a primary ingredient of trust. Self-control reveals that an organization believes that motivation and commitment are highest when a person can establish objectives for his own work. Self-control demonstrates that the organization accepts a participative style of leadership as being most

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[23]Raia, op. cit., pp. 64-66.

compatible with management by objectives.

The process of control, which is the sixth step in MBO, involves the manager assessing the level of his performance as compared to the objectives and plans he established for his work. The superior supplies feedback and information by which the subordinate evaluates his own progress and determines any corrective actions. Any discrepancy requires that he determine what adjustments he must make in order to fulfill his objectives and plans. Each competent manager has two important characteristics. First, he is willing to devote time and effort necessary to establish realistic objectives and plans. Second, he refuses to lower those objectives unless he has pursued every possible way of meeting them.[24]

The element and process of periodic reviews. The element of periodic reviews assesses overall progress of a department or organization toward the established objectives. Problem areas are identified and known obstacles dealt with. In course corrections are made and when necessary new objectives are stated. Periodic appraisals also deal with the manager's overall performance. Reviews at this level serve as motivation for the manager and a basis for rewards such as salary increases and promotions, an opportunity for discipline, and an indication of the areas needed for individualized training.

This element is composed of the seventh and eighth procedural steps in the MBO process.[25] The seventh step describes what occurs in the review of the progress toward objectives. Periodic reviews

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[24]McConkey, op. cit., p. 74.

[25]Raia, op. cit., pp. 106-19.

provide essential feedback to appropriate persons so that the discrepancies between planned performance and actual results can be managed. Reviews involve a search for the cause of failure and a solution for achieving objectives. If a problem has already been identified, the persons involved can immediately project what corrective actions are wise. If the cause for failure to achieve objectives is unknown, then the review becomes a forum in which combined data and talent search for the actual cause. Adjustment to problems can range from permitting the difficulty to remain to developing new objectives and plans. Without this phase of review and correction an organization would have no means of return once it drifted from the course set by the objectives of the organization.

The eighth step in the management by objectives process is the appraisal of the performance of the persons involved. Performance is generally reviewed in four ways. First, a manager's performance is evaluated. His contribution to the objectives of the organization is determined. Secondly, the individual's performance as a manager is appraised. This includes such items as the use of resources, effectiveness in organizing and delegating work, capacity to motivate and develop subordinates, and ability to supervise subordinates. Thirdly, the review also assesses his personal qualifications for the job such as educational background and work experience. His personal characteristics such as personality traits or job aptitudes are also evaluated. Finally, the manager receives an assessment of his future potentials with the organization in such terms as promotions or salary increases.

Application of the Systems Approach

The application of the systems approach to the Winchester church focuses on MBO and the analysis of the church by using the elements of a system. The analysis of elements provided a comprehensive view of the church. The factors and dynamics comprising each element influences the church's potential for ministry. This provided an improved understanding of the church. The application of MBO built upon this. The use of MBO in the Winchester church illustrates how MBO can be utilized to improve ministry.

Description of the Elements
of the Winchester Church

The Winchester church contains the eight primary elements found in any basic system. Each element possesses items which make the church unique. A description of the items develops a clearer image of the character and operation of the church. Information concerning the contents of each element was gathered by study conducted by the pastor, official board, and Congregational Reflection Group. These groups arrived at their conclusions after brainstorming the topics. The conclusions of each group were assimilated for this study by the pastor.

The first element described is the environment. It further clarifies the desired outputs of the system. The environment of the Winchester church consists of anything which exerts influence upon the church and upon which the church can return little real capacity to alter the patterns of behavior or characteristics. The most dominant forces in the environment of the Winchester church are as follows:

1. Denomination

2. State, county, and village regulations

3. Other churches

4. Businesses within the town

5. The public school system

6. National economic factors

7. Local economic mindset

8. High unemployment in the county

9. Inflation

10. Energy costs

11. Community traditions

12. Community religious attitudes

13. Employment commitments

14. Marriage and divorce situations

15. Local church traditions

The Winchester church has a broad mixture of responses to these influences from the environment. Generally the church tries to maintain a dialogue of responses which permits mutual impact by the environment and the church.

The second element to be described is the output element of the church. The outputs of the church are those things which are exported to its environment. The desired outputs and the actual outputs may be different. Outputs are governed by the mission statement of the church. Outputs of the church are listed according to the issues identified by the mission statement. Outputs for evangelism are as follows:

1. Revival meetings at least twice per year

2. Personal evangelism efforts by both lay persons and pastor

3. Sending of some of our young people into Christian service

4. Financial support of home missions

5. Financial support of foreign missions

6. Bus ministry evangelism

7. Church service evangelism

Outputs in the areas of fellowship are as follows:

1. Fellowship follow-up for new converts

2. Creation of an atmosphere of the church as a family

3. Specialized activities for various groups in the church

4. Cooperation with other churches in the community for selected activities

5. Participation in denominational functions designed to promote fellowship

Output response to the needs of the environment are on a selected basis.

Needs which are viewed as critical are chosen for response. Those needs

responded to are as follows:

1. To the denomination
   a. Loyalty to the theological stance
   b. Cooperation with constitutional requirements
   c. Support of financial obligation
   d. Lay and ministerial personnel for some projects

2. To state, county, and town regulations - compliance

3. To other churches
   a. Cooperation for unified services
   b. Attendance at special events in other churches

4. High unemployment - careful assistance in money and materials to some social needs

5. Community religious attitudes - special ministries which take these matters into consideration

The third element to be described is the input system. The

input systems include those raw materials or resources an organization uses to eventually produce outputs. The following list represents some of the normal resources going into the Winchester church through the input system:

1. New converts

2. New members

3. New Sunday School enrollees

4. New bus riders

5. Financial resources

6. Information of all types

7. New equipment or facilities

8. Denominational requests

9. Educational resources and aids

10. Assistance from persons outside the system

The fourth element of a system to be described is the processor or transforming element. This element is composed of the various subsystems which play a distinct role in the transformation of resources from raw material into outputs. The Winchester church system's transforming element contains at least three subsystems which individually serve as the fifth element of the organization. The individual elements and their content are described as follows:

1. Theological-Missional Purposes Subsystem
    This subsystem deals with philosophical and ethical concepts which govern the formulation of the system's central objective. In the church this would be the theological stance. The Winchester church is strongly Wesleyan-Arminian in theology. The church is conservative in respect to its concept of Christian life styles.

2. The Organization Subsystem
    The organizational subsystem consists of the processes and formal divisions of the organizational structure. These divisions in the local church are as follows:
    a. Administrative Board of the church
    b. Sunday School Board
    c. Foreign Missions Department
    d. Denominational emphasis chairmen
    e. Evangelical Christian Youth Board
    f. Board of Elders
    g. Board of Trustees
    h. Children's, Beginners', and Nursery Churches
    i. Choir and Music Department
    j. Ushers and greeters
    k. Flower ministry
    l. Bus ministry
    m. Office staff

3. The Intrapersonal and Interpersonal Relationships Subsystem
    This subsystem deals with the dynamics at work within intrapersonal and interpersonal relationships. People and feeling issues are at the center of the system. The constituents and issues are as follows:
    a. Constituents
        (1) Pastor
        (2) Staff
        (3) Administrative board members
        (4) Lay leaders
        (5) Influential members
        (6) Congregation
    b. Issues
        (1) Communication
        (2) Resolving conflict
        (3) Power
        (4) Competition
        (5) Motivation
        (6) Self-image
        (7) Morale

The sixth element of a system is the boundaries of the system. These boundaries form filters which screen and sort what material is acceptable and how it is used. The two types of boundaries are physical and perceived. They may be described in the Winchester church as:

1. Physical Boundaries
    a. Buildings
    b. Equipment
    c. Property
    d. Zone, district, and denominational boundaries
    e. Constitutional stipulations

2. Perceived Boundaries
   a. Local church traditions
   b. History of the church, particularly its founding
   c. Life styles which are basically conservative
   d. Denominational traditions

The seventh element of the Winchester church system is the element of control. The control element is the managerial guidance the system requires. In the Winchester church the organizational subsystems found in the transforming element provide the managerial network. The pastor maintains the role of primary administrative figure, with the board members, department leaders, and appointed staff filling out the other control functions.

The final element of the church system is the feedback system. This is the system which provides the necessary information for the correction of the system's overall performance. Various criteria may be counted as feedback. The official board at Winchester counts the following as some important feedback:

1. Complaints or compliments

2. Lack or abundance of volunteer help

3. Irritation or supportive behavior

4. Resistance or cooperation in fellowship opportunities

5. Morale

6. Membership participation

7. Financial withholding or financial support

8. Poor or good attendance at church activities

The description of the above elements provides a picture of the Winchester Church of Christ in Christian Union. These factors reveal the heart of the church. Using the systems approach provides a way of thinking or a point of view of the entire system whereby

the parts can be distinctly analyzed and yet be seen in relation to the entire system.

Application of Management
by Objectives

MBO principles are frequently used in church management. Different titles such as renewal by objectives, ministry by objectives, or stewardship by objectives are used to describe the application of these efforts. In each case the purpose centers in the attempt to plan better, to organize well, and to utilize resources in achieving primary objectives.

The application of MBO consists of completing the procedures in each step of the MBO process. Each step depends heavily upon the purpose or mission of the organization. The mission statement of the Winchester church reveals the strategic areas of concern. The statement says,

> Our relationship with God produces the fervent necessity of sharing the gospel with the lost and creating a vital spiritual fellowship for our mutual growth, from which fellowship we can all reach out in ministry to the spiritual and temporal needs of our fellowmen.

The critical areas of concern are:

1. Evangelism of the unconverted

2. Fellowship which builds spiritual growth

3. Response to needs within the environment

Plans and goals for the church must be developed around these vital points.

While MBO is not new for some churches, it is new for the Winchester church. The following pages illustrate the effort by the church board to lead by the principles of management by

objectives. Each of the three critical areas mentioned above are dealt with in the first step. From that point the area of evangelism is followed as a demonstration of how MBO is being utilized in the Winchester church. Although evangelism serves as the illustration, these same principles were utilized in developing plans in areas such as the operation of the Sunday School, new convert follow-up, youth ministries, improvement of facilities, debt retirement, training of ushers and greeters, the bus ministry, response to social needs within the community, and promoting of interaction with other churches of the community.

Step 1: Formulate long range goals and strategic plans.

1. Area of concern: Evangelism of the unconverted

   Goal: To have at least one adult and one teenager per month over the next five years brought to a conversion experience

   Strategic plans:
   - a. Improve each succeeding revival effort over the next five years in terms of conversions, attendance, and financial support.
   - b. Utilize and develop the Sunday School as the primary means of contacting and establishing a relationship with the unconverted.
   - c. Develop a personal evangelism program for the laity of the church.
   - d. Achieve a total team effort in evangelism by the various departments and membership of the church.

2. Area of concern: Fellowship which builds spiritual growth

   Goal # 1: To provide on at least a quarterly basis an opportunity for any person to have special spiritual fellowship beyond the regularly scheduled church services

Strategic plans:
  a. Sponsor activities designed for spiritual and
     personal enrichment and fellowship such as new
     convert fellowship follow-up, marriage or family
     enrichment opportunities, monthly shut-in minis-
     tries, small prayer groups, and teen and adult
     retreats.
  b. Provide a multi-purpose facility to accommodate
     some of these activities.

Goal # 2: To devise ministries which will facilitate
          fellowship during the regularly scheduled ser-
          vices of the church

Strategic plans:
  a. Train the ushers to better serve the congregation.
  b. Begin a special greeters program prior to all
     services.
  c. Reorganize the nursery ministry.

3. Area of concern: Response to the needs of the environment

   Goal # 1: To evaluate the needs of the environment on at
             least an annual basis

   Strategic plans:
     a. Have the board formally analyze the church from
        the systems approach to organizations at a plan-
        ning session each summer.
     b. Examine the constituency of the church to find
        target groups and identify their primary needs
        on at least an annual basis.

   Goal # 2: To provide ministries which serve the primary
             needs of each target group in the environment.

   Strategic plans:
     a. Take a proactive stance toward interaction with
        other churches in the community.
     b. Give aid to selected social needs in the community.
     c. Express a collective voice on social issues which
        arise in the community.
     d. Provide more opportunity for church participation
        for those needing transportation to church.
     e. Increase the number of ministries available to
        children and youth of the church.

Step 2: Develop specific organizational objectives.

Area of concern: Evangelism

Objectives:

1. Conduct a revival meeting in the fall of 1979 which produces at least one new adult convert and one new teenage convert, which averages eighty persons per service, and which raises $600 for expenses of the revival.

2. Conduct a revival meeting in the spring of the year 1980 which produces at least two new adult conversions and two new teenage conversions, which averages at least eighty-five in attendance, and which raises $650 for expenses of the revival.

3. Train within two years at least two men and two women in the skills of personal evangelism so that each one has won one convert by the end of the third year.

4. Train at least five men and five women within five years in skills of personal evangelism so that each one wins at least one convert during each year from the point of their training until the fifth year.

5. Build Sunday School attendance to 180 by midsummer, 1980.

6. Increase Sunday School attendance by forty persons per year from the summer of 1980 through the summer of 1985.

7. Train teachers within two years on techniques of how to recruit class members, how to communicate Bible lessons, and how to develop good interpersonal relationships in the Sunday School classroom.

8. Enroll at least four out of five converts in a new convert's class conducted weekly in the church by the pastor.

9. Conduct in the convert's home on a weekly basis for twelve weeks after conversion a one to one Bible study led by a lay person.

Step 3: Establish department objectives. This step focuses for the sake of illustration on two departments or boards.

The Board of Elders' Objectives:

1. Recruit and train three adult men, three adult women, two teenage boys, and two teenage girls to serve as altar counselors for those seeking to be converted.

2. Promote home prayer meetings for revivals and evangelism for two weeks prior to the beginning of revival services.

3. Select four persons within the next two years who will be trained for personal evangelism ministry.

4. Promote the publicity and advertisement of each revival for at least one month prior to the meeting.

The Sunday School Department's Objectives:

1. Increase Sunday School attendance by 20 percent by promoting a fall, 1979 and a spring, 1980 Sunday School attendance drive.

2. Increase Sunday School attendance by 5 percent by promoting six special days for the Sunday School throughout the year.

3. Produce at least 75 percent Sunday School enrollment turnout on one night during each revival in the fall of 1979 and the spring of 1980.

4. Train Sunday School teachers during the next year to have classroom evangelism efforts.

Step 4: Set individual job objectives. The use of job objectives is illustrated by those set by the first elder in the area of revival evangelism. His objectives are:

1. Participate at least six weeks prior to the revival meeting in the planning of each special emphasis conducted throughout the revival.

2. Announce the revival plans at least three different Sundays prior to the revival.

3. Supervise the work of ushers and greeters for each revival service.

4. Assist the pastor and evangelist in coordination of altar workers.

5. Invite at least two unconverted persons to revival.

6. Review the financial response for revival on Wednesday and Friday of the revival meeting.

Step 5: Plan actions. Action planning is demonstrated by the plans taken by the board of elders to attain the objectives concerning the fall revival of 1979.

Goal: To conduct a revival meeting in the fall of 1979 which produces at least one new adult convert and one new teenage convert, which averages eighty persons per service in attendance, and which raises at least $600 for expenses of the revival.

Strategic plans:

1. Develop and send an attractive revival announcement to each home on the church mailing list at least two weeks prior to the start of the revival.

2. Conduct four special home prayer meetings per week for two weeks for the revival services with each host leading the prayer meeting.

3. Have a special emphasis on each evening that will draw a selected group of people to church.

4. Plan a fellowship time for all adults for Friday evening after the service in the home of an unconverted person.

5. Plan a fellowship time for all teenagers for Saturday evening after the service in the home of a teenager.

6. Announce and receive offerings for the revival meeting on Wednesday and Friday evenings.

Step 6: Implementation and Self-Control. The use of implementation and self-control is demonstrated by the way in which the first elder fulfilled his objectives. In the Winchester church the first elder is the highest lay official of the congregation. His relationship to the pastor is one of cooperation and mutual support rather than a superior-subordinate relationship. The pastor and first elder conferred regularly on progress of each of the objectives of the first elder. However, he was free to develop his own plans to achieve the objectives. He informed the pastor when he implemented them.

Steps 7 and 8: Review and Appraisal. Review and appraisal are demonstrated by the work of the board of elders concerning the unfolding plans for the fall revival. The board of elders met twice

prior to the start of revival to discuss the progress toward these services. In these meetings minor problems were identified and small adjustments made. Names of unconverted persons were given to some members as assignments for visitation. During the course of the revival the elders met twice to briefly discuss the financial response for the meeting. At the conclusion of the revival the elders and the pastor discussed the entire effort for a final review.

Management by objectives proved a significant success at the point of the fall revival. The objective was to conduct a revival meeting in the fall of 1979 which would produce at least one new adult convert and one new teenage convert, which would average at least eighty persons in attendance per service, and which would raise at least $600 for expenses of the revival. The results were one adult converted, two teenagers converted, an average attendance of ninety-three, and in excess of $700 raised.

Summary

This chapter has considered five fundamental areas important to the understanding of the systems approach to an organization. First, a systems approach was defined. Then the principles of the central objective, organization structure, integration, interdependence, and interaction were identified as the key processes and factors found in a system. Next, the eight basic elements or components which actually form every system were listed and described. Then the five critical areas of the system were pointed out. Finally an overview of the elements and processes of MBO was given.

This chapter also included a demonstration of how the systems

theory can be applied to a church. The elements of the Winchester church system were analyzed for specific content. A report was given of how the principles and procedures of MBO were applied in the church.

CHAPTER 5

DETERMINING NEED: THE BEGINNING OF MINISTRY

A clear mission statement helps the church to understand its reason for existence, identifies an ultimate cause for which to work, and outlines the basic criteria by which to evaluate ministries. The use of management theory helps the church to determine useful strategies for achieving mission within its contextual setting. The next step then is for the church to determine those needs related to its ultimate mission. The church must find a strategy to uncover needs around which it can build its ministry. The principles of market research used by secular business uncovers the needs of consumers. It is believed that the same principles can be used by the church to determine needs for ministry. The purpose of this chapter is to examine the principles of market research and to test their value for the Winchester church.

Adapting to the Environment

Church history reveals that the church is effective when it has been able to adapt its message to the needs of those it serves. Today's effective churches also relate their ministry to where people

live life and in terms they can understand.[1] Failure to apply mission

and management principles at the correct places can lead to an ineffec-

tive ministry. Ineffectiveness occurs when the church fails to

concentrate its ministry on the felt needs of people. Adapting

ministry to the needs of people will help the church to avoid an

effectiveness crisis.[2]

An effectiveness crisis may be described in cause and effect

terms. A symptom of ineffectiveness is the lack of fruitfulness in

the spiritual life of the body of Christ. Results are not achieved

through the collective efforts of the congregation. Members in the

church fail to adequately apply biblical truth to the problems of

everyday life. Consequently, it is possible for a church to know

its ultimate aims, but still not be productive.[3]

The cause of this problem is very basic. The church proclaims

a message or initiates a program. Though it harmonizes well with the

content of the mission, it may have little or no relation to the

struggles and interests of the everyday life of the church's consti-

tuency. The same message applied differently or a similar program

focused on those places where the members are hurting could yield

significant results. The cause of ineffectiveness is frequently the

failure of the church to focus its ministry at points where it can

produce the most good. To achieve the ultimate mission of the church

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[1]David Kucharsky, "Effective Evangelism, a Matter of Marketing," Christianity Today, XXI (Apr. 15, 1977). 12-15.

[2]James F. Engle and H. Wilbert Norton, What's Gone Wrong With the Harvest? (Grand Rapids, Mi.: Zondervan, 1976), pp. 20-21.

[3]Ibid.

requires a clear awareness of the felt needs of people.[4]

Ascertaining the felt need of both Christians and those who are non-Christians may prove to be a formidable task. This necessitates a strategy of problem recognition or learning where people have felt needs. Problem recognition occurs when someone recognizes that there is a difference between the desired state of affairs and the actual state of affairs.[5] When the church discovers those points of need, it can adapt its message and ministry to consider those needs, and effective movement toward the ultimate mission can be expected.

This raises the question of how the church determines where people have problem recognition or felt need. The Scripture gives examples of the value in starting at points of felt need. This is demonstrated in Christ's relationship with Nicodemus (John 3:1-21) and with the woman at the well (John 4:5-30). Paul utilized this same principle when he preached to the Athenians concerning the unknown God. However, the Scripture gives little practical instruccion for identifying what really is the felt need of people. The church must be guided by more than opinions of what felt need is if it is to follow scriptural examples of effectiveness.

The search for methods and guidelines to identify felt need leads to the business field of market analysis. Business is also seeking similar insights about people to improve business potential and profit. While business efforts are geared for secular ends, it

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[4]Engle and Norton, op. cit., pp. 27-28.

[5]James F. Engle, David T. Kollat, and Roger D. Blackwell, Consumer Behavior (2d. ed.; Hinsdale, Ill.: Dryden Press, 1973), p. 352.

would be conceivable that some strategies of the business world could be adapted by the church for spiritual ends. Finding the problems and felt needs is an important key to growth for both business and the church.

Strategies of Investigation

Marketing research is a very complex field of study which contributes vital information to such aspects of business as product development, pricing, sales, advertising, product distribution, and more. Information gathered through market research gives significant help toward making appropriate decisions in these areas. The costly outlay of financial resources to develop, advertise, and distribute a product does not often permit room for untested opinion. Every marketing decision involves an element of risk. The greater the information concerning the potential market, the less the risk of an expensive mistake. To meet this need, private enterprise has developed a thorough method for obtaining information.[6]

The purpose of market research may be summarized in three general objectives. These are:

1. To determine the nature and structure of the market in order to locate market opportunities. The key to this effort is to correctly assess market segmentation.[7]

2. To evaluate unsatisfied needs or desires of a market segment along with the company's capacity and the economic feasibility to meet those needs.[8]

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[6]Danny N. Bellenger and Barnett A. Greenberg, Marketing Research, a Management Information Approach (Homewood, Ill.: Richard D. Irwin, 1978), pp. 3-5.

[7]Ibid., p. 12.

[8]Engle, Kollat, and Blackwell, op. cit., p. 12.

3. To predict what consumers' behavior to a product will be
   and what sales approach will generate the greatest posi-
   tive response to a given product.[9]

These objectives stated in this simplified form provide the basis for

market research.

Market Segmentation

The first objective centers upon the necessity of market seg-

mentation. Market segmentation means breaking the total market into

homogeneous submarkets. The aim is to subdivide the total into groups

which have significant similarities in needs and purchase patterns.

This can be done in broad categories such as geographical distribution,

social-economic factors, age and sex factors, or cultural context. In

more specific categories subgroups may include such items as occupation,

educational level, family influences, reference groups, and past buying

patterns. When a subgroup has been identified, it can be appealed to

with a single marketing program.[10]

Felt Need

The second objective deals with determining the unsatisfied

needs or desires of an identified market segment along with the advis-

ability of trying to meet that need. The more complex the market

segment, the more difficult it is to identify the needs. This can

be illustrated by comparing an underdeveloped country to a highly

developed nation. If the underdeveloped country has a shortage of

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[9]Thomas S. Robertson, Consumer Behavior (Glenview, Ill.:
Scott, Foresman, 1970), pp. 1-3.

[10]Bellenger and Greenberg, op. cit., pp. 12-13.

food supply, then the best market opportunity is more food. When that basic need has been met, the opportunity for commercial expansion will depend upon finding new points of need. In a very affluent society where essential needs are met adequately, unsatisfied needs or desires will be very select and more difficult to find. Significant research will be required to identify need which represents good market and product potential.[11]

The effort to determine felt need is much more difficult than determining a market segment. Finding a market segment deals with information which can often be objectively and statistically verified. For example, a researcher can clearly determine how many men or women live in a given community, or the percentage of the population that is under twenty-five years of age, or the number of people who do or do not attend church. In contrast to this, finding felt need deals with very subjective material. One is trying to identify how people feel or think. Once this has been determined a more objective assessment of response to the identified need can be made.

Another aspect of the second objective of market research is the way business responds to the recognized problems. After sufficient information has been gathered that reveals a need of a given market segment, the company must identify if its current products, goods, or services can provide the optimum response to the need. If it cannot, then the company must either adapt its current products, develop new products, or decide not to attempt to meet that need.[12]

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[11]Engle, Kollat, and Blackwell, op. cit., pp. 12-15.

[12]Ibid.

Predicting Consumer Behavior

The most sophisticated level of research is related to the third objective of market research. This involves an effort to predict the consumers' behavior. To achieve this aim an extensive study is made of numerous phases of the consumers' lives. Insights from behavioral sciences are heavily utilized. A thorough knowledge of the psychological foundation of behavior patterns is employed. Sociological implications rising from such things as family units, reference groups, peer pressures, and pressures for social and cultural conformity are determined. Even such things as product competition and the brand loyalty by the consumers are evaluated. All these considerations form a basis upon which the marketing managers predict such things as consumer response to the product, the best advertising approach to the consumer, and even what packaging of the product will attract the most customers.[13]

The objectives of market analysis may not always appear in the sequence listed. However, a progression is evident. If the researcher is seeking to determine a market segment, he can use a method which is very objective and precise. When the researcher is seeking to determine problem recognition or points where the consumers feel need, the research will involve assessment of significant subjective input. When seeking to predict consumer behavior a blend of basic and applied research gives rise to some very theoretical projections concerning what consumers will actually do when the product is finally placed on the market.

This underscores the importance of methodology in research. Two

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[13]Robertson, op. cit., pp. 1-7.

basic types of research are considered valid for achieving the aims of market analysis. These are termed simply quantitative and qualitative research. The foremost influence upon which research method is used is the type of information needed. Also, the size of the particular market being analyzed influences the research method selected. Some researchers simply prefer one form over the other. The point is that business management wants improved information upon which to base competent decisions. To the extent that either quantitative or qualitative research achieves this objective, each deserves consideration.[14]

Quantitative research in marketing is designed to provide concrete information about such things as measurable behavior or numerical categories of population. In quantitative research the researchers' opinions or judgments have little influence upon the statistical information compiled. The work is more formal and rigid. Tools in this method of research include surveys and controlled experiments.[15]

In contrast to quantitative research is qualitative research. Qualitative research deals with how people feel and think or at least how they say they feel and think. It will deal with a lot of subjective material which is difficult to reduce to numbers. Even the researcher is required at times to make subjective and intuitive interpretations concerning attitudes, opinions, and behavior of the consumer group being studied. The primary tools used in this method center around personal interviews or carefully selected group interviews.

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[14]Bellenger and Greenberg, op. cit., pp. 167-70.

[15]Ibid., p. 199.

The smaller the market field being studied, the more effective this method becomes.[16]

The objectives and methodology of market research combine to form the function of market analysis for secular enterprise. Marketing research has proven effective enough for business to justify the outlay of vast amounts of funds for the help it can provide. The objectives and methodology must therefore be evaluated for their application to the church.

Compatibility of Marketing Research with the Ministry of the Church

There are several arguments for and against utilizing the principles of marketing research for the work of the church. The arguments help to clarify the legitimacy of applying secular principles to spiritual matters.

The biblical content which forms the basis of the church's ministry and mission supports the concern for knowing how and where the church must minister. Examples of Christ and the apostles confirm they knew where to begin ministry. It stands to reason that today's church should also find the entry points before ministry can be effective. However, there is little evidence in Scripture that the apostles took time for such things as deliberate quantitative or qualitative research. Many people feel the Holy Spirit led them to those points of need. If the Holy Spirit did it then, why would He not do the same for the church of today? Obviously the Holy Spirit

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[16]Bellenger and Greenberg, op. cit., pp. 167-70.

can. This does not rule out, however, the Holy Spirit using research as one of the tools He can use to guide Christians in their search to discover needs for fruitful ministry.

The objective to determine market segmentation seems very practical. A claim may be advanced though that the church should be seeking to serve all people, not just a selected segment of people. The purpose of market segmenting when done by the church is designed to help the church reach more people more effectively, not to eliminate people.

The objective to find felt need raises some vital issues when applied to the church. When need is determined, secular business must choose one of four responses. They can continue products as they are, adapt existing products, develop new products, or determine it unwise to respond to the need. In the church most of these responses are inadequate. When a felt need is determined, the church cannot develop a new product or even modify the existing product. The ultimate claims of Scripture, the gospel message, and salvation are the constants of the Christian faith. These will always be the same. Response to felt need by the church must always come in terms of communication and service strategies rather than product change.

Another objection for researching the felt need of the church constituency is that Scripture addresses all possible needs man will feel. The idea is that if the church is faithful to proclaim and teach Scripture, then it will deal with all the points of man's need anyway. The aim of research is to identify need so the church can focus scriptural solutions upon that need in a meaningful way. Therefore, this is

not a valid objection to utilizing research for the church.[17]

The third objective of secular market research deals with pre-
dicting consumer behavior and trying to develop advertising strategies
which will induce the consumer to buy the product. The general appli-
cation of this to the church would be the congregation determining what
methods of communication, service, and presentation of the gospel would
generate the most favorable response. Some people would object to
these efforts as being simple manipulation. The fear surfaces that
the true work of the Holy Spirit is being undermined. Others would
claim these efforts were producing little more than people being talked
into religious activity rather than God bringing them to conversion or
spiritual life.[18]

This fear is answered by the experience of market researchers
who confirm that no amount of advertising, regardless of how effective,
can cause one to do something contrary to his will. Skillful presen-
tation may encourage participation and response to spiritual ministry
but will never force one to respond against his will. Therefore, the
church must adapt strategies of communication and service consistent
with its ultimate mission. The church must depend upon God to grant
growth.[19]

Market research methodology also raises questions. It would
seem that both qualitative and quantitative research could be useful

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[17]Kucharsky, "Effective Evangelism," pp. 12-15.

[18]W. Wedick Schroeder, "Reflections on the Use of Survey Methods
in the Study of Religious Phenomena," Review of Religious Research,
XVIII (Winter, 1977), 148-62.

[19]Engle and Norton, op. cit., pp. 40-41.

if each is applied at points where their strengths are evident and pro-
ductive. Neither technique should be forced into a role for which it
was not designed. Some feel that statistical evaluation of religious
behavior such as analyzing church attendance, membership patterns, or
practices does not hit the core issues of religious faith. The core
issues are found in such things as beliefs, attitudes, and inner feel-
ings which are subjective. This is why we must utilize both research
methods--qualitative as well as quantitative.[20]

This brings one of the final issues to the forefront, the under-
lying motives of market research. For secular business the final motive
is the increase of profits on goods, services, or products. This motive
would never serve the church. The motive behind the church must be tied
to the scriptural understanding of the mission of the church. Mission
must serve as the basis of evaluating the motive of the church's work.

The reasons for applying principles of market research to the
work of the church are positive. The objectives of market research are
generally compatible with the interests of the church. Though there are
some legitimate objections, the overall principles of market research
can serve the church well. The methods of market research, if applied
wisely and skillfully, can yield significant awareness of the needs of
people. Finally, the principles of market research can be viewed as
tools leading to ministry. Like any tool they can be forced into roles
for which they were not designed. Properly utilized market research can
be a vital part of the church's activity.

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[20]Schroeder, loc. cit.

Applying Principles of Market
Research in the Church

In order for the Winchester church to establish short and long range goals in light of its mission statement, the church board made a detailed study of their church. This effort utilized principles of market research. At the outset of this study four general objectives were identified.

The first was to view the church constituency from various groups or segments. The second purpose was to select which groups seemed to have special need for the church's ministry. The third aim was to identify needs of the selected groups and assess which needs were primary or secondary in nature. The fourth objective was to make preliminary assignment of needs to appropriate departments to begin efforts to minister to those needs.

The first practical task was to define and limit the size of the constituency for the initial study. The question centered around whether constituency were those living within a 10 mile radius, or those within the Winchester town limits, or the 176 enrolled in the Sunday School, or the 70 persons holding membership in the church. These divisions actually became the first segmentation. The constituency of the church were identified as the 176 persons enrolled in the Sunday School. This enrollment consisted of persons who had attended 3 out of 4 Sundays and at least once every 8 Sundays thereafter.

The first subgroups derived from the designated constituency were based upon age. High school graduates and above were counted as adults. Teenagers were those from the seventh to twelfth grades. The children were those under the junior high level. The distribution of

the 176 persons was 91 adults or 52 percent, 28 teenagers or 16 percent, and 56 children or 32 percent. Board members observed that less than 10 persons were in the 18-24 year age group. Over half of these were attending college away from home.

Adults were placed in subgroups by sex. Women accounted for 54 persons or 60 percent of all adults. The remaining 37 or 40 percent were men. It was noted that several ladies in the church had husbands who were non-Christians. This was suggested as a subgroup to consider in the future. Likewise, the widows and widowers were considered as a potential subgroup. Other groupings identified included a senior citizens' subgroup, a subgroup of single persons, and a subgroup of single parents.

The employment picture of the adults was studied for potential subgroups. From the 91 adults, 51 were found to be fulltime wage earners. Parttime wage earners were 13 in number. Those receiving some type of social security, retirement, or welfare support included 15 persons. Other adults had no known income.

Out of 176 persons those who came to church through the bus ministry were identified. Those who depend upon the church to provide a means of transportation to and from church included 1 adult, 8 teenagers, and 19 children.

The church board examined subgroups of members and nonmembers. Members are those persons 15 years of age or above who have taken the vows of membership. The church has 70 members. They and their immediate families represent only 53 percent of the total enrollment. This obviously means that nearly one-half of the church constituency are participants but not members, or in the immediate family of members.

Another effort to clarify subgroups in the church centered around those who have a profession of faith and those who do not. Based upon teenagers and adults, it was estimated that 40 to 45 persons enrolled in Sunday School had no profession of faith.

A summary of these subgroups was reviewed. The church constituency was first selected from a group of four possibilities. The church constituency is based upon those enrolled in Sunday School. This primary subgroup was divided into more concise subgroups. They were:

    Adults
    Teenagers
    Children
    College and Young Adult
    Men
    Women
    Wives with Unconverted Husbands
    Senior Citizens
    Single Persons
    Single Parents
    Fulltime Wage Earners
    Parttime Wage Earners
    Retired, Disabled, or Welfare Supported
    Non-wage Earners
    Those attending because of the bus ministry
    Members and Their Families
    Nonmembers and Their Families
    Those with a Profession of Faith
    Those without a Profession of Faith

Several factors influenced the choice of the target groups. The primary influences were what the board felt to be most urgent needs, the priorities they perceived the congregation possessing, and what they believed to be the wisest use of resources available. Group discussion led to a concensus concerning the choice of target groups. The board chose the following target groups:

    The church as a whole
    The teenagers
    Those attending because of the bus ministry
    Those with a profession of faith
    Those without a profession of faith

The next step for the board was to develop a method to identify problems within each target group. This was difficult. The members of the board spoke as a reference group for the church as a whole and for those who have a profession of faith. They felt that to find a meaningful reference group for the bus ministry would be difficult since this group is primarily children. Finding a reference group among those without a profession of faith also presented a problem. The board felt the target group must be, as much as possible, responsible for input. However, the newness of this type of effort for the church caused fear that the motive would be misunderstood and that the effort would be counter-productive, to seek information from those without a profession of faith. This in itself revealed a felt need within the board. The board desired to build rapport with the non-Christians of the church hoping to establish mutual openness. The board also had keen feelings about the needs of the teenagers. Foremost among these was to build morale and communication with the teens. To meet this concern and to find the points of felt need among the teenagers, a special meeting of the board and teenagers was set up. These efforts started the process of identifying felt need.

When the board discussed the church as a whole they were eager to express areas where they felt need. However, the members found it easier to express need in terms of the church rather than needs on a personal basis. The following needs were listed as concerns.

1. The church needs to be more friendly.

2. The church needs more fellowship opportunities.

3. The church needs to upgrade the overall functioning of the Sunday School.

4. The church needs to improve its facilities.

5. The church needs more effective evangelism efforts.

6. The church needs to have better interaction with other churches of the community.

7. The church needs to increase its ministry to children.

8. The church needs to develop a spirit of teamwork within its ranks.

9. The church needs to take a stand on social issues and needs within the community.

When the board discussed the needs of those with a profession of faith, they tended to be more personal. The needs were identified as being:

1. Christians need training in sharing their faith.

2. Christians need training in praying with those who have some spiritual need.

3. Christians need more encouragement in the faith, particularly if they are new converts.

4. Christians need instruction on the role of the Holy Spirit in the life of the Christian.

5. Christians need opportunities for family and marriage enrichment.

6. Christians need opportunities to participate in small prayer groups.

The meeting with the board and teenagers brought excellent interaction. The teens identified the critical needs as being:

1. The teenagers need to feel they have open channels of communication, support, and acceptance by the adults and officials of the church.

2. They feel the need to have opportunities for Christian service in the church.

3. Teenagers need to have some social activities which satisfy social desires of Christian teenagers.

4. They need to have a church youth program that will attract their friends of the community.

5. Teenagers need guidance for spiritual growth and
   Christian witnessing.

The church officials were somewhat uncertain about how to

identify needs concerning the bus ministry. As a church board they

supported it as a vital ministry which needed development. However,

to find the needs of the bus riders seemed unrealistic since many

were young children. Concerning the bus ministry the church board

eventually identified the following concerns:

1. The church needs greater teamwork to make the bus
   ministry more effective.

2. The church needs to provide bus riders an opportunity
   to participate in more than just Sunday morning acti-
   vities.

After considering these issues, the board members attempted to

identify which felt needs were of primary and secondary importance.

These evaluations took into consideration the mission statement and

an assessment of resources in terms of time, personnel, and funds.

Primary needs were those the church board felt it should minister to

during the next eleven months. Secondary needs were those which should

be examined again at the end of the year. Primary needs of the church

were listed as follows:

1. The church needs to be more friendly.

2. The church needs more fellowship opportunities.

3. The church needs to upgrade the overall functioning of
   the Sunday School.

4. The church needs to improve its facilities.

5. The church needs more effective evangelistic efforts.

6. The church needs better interaction with other churches
   in the community.

7. The church needs to develop a spirit of teamwork within
   its ranks.

8. The church needs to increase its ministry to the children of the community.

9. Christians need training in praying with those who have a spiritual need.

10. The church needs to provide bus riders an opportunity to participate in more than just Sunday morning activities.

11. The teenagers need to feel they have open channels of communication, support, and acceptance by the adults and officials of the church.

12. Teenagers need to have social activities which satisfy some of the social needs of Christian teens.

13. The church needs to build rapport with non-Christians.

14. The church needs to take a stand on social issues and needs.

These primary concerns were then assigned for further work to those departments within the church which most naturally would serve the needs.

In this process the church board attempted to apply some of the principles of market research. They worked to segment the church constituency into practical subgroups. The church leaders chose those subgroups which they felt held the greatest potential for ministry. They sought to determine which were the critical needs felt by each of these groups by meeting if possible with the various constituents.

The methodology utilized in the board's work dealt first with a simplified quantitative approach dealing with market segmentation. When seeking to identify need, the method used was qualitative study.

The board felt positive results were achieved. The church had never before examined itself from this perspective. The initial steps toward developing a planned approach to mission were begun. The most significant weakness in this process centered around the newness of the process and the newness of this approach to ministry. Several

times the board struggled with the process and the effort. Still, when the work was completed the board members felt they had engaged in an important and urgently needed work. This work moved the church toward its ultimate mission.

Summary

This chapter has considered the principles of market research. The objectives and methodology of market research were identified. These were then evaluated for their compatibility with the nature and mission of the church. Finally, the principles of market research as utilized by the Winchester church were expounded.

CHAPTER 6

CONCLUSION

This project has dealt with management in the church. Five topics of management have been studied. These were: (1) the mission of the church, (2) management theories, (3) the systems theory, (4) management by objectives, and, (5) market research. These were chosen because of their value and relationship to ministry. The principles found in each subject were tested by application within the local church or by the Scripture.

This chapter draws the conclusions of the study. Evaluations are made of the material. Implications of the findings are considered. Suggestions are offered for areas of further study. A final summary draws the entire project together.

Evaluations

The evaluations in this section contain a review of chapters two through five. The problem investigated in the chapter is stated. Information gathered by research for each subject is summarized. The impact of theory applied within the local church is reported. Conclusions depend upon these considerations. Overall conclusions for the paper are based upon these collective results.

The Mission of the Church

The first question examined the nature and mission of the church from a theological and biblical perspective. A basic question arising from the thesis produced the focus of concern for the study. The question asked, "Does a properly identified mission statement in a local church setting influence the church's approach to ministry?" This presented the necessity of determining the relationship between a properly identified mission statement and a church's actual ministry.

The stated problem required defining what was meant by a "properly identified mission statement." This involved historical research. Resources presented a united voice concerning the values and necessity of a mission statement for each church. Six factors were consistently mentioned as essential influences upon the formation of a mission statement. These were church history, denominational distinctives, theology, cultural milieu, contextual setting, and Scripture. Scripture was viewed as having overriding impact upon a mission statement. A church draws from all of these sources to concisely express what it believes to be the highest purpose for which God has called it into existence. This becomes a properly identified mission statement.

The Scriptures are the primary source for the content of a mission statement. The Bible views the church as being God's chosen people. It is chosen to perform prophetic, priestly, and kingly ministries in order to bring an increase among people of the love of God and neighbor.

The official board of the Winchester church responded to this information by constructing a mission statement. The statement continues to have impact upon the church. Those who wrote the statement

used it as a guide when other aspects of this paper were applied to the church. The biblical basis of the statement provided the criteria for evaluating management theories for use in the church. The mission statement supplied the central objective for the analysis of the church as an organizational system. It also influenced the statement of goals, objectives, and plans established in the MBO process. The overall ministry of the church is now shaped by these efforts to manage by objectives. The three critical areas of ministry come from the mission statement. The work of the church is focused on the goals, objectives, and plans of these strategic points. The foundation of the church's ministry is the mission statement.

A conclusion may be drawn. It seems reasonable to say that in the Winchester church a properly identified mission statement has influenced the church's approach to ministry.

Management Theories

The second problem posed by the thesis concerned management theories. The question asks if there is an identifiable management theory which best matches the nature, mission, and ministry of the church. A study of the various management theories and their characteristics resulted from this question. The biblical basis of the mission formulated the criteria by which each theory was evaluated.

The study identified five styles of management. These are the traditional, classical, charismatic, human relations, and systems approach. The characteristics of each theory were described.

Each of these theories was examined for compatibility with Scripture in three ways. First, would the theory when applied aid

in the application of the concept of the church as a chosen people to represent God in the world? Secondly, would the theory when applied encourage members of the body of Christ to collectively and individually fulfill their responsibility for a balanced prophetic, priestly, and kingly ministry? Finally, would the theory if applied give natural expression to the mission of the church as the increase among men of the love of God and their fellowman?

The evaluation of the theories of management revealed that only one of the five seemed to blend well with each of the three tests. That was the systems approach. The other theories each had strengths within them but did not measure up to all points of consideration for the church. The conclusion is evident. The systems approach to management better matches the nature, mission, and ministry of the church than any other of the major management styles.

The Systems Approach

The third concern of the thesis centers in the significance of an organizational structure. The problem as presented for this chapter asked if the application of management theory provides a means whereby the local church can identify the dynamics of its organizational structure and its influence upon ministry and mission attainment. This question gave rise to the study of the theoretical framework of the systems approach to organizational structures. This information was then applied to the Winchester church.

Information concerning the systems approach is abundant. However, only a few significant books were found which dealt with the application of the systems theory to the work of the church. The

resource material, whether religious or secular, is technical in nature. A solid background must be developed for the material to be useful.

The impact of this study upon the Winchester church was varied. The analysis of the church did provide useful insights to the dynamics of the church. However, those possessing a limited background and understanding of the concepts of the systems approach found it difficult to integrate the analysis, the elements, and major components into a comprehensive whole. Insights gained of the church were very significant to some but less valuable to others on the official board.

This study reveals that the organizational structure of the local church can be analyzed. The systems approach does provide a means whereby the local church can identify many of the important dynamics at work within it. This awareness does influence the attainment of ministry and mission. However, a lack of theoretical background can limit the usefulness of this theory for either clergy or laity. Its potentials seem even greater than those benefits the Winchester church actually received.

Management by Objectives

The fourth item examined by this study dealt with the use of management by objectives in the church. A question stemming from the thesis channeled the direction of the study. The thesis question asked, "Does the application of the principles of management by objectives help the church in the performance of ministry?" An investigation of the principles of MBO preceded their application within the local church.

Management by objectives was defined as an eight step process grouped around four distinct managerial functions. Each function and

the supporting procedures were defined and explained. This led the way for application in the local church.

Information concerning MBO was plentiful. Many authors presented variations of the concepts related to the field of study. Basic agreement was found concerning the fundamentals of management by objectives. Several sources dealt with the application of the key principles to the church or other nonprofit organizations. The literature emphasized the importance of technique and follow-through of the process. A solid background of the material seems essential to the most effective application of MBO within a practical setting.

The impact of MBO upon the church at Winchester is highly significant to the total program of the church. The report contained in this paper demonstrates the effectiveness of the work. Success confirms its value. MBO is not, however, without its weaknesses at Winchester. At times the process of MBO has been difficult to apply because some persons lacked a sufficient background to understand the purpose of this approach to management. Those who choose not to be supportive can hinder the entire process. The timetable for implementation seems lengthy. Persons who have participated have seemed highly motivated and strongly supportive of the objectives and goals established by the board. The use of MBO has had a good beginning. Continued use will further help the church in the performance of ministry.

Market Research

The last issue dealt with the principles of market research. The problem raised by the thesis question asked if the principles of market research can be utilized effectively by the church to determine

points of ministry. This resulted in a study to identify the principles of market research and to examine their compatibility with the church. It was believed that using these principles would help the church focus on felt needs of people within its environment.

Little information was found concerning marketing research from a church's perspective. Extensive sorting of information was needed to develop a concise identification of the marketing principles and their use in the secular setting. Several objections were raised when these principles were applied to the church. The objections were not of a sufficient significance to reject the use of market research for the church. The lack of material from a church's point of view indicates that additional study is needed in this area.

The application of these principles did have a significant impact upon the Winchester church. They helped the church perform a thorough analysis in some areas of the congregation. The church could better see itself. It did contribute significantly to one of the three critical points of concern in the mission statement. It exposed some points of felt need among some important groups of the church. This effort produced information vital to the process of management by objectives.

The conclusions to these questions give a qualified response. Yes, the principles of market research can be utilized effectively by the church to determine points of ministry. The vital nature of this exercise in the Winchester church supports this conclusion. However, this is a field of study needing more examination. The theological implications and technical aspects of marketing research need clearer expression for the church's ministries.

Conclusions

The thesis of this paper states that effective ministry in terms of mission increases with the application of sound principles of management and administration. This statement gave rise to the five areas of study included in this paper. Research was conducted to determine the conceptual basis of each subject. The principles underlying each emphasis were applied to the Winchester Church of Christ in Christian Union. This provided the means of testing the thesis.

Each of the investigative chapters of this paper centered around one of the questions stemming from the thesis. The first question dealt with the influence of a mission statement upon the ministry of the local church. It was determined that the mission statement prepared by the Winchester church carried heavy influence upon its ministries. The second question asked if there was a management theory which best matched the nature, mission, and ministry of the church. The conclusion was that the systems theory better accommodates these areas of interest. The third question posed the problem of whether principles of market research could be utilized effectively by the church to determine points of ministry. It was concluded that marketing research principles help definitely to determine points of ministry. The next issue posed the question as to whether the application of the systems theory would provide a means of identifying the dynamics working within an organizational structure of the church. The application of the systems approach revealed that if leaders of a church have a sufficient background and an understanding of the theoretical nature of the subject, it can yield

benefits in these areas. The final question asked if the application of the principles of management by objectives would help the church in the performance of ministry. The results of applying MBO to the church led to clear and definite affirmative response.

Three areas of concern arose during this study which speak to the thesis. First, the use of marketing principles in the church is a field of study which has been insufficiently studied by the scholars of church administration. It seems that the questions surrounding their use are of sufficient nature to require caution in the implementation of these principles to the church. The practical value supports their use while the issues raised stress caution. The second concern centers around the use of the systems theory to analyze an organizational structure and to determine the dynamics at work within it. The technical nature required indicates that those without a thorough background or basis for such a study could find the effort confusing or fruitless. Finally, the use of the principles of management by objectives also requires significant levels of understanding of the entire process. Persons in a local church not familiar with MBO principles may find the process overly demanding or pointless. These factors join together to expose legitimate concerns surrounding the thesis.

A comparison of the results of the testing of principles done within this paper to the questions raised by the work provides the basis for the final conclusion. It can be concluded that effective ministry in terms of mission increases with the application of sound principles of management and administration. This is particularly a valid conclusion for the application of the five strategic subjects

to the Winchester church.

Implications

Some implications may be derived from this project. This study verifies the value of these subjects to the Winchester church. This suggests they may also be of importance to other churches or religious organizations. Another implication is that a high level of familiarity with technical aspects of theories underlying each subject is desirable. It would seem that these principles would be of greater value to a church or organization whose leadership, whether clergy or laity, had a sufficient base of training to aid in the application of these principles. It is also likely that a church with inadequately trained leadership may find these exercises of limited value.

Recommendations for Further Study

This study gives rise to several recommendations for further study. The subject of market research needs to be further evaluated and tested for application to the church. This subject appears to be a fruitful and vital area which can help the church to minister. The current information concerning the systems approach and management by objectives tends to be sophisticated. A fertile area of work would be to develop an approach to these subjects which is comprehensive but sufficiently simple to permit churches with limited resources and training to gain from their application. It is hoped that this study may encourage someone to pursue these areas of concern.

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