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A Conceptual Model Of Seventh-day Adventist Organization For The Local Church

Trevor J. Delafield
Andrews University

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ABSTRACT

A CONCEPTUAL MODEL OF SEVENTH-DAY ADVENTIST ORGANIZATION FOR THE LOCAL CHURCH

by

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Title: A CONCEPTUAL MODEL OF SEVENTH-DAY ADVENTIST ORGANIZATION FOR THE LOCAL CHURCH

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Date completed: August 1978

Problem

In order for the Seventh-day Adventist church to accomplish fully its mission, the local church must be organized effectively to produce the results required by its mission. For this purpose, a conceptual model may be helpful. Until the present, no such model had been developed. The constant appearance of new techniques and processes in management call for development of instruments for evaluation by the church, and have at the same time raised the discipline to new heights of respectability. The question of the theology of the church is under study as never before. At least one Seventh-day Adventist theologian pointed to the need
for continuing development of the church's ecclesiology.

This project, then is a study undertaken for the purpose of developing a model of Seventh-day Adventist organization in the light of selected literature in the fields of contemporary ecclesiology, organization, church administration and Seventh-day Adventist organizational history. Emphasis was given to the development of a denominationally-sponsored plan of organization for the local church with specific application to local church officer and member organization.

Method

The basic methodology employed was that of making an application of a select number of concepts to the situation in an effort to discover new or existing alternatives for local church organization. Ecclesiology, Seventh-day Adventist organizational history and business organization and management were selected to serve as data for the development of a model.

It was then attempted to analyze the data examined in order to move towards the development of a model. Particular attention was paid to the matter of Seventh-day Adventist concepts of organization and management as seen in Adventist history during the years prior to and following the 1901 General Conference. Because of her role in Seventh-day Adventist history the views of Ellen G. White were dealt with.

Results

On the basis of the contextual study eight concepts were
derived from ecclesiology. Sixteen concepts were derived from a comparison of Seventh-day Adventist organizational thought and organizational theory. On this basis a series of organizational postulates were developed, and on the basis of these postulates a model was developed. An application was made to the local church situation using prescriptive guidelines and a hypothetical local church, the Logansport Seventh-day Adventist church, as an illustrative scenario.
Andrews University
Seventh-day Adventist Theological Seminary

A CONCEPTUAL MODEL OF SEVENTH-DAY ADVENTIST
ORGANIZATION FOR THE LOCAL CHURCH

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Trevor J. Delafield
August 1978
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ADVENTIST ORGANIZATION
FOR THE LOCAL CHURCH

A project presented
in partial fulfillment of the requirements
for the degree
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by
Trevor J. Delafield

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This project is
dedicated with love
to Bernie and Nichole
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organization, and the Lord, without Whom all our insights are
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CHAPTER I

INTRODUCTION

Statement of the Problem

In order for the Seventh-day Adventist church to fully accomplish its mission, the local church must be organized effectively and produce the results required by its mission. For this purpose, a conceptual model may be helpful. Until the present, no such model has been developed.

Purpose of the Project

This project is a study undertaken for the purpose of developing a model of Seventh-day Adventist organization in the light of selected literature in the fields of organization, contemporary ecclesiology, church administration and Seventh-day Adventist organizational history. Emphasis will be given to the development of a conceptual model of Seventh-day Adventist organization having potential for use in development of a denominationally sponsored plan of organization for the local church, with specific application to local church officer and member organization.

The purpose of the project may be stated in a series of related questions: (1) Given current knowledge of Seventh-day Adventist organization, organizational theory, ecclesiology, and
church administration, what are the underlying theological, philosophical or theoretical considerations which have a bearing on a local church model of organization? What would be an effective model of local church organization for this time? (2) How may the church membership be organized to facilitate member nurture and outreach? (3) How may the elder, deacon and church officer organization best relate to membership organization? (4) What are the relationships between church organization and other organizations? (5) What are the relationships between local church organization and other units and levels of organization?

**Justification of the Project**

Seventh-day Adventists are a people of organization. They, like other Christians, have long believed that the mission of the church can best be fulfilled by the use of organizational structures and processes. Yet, to the writer's knowledge, no general work on Seventh-day Adventist organization has been undertaken since that of Crisler in 1938.¹ Recent studies have appeared but these for the most part do not deal with the subject of organization per se. However, basic material has been accumulated for analysis and identification of organizational concepts. It seems that such concepts should enter into consideration in program development, and that they should feature prominently in an organization such as the church.

In recent years, new techniques and thought have revolutionized the field of management and organization. They have at the same time raised the discipline to an unprecedented level of respect and popularity. A leading contributor to the growing field of church administration stated recently,

We have begun to move beyond the devastating criticisms of our institutions which were so prevalent a year or two ago to a new appreciation of the organizational structures of our society.¹

Martin E. Marty takes an approach which is not exactly content with existing forms, but accepts them as legitimate expressions of the real church and attempts to make them express the church as well as possible. Marty said,

In the 1950s people built churches and signed up members, but seldom lived examined lives in them. In the 1960s they deserted the parishes, looking for action in its streets, or lived overexamined lives in the churches. In the 1970s a climate of personalism, localism and new intimacy leads us to be somewhat more patient than we had been with the humdrum, with the subtleties of daily behavior, with patterns that reveal so much of what we are and can become. . . . ²

Robert C. Worley has taken issue with the many voices proclaiming that the church is dead or dying, and with the idea that new missionary structures may arise from the ruins. New life, he insists, must come from pre-existing life. "But this means that the institutional church must be taken far more seriously than it has been in the past."³


The constant appearance of new techniques and processes call for development of instruments for evaluation from the standpoint of their applicability to the Seventh-day Adventist organization. Additionally, organization has not always been understood in its wider aspects, i.e. with respect to underlying considerations, its relations to other organizations and other aspects of the church.

New, sometimes radical, developments in ecclesiology and church administration have contributed to increasing uncertainty about the essential nature of the church. At least one Seventh-day Adventist theologian has pointed to the need for continuing development of the church's ecclesiology.¹

Seventh-day Adventists are highly organized. Yet in the United States, the department most touching the individual in an organized way, insofar as church structure is concerned, is the Sabbath School. Essentially, the church is functionally organized down to the level of the church officer, and there it appears to break down. The church still lacks a uniform structure that regularly involves significant numbers of church members in the mission of the church and in departmental tasks. This is critical because it is the question of what takes place in the local church upon which the effectiveness of the entire church depends. In the light of these tendencies the writer feels there is need for a conceptual model of Seventh-day Adventist organization with specific application to the needs of the local church.

¹Interview with Raoul Dederen, Andrews University, Berrien Springs, Michigan, January 1976.
It is hoped that the issues examined will serve to stimulate further discussion of the question of providing denominationally sponsored alternatives for local church organization. It is further hoped that the study would be suitable for use in connection with organization or organizational-unit-wide programs. It is also hoped that the model could be utilized in connection with field practicums for students in denominational schools, in the development of organizational plans in the local church or district by an organizational consultant such as a Conference Ministerial Secretary or Lay Activities Director, or in extension programs for in-service training and education of pastors and/or lay officers and members.

**Assumptions Used in the Project**

Certain assumptions are basic to the project:

1. The writer assumes that there are certain fundamentals of organization which an inter-disciplinary approach could uncover and which would then become useful in development of a model.

2. New findings in the field create a need for the study of organization in the light of organization theory. At the same time, authoritative sources recognize that every organization has elements unique to it; hence the importance in seeking to discover the character unique to the specific organization.¹

3. Management sources caution against embarking on a

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program without integrating new insights into a wider organizational picture. Accordingly it was assumed that any comprehensive model for organization should provide structures which would be responsive to denominational and local programming.

4. It is also assumed that any new program must take into account existing organizational structures and processes of the particular institution involved. As one writer cautions, an organization should not go into any "action program" without undergoing "a thorough diagnosis of the strengths and weaknesses of the present structure, especially if the program involves changes in organizational structure." This is regarded as even more so in the case of a proposal dealing with structure as its basic ingredient.

5. The study is motivated by a belief that there is a need to see organization in a wider aspect, or as one source has said, "from a broader perspective." It is widely regarded that organization should be viewed as a whole. It was thus assumed that a

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4 See Wolf, p. 180. See also p. 190 where he says "organism (organization) is a whole and should be studied as such."
model of church organization must take into account different aspects of the church and relationships between levels and units of organization as they affect the study. This assumption is supported by "systems theory," a contemporary trend in management thinking.

**Delimitation of the Project**

The project is delimited in the following respects: In reviewing literature in the field of organization and management, certain organization and management concepts have been identified which appear to be applicable to the problem. Their selection has been somewhat arbitrary; however, study has indicated that these include the major tasks or functions of administration and organization.

An examination of the leading works consulted in ecclesi-ology has led to the selection of a limited number of key concepts fundamental to current discussion of the church. Selection was made on the basis of frequency of appearance in the works consulted and seeming relevance to construction of a local church model. Theological reflection will be confined to an examination and analysis of the current situation for the purpose of discovering concepts relevant to a model for the local church.

The project is further delimited as follows:

1. It is not intended to deal with other units of organization—or other disciplines—except as their understanding provides general "concepts" which may be considered in construction of a model.
2. It is not proposed to deal with organizational "processes," or the theoretical dimensions of organizational change except in a general way as they may be essential to the study.

3. It is not proposed to develop a plan of organizational development for the local church, or to indicate how the role of the consultant might be effected in local church "organizational development."

4. It is not intended to develop an extension or theological education program nor is it proposed to develop a training model.

5. It is not intended to deal with such matters as the design of specific systems or techniques for the accomplishment of church tasks.

Methodology of the Project

The basic methodology employed was that of making an application of a select number of concepts\(^1\) to the situation in an effort to discover new or existing alternatives for local church organization. Certain areas of study were selected to serve as data for the development of a model. It was hoped that it would be possible to discover a number of widely held concepts and practices from the fields of organization, ecclesiology and church administration which could be used as a basis for comparison and study of

\(^1\)"The first task of administrative theory is to develop a set of concepts that will permit the description, in terms relevant to the theory, of administrative situations." Herbert A. Simon, \textit{Administrative Behavior}, 2d ed. (New York: MacMillan Company, 1957), p. 37.
church thought and practice, and as a resource for development of a model.

As a basis for such a comparison the writer made a historical survey, in which the task was to examine briefly literature dealing with organization in the Seventh-day Adventist church during the crisis in organization, 1885-1901. It was intended to synthesize the existing body of knowledge in such a way as to develop a historical framework. This would make possible an appreciation of the significance of key thoughts expressed by Ellen G. White (an influential leader in the church who died in 1915 at the age of eighty-nine) in the context of their original setting. For this purpose a rather detailed outline (which appears in this paper in chapter IV) was derived.

It is intended to note briefly the development of modern business organization, and organization theory. A brief examination will be made of the present situation in theology of the church, especially as it is related to the question of the "laity."

Relevant works were chosen in each of the disciplines or areas of study. Works were selected by the investigator on the basis of a literature search, recommendations made by specialists, and frequency of appearance in several available bibliographies.

It was then attempted to analyze the data examined in order to move towards the development of a model. Particular attention was paid to the matter of Seventh-day Adventist concepts of organization and management as seen in Adventist history during the years before and immediately following the important 1901 General Conference, noting their significance in terms of management thought.
Because of her importance in Seventh-day Adventist life and work, and her role in the development of the denomination's organization, effort was made to deal with the views of Mrs. White on the subject.\(^1\) It was attempted to give study to Ellen G. White's concepts involving local church structures and processes and kindred issues indicated elsewhere as falling under the project objective. For the sake of establishing the context and giving balance to the treatment of the local church, special attention will be given to her articles in the *Review and Herald*, general church paper of the Seventh-day Adventist church.

It was attempted to analyze the contributions of several leading persons who are engaged in the current effort to develop a theology of the church. It was then planned to draw some preliminary conclusions as to the significance of the findings.

The investigator read broadly in the works selected for the purpose of discovering certain underlying considerations, including specific organization and management concepts which might influence a model of organizational structure. Examination and analysis of the current situation in the disciplines were thus made on the basis

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\(^1\)Seventh-day Adventists have generally believed that Ellen G. White possessed the gift of prophecy, on the basis of the Bible assertion that prophecy, along with other spiritual gifts, was placed in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the stature of the fulness of Christ" (Eph 4:12). Consequently it is believed that her works, which number into the thousands of pages, contain spiritual and practical edification for the church. In the use of her writings, which are termed the "Spirit of Prophecy," time and circumstances must be considered which the writer believes requires a historical approach.
of pertinent literature from the fields selected as data. Purpose of the survey analysis and examination was that of establishing basic concepts having implications for development of a model.

Implications of the data for a local church model, as suggested by the fundamental concepts thus established, were expressed in the form of postulates. These postulates appeared to describe relationships having to do with local church organization and general organization as it pertains to the local church. The postulates developed were used in construction of a model. It was then attempted to make an application of this conceptual model. On the basis of the model, prescriptive guidelines were developed for each postulate. Existing designs and theoretical approaches were evaluated in order to develop these guidelines. It was attempted to insure that the guidelines would be broadly based but realistic and achievable.

The total number of guidelines was arbitrarily limited to conform with time and space restrictions. An examination of certain existing designs for the purpose of considering possible or existing designs was made. They were evaluated in terms of their suitability for use in a model and their potential for aid in selecting a strategy to achieve the sought objectives.

Definitions of Terms Used

For the purposes of the study, the following words were used with the specific meanings as presented:

Authority. Authority is looked upon as the right and power to act in the area of one's function.
**Approach.** A particular view or attitude toward a specific question, such as a Seventh-day Adventist view or approach to the question of leadership, or of organization.

**Church.** Used in the Biblical sense of a body of people called by God as a community of faithful, and in that of a Christian community in a particular place.

**Conference.** An organizational unit in the Seventh-day Adventist church at the state or regional level. The conference was sometimes spoken of as a "state" or "local" conference.

**Data.** Used in connection with fields or disciplines which may inform, have implications or be a source of ideas for a given pursuit. In this project ecclesiology, organization, theory, church administration and Seventh-day Adventist organizational history are considered "data" for construction of a conceptual model.¹

**Essence.** A theological term used by Küng and other ecclesiologists to describe the fundamental characteristics of the church which tend to be reflected in its forms. The term is considered by the writer to be equivalent to the concept of organizational "character," spoken of by organization theorists.

**Form(s).** A general term applying to the external structures or processes adopted by an organization or group for the accomplishment of objectives.

¹For a similar use of the terms, see literature by such men as Perry Lefevre of Chicago Theological Seminary, who advocates an inter-disciplinary approach to theology and the use of various "data" by which he means reliance upon the contributions of certain relevant disciplines.
**Function.** An activity of the church, an area of service or line of church work, often placed in the Seventh-day Adventist church under the auspices of a church department or institution. A particular ministry derived from one's talents or gifts. Also used to describe a line of service.

**General Conference of Seventh-day Adventists.** The headquarters unit, the highest level of organization in the Seventh-day Adventist church, located at Battle Creek, Michigan during the period covered by the historical survey in study, and now located in Washington, D.C.

**Institution.** A unit of organization such as a school, hospital, the Seventh-day Adventist church, or another organization, taken as a whole.

**Level of Organization.** A layer of organization. In the case of the Seventh-day Adventist church the term is used for the various sub-divisions of the General Conference/division/union conference/local conference structure. The local church is also spoken of as a level of organization, and the officer structure and membership organization are also spoken of in such terms.

**Local Church.** An organizational unit in the Seventh-day Adventist structure, a church community in a particular place having specific officer and member structures and processes for nurture and outreach.

**Ministry.** The activities of the church ("functions") which result from the gifts, talents, or abilities of its members. One may speak of ministry in a specific place or among a specific group,
as well as specific areas of ministry.¹

**Mission.** Mission is considered in terms of the Seventh-day Adventist concept of truth. This involves imparting truth to others and being sanctified by truth. Mission has connotations for both outreach and nurture.

**Model.** "Model" is a term used to describe a theoretical framework developed to describe various factors or variables, the relationships between them and the conditions under which they hold, for the purpose of predicting behavior, or as a guide to practice.²

**Nurture.** "Nurture" is used to describe the ministry of the church to its own community, or the mutual ministry of its members to the well-being and growth of one another.

**Organization.** For the purpose of this paper, organization is defined as the structure of a social institution having procedures and processes for the government and coordination of the differentiated functions and relationships of various units or subgroups developed for the fulfillment of goals.³ A particular

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¹ "A gift, as we have already noted, is a specific capacity or function. A ministry is the sphere in which a gift is performed, among a certain group of people, or in a certain geographic area. It is the prerogative of the Lord Jesus to assign a sphere of service for each member of his body." Ray C. Stedman, Body Life: The Church Comes Alive (Glendale, California: G/L Publications, 1972), pp. 40, 41. Thus the commonly accepted usage of the professional ministry of "clergy" is a derived one, not the fundamental meaning, and the term may be used in that way, not in a theological sense but a technical one.


structure having to do with general organizational tasks, as contrasted with specific tasks or functions.

Organizational Plan. An organizational "plan" is taken to mean a structure or group of structures adopted for the carrying out of a given function, ministry, project, plan, or evangelistic program. It is to be distinguished from them by the involvement of structures for the realization of such objectives as compared with specific methods or techniques to be employed by the individuals or organizational units involved in the structures.

Organizational Unit. "Organizational unit" is used to refer to the organizational structure developed at a particular level of organization in the Seventh-day Adventist church, or of an institution within the organization. Consequently, a local church, a conference, union conference, General Conference division, or a particular hospital, school, etc., may be spoken of as such a unit.

Outreach. "Outreach" is used to describe the service relationship of the church to other communities, sometimes spoken of as the relationship between the church and the world in church and society literature.

Process. "Process" is taken to mean the accepted elements or activities of organization such as leading, organizing, controlling, planning, or managing. It may also be used for the activity of managing itself.

Secretary. The term "Secretary" is used to describe the
elected officer who leads an organized department at a particular level of organization in the Seventh-day Adventist church. The position of departmental secretary is to be distinguished from a clerical position, or from that of the Secretary who is next in rank to the President, namely the Executive Secretary. The term "Director" is sometimes used instead of departmental secretary.

Seventh-day Adventist Church. The term "Seventh-day Adventist church" is used for the organized religious body having that name, including its structure and process. Seventh-day Adventist structure is now divided along regional lines into five levels: General Conference, General Conference division, union conference, local conference and local church. Within these there are separate but interrelated departments and institutions.

Structure. The pattern of formal relationships which exist between a particular group or between the parts of a system. A church member, officer, or other church group.

Task. "Task" is used of a program for the accomplishment of a church goal or objective for which particular procedures, facilities or materials are developed. For example, the giving of "Bible studies" and the operation of schools may be considered church tasks. Task organization has to do with a structure or form for the accomplishment of a variety of related lines of service.

Union Conference. An intermediate level of church organization between the General Conference and the local or state conference in the Seventh-day Adventist church during the period under
discussion. Later the division was placed intermediate between the union and the General Conference.

Organization of the Project

Chapter I (the present chapter) contains a description of the purpose of the project, a justification for the study, a list of assumptions used, a discussion of the methodology and definitions of terms. Chapter II consists of a review of existing organizational designs from the standpoint of possible use in denominationally sponsored plan of local church organization. Chapter III consists of an examination and analysis of the situation in ecclesiology. Chapter IV contains an examination and analysis of the situation in business organization, Seventh-day Adventist organizational history, and an attempt to isolate certain concepts from the data analyzed. Chapter VII presents a series of organizational postulates and a conceptual model resulting from the development of the material studied. Chapter VI consists of an application of the conceptual model and provides a summary of the chapter itself, an overview of the project, and certain implications which it has for change.
CHAPTER II

REVIEW OF EXISTING DESIGNS OF SEVENTH-DAY ADVENTIST LOCAL CHURCH ORGANIZATION

Introduction

It is the specific purpose of this chapter to consider a select group of existing Seventh-day Adventist organizational models or designs from the standpoint of their potential for helping the Seventh-day Adventist church move towards a denominationally sponsored plan of organization for the local church. By "design" is meant a proposal for the accomplishment of an organizational objective or objectives—a plan, structure, technique or a combination of several of these.

Examination will be limited to existing or experimental local church designs. Emphasis will be placed upon structures utilized for officer organization, and for member nurture and/or outreach. A number of the designs studied were not conceived of as organizational designs for the entire church; however, for several different reasons, they are described here: (1) they seem innovative and merit further study; (2) they have potential for use as an organizational model or have application to a model; or (3) they represent the state of the art as far as current thought or practice in the church.
A useful description of non-Seventh-day Adventist designs is found in the book *Creative Church Administration* by Lyle Schaller and Charles Tidwell.\(^1\) Schaller's models\(^2\) were described in terms usually derived from the organizational concept most characteristic of the particular model. Following the examination of Seventh-day Adventist designs found below, they will be analyzed on several different bases, including that of Schaller's categories.\(^3\) Because of their value as a basis for comparison, the Schaller models will be described briefly:

1. The participation model. This is essentially a model of congregational structure which emphasizes the participation of as large a percentage of the membership as possible in the area of officer organization, board, and committee structure. Churches using this model tend to have large boards and many standing committees, and usually feel that an active membership is essential. Examples were a church with an eighty-four member church board, and a church with a seventy-member administrative board with a broad participation base and a twenty-member council of ministries which was "based on representation of all program areas."\(^4\)

2. The representation model. Found in denominational level organization as well as in local congregations, this model

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\(^2\) The discussion on congregational models was written by Schaller (see ibid., p. 16).

\(^3\) Infra, p. 58.

seeks to insure that various age groups, minorities, or schools of thought are represented in church decision-making. The model is characterized by the assigning of quotas for various interests or segments of the membership and ex-officio memberships on boards or committees. An example was a church with a long-range planning committee which was intended to be representative of the various points of view in the church.¹

3. The performance model. In this model emphasis was placed, according to Schaller, on "building an organizational structure which facilitates 'getting something done.'"² In this model the responsibility for planning the church program and seeing that it gets carried out is often given to a rather small but influential coordinating body. Effort was made to insure that the governing body was representative and emphasis was placed upon "responsible representative church government."

The performance model was often found in larger churches where an executive committee made up of the pastor and a small group of persons met more frequently than a larger board or governing body and made most of the operational decisions. The use of temporary ad hoc committees or task forces instead of standing committees was also typical. Examples were churches with a "vestry" or "session" which was responsible for hiring the pastor, setting and raising the budget, and general oversight of the church program.³

4. The task or mission model. This is the model in which emphasis is placed upon outreach or some other aspect of the church task or mission. Schaller considered this model as "oriented more towards ministry and less toward administration."¹ Examples were churches which were organized around a visitation-evangelism program or some other task-oriented approach, such as a management technique like management-by-objectives (MBO). In the case of the task or mission model, as in that of the performance model, temporary task forces organized for achieving certain goals might replace standing committees.²

5. The seniority model. This is a model in which the best jobs and positions in the church are determined by tenure and positions held. Schaller says this model is "the most widely used 'unofficial' model of congregational organization to be found in American Protestantism."³ Its use is being restricted by limited tenure rules, and requirements that a certain percentage of persons nominated be new members.⁴

6. The satisfactions and growth model. This model is based on the idea that church offices and responsibilities should contribute to satisfaction and personal growth. Examples include unstructured or virtually unstructured approaches where organization consists of the church worship service and a number of growth groups whose representatives meet periodically. Another example would be that of models incorporating management-by-objectives, or

¹Ibid.  
²Ibid., pp. 23-27.  
³Ibid., p. 27.  
⁴Ibid., pp. 23, 25.
other techniques which involve the setting of one's own objectives and the use of ad hoc committees or task forces.\textsuperscript{1}

Schaller stated that "there is no perfect model of congregational structure or organization."\textsuperscript{2} Instead there is what he called a "trade-off principle," in which one must decide "what are the values and priorities of the congregation?"\textsuperscript{3} and what organizational structure will maximize these values. However, by adopting the particular organizational structure most conducive to its chosen objectives,\textsuperscript{4} the congregation must be willing to sacrifice or "trade-off" certain advantages of an alternative model in order to reinforce or "maximize" the values it sought to reinforce.

\textbf{Designs for Seventh-day Adventist Local Church Organization}

In this section Seventh-day Adventist designs for the local church will be described. The section will be divided into two parts, the first section having to do with denominational designs—that is, those sponsored or promoted by the General Conference, or by a General Conference department or institution. The second section will deal with experimental designs—that is, those developed or promoted by a particular field or organizational unit such as a General Conference division, a local conference or a church.

\textsuperscript{1}Ibid., pp. 26, 27. \hspace{1cm} \textsuperscript{2}Ibid., p. 29.
\textsuperscript{3}Ibid., p. 27. \hspace{1cm} \textsuperscript{4}Ibid., pp. 26, 27.
Denominational Designs

Among local designs sponsored by the denomination or by denominational organizational units were membership structures of various kinds, and organizational programs designed for the carrying out of departmental goals or for use in connection with church broadcasts.

Structures

Task Approach—Youth Department Plan

The department responsible for church youth activities, known as the Youth department, promoted a group organization called the Friendship Teams Plan, which was primarily an outreach structure based upon the idea of uniform tasks. Team members who were also members of the senior youth society were to participate in an organized visitation program.

The program was essentially a witnessing project having as its purpose the goal of nurturing friendship and interest. Members were encouraged to pray for the persons on whom they were to call. The intention was not to give a series of Bible studies to these individuals but to work for their conversion to Christ and to create a desire to attend church.¹

Although it was primarily a witnessing project having as its purpose the goal of nurturing friendship and interest, the plan was also significant as an organizational design. The basic unit

¹MV Friendship Teams (Washington, D.C.: Missionary Volunteer Department, General Conference of Seventh-day Adventists, n.d.), pp. 8-10. Previously the department carried the name, "Missionary Volunteer Department" (MV Department).
or organization consisted of a leader and from two to four teams of two persons each. Teams were composed of two close friends or a husband and wife. Teams were to make at least one visit a week. The results of these personal visits were to be reported to a team captain who was to report to the Youth leader. Team leaders (or captains) were to see that the teams made their weekly visits. The captain was to be involved in visitation himself and was responsible to see that visits were made, was to work with his teams, and go along on their next visit if a team became discouraged or was having difficulty.

One of the possible projects for the team was the visitation of former members who could be found in some areas. Persons who had become discouraged and were not attending and persons who had shown interest by visiting the church or attending meetings, as well as non-Adventist relatives, including especially husbands and wives and others who have an understanding of church beliefs, were also to be visited.

Participants in the program were free to choose the person with whom they wanted to work, and whom they wanted to visit. If the teams had no specific preference as to whom they were to visit, the Youth executive committee assigned a name. General plans were to be taken up with the Youth executive committee and the church Board and then taken to the Youth society.

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1 Ibid., pp. 6, 8.  
2 Ibid., pp. 3, 5, 8, 9.  
3 Ibid., pp. 5-7, passim.
The Temperance department was on the verge of developing an organization plan designed along the lines of areas of service when it promoted its "Action Unit for Better Living," plan. While the program was developed for the promotion of temperance department objectives, it had the potential for application to lines of service which might be carried out by other departments at the member level of the local church. This seems to have been sensed by Elman J. Folkenberg who was apparently the originator of the plan.

Action Units could select their own projects, but ten departmental programs were described to begin with. Each unit limited its activity to a particular line of service, falling naturally in the area of community temperance or health education. Meetings of the Unit for fellowship, study, reports, and planning were to take place a minimum of two times a month.

Action Unit leaders from the churches in a District could meet together and coordinate certain activities of the units in the


Recognition of the potential of the plan for wider use seems to be indicated by Folkenberg's statement that certain programs of the department (to be used by the Units) "parallel certain health education activities of the Medical Department of the General Conference." Director's Guide, pp. 3, 4.

2. Ibid., pp. 7-29. Additional projects besides those listed in the Director's Guide were to be developed. Ibid., pp. 4-36.

3. Ibid., p. 33; see also pp. 30-34.
district, such as district ownership of certain equipment. As envisioned, the Action Unit was not a unit in a small group organization, but it apparently was meant to comprise all temperance and health workers in a church. Action Units, however, were to be divided into small groups which were to carry out the designated projects. Action Units were under the direction of a Director, a Secretary-Treasurer, and Project leaders. Each project group was entitled to be represented through its Project Leader on the Action Unit Council. Groups were to meet as often as necessary for the accomplishment of their projects.

**Coordinated Approach—Lay Activities Department Plan**

The Lay Activities department published a leaflet describing a form of organization which was designed to promote church member involvement in lines of service falling under the jurisdiction of the department. The leaflet pre-supposed the existence of an all-embracing "system of church missionary organization" brought to Seventh-day Adventists by the Spirit of Prophecy and recognizing the diversity of spiritual gifts. The importance of both nurture and outreach was also assumed.

As envisaged in the leaflet these requirements called for

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1Ibid., p. 40.
2Ibid., p. 36; cf. pp. 35-38.
3Ibid., p. 33.
4Organizing the Church for Missionary Work, Lay Activities Leaflet No. 2 (Takoma Park, Washington, D.C. Lay Activities Department, General Conference of Seventh-day Adventists, n.d.), pp. 3, 4, 1 Cor 12:4-3] (hereafter cited as OCMW).
the establishment of a comprehensive system of organization, which would permit enlistment and training of new members and provide for their spiritual nurture. The uniqueness of the lay activities plan lay in the idea of each member belonging to a service structure as determined by his or her ability or other personal factors, and also to a general, missionary structure.

The plan of organization envisaged contained the following components: (1) a board and committee structure consisting of the church board and a subcommittee referred to as the Lay Activities Council; (2) an officer structure consisting primarily of the Lay Activities leader (or director) and the Lay Activities secretary; (3) the membership structure referred to above consisting of service companies or groups and missionary groups.¹

It was the objective of the plan that every member was to engage in one or more lines of outreach, and service groups for training and work were to be organized so as to correspond with (1) membership talent and ability available, (2) the needs of the church program, and (3) the general classifications of Seventh-day Adventist ministry and outreach.²

Each service company and missionary class or band was under the direction of a group leader. Leaders were to meet at least once a month for counsel. Leaders of service groups were responsible for both training and group operations.³

¹Ibid., pp. 6, 10, 12, 14, 15.
²Ibid., pp. 10, 11, 12, 14, 15.
³Ibid., pp. 11, 12, 14, 15.
A necessity was seen for a missionary organization responsible for general tasks as well as for putting service groups formed along functional lines of service. Inasmuch as the Sabbath School formed an existing church member structure with which the missionary class could be conveniently merged, the Sabbath School class was considered the ideal general missionary structure of the church. The organization of missionary groups or companies was seen as the basis for general campaigns such as ingathering. Annual study of the church program and allotment of responsibilities for its execution by the church board was recommended as the means of carrying out a continuous program of outreach. The missionary sub-committee was responsible for coordination of the activities of both the service and class or missionary organization as well as for recruitment, enlisting, organizing and providing resources or materials. The Lay Activities committee was to meet at least once a month, and was to consider whether provision had been made in the missionary program of the church for everyone in the congregation.

1Cf. Ibid., pp. 17, 18. Membership organization of the church as described in the lay activities plan was an attempt to comply with White's concept that companies or small groups should be formed as a basis for service. Ibid., pp. 14, 15, citing Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1948), 7:21, 22.

Insofar as ever becoming a part of the regular church program, these suggestions have not been implemented on a denominational or widespread scale, perhaps because of their coming from a single department. It can also be said that the potential of the structures recommended by the lay activities department for use in a comprehensive organizational plan seems to have not been recognized.

2However, adoption of Sabbath School as the basis for missionary outreach was not considered mandatory. Ibid., pp. 16.

3Ibid., pp. 15-17.

4Cf. Ibid., p. 6.
Gifts, natural ability and the convictions of the member were to enter into assignment of member responsibilities.¹

Programs

Coordinated Programs

A number of denominational institutions were definitely dependent upon the participation of the local church. This was especially the case with the church's leading radio and TV broadcasts. In many cases the success of these programs was described as dependent upon proper coordination and follow-up on the part of the local conference and church.² It Is Written, a church telecast, was conceived of as "the focal point of a plan of evangelism that combines the tremendous potential of mass communication with the indispensable participation of pastor and layman."³

Examples of designs involving the coordination of church programs could include what may be described as follow-up programs or interest-handling systems, but such approaches had other aspects also. A select group of these will be characterized below.

Cooperation of the local church with follow-up was so important to the It Is Written series that sponsors could say, "The

¹Ibid., pp. 8-10.


³The importance of follow-up to the success of the church broadcasts was expressed frequently by program representatives. It Is Written couched its appeal for well-laid plans in the following caution: "In most areas, the television program will bring in names in such numbers that even the best follow-up plans will be taxed, But It Is Written must be followed up." Ibid. (italics theirs), cf. p. 2.
series should be released only where careful follow-up is antici-
pated. To do otherwise would dissipate the full potential of the
telecast, leaving conviction in thousands of hearts unnurtured.\footnote{1}

Viewer response to It Is Written was encouraged by a book
offer, but a Bible course was also to be available. The book was
sent directly to the viewer by mail, but in order to make personal
contact possible, the Bible lessons were to be delivered by a local
visitation team as soon as possible after the request was turned
in. A Bible course folder was used to enroll the viewers and the
first two lessons were left immediately.

Visitation teams were encouraged to go over the lessons
with the student each week. Members were encouraged to have their
own set of lessons and to become familiar with them, perhaps using
their own marked set as a key. Teams were to receive guidance and
instruction to make their visits as effective as possible. Speci-
fic details of the follow-up were the responsibility of the local
conference administration.\footnote{2}

To encourage viewing, in the case of It Is Written at least,
launching of the telecast was also coordinated with member distri-
bution of a brochure announcing the program. A variety of other
member efforts to encourage viewing were recommended and newspaper
advertising and station promotion also accompanied the launching.\footnote{3}

Where possible, it was recommended that multiple lines with
a single telephone number be installed so that people could respond

\footnote{1}{Ibid., p. 1.} \footnote{2}{Ibid., pp. 3, 5, 15.} \footnote{3}{Ibid., p. 2.}
by phoning rather than writing for the free offers. The telephone was also used before the launching of the program for program promotion. Instructions were provided for telephone callers and operators. Because of the widespread nature of television and radio response, local churches, pastors or groups of individuals were not encouraged to sponsor the program themselves.

**Interest-handling Systems**

What may be described as interest-handling systems were employed by institutions like the denominational television and radio programs Faith for Today, It Is Written and the Voice of Prophecy. Developed for the follow-up of interest aroused by these institutions, these follow-up programs usually involved the use of a system of cards or 8 1/2 by 5 1/2 inch forms on which response to a visit made upon a correspondence course enrollee or other program viewer or listener could be recorded and returned to the program offices.

The success of the follow-up program depended upon careful coordination between the initiation of the follow-up at the broadcast headquarters and its culmination by the local church. What was intended to have continued as a succession of unbroken events was sometimes interrupted at critical points in the experience of the respondent, and sometimes not carried through at all. This fact, which was lamented by persons connected with the broadcast institutions and at higher levels of the church, was due possibly

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1Ibid., pp. 6, 8.  
2Ibid., pp. 2, 4.
to apathy, a failure in the systems themselves or the lack of adequate member structures for efficient handling of the interest. The break-down of the process occurred primarily at the local level. Communication leaders considered remedy of this situation to be a priority if massive news media undertakings contemplated by the media were to be of benefit.

**Experimental Designs**

Among local designs developed by organizational units other than the General Conference and designated as experimental forms were officer and membership structures of several different types, various coordinated programs, and training models.

**Officer Structures**

**Coordinated Approaches—Sligo Church Plan**

Certain experimental designs focused on the officer organization of the church, including its board and committee structure, and attempted to resolve questions involving respective relationships within the local church and between the local church and other units of organization. One of the more serious of these attempts, because of the effort to deal with such questions as the roles of the pastor or pastoral staff and lay members in the coordination of church activities, was developed at the Sligo Church in Takoma Park, Maryland by Dale Hannah, who was the church pastor.

The plan was noteworthy for its advocacy of the idea of several coordinating committees between the church board and work
groups as an attempt to solve the problem of large churches who find the church board unmanageable because of irregular attendance of many members and the unwieldy size of the board. The idea came to be known as the Sligo Plan. The plan was also employed at Green Lake Church in Seattle, Washington where it was introduced by the pastor, Rudy Torres, who had been a member of the pastoral staff at Sligo when the plan was introduced there.

Although Hannah distinguished between three major areas of the church program: external affairs, internal affairs and pastoral care, the Hannah model as charted and described distinguished between the administrative and functional aspects of the church program. It also distinguished between the legislative and executive responsibilities of local church boards and committees.

The work of the pastor was seen as entailing that of administration on behalf of conference and board, of the church program. The responsibility for coordination of the church program was shared by lay members. Coordination was carried out by coordinating committees intermediate between the pastor and the Pastoral Advisory Committee (PAC) and the regular standing and ad hoc committees of the church. Prime responsibility of the board was legislative and general planning.

1 Information for the section was obtained from a telephone interview with Rudy Torres by the writer, 17 November 1976, and Dale Hannah, "Proposed Outline of Executive Responsibility," Sligo Seventh-day Adventist Church, Takoma Park, Maryland, n.d. (Mimeographed.)

2 What Hannah called a tripartite structure, "Proposed Outline," p. 3.
The employment of members of coordinating committees, not from the working committees comprising them, was felt important to the success of the plan. Each coordinating committee was composed of three members from the Pastoral Advisory Committee, a representative of the pastoral staff who was chairman, and representatives from each working committee or unit which the committee was accountable for.

Coordination was divided between three committees accountable for the carrying out of the church program in the areas seen as composing the church program: external affairs, internal affairs, pastoral care. Pastors and elders were assigned by committee to the pastoral care groups ("working units"). Temporary working committees could be set up by the coordinating committee. Permanent membership was voted these sub-committees or working groups by the church board.

The pastoral staff was aided by a Pastoral Advisory Committee, which was a lay advisory group. Under the plan the coordinating committees were under the "jurisdiction and control of the church board." Prime responsibility of the board was legislation, control and general planning. The relationship between pastor and lay member rested in a distinction between advisory and administrative roles and a sharing of roles in coordination or operations (executive responsibilities).

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1Ibid., passim.  
2Ibid., p. 3.  
3Ibid., pp. 2, 3.
Membership Structures

A large number of experimental designs dealt with the matter of structures for church member nurture and outreach. Study showed that these designs could be divided between those organized along geographical lines; what might be called group structures; those which can properly be called unstructured approaches; and several different kinds of coordinated approaches.

Geographical or Parish Approaches

Some churches developed membership structures that followed geographical lines. Because it has certain similarities with the traditional Protestant parish, the idea of membership on the basis of the area in which one lives, the idea has been called the Parish Plan.

Carmichael Church Plan

One example was a plan developed at the Carmichael Church in California, although because it was largely intended as a plan for the church officer organization of the church, it has been placed in the category of membership structures. The Carmichael Church developed what it specifically called a Parish Program. Church members were scattered around metropolitan Sacramento, and in order to carry out church goals the membership was divided into parishes.¹

In a related development the church had adopted a statement

¹Telephone interview with Keith Mulligan, Associate Pastor, Carmichael Seventh-day Adventist Church, Carmichael, California, 17 November 1976.
of purpose and staff job descriptions as well as a division of committee responsibilities for the pastoral staff. The church was served by a pastor, two associates and a business administrator. In counsel with the elders of the church and the pastoral staff, the senior pastor, Reinhold Tilstra, prepared an organizational diagram for the church. Church tasks were arranged into seven major areas with responsibility for the different areas being shared by the pastoral staff.

The associate pastor responsible for the area of pastoral care and visitation had the Parish Program as one of his responsibilities. The parish groups were made up of somewhere between ten and twenty members, with families living in geographical proximity to each other. In each group was a parish leader and an assistant. Usually the leader was an elder called the parish elder, but often the parish leader was another parish member, sometimes a woman. A monthly committee meeting attended by the senior pastor as well as the associate pastor in charge of working with the Parish Program was held for parish leaders.

In order to further coordinate the work of the parishes, the territory was further divided into two groups of parishes. These divisions were also made according to geographical proximity. They were known as Parish Division Number One, under the direction of the first elder and Parish Division Number Two, under the direction of an assistant first elder. Parish boundaries were marked out on a simple 11 by 8 1/2 inch city map.

The primary function of the Parish Program was to promote
social fellowship and church nurture. In addition to the regular mid-week prayer service held in the church, prayer meetings were sometimes held in the homes. Parish leaders provided the pastoral staff with information on shut-ins. Visits by parish leaders in the homes of the parish aided the pastors in the membership visitation program of the church. The parish groups had not functioned as units of outreach.

Every Member Evangelism Plan

Another parish or geographical plan, which was more strictly a membership structure, was developed in Wisconsin. Known locally as the Every Member Evangelism Plan, it was introduced in the Wisconsin Conference in 1975. The plan consisted of dividing the church membership into what were called geographical sections, section membership being based upon the territory in which members lived. The sections were to be responsible for interest follow-up. The plan was introduced at a time of a saturation-coverage of the conference with the It Is Written television program. It was hoped that much of the follow-up of It Is Written interests would be carried out by the sections.

An additional element of the program apparently aimed at increasing officer involvement in the activities of the church was the designation of the head church elder as the lay pastor. An interest file secretary for the church district was to be appointed.

This person was really a secretary with the responsibility to keep a record of persons who had indicated an interest in the church or its programs. A group consisting of and known as the pastoral staff was to lead out in the program. It was recommended that this staff meet monthly and it was Thompson's desire to meet with the groups at their regular monthly meeting when possible.

Functional or Service Approach

The organization of the church along the lines of a single department or a particular area of service may be called a functional or service approach. Although it was not the case in the Adventist church to the extent it had been in other denominations, some Seventh-day Adventist churches had experimented with the use of group structures for both nurture and outreach. In some such cases there was a tendency to let structure spring from the demands of specific projects. The practice of letting the flow of decision-making and planning for specific tasks begin at the member level was also evident. For these reasons some of these designs could be termed unstructured approaches. However interestingly enough, such approaches were among the few plans which actually provided working examples of structures ordered along functional or service lines. Consequently such designs will be discussed in terms of functional or service approaches to organization.

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1 R. A. Thompson, Ministerial Secretary, to Pastors, Wisconsin Conference of Seventh-day Adventists, Madison, Wisconsin, 12 February 1975.

2 Ibid.
The Family Cluster Plan

A recognized plan for nurture, adapted and introduced by Pioneer Memorial Church in Berrien Springs, Michigan was based on two related concepts—that of the small group, and that of heterogeneous (vs. homogeneous) grouping. The plan was intended to strengthen member ties to the church, but it involved more than that. Church effort was also directed towards helping church members to take time to develop new interpersonal relationships as well as to strengthen the family relationship.

The philosophy underlying the introduction of the plan by Dr. John Youngberg was his idea of cross-generational learning. Youngberg had previously shown much concern for ministry to the family demonstrated by his interest in family life seminars and retreats, and in heterogeneous groups as a means of strengthening the family tie.

In a church letter introducing the plan to members of the church, Bob Little, Lay Activities Leader of the church asked, "What is a family cluster? It is just what its name signifies. A group of four or five families and perhaps a half a dozen single individuals; children, grandparents and everyone in between." 

Although the primary stress was made upon the matter of community, it was hoped that the plan might lead to outreach. The

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1 Class Discussion, CM 720 Pastoral Nurture and Religious Education, Andrews University, spring quarter, 1976.

2 Announcement by Bob Little, Pioneer Memorial Seventh-day Adventist Church, Berrien Springs, Michigan, 22 November 1976. Reliance was also placed upon material used by Pioneer Memorial Church to promote the family cluster plan.

3 "We talk, read, pray and play together and yes, may even work together." Ibid.
activities of each cluster was to be determined by themselves.

Church Cluster leader Dr. George Javor was interested in the potential the groups might have for outreach, and noted the similarity between the cluster concept and the Ellen White view regarding the use of groups in Christian effort.¹

Clusters were asked to meet for a school quarter, at the end of which members were free to stay, drop out or move to another cluster.² A limited number of groups were begun to start with and it was thought that it might be necessary to place some members wishing to join on a waiting list. The program was under the direction of a church family cluster leader, but was conducted under the auspices of the Lay Activities Department.

The City Parish

What may best be described as a series of unique, if somewhat unconventional (for Seventh-day Adventists) experiments had been underway at what was called the Riverside City Parish, a project of the La Sierra Seventh-day Adventist Church. The City Parish borrows a number of concepts from contemporary church renewal literature, and Charles Teel, Jr., de facto pastor of the church, indicated an interest in insights to be gained from the study of organization and structure. Formation of the church in early 1975

¹White, Testimonies, 3:20, 21, cited in announcement by George Javor, Pioneer Memorial Seventh-day Adventist Church, Berrien Springs, Michigan, 26 June 1976.

²It was envisioned that groups might increase in size, in which case a cluster might divide at the end of a quarter.
followed eight months of group study by students, faculty and church members at La Sierra. The study resulted in compilation of a large reader based on *Ministry of Healing* by E. G. White and other sources.

Interest in the project was first shown by three La Sierra faculty members including Dr. Teel, and their wives. It was generally considered that their interest resulted from a feeler extended by Morris Venden, the La Sierra pastor, about the willingness of the congregation to take up an Ellen White suggestion concerning the formation of small groups as a basis for Christian effort. However, while a graduate student in Boston, Teel had participated in similar experiments to those at the City Parish. Initial study focused on the subject of the church and this continued as a subject of interest.¹

Community was promoted by encouraging member participation in organizational meetings. Members associated with each other on a first-name basis. Everyone present was introduced each week as part of the worship service. Persons who had invited guests introduced those whom they had brought. Newcomers were asked what they did and where they were from. Members met around a punch bowl (Jacob's well) after church. Heterogeneous groupings were the rule. Children and parent participation as a family unit

in worship, including the giving of the sermon, were accepted.

The worship experience was central to the life of the City Parish. Worship was planned to encourage involvement and the feeling of community. No platform was used. Time was taken in Sabbath School to prepare for church so that services were characterized by planned spontaneity. Sabbath School departments were action oriented. Adult classes did not all follow the usual format. The doctrine of spiritual gifts was important to the church and one member felt the philosophy of the church was expressed in the concept of letting the Lord show you what you can do and the Parish provide the opportunities. The church was interested in attracting "diverse members of the body of Christ."

Outreach was highly original and diversified with particular interest being shown in urban and inner city work including Seventh-day Adventist students located at a nearby secular campus. The emphasis was on the needs of the community in which the church was located. Projects included such diverse activities as a Sabbath afternoon Bible Club and a summer day camp for children, as well as such activities as Five Day Plans to stop smoking, and visits to area nursing homes.¹

Outreach was largely unstructured and characterized as a "spontaneous program" growing from the feeling of community. The

¹Actual projects sometimes surprised "mainline" Adventists because they were familiar church programs. When that was not the case, although they were innovative, projects appeared to be implicitly within the limits set by accepted church tasks or objectives. Members engaged in such programs as helping children plant gardens at the church center called Parish House, for example. Dwyer, pp. 11, 13; Harding, pp. 2, 4.
fact that actual projects consisted of these standards as well as innovative ministries and the use of small groups in planning for outreach lent themselves to the idea of structuring along functional or service lines. There was a need for an overriding mission structure.

Task Approach--Missionary Mailmen Plan

Certain programs were notable for the fact that they combined several organizational elements in one, or because they were designed to coordinate the activities of different units of organization, or lines of church work. An example of program coordination was the Missionary Mailmen program used in connection with media programs in certain parts of the Inter-American and South American Divisions. The program was also notable as an example of task organization—that is, an organizational design established along the lines of a particular task, or based upon the assumption of common tasks for which there should be organization.

The Missionary Mailmen Plan consisted of enrolling persons in a radio correspondence course and personally picking up completed lessons and delivering corrected ones. The program was more than another church project, however. It was a complete organizational plan requiring appointment of a leader, a secretary and a group

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2 Usually the Radio-TV director of the church; ibid., p. 3.
organization consisting of brigades or bands and group leaders.\(^1\) The setting up of the organization could be under the auspices of the pastor, the radio-televisi on director of the church in connection with the Lay Activities council of the church, or the Radio-Television Director of the conference, union or division.\(^2\)

It seems that there was a great deal of misunderstanding associated with impressions held about the Missionary Mailmen by church members in the United States. It was felt in some cases that the program was weak because church workers simply acted as delivery persons without ever actually establishing personal contact and seeking an opportunity to witness. It also seems that even where valid, this criticism often showed a failure to recognize the real genius of the Mailmen work: they were capitalizing on the tremendous influence of the media. By identifying themselves with a known program, they greatly increased the effectiveness of what they were doing. At the same time they were able to promote the interest of the media programs by distributing listening guides\(^3\) and otherwise contributing to the building up of the listening audience. The supporters of the program considered that it built support of the radio and television programs on the part

\(^1\)Ibid., pp. 2, 6. For a description of the work of groups having to do with the coordination of radio and local church member activity, see Arthur S. Valle, "Brazil Reaches 250,000 Members," Review and Herald, 20 April 1978, p. 22; "News Notes," Review and Herald, 20 April 1978, p. 28. The reader will find two reports of non-Seventh-day Adventist students involved, in one case in such a group as described above, in sharing with other non-Adventists.

\(^2\)Haylock, pp. 5, 6.

\(^3\)Ibid., p. 9.
of church members and encouraged contributing to their financial support.¹

In the Inter-American and South American Divisions where the program originated, the actual enrollment of students and course of study was carried out simultaneously over a specified period of time by a given group of mailmen. At an appropriate point students were invited to visit the mailman's church. At the end of the pre-determined period of study they were invited to be present to receive a diploma for successful completion of the course of study.²

During the entire course of study the mailmen themselves met weekly to learn how to witness more effectively and to study the lessons being delivered to their students. At least seven to ten hours were to be devoted to the study of methods of decision making, answering questions and meeting objections. At the conclusion of the series of studies, the group members had completed a training course and participated in giving an actual series of studies to as many as five or more family units. A diploma was awarded recognizing the achievement of this objective.

The purpose of the program was to provide a means whereby church members could learn the most effective methods of soul-winning and obtaining decisions, or outreach. Certain publications were prepared for use with the program: "A Manual for Missionary

¹Ibid., Appendix.

²Other means of enhancing the effectiveness of such a coordinated approach are suggested in Valle, p. 22.
Coordinated Approaches

A number of approaches were significant because they achieved, or because their originators recognized the importance of and thus allowed for a measure of coordination between task organization and functional or service organization of one kind or another.

Coordination Between Lines of Service—
Mill Community Concept

Operating almost unnoticed practically on the doorstep of the City Parish was another apparently successful inner-city program, this one utilizing a medical missionary approach and geographically based structural forms. In that it achieved coordination between various lines of service the plan is being dealt with as a coordinated program. It began in nearby south San Bernardino, California in 1971. Largely as the result of the energies of John Duge, Gary Stanhiser and others, this effort, like that at the nearby City Parish, consisted of a number of interesting experiments undertaken by medical students and faculty from Loma Linda University.

As in the case of the City Parish, the effort began as the result of a period of intense study for the purpose of discovering

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1Haylock, p. 3.

fundamental Bible and Spirit of Prophecy concepts. Duge described three concepts as basic: (1) The first was the medical-missionary concept. (2) For the good of the existing membership as well as for the sake of making good converts, evangelism must be church-centered, that is there must be a church congregation and the congregation must be the agency for outreach. (3) Evangelism must involve personal work in the homes of the people. "Methods are good to the extent that they facilitate person-to-person contact, and they are bad to the degree that they try to spread the gospel without it."

Acceptance of such fundamental concepts as these led to the adoption of the following methods of working in the south San Bernardino community. A church building was rented and a church company (unorganized church) was started called the Mill Community Fellowship of Seventh-day Adventists. A Community Services Center was begun. A medical clinic known as the Mill Community Family Health Center was started. A church farm was started on land in the center of the village.

Basic to all of this was a well-organized plan for personal work in the community. The territory was divided geographically into what were called "districts." Assigned to each district was a team of two medical students, nurses, physical therapists and lay members of the church. In this case the member outreach structure was combined with that of the Sabbath School classes. Each team was responsible for a Sabbath School class. The class was

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1Duge, p. 29.
"composed of all members of the team and all members of the church who live in that district. Patients who visited the clinic were visited by a team member who was to determine the spiritual, physical or material needs of the patient's family and offer help.

Duge described the benefits of such a scheme as follows: "The program is a continuous one, ever meeting and developing new contacts, while it simultaneously nurtures the growth of maturing interests and church members as well. It is not here today and gone tomorrow but is a lasting witness in the community. Its image locally is not one of offensive proselytizing, but of service."¹

Interdepartmental Coordination—Evangelistic Units Plan

Interdepartmental coordination was one form of coordinated program encountered in the survey of membership organization. A number of inter-departmental structures had been used, the majority of them employing the adult Sabbath School class as the fundamental unit of organization.

One such plan, developed by Sergio Moctezuma in the South American Division, was introduced in parts of the Inter-American Division. It was known as the Evangelistic Units plan. Each church was organized into companies or evangelistic units,² which were basically the Sabbath School class. The class became the basis of the Ingathering Campaign, an annual evangelistic program and humanitarian appeal conducted door to door by the church in

¹Ibid.
²Sergio Moctezuma to the writer, 6 July 1977.
most places. The evangelistic unit has also been used as the basis for "lay efforts," public evangelistic programs conducted by lay persons and was called "the base for every other department."¹

The idea took as its inspiration the Ellen White concept of service companies² and also subscribed to the philosophy of the Sabbath School as an evangelistic agency.³ It was felt that the Evangelistic Union (Sabbath School class) should be the basis for conducting branch Sabbath Schools, Vacation Bible Schools and for church growth efforts such as the establishment of churches and missions.⁴

It was considered that the Evangelistic Unit plan would obviate the necessity for functional groups organized for specific lines of service, but the combined operation of para-missionary groups of this type was not completely ruled out. Each unit was to have its own functional ministries as indicated by the suggestion that lay preachers, Bible instructors and welfare workers belong to

¹Juan Otoniel Perla to Sergio Moctezuma, n.d. Letter in the possession of Moctezuma.


³Ibid., pp. 1, 2.

⁴Ibid., pp. 2, 3; Moctezuma to the writer, 26 April 1978.
each. Witnessing for Christ was considered as a function of the units by 1978.¹

Projects included visitation of Extension Division and missing members as well as those mentioned above.² Classes were free to formulate their own plans and goals, but they were also expected to follow the directions of the church. General planning was made by the Lay Activities Council and presented to the church board for approval.³ The Sabbath School Council was the general authority responsible for coordinating the program.⁴

Another feature of the Evangelistic Unit plan was that of organization according to where the members lived. It was felt that this would facilitate both nurture and outreach. Extension Division (those unable to come because they are elderly or live too far away) and "missing" members (those who do not attend for spiritual reasons) were assigned to a class in the same way.⁵

Interdepartmental Coordination—Teacher-Shepherd Program

A program emphasizing interdepartmental coordination and known as the Teacher-Shepherd Program was developed and implemented by Lenard Jaecks, pastor of the Takoma Park church in the Washington, D.C. area. Jaecks developed a carefully reasoned argument as to

¹ "Evangelistic Units," pp. 10, 11; Moctezuma to the writer, 26 April 1978.
² "Evangelistic Units," pp. 7, 8, 10.
³ Ibid., p. 10. ⁴ Ibid., p. 8.
⁵ Ibid., pp. 5, 7.
the importance and necessity of the individual Christian's making known God's love, and indicated his belief that the adult Sabbath School class is the ideal structure for the pursuing of that goal.¹

As envisioned by its originator, the Teacher-Shepherd Plan was a coordinated program having several main objects: Jaecks expressed a desire to see the Sabbath School realize its potential more fully.² One of the key motivations for the plan was the desire to avoid duplication of organization and competition "between the organized work of elders and deacons and that of the Sabbath School organization."³ For this reason the elders and deacons were brought in to aid the teachers in accomplishing the work that was to be done.⁴ The plan was defined as one "whereby the Adult Sabbath School teacher works with the ordained church leadership (elders and deacons) to endeavor to reach stated objectives through an existing, organized unit of the church, such as the Adult Sabbath School class. It is really a plan for church administration."⁵ The work of elders, deacons, "and to a great degree the Lay Activities program of the congregation" was carried on through the Sabbath School class.⁶

Class organization included the following officers: a

¹Lenard Dale Jaecks, "The Teacher-Shepherd Program: A Plan to Meet Church Objectives Through the Adult Sabbath School Class" (Doctor of Ministry project report, Andrews University, 1976), p. 38.

²Ibid.

³Ibid., p. 71; cf. p. 68.

⁴Ibid., p. 75.

⁵Ibid.

⁶Ibid., p. 72; cf. p. 76.
teacher-shepherd, class secretary, and assistants. A five-minute period was used during the class time for what was called teacher-shepherding. This was preceded by a five-minute presentation of the topic to be emphasized by the teacher-shepherd. "At least one elder and two deacons" were to be assigned "to work with each teacher." Teacher responsibilities included shepherding the class and those assigned to him, helping the class feel a loyalty to each other and concern for others. The class secretary was to see that the class record was taken, see that the study pamphlet was available to visitors (this was done during the five minutes for teacher-shepherding) and that they were given an opportunity to join the class, assist the teacher in communicating with members in regard to class business. It was repeatedly emphasized that there was no desire to add to the machinery of the Sabbath School, but it was stressed that it was intended to "clarify and elevate to its rightful position the role of the Sabbath School teacher."

Shepherding was considered to include work for those already within the circle of the church as well as evangelism; in other words, nurture and outreach. A number of shepherding suggestions were developed. He specifically hoped that members could

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1 Ibid., p. 155.  
2 Ibid., p. 77.  
3 Ibid.  
4 Ibid., p. 155.  
6 Ibid., p. 73.  
7 Ibid., p. 6; see, however, p. 76.  
8 Ibid., p. 76. These included having special prayer requests and seasons of prayer during the five-minute period given for the teacher-shepherd program, sending birthday cards to members,
become acquainted through personal visitation and group activities such as a class luncheon. A reasonable group of goals for an adult class were thought to include such specifics as: five inactive families to visit and pray for during a quarter, plans to visit the class membership in their homes, sponsoring class meetings outside the regular morning meeting time.\(^1\)

Jaecks felt the concepts developed in the plan were capable of expansion into other areas of church endeavor, and found that experimentation led to seeing the Sabbath School "in a larger light than before." He felt there was need of further development and reinforcement of the program, and felt that "as the work developed, questions would have to be asked as well as procedures refined."\(^2\) The plan was made the subject of Jaecks' Doctor of Ministry project at Andrews University and two survey instruments were developed and administered over a one-year period to measure attitudes and understandings regarding current practices and purposes for Sabbath School.\(^3\)

The question may be raised as to the place of structures for specific ministries or areas of service alongside the Teacher-Shepherd program. Jaecks suggested that there was a place for such. The program was not intended, he said, to do away with other organized methods of outreach or "evangelistic programs"

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\(^1\)Ibid., pp. 50, 51; cf. pp. 78, 79. Certain classes initiated projects of their own. These took the nature of both nurture and outreach. Ibid., pp. 102, 103.

\(^2\)Ibid., pp. 71, 77.

\(^3\)Ibid., pp. 87, 88, 94.
(functional structures?). It was an attempt to meet a list of stated goals and "is an organized plan for utilizing the power inherent in: Sabbath School in the most economical way possible."¹

Inter-church Coordination--The Concept of Church Regions

Another unique proposal focused on the possibilities in what was called a church school district; but its proponent felt it had application to the church or pastoral district as well. The proposal dealt with the possibility of regional structures for educational services and it too was the subject of a doctoral dissertation.

Richard K. Powell, who made a descriptive study of regional educational service centers in the United States and their applicability to the Seventh-day Adventist church,² described a church school district as a church or group of churches served by a parochial elementary school. A pastoral district would be several churches served by a single pastor.³ Powell's proposal was interesting because it also called for the creation of an organization which would be called a "region," composed of all churches in an area served by a day academy, high school, and perhaps several elementary schools.

¹Ibid., p. 81; cf. p. 100.
³Interview with Richard K. Powell, Andrews University, Berrien Springs, Michigan, August 1977. Much of the information which follows is based on the interview.
Powell cited as examples the Turlock, Oakdale, and Modesto, California churches which were served by a day academy in Modesto, and the Burlingame, San Jose, Campbell, and Mountain View, California churches served by a day academy in Mountain View. From the standpoint of simple workability it was felt that the regions should correspond with the commercial or economic areas in the communities concerned; that is, they should not be composed of churches in a radius greater than one hour driving distance from the academy.¹

The most obvious services which would be provided by the regional resource centers would be audio-visual and other media services, but Powell conceived of the centers as providing coordination between a number of specialists. He spoke of the centers as providing curricular and substitute teacher services. A number of services, such as audio-visual coordination might be provided by laymen on a voluntary basis, with something being paid perhaps for Sunday work. He spoke of a district directory such as was implicit in the Nurses Registry idea. The obvious application of the regional service center was in the area of the church school, but Powell felt there were other applications as well. All church institutions in the area, including possibly such organizations as a community service center besides churches and schools, were part of the region.

Powell considered that three professional people could serve as coordinator—administrators of church work in the entire

region—a ministerial leader or superintendent (who might be the senior pastor in the region), an educational superintendent (who might be the academy principal), and a business administrator. Powell felt that such a plan might have an additional application to the pastoral program of the churches in the region. He felt that the pastors of the various churches or districts in the region could specialize in the various areas in which they showed individual promise or had a gift.

In addition to the ministerial superintendent, who might show evidence of having a gift for church administration, another pastor might show promise in public evangelism, another in personal evangelism. In addition to coordinating church work for the region in the area of their abilities, these men might be encouraged to take graduate work in the area of their specialty and so develop their gifts.

It was felt that the plan might be implemented on a conference or state level to begin with. A Church Administrator might be brought into a conference, for example. Two small conferences might even share in receiving the services from a union resource person.

Powell felt that the principal advantages of such a plan lay in the fact that it eliminated competitiveness between neighboring churches, and made it possible for them to utilize better instead of duplicate, their resources, and that it permitted people to carry out their jobs properly according to their individual talents.
Analysis of Existing Designs

Analysis in Terms of the Differences between Denominational and Experimental Designs

Several pertinent observations resulted from a comparison between denominational and experimental designs:

1. The designs studied seemed to indicate that the experiments have been directed towards officer organization or at least to the relation between officer and member organization, an area to which denominational attention has not been generally directed. On reflection, this may seem normal. Other levels of organization are closer to the situation.

2. Comparison between denominational and experimental structures led to the rather unexpected result that denominational designs seemed to emphasize membership structures while at least some experimental designs focused on officer structures. The fact that at least three departments had developed membership designs indicated that these departments felt the need for structures at the church member level for the carrying out of departmental tasks.

3. Denominational designs tended to be set up along lines of service, usually those of a particular department. Departmental designs, however, had within them the potential for the coordination of various lines of service or of interdepartmental coordination. The Lay Activities Department proposed a design combining service structures with a structure having the capacity for marshalling church resources for general service. The design had potential for serving as a comprehensive plan of organization. It included a parish or geographical feature. Experimental designs
also focused on the question of functions or interdepartmental coordination. Several structures possessed elements of a comprehensive structure based on service as well as general needs. Several different structures based on parish lines or those of a particular department emerged.

4. Of the designs studied, those emphasizing satisfactions and growth values were found primarily among experimental designs.

5. It was of interest that examples of designs reinforcing a variety of organizational values were found among both denominational and experimental plans.

Analysis of Structural Designs in Terms of Schaller's Categories

In terms of Schaller's categories, a number of structures could be described as equivalent to or bearing resemblance to a particular model. In some cases a design exhibited characteristics of several models, but was most like a particular one.

The Sligo and Carmichael church plans bore a resemblance to the participation model. Although the Temperance department structure with project groups represented on an Action unit council, and the Every Member Evangelism Plan with a pastoral staff responsible for operations of a standing task or mission structure, shared certain characteristics with this model, they were closer in form to the task or missions model.

The representation model was illustrated by the effort to have the various interests of the church represented on a broadly based governing body (the church board); however, Adventist
practice here most closely resembled that of the participation model than that of the representation model. Ex officio membership was illustrated by the practice of having a group of officers, including those having responsibility for the general tasks or mission of the church (church elders) represented on the board.

Again, the Sligo and Carmichael Plans bear striking resemblances to the performance model. The City Parish saw their church called to particular ministries. In their use of a more temporary and less structured form of organization, the parish employed a form which resembled the task group idea, which was also characteristic of this model.

In their use of ad hoc or task group structures for the accomplishment of functional tasks or ministries, the City Parish and the Family Clusters might be considered as examples of the task model. However, the Youth and Temperance department structures, the Missionary Mailmen idea, and Every Member Evangelism Plan, and the Mill Community Concept, can be considered as better falling into this category.

Characteristics of the satisfactions and growth model may be found in other models. Thus features illustrating Adventist examples of this model have already been given. However, at least the Family Clusters and the City Parish, as well as most of the examples given under the consideration of the task model could also be considered as either falling into this category or as suited to its objectives.
Designs Combining the Values of Several Models

Adventist designs often resembled or were equivalent to specific Schaller models. This tended to confirm his suggestion that designs reinforce or maximize values of a single model. However, examination in terms of Schaller's categories showed that certain designs possessed elements of more than one model. This suggested that a single design can combine the values of more than one model, and underscored the importance of efforts to look for comprehensive forms.¹

The Lay Activities Department Plan

The Lay Activities plan, for example, employed the church board which provided for broad participation. A subcommittee known as the Lay Activities Council was to be appointed by the board as a body responsible for specific planning.² In these respects the Lay Activities design had elements which were characteristic of the participation, representation and performance models and could be said to reinforce certain of the values of those models.

It will also be remembered that the design was noted for the use of service groups of a more or less ad hoc nature, and a task organization which asserts the existence of tasks basic to every member (which lends itself to the use of such techniques as MBO). In these respects also the plan contained elements

¹This seems to be evident in the case of Schaller's own examples. See Schaller, pp. 25, 29; supra, p. 60.
²OCMW, pp. 6, 8.
characteristic of the performance model, as well as of the task or mission model. Membership in service groups as determined by one's own ability or preference, and the use of temporary or ad hoc committees and techniques like management-by-objectives are also characteristic of the satisfactions and growth model.

The Lay Activities design thus shared characteristics of a majority of the models in Schaller's classification. Again, it must be assumed that the presence of these characteristics found in the various models contribute to the values of the models. The presence of characteristics found in a number of models would suggest that the design would contribute to the reinforcement of the values of the models.

The Sligo Church Plan

Another example is that of the Sligo Plan. As pointed out earlier, the plan advocated a broadly representative board and was notable for the use of coordinating committees and various standing committees (work groups or working units)—all characteristics of the participation model, and to a lesser extent of the representation model. Such characteristics as the use of the coordinating committees and a pastoral advisory committee to aid the pastor in administration, as well as the provision for temporary working committees were in agreement with the performance and satisfactions and growth models.

The Evangelistic Units Plan

The Evangelistic Units Plan provided for broad participation and representation through integration into the existing lay
activities council and board structure. The adult Sabbath School class was intended to be a highly versatile group with different functional ministries and the adaptability to serve as the structure for the carrying out of a variety of church programs, characteristics of the performance and task or mission models.

The Mill Community Concept

The Mill Community Concept was essentially a task or mission model, but presumably its district teams with various functional ministries would be integrated into the existing board and committee structure so that participation and representation values would be reinforced. The versatile nature of the groups would also lend to enhancement of performance and satisfaction and growth values.

The Temperance Department Plan

The Temperance Department Plan (of having functional units represented on a unit council responsible to a broadly based church board) had elements which were characteristic of the participation, representation and performance models. The existence of the highly versatile Action Units suggested the presence of characteristics found also in the performance model. The virtually ad hoc nature of the groups also suggested reinforcement of values found in the satisfactions and growth model.

Summary

It was the purpose of this chapter to consider certain existing organizational designs from the standpoint of their
significance in terms of the study. Designs were considered under two main headings: denominational designs, or those sponsored by a unit of organization at the General Conference or denominational level; and experimental designs, or those used or developed by other units or levels of organization.

Certain departmental designs were considered as local church designs whereas these were intended only for use by the particular department involved and not by the entire church. This was done because they had potential for use beyond that of merely a single department. For the sake of comparison, designs were analyzed in terms of models described by Schaller.

It was found that insofar as structures were conceived, Adventist designs were of two basic kinds: office designs and membership designs; or those emphasizing officer organization, and those emphasizing membership organization.

Structure dealing with member organization could be classified as follows: (1) Service or functional organization, one which asserts the existence of a variety of functions, ministries or areas of service or forms to which members belong according to personal interest, spiritual gifts, calling or other affinity attraction. (2) Task organization, one which asserts the existence of tasks basic to every member, or forms to which every member may belong. (3) Organization which combined task or project organization with functional organization. Such forms sometimes involved a kind of interdepartmental coordination, frequently incorporating the adult Sabbath School class as the basic task structure; and
sometimes included a geographical element in organization.

Designs were seen to fall into the categories spelled out by Schaller, with certain designs, particularly the coordinated designs, tending to combine and reinforce the values of more than one Schaller model.

An analysis of the designs on several different grounds seemed to point out several important guidelines which should be useful in the effort to develop an organizational model for the local church:

1. It would appear that unless adequate structures already exist, a "program" approach will be inadequate unless structures are taken into consideration in planning the program.

2. Structures should provide for both officer and member organization.

3. Consideration of both denominational and experimental designs seemed to indicate three persistent concerns in the area of structure: (a) The necessity of a functional structure which would contribute to the accomplishment of a variety of service activities or lines of work (Temperance Department structure, Family Clusters, The City Parish). Departmental designs seemed to indicate denominational level interest in the need for structures at the denominational level for the accomplishment of departmental tasks. (b) The need for a general structure, either combining various lines of service in a single form (Temperance Department Plan) or providing for the accomplishment of general tasks (Youth Department Plan). (c) A persistent idea of structure was that of organization along
the lines of geography or locality (Carmichael Church Plan, Every Member Evangelism Plan, Mill Community Concept).

4. Several of the programs seemed to indicate an intention to provide for more than one of these emphases in a more comprehensive model (Lay Activities Department Plan, Temperance Department Plan, Evangelistic Units Plan, Sligo Church Plan, Mill Community Concept).

5. There is a necessity for taking underlying values such as representation and participation into consideration in the design of structure.

6. Structures should be flexible enough so that the church can be responsive to denominational and departmental planning, as well as to the local situation.

7. Uniform structures should exist which would eliminate the necessity for competing or duplicating forms.

8. Structures should exist for the carrying out of a variety of programs, and such routine tasks as the follow-up and handling of interests created by denominational media.

9. Structure should take into account the primary place of individual talents or gifts.

10. Structure should be based upon a Biblical and Spirit of Prophecy model.

In the succeeding chapter it will be attempted to examine and analyze the current status of ecclesiology from the standpoint

\[\text{See supra, p. 10, n.}\]
of its use in development of concepts for an organizational model. Inferences will be drawn from the material examined for the development of concepts.
CHAPTER III

CONCEPTS RELEVANT FOR A MODEL OF SEVENTH-DAY ADVENTIST ORGANIZATION OF THE LOCAL CHURCH:

CURRENT ECCLESIOLOGY

Introduction

The purpose of this chapter is to examine the current situation in ecclesiology in order to develop concepts relevant for a model of Seventh-day Adventist organization for the local church. Emphasis is placed upon the question of the laity and the current discussion pertaining to the nature of the church.

The recent past in ecclesiology has been characterized by a renewal of interest in the question of the "laity." This renewal has been accompanied by a number of attempts to present a new theology of the church and laity.

The difficulty of attempting to present a theology of the church which includes the place and role of laity is great—so much so in fact, that Hendrik Kraemer could say in 1958 that a systematic attempt to present the place of the laity in terms of the church "has not so far been undertaken."¹ Discussions on the laity had been presented, but many were essentially practical in nature.

and dealt primarily with such questions as the responsibility of the laity.

Kraemer attempted what he termed a "theology of the laity" which he declined, however, to term "definitive." Nelson undertook a theology of the church, which did not make that claim, nor did Congar in his work on the laity.

Undoubtedly the least which can be said about the current situation in ecclesiology is that while there is intense interest in the subject, a theology of church is in a state of flux. The prevailing uncertainty manifests itself in confusion regarding the roles of the laity and the professional clergy and regarding a basic definition of the church. The renewal of interest in the subject of the church has led to the discovery that there is no clear-cut agreement on its nature. In the words of one writer there was in many churches a new sense of mission which led churches to "turn to the laity with the argument that every Christian is eo ipso a witness and a missionary: to discover next that a laity which has been so long neglected and left ignorant is in its majority unable to respond to such a demand."

At first the issue manifested itself as an attempt to "use" the laity on the part of church leaders. The thrust of the new

1 The term is also used by Congar in the French title of his 1953 work, translated into English in 1957 under the title, Lay People in the Church. Yves M. J. Congar, Lay People in the Church (Westminster, Maryland: Newman Press, 1957).

movement, insofar as the laity was concerned, was in "lay move­ments" of various kinds around the world. It was soon realized, however, that all of this would be of no avail without a "theological foundation."\(^1\) Similar confusion existed regarding the role of the minister.

H. Richard Niebuhr, one of the more influential American theologians of the day and director of a $65,000 study of theological education in the United States and Canada funded by the Carnegie Foundation, stated that "Neither ministers nor the schools that nurture them are guided today by a clear-cut, generally ac­cepted conception of the office of the ministry, though such an idea may be emerging."\(^2\) Taken together, these testimonies amounted to a call for development of a comprehensive theology of the church, its roles and ministries. Brunner summed up the situation as fol­lows: "Scarcely any concept of Christian doctrine in the present time stands so greatly in need of clarification from the ground up as that of the 'Church.'"\(^3\)

Current Views Examined

Contemporary efforts consist of an attempt to move towards a new theology. The following discussion describes some of the leading points of view.

\(^1\)Kraemer, p. 13.


The Roman Catholic View

The Catholic position on the laity has been summarized by Congar as follows: "Lay people will always form a subordinate position in the Church." Although an oversimplification, at least one Protestant ecclesioologist has said that the Catholic position is summed up correctly as expressed in Congar's statement.

Nevertheless, it should not be forgotten that when attempts were made at new definitions of the church, many of them were undertaken by Roman Catholics. Names like Küng, Rahner, Congar and Avery Dulles were prominent. Discussions in the Catholic church were something on the order of pace-setting.

The Protestant View

Protestant thinking, particularly in the area of the laity, was expressed in the work of J. C. Hoekendijk, Hans-Ruedi Weber, Hendrik Kraemer, and Arnold B. Comrie. Kraemer stated that the "fundamental ideas of the Reformation promised to inaugurate a radical change in the whole conception and place of the laity." Luther, he explained,

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1Cf. Congar, p. xvii; citation, however, is by Kraemer, p. 11.

2Kraemer, p. 11.

3Robert Worley, a Presbyterian, said: "We have something to learn from contemporary Roman Catholic scholars who understand that the church as an institution ought to be an incarnate expression of Christian faith. The discussions within Roman Catholicism that set forth new structures and processes for decision-making and communication, new relations between clergy and laity, hierarchy ought to serve as stimulus for rethinking our own understanding of the institutional church. Worley, p. 64.

4Kraemer, p. 61.
rejected obedience to the church as embodied in the hierarchical authority of the Pope, in the name of obedience to the word of God. Luther's conception of the church, especially in his earlier, militant writings, was a frontal attack on the hierarchical conception of the church. The idea of the clergy as such was rejected. In principle the distinction of "clergy" and "laity" fell away. . . . All Christians are truly priests and there is no distinction amongst them except as to office. . . . For the order alone certain people are set apart by the congregation, "ministers" who were not priests in the cultural sense, mediators between God and the congregation or God and man, but "ministers of the Word." . . . But in principle all that was contained in the newly conceived ministry (to teach and preach, to baptize, to administer Holy Communion, to bind and loose sins, to make intercession, to judge about doctrine and discern the spirits belonged of right to every baptized Christian.¹

For various reasons the Reformation ideal became more of a "flag" than of an "energizing, vital principle," he said, which it remains unto this day.² He suggested reasons for this:

1. In the Reformation a primary issue was the question of the true sacrament: Baptism and the Eucharist, and the Word—in other words, the question of the marks of the church.

2. In the view of many, especially Roman Catholics, this is still a predominant emphasis in Protestantism.

3. Indeed, the ecumenical discussion on the church "continues to center around Ministry and Sacraments."³

In any case, the discussion pointed up the need for definitions which are truly representative of the church in all its aspects.

¹Kraemer, pp. 61, 62, citing Martin Luther, To the Christian Nobility.

²Ibid., p. 63.

³Ibid., pp. 123, 125.
The Situation in the New World

Kraemer cited W. Pauck, The Ministry in Historical Perspectives, to show that circumstances in the New World led to the great growth of the lay ministry in various forms:

It is not any theoretical reasoning about the responsibilities of the laity which bring this about in America, but the pragmatic consideration that the usefulness of the church as an effective institution depends almost entirely on the willingness of the laity to commit themselves.¹

This consisted almost entirely of a chain of events which resulted in a group of "parochial" and "self-governing" churches which gave greater "control" and "participation" to the laity. The church came to be conceived as a "voluntary association."²

The World Council of Churches

In 1958 it could be said that:

... the most energetic move in the World Council of Churches in regard to this matter of the laity was the preparation for Section VI, the Laity, the Christian in his Vocation, of the Second Assembly at Evanston (1954), and the decision of the Assembly to create as part of the structure of the World Council of Churches "The Department of the Laity."³

Kraemer did not consider the report "very striking," however "the short remarks" explaining the title ("Ministry of the Laity"), he felt "contain elements of a genuine theology of the laity, and should be gratefully acknowledged as such."⁴

¹Ibid., pp. 67-69. ²Ibid., p. 68. ³Ibid., p. 44. ⁴Ibid.
The Neo-Liberal Position

Another approach to the church is that which results from the reductionist tendency of neo-liberal theology and is prone to minimize or ignore the aspect of organization and focus almost entirely on that of people and community. This tendency was described by Congar in the following sentence:

Protestantism is a quite different thing from church life considered as people and community; it is a reduction in theory of the very idea of the Church to that of people and community, and therefore a rejection of the institutional element, as may be seen in E. Brunner's well-known work, _Das Missverständnis der Kirche_ (Zurich, 1951).  

Analysis of the Situation

The survey of ecclesiology, as it pertains to the laity, showed that while there is lack of consensus, even disagreement, upon what should comprise a new ecclesiology, the question of the theology of the church is under study as never before. Referring to such statements of Kraemer's as his assertion that discussion of "the role and responsibility of the laity in the Church and world ... is a totally new phenomenon," that it "implies a new examination and general reshaping of all ecclesiologies which we have had for centuries," Han-Ruedi Weber made the following observation:

These assertions of Hendrick Kraemer may overstate the case, but the main affirmation is correct. The lay membership has always played a vital role in the life and mission of the Church, but it has never become so much a subject of theological reflection as it is today.  

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1 Congar, p. 51, n.

Come remarked that "One of the most notable aspects of the so-called revival of religion during the last twenty-five years has been the discovery of the laity."\(^1\) The increasing insistency with which such evaluations are heard and the necessity of understanding the role of both lay members and professional ministers in accomplishing the work of the church indicate the importance of coming to an understanding of the implications of the new insights of ecclesiology in such an effort as that of developing an organizational model.

As indicated in the examination of ecclesiology as it pertains to the theology of the laity, the current situation is characterized by lack of agreement. It seems that an understanding of current ecclesiology in general would throw light on the question. The following analysis consists of an attempt to understand the present situation.

Since it is the Biblical descriptions or definitions which form the data for the new theologies of the church and laity, it is essential that any attempt to understand the current discussion begin with an understanding of the church as it appears in the New Testament, particularly in the book of Acts. As was pointed out by J. Robert Nelson,\(^2\) most of the recent Biblical-critical study of the early church was based on the view that a knowledge of the


\(^2\)Nelson, p. 2.
"first generation of believers" is essential to "an understanding of the Church in our own time."

Such an understanding will also involve recognition of the fact that the Church's roots are in Israel: "Among Christian theologians today there is an increasing agreement, almost amounting to a consensus, that the Church cannot be understood without an appreciation of the belief of the Jews that they were the 'people of God.'"¹ In harmony with this thinking we will attempt to give a summary analysis of the Biblical definitions or terms used to describe the church, remembering that the Biblical definitions are manifold and numerous. Rudge² noted that Paul S. Minear, whose Images of the Church in the New Testament is considered "the most comprehensive treatment of all the images of the Church," finds some ninety-six "images" in the New Testament. Minear dealt with thirty images which he considered minor, and concentrated on four "pictures" which he feels "encompass the remainder of the New Testament terms," namely, "the images of 'the people of God,' 'the new creation,' 'the fellowship in faith,' and 'the body of Christ.'"³

The Biblical Terms

Analysis of the many Biblical terms was necessarily limited to a few of the more common ones, arbitrarily selected but

¹Ibid.


³Ibid., pp. 38, 39.
hopefully representative of the rich scriptural teaching about the church, namely: The ekklesia, the People of God, the Body of Christ, and the Priesthood of Believers.

The "Ekklesia"

Any understanding of the church would not be complete without a knowledge of the New Testament term, ekklesia. A very helpful analysis is found in The Church by Küng, in which is shown that the use of the term is closely tied to the destruction of Jerusalem, and the demise of Jewish Christianity on the one hand, and the rise of Gentile Christianity on the other.

Study of the term leads one to look at the development of the church in the New Testament and to an analysis of the church in the book of Acts, where, as Küng pointed out, the development of Gentile Christianity which began, partly as a result of persecution in Jerusalem, with the exodus of hellenistic Jewish Christians from Jerusalem, led to the growth of institutionalism and the development of leadership.

These developments are reflected in the use of the term "church," in the general sense of the church in all the world, and also "in a particular sense applying to a church in a city or a province."¹

Leadership is evidenced by the presence of early preaching²

¹Mt 16:18; 1 Cor 12:28; Rom 1:6,7; 1 Cor 1:2; 1 Th 1:1; 1 Cor 16:19; Acts 15:41.

and the installation of elders. Speaking of the work of Paul in Lycaonia and Pisidia during his first missionary journey, Ellen White wrote that "officers were appointed in each church and proper order and system were established for the conduct of all the affairs pertaining to the spiritual welfare of the believers."1

Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts,—"first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues" [1 Cor 12:28]. But all these classes of workers were to labor in harmony.2

The People of God

A highly significant New Testament term used to describe the church is laos, often translated "people," or the "people of God." Kllng stated:

It was not the name "disciples" (μαθηταί) nor the name "Christians" (χριστιανοί) (first given to the members of the community, Acts 11:26 tells us, in Antioch and by outsiders) which are the characteristic names for the believers in Christ, but the ancient titles of Israel. First and foremost beside "ekklesia," that of the "people of God."3

Kllng pointed out that "By taking over the venerable Old Testament title of 'ekklesia of God' for themselves, the disciples had already in practice applied to themselves the basically interchangeable titles of 'Israel' and 'people of God.'"4 Later the

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2Ibid., p. 92.
3Kllng, p. 119.
4Ibid., p. 114.
church "realized more and more clearly that through faith in Jesus as the Messiah it was the true Israel, the true people of God."\(^1\)

References in the New Testament to the church as the people of God are comparatively infrequent, but highly daring, as Künig indicated--for the terminology is an application of Old Testament passages to the Christian church. Künig recognized not only explicit statements but "a Pauline theology of the people of God,"\(^2\) in which Paul speaks of Christians as "Israel," as being "called," as the "chosen people."

**The Body of Christ**

The significance of the idea of the Body of Christ as used in connection with the church is seen in the following "key" texts: 1 Cor 10:16-18; 1 Cor 12:13 (cf. 12:12, 14-27); 1 Cor 6:5-17; Rom 12:4-8. The chief implication to ecclesiology of the concept of the church as the body of Christ lies in the idea of the members of the body as the recipients of gifts (see 1 Corinthians, Romans). Certain things are not spelled out in the passages: is the Apostle dealing with some Christians, with the average Christian, with the exceptional Christian? The literature does not answer explicitly, but it is indicated that every Christian may look for the bestowal of the Spirit, which "is given to every man to profit withal" 1 Cor 12:7). The implication is thus that the church may look for the presence of gifts not merely in a professional clergy, but in the average church member as well. Christians are thus one.

\(^1\)Ibid., p. 119. 
\(^2\)Cf. p. 121.
The essential fact in view, as Küng stated, is not that there are no differences, which there are (He divides "severally as He will," 1 Cor 12:11), but that all are equal, all having equal access to the Spirit and the bestowal of gifts. "All these classes of workers were to labor together in harmony." 1

The Priesthood of Believers

The idea of the "priesthood of believers" is one which, though widely heralded, has not yet found a secure place in the various attempts at building a theology of the laity. Kraemer wrote that the idea is "one of the precious, but insufficiently developed, legacies of the Reformation." 2

A significant Roman Catholic effort, which goes to great lengths to harmonize the idea of a universal priesthood with a clerical priesthood, is found in Küng's *The Church*. In the opinion of many, Küng's effort did not resolve the question of "the relation of clergy and laity in the church," or present a satisfactory case for a priesthood on the Catholic order. Naturally, the New Testament statements are couched in terms of the Old Testament, but they are not to be taken in the sense of mediation or atonement but in that of bearing burdens or reconciling men to God. Küng acknowledges that "the significance of these ideas for the New Testament is that all human priesthood has been fulfilled and finished by the unique, final, unrepeatable and hence unlimited sacrifice of the

1Ibid.
2Kraemer,
one continuing and eternal high Priest."¹ The idea of a priesthood of believers is nevertheless a fundamental concept having significance in any theology of the laity.

Aspects of the Church

An attempt has been made to examine some of the principle Bible definitions of the church. A single Bible description cannot constitute a definitive statement encompassing the totality of the church, but together the Biblical terms or data provide the basic material with which the theological definitions of the church are constructed.

In this section an attempt is made to discover what these Biblical definitions teach about the church. It is also suggested that the Bible definitions (Minear's "images") are descriptive of its aspects,² which taken together will tend to give a balanced picture.

The number of aspects of the church may be as limitless as the many facets the church presents. "The number of models may be

¹Ibid., p. 336; see also p. 364.

²Avery Dulles preferred the term "models" rather than "aspects," on the ground that "the Church, like other theological realities, is a mystery. Mysteries are realities of which we cannot speak directly. . . . "The peculiarity of models as contrasted with aspects, is that we cannot integrate them into a single synthetic vision on the level of articulate, categorical thought." Avery Dulles, Models of the Church (Garden City, New York: Doubleday and Co., 1974), pp. 7, 8.

The distinction which Dulles made between "models" and "aspects" may not be necessary, but we do agree with him that it is not possible to integrate all the "complex reality" of the church "into a single synthetic vision."
varied almost at will," Dulles wrote. "In some presentations I have invoked as many as eight."¹ It is in this connection that a Seventh-day Adventist ecclesiologist, Gottfried Oosterwal, wrote that "In light of the essence and nature of the church, each of these principles stands in need of being balanced, complemented, and corrected by the others."²

Dulles described studying various modern ecclesiologists, both Protestant and Catholic, and finding five major approaches or models, each calling attention to aspects of the church not clear in other models.³

The Bible contains certain expressions, figures of speech, or images to describe the church. In that these are the biblical data with which a theology of the church must be constructed, and in the absence of an explicit biblical description of the church per se, these may be termed its biblical definitions.

Attempts to develop a theology invariably depend on one or another of these biblical definitions. Examples of attempts to base a theology on the biblical definitions are the various descriptions of the church defined as the priesthood of believers, the people of God, the community of the faithful, etc. It appears that one of the problems in the current uncertainty about the

¹Ibid., p. 8.


³Dulles, p. 7.
church lies in what seems to be a tendency to attempt a theological definition in terms of inadequate consideration of all the biblical data.

The biblical definitions emphasize aspects of the church and are descriptive of its reality, but do not truly express its totality until taken together. Thus the goal of a theology of the church should be to employ a systematic approach which takes into account all of the Biblical aspects and keeps each in perspective.

It is evident that the various theological definitions have validity so long as one remembers that they are descriptive of aspects of the church. Thus it is possible to speak of the church in terms of its message, as the truth; or in terms of its task, as the work—as is commonly done in the Seventh-day Adventist idiom.

Although definitions of the church may be expressive only of aspects of the church, they nevertheless express the reality of the church. Consequently it is not necessary to speak of the church as the body of Christ, or as the community of believers.

The manner of description used by Kraemer in his notable contribution towards a theology of the laity is certainly to be preferred. He speaks of the church in a positive way with his resounding affirmations, the church is Mission, the church is Ministry, the church is Diakonia.

A synthesis of the definitive aspects pointed out by several leading persons particularly concerned with the theology of

1Kraemer, pp. 131, 136, 143.
the church and role of the laity, will now be attempted. It is hoped that this will aid in the eventual construction of a group of concepts for use in a model.

The Aspect of Community

Perhaps the basic aspect of the church is that of community. As Kūng stated, ekklesia "means both the actual process of congregating and the congregated community itself."¹ As a divine-human community the church is a fellowship of love. The New Testament word is koinonia, a term expressive of a relationship welded by the fire of shared suffering and expressing itself to some extent in common ownership.²

As applied to the Christian church in the New Testament, the term laos, "people of God," is never seen as applying to a special, select group within the church, a group of religious persons or clergy. It is always applied to the Christian community as a whole. Once this is understood, its significance is profound, having a decisive impact on the church, on a theology of laity, as well as on organization. This impact has already been felt in the attempt to formulate what some have ventured to term a "theology of the people of God."

The basic implication of the new theology for the church as a community of believers resides in the question of whether there are differences between the members of the community or not. The

¹Kūng, p. 84, emphasis his.
²Ibid., p. 110; see Acts 2:4; 4:32-36.
answer to this question is, Yes, there are differences, both in the
New Testament and in the Ellen G. White writings, but these differ­
ences do not lie in the matter of ministry, the priesthood of be­
lievers, or the community of faithful; they are instead functional
in nature.

The theology of the laity is also a theology for the laity, for "if it is taken seriously," the word laity includes not only
the spiritually active members of the church, but "everybody, men
and women, rich and poor, socially outstanding, and inconspicuous,
well-educated and less-educated."\(^1\)

This places an obligation upon the membership to become
"wholehearted members of the great fellowship in Christ."\(^2\) But "it
also implies that with all their problems, deviations and confu­
sion," those who fall short of this now are still a part of the
church. If it seems difficult to harmonize with one's theology,
the idea of such divergent elements making up the church, he need
only remember that in the New Testament just such a class of people
are termed the "church," not on the basis of their present spiritual
condition but of their call.\(^3\)

On the basis of his analysis of the New Testament term
ekklesia, König made certain salient points. Because of the growing
usage of such terms as "Christian community" in describing and
speaking of the church and its relevance to our purposes, it may be
appropriate to quote him briefly.

\(^1\)Kraemer, p. 101. \(^2\)Ibid., p. 105. \(^3\)Ibid., pp. 101-105.
'Congregation,' 'Community,' 'Church,' are not exclusive terms, but should be seen as interconnected; the undeniable fact that the New Testament itself always uses the same word 'ekklesia' where we should (would?) say, 'congregation,' 'community,' or 'Church,' should warn us against trying to invent contrasts here. The three words are not in competition, but complement one another in translating the very rich and many-faceted 'ekklesia.'

Küng made the point that on the basis of similar use of words, one should beware of making contrasts between the meaning of the words. His point is valid. Nevertheless, it should also be remembered that the fact that such words as community, koinonia and iaoos are used indicates that the aspect of community is an important facet of the church.

On the basis of this usage it is possible to conclude that the whole church, in spite of its shortcomings, laity as well as clergy, may be thought of as a community of believers. This means that differences in the community lie not in such matters as quality, or privilege, but in function.

The Aspect of Ministry

Another aspect of the church is that of ministry. Come suggested that the aspect of ministry rests on the fact of the church as being both a reconciled community and agents of reconciliation. The idea is based on 2 Cor 5:18 ("And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry [diakonia] of reconciliation"), but it is also implied in Eph 4:11, 12. The passage in 2 Corinthians

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1 Küng, p. 84. 2 Come, passim.
continues with the statement that God has committed unto us the word of reconciliation (v. 19), implying not only that the church is to be reconciled to one another and to God, but that every Christian is to be an agent of reconciliation.

Come held that the church exists for the world. By this he meant that the Christian speaks to the alienation, brokenness and strife of the world, alienated from themselves and others. He saw this as requiring more than "social justice" and "harmony among all God's creatures," or "mere human acceptance" or self-acceptance. Instead, it is in "communion with God," that "the ultimate and continuing source of all life and blessedness" may be found. Seventh-day Adventists ought to be able to go as far as Come in their recognition of man's plight as alienation from God, and of reconciliation only in Him. The ministry of reconciliation centers in what Raoul Dederen called "the saving act of God in Christ through which our reconciliation to God is effected." 

It is essential then that a ministry of reconciliation consists of pointing men to the ministry of Christ, and that this be witnessed by acts as well as by words. As a consequence of this, Come saw a need to define the church in terms of "God's purpose for mankind." In line with this it would be well to keep in mind the

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1 Ibid., pp. 32, 38.  
2 Ibid.  
4 Come, p. 12.
mission of the church, and what Hoekendijk called its "eschatologi­cal hope," a "constant element," he said in its evangelistic (missionary) thinking.¹ "The aim of evangelism can be nothing else than what Israel expected the Messiah to do, i.e., he will estab­lish the shalom. And shalom is much more than personal salvation."²

There are differences of role in the New Testament,³ but the important point to be noted is that these are not always at the point where we have placed them; there are also samenesses. Clearly one of the differences should not be at the point where the New Testament uses the terms laos, laikos; Christians are all the people of God, all are the "ministers" of God. Whether or not one holds office in the church is subsidiary to the fact that all are ministers, all are priests. This is the essential characteristic of Christian vocation. While there are distinctions, there are no subordinate positions (the leader is servant).

There are thus important implications for organization which derive from the aspect of ministry. It is now recognized that both laity and clergy are called to be ministers, and that ministry consists essentially of reconciling men to God and to one another.


²J. Pedersen, Israel, cited by Hoekendijk, ibid.

³Küng sees gifts, services, tasks, functions.
The Aspect of Roles

In that there are a variety of positions to be filled and a multiplicity of gifts placed within the church, roles of believers are included as an aspect of the church. Congar saw a member of the body as filling different roles ("parts") "determined by his vocation, by the gifts accorded him, and by his state and function."¹ By "vocation" Congar meant one's life calling. The idea was highly developed by Luther. The meaning of "gifts" is dealt with elsewhere in the paper. In this case we understand "state" to mean station or class in life. To Congar, "function" in this case refers to "hierarchical functions" (Come used the term "organization")² as contrasted with "ministerial" functions (gifts).

B. N. Y. Vaughan described the ministry of the laity in the following terms:

The ministry of the Christian layman is of two kinds. There are those whose vocation it may be to help with the work of the Church as an institution, as lay readers and church officers. But it is the ministry of every Christian layman to stand on the frontier of the secular order where he lives and works, and there bear witness to the life of Christ in the job he is actually doing.³ His "specific ministry is to apply the gifts of the Spirit which he has been given, at the point where he is actually doing his

¹Ibid., p. 430.

²Ibid.; Come, p. 90. This distinction may be adhered to more scrupulously by the Protestants than the Catholics. In The Church, pp. 388, 389, Kūng deals with the concept of church office as ministry, which is acceptable in the widest sense. See also pp. 294, 394.

job." This form of ministry which is termed witnessing, deserves more attention than it has received. It is based on the concept of the church as a reconciled and reconciling community, of believers as the recipients of gifts, and on the highly important concept that reconciliation must be affirmed not only in the proclamation of the church, but also in act and attitude. As Vaughan said, if the layman "is a teacher, he may not be competent to give religious or biblical instruction, but his attitude (to the children) will in itself be a more effective lesson about the gospel than many religious lessons which they may have been given."

In an Andrews University Doctor of Ministry project report, Gordon Bietz has suggested that the concept of witness "needs to be removed from the domain of simply doing and moved to the domain of being." The whole life is to be a witness as contrasted with witness as passing out literature on Sabbath afternoon. The essential nature of the witness of the life does not cancel the role of the laity in reconciling men to God, however. The proper balance, as Bietz pointed out, needs to be maintained so that Christian witness is not reduced merely to that of a Christian presence. Witness then is still that of bringing men to Christ, and at the same time to mirror what it is that being a Christian does.

1 Ibid.


3 Ibid., p. 31.
There is a third form of ministry, which Vaughan alluded to, but which remains largely undeveloped in contemporary theology of the laity—largely because it was almost the only aspect which the church stressed before the new emphasis on the laity, and that is the exercise of one's gifts on the frontier "as a priest or minister exercises them" in his ministry; in other words, through organized planning and outreach.

The Aspect of Institution

The aspect of institution can be discussed under several headings: the New Testament idea of structure; structure or institution in the post-New Testament era, etc. Although organizational form is admittedly present in the New Testament in only its most essential nature, evidence shows already of development of organizational form to nourish the newly established believers, enable the church to accomplish its mission and guarantee the essential features of the new-found faith.

This leads to an important point in this discussion of the church: What effect does the new theology have on church organization and structure? What place does institution have in a theology of the church?

Congar dealt with the question in a very concise way: "None of the valuable precisions that theology has brought to the church's structure and institution are denied." Dulles said, "I

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1 Vaughan, p. 73.
2 Congar, p. 51.
insist that the institutional view is valid within limits," though he opposes "those theologies that are primarily or exclusively institutional."¹ As Dulles pointed out,

The church of Christ does not exist in this world without an organization or structure that analogously resembles the organization of other human societies. Thus I include the institutional as one of the necessary elements of a balanced ecclesiology.²

There are, of course, widely divergent opinions regarding the institutional aspect of the church. Within the new theologies, however, there has been consensus on certain points. For example, on the matter of the senses in which the church is to be structured according to the New Testament, Küng hinted that the Pauline description of the church as the Body of Christ illustrates the organization or "structuring" of the church along the lines of the bestowal of spiritual gifts upon the church.³ Come pointed out that the New Testament makes "clear that there was organizational leadership that was distinct from the ministerial structures. Thus the local congregations chose elders (or bishops) to make sure that things were done "decently and in order."⁴ This question is dealt with in greater detail below.

Concepts Derived from the New Ecclesiology for a Model of the Local Church

From these basic elements of the church the following

concepts, which were considered significant from the standpoint of an organizational model, were derived.

1. Both Human and Divine Aspects to the Church

Lindgren referred to the aspect of community and suggested that there are human aspects to the church. It is these, he said, which are subject to analysis by empirical studies.\(^1\) Such study of the church, he pointed out, can only tell the student of ecclesiology what the church is (that is, they are descriptive; they cannot tell what it ought to be).\(^2\)

Perhaps it goes without saying that there are also divine aspects in the church. Nevertheless, one could hardly argue that it is not something which should not be said. "The Church is of God." It is here that the church is not subject to analysis by man. As one authority has stated, "The idea of the Church is not only complex but is so identified with God's will and purpose that no finite human mind is capable of comprehending it fully."\(^3\)

Job asked, "Canst thou by searching find out God?" Neither can we fully comprehend the church. Nor should we venture to tamper with its essential nature. It is possible that Lindgren was correct in his assertion stated above when he proposed that there are both human and divine elements in the church, and that these correspond with what Kling termed the visible form, and the


\(^2\) Ibid., p. 33.

\(^3\) Ibid., pp. 38, 39.
invisible divine essence of the church and make up its basic image.

It is also suggested that not only is the concept of both divine and human aspects helpful in understanding the church, but that it is here that such disciplines as pastoral nurture, church growth, and administration and organization find valid application in the church. It is wondered if it would not be well to emphasize that the human and divine aspects of the church are essential to each other. Apart from its divine aspects, the church is only another human community. As Christ explained to His disciples, without Him we cannot do anything. It should also be realized that He will not do anything without us. It could be argued that it is the human response resulting from the divine initiative which is capable of measurement and analysis.

That the church does not better correspond with the divine intention is our failing, not God's. It is true that the Christian must turn to revelation "to discover God's intention for the Church."\(^1\)

2. Both Laity and Clergy Responsible for God's Work

The significance of the rediscovery of the laity to the church has been profound. Kraemer described it in the following way: "We live in a time of rediscovery of the church, and of the wholeness of the Church."\(^2\) The view of the church as a community

\(^1\) Lindgren, p. 35.

\(^2\) Kraemer, p. 100.
helps us to see the church in a new light.

Kraemer said,

We see more clearly . . . that ecclesiology and christology are one. The ekklesia, the community of believers, has as its first and foremost qualification that it is that community, which as community belongs to Christ and is in Christ, and as such is the sphere of God's salvation, redemption and reconciliation and of Christ's rulership. This is the archetypal reality of the church. To see and seize this essential point is a great blessing. This blessing, however, could as well become a curse, if it remained a theme of theological meditation and self-contemplation. This new knowledge is not real knowledge, if it is not accompanied by a horror about the alienation of the empirical Church from its own fundamental reality and by a deep longing for a tangible manifestation of the Church's true nature. This horror and this longing are the deeper motives which are operating around the place and responsibility of the laity as an organic part of the Church.¹

Another corollary would be that both clergy and laity are "ordered to heavenly things," that is, called to do God's will, and responsible for His work in the world, as expressed by Congar.² Congar allowed that the stress placed upon the laity by the Reformation "brought into lay life, into everyday life, the holiness which had formerly been kept in the cloister," and had "restored dignity and Christian value to the various activities of secular life, and particularly to man's trades and vocations."³

It may be concluded therefore, that distinctions between clergy and laity on the basis of some special or supposed call or quality possessed by the latter, are not wholly proper: there are differences in function but both are called and are responsible to do God's will and have a part in His work in the world. It was

¹Ibid.
²Cf. Congar, p. 15.
³Ibid., p. 13.
concluded that the concept of both laity and clergy as responsible for God's work is one having implications for church organization and for development of an organizational model.

3. **The Church's Openness to Other Communities**

The matter of the church as community raises the question of the relation of the church to other communities. Come felt that there is "no issue on which the church is more confused."¹ He thought that there are three ways in which the church is related to the world: church and state, church and culture, church and atheism.² He saw the church as faced with two temptations as far as the larger community, the world it finds itself in, is concerned: 1. flee, and be separate; (2) embrace and be absorbed.³ The proper course may be somewhere between these two or elsewhere.

To say that the church is a community composed of both human and divine elements is not to say that this is uniquely so in the church. To insist on such uniqueness for the church may deny 2 Cor 5:19 which says plainly "that God was in Christ, reconciling the world unto himself." God is at work in every community, seeking to reconcile it to Himself. It would appear that any community benefits from the working of God to the extent that its teaching corresponds to God's truth. This should not be taken to deny that those are unique characteristics including its divine call, which distinguish the church from the world.

¹Come, p. 13. ²Ibid., p. 10. ³Ibid., p. 18.
A characteristic of the Christian community should lie in the purity and truth of their doctrine. Their advantage, like that of the Jews, lies in the fact "that with them were committed the oracles of God" (Rom 3:2). That being so, it must ever be the work of the church to purge itself from error thus cooperating more fully with the working of God in its behalf, while at the same time urging those in other communities to be reconciled unto God.

It may be inferred, therefore, that the concept of openness to other communities should characterize the church in its relation to and efforts in behalf of the world, and that this concept has bearing upon a model for the local church. Hoekendijk considered that the Christian community "is the place where the shalom is already lived."¹ He evaluated the church in this light:

The Christian community, therefore is an open community, open to everyone who has become a partaker of the same shalom. In practice this is not the case. In an unconscious way the national churches have become closed, because they related Christian community and nationality too closely, and in the west the churches have become class churches, because they identified themselves too uncritically with one special group of society.²

In light of the considerations presented above, the writer suggests that Hoekendijk's remarks merit thought.

4. Mutual Ministry

Strongly implied in the assumption that all believers are ministers is the concept of mutual ministry. Thus there are two kinds of ministry, ministry rendered by Christians to other people, and ministry rendered by Christians to each other. The New

¹Hoekendijk, p. 29.  
²Ibid.
Testament places importance upon the concept of mutual ministry. "As each has received a gift, employ it for one another."\(^1\) "To each is given the manifestation of the Spirit for the common good."\(^2\)

This principle is also present in the writings of Ellen G. White, who once stated the churches were originally organized for the purpose of teaching their members "to help one another."\(^3\) Church members were to encourage and strengthen one another and permit their ministers to work for non-members. The latter statement was originally made in the context of counsel that ministers should not hover over their flocks. Church members should not become dependent upon the minister; neither, however, must Christians become self-sufficient, but mutually minister to the needs of one another. If the principle of mutual ministry were practiced and members truly strengthen one another, they would enable the time of the full-time minister of the gospel to be devoted more fully to the harvest of souls.

Another statement expresses the matter eloquently:

The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak, to grasp more firmly the hand of Christ, and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble

hands of another may, in turn, be upheld by the hands to whom they ministered. God has so ordered matters that no man is absolutely independent of his fellow men.¹

Thus every member of the church is to feel that his contribution to the well-being of other members is a needed one, and other members are to feel their duty to minister to that member, who though in need himself, has a ministry to share with someone else.

5. Training for Ministry

Describing the situation in the early church, Ellen White stated that "When men of promise and ability were converted, as in the case of Timothy, Paul and Barnabas sought earnestly to show the necessity of labor in the vineyard."² Then and today, this applies to the entire church—not only to those who were called to office in it. "This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands."³

This implies training not only in methods, but also education in the right use of gifts and talents as well as in the privileges and responsibilities of members of the body of Christ. The new view of the ministry means that the church needs to develop ways "whereby a layman can best exercise his ministry on the frontier" and within the community. Faith, hope and love must "take

³Ibid., p. 187.
exact shape and precise meanings for ordinary situations. . . . .
The layman needs to know exactly how he is to exercise his ministry in precise situations." Vaughan suggested that this is best accomplished "in well-organized lay groups under expert guidance, when on the basis of the instruction available, the members of the group exchange their experiences with one another and correct one another in dialogue. They will also learn by experiment on the frontier itself."¹

6. Both Clergy and Laity Obligated to the Community at Large

The new theology has led to uncertainty about the role of the professional ministry. Niebuhr asked, "What is the function of the minister in the community? The answer is that it is undefined." "There is," he said, "lack of clear definition of the functions of the pastor that can be widely accepted."²

Küng stated that one of the most difficult questions in the theology of the church is the question of church office.³ The situation is so altered that the very terms "lay" and "laity" have themselves become suspect, so that Kraemer ventured to use them only in a provisional way, as pertaining to the church member as opposed to the ordained ministry.⁴ Come challenges the distinction

¹Vaughan, pp. 73, 74; see also pp. 96, 97.
²Niebuhr, p. 51.
³Hans Küng, Structures of the Church (New York: Thomas Nelson & Sons, 1964), chaps. 6-8; idem, The Church, p. 388.
between clergy and laity. B. N. Y. Vaughan, in his book *Structures for Renewal*, made the following observations, using the terms clergy and laity but putting the two ministries on an equal footing:

> It is unrealistic to think of lay ministry in which the clergy are not also involved. A most unfortunate divisive force operates when laymen as a group are separated from clergy. As soon as lay ministry receives emphasis the laymen tend to become a class apart and the impression is given that the joy of the church is going to be done by them. For this reason it is increasingly felt that the clergy must be involved in the lay ministry. What is happening is that the lesson is beginning to be learned that the laity are the whole people of God and this includes the clergy as well.

With the breakdown of the clergy-laity distinction and the new awareness of the ministry of the laity it has become increasingly evident that ministry is a shared responsibility of the whole church, and that both ministry and laity are obligated to the outer community, the world, or as Vaughan described it, the "frontier." This means a greater amount of re-thinking on the part of churches other than Seventh-day Adventists, the latter having emphasized public evangelism to a large extent. In other churches the new theology results in a startling realization—that the "clergy" has an obligation to the community at large. "The line between sacred and secular ministry is already beginning to break down and the clergy have to face the secular frontier in the same way as the

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1 Come, p. 10. Come, among others, has been accused of a complete leveling of clergy and laity. Segler and others, while acknowledging that qualitatively there is not difference, do not wish to lose the uniqueness of the office of the pastor. See infra, p. 112.

2 Vaughan, pp. 74, 75.
so-called layman," Vaughan further commented.  

The first efforts to apply the new realization to real life took a somewhat radical form with the ordination of worker-priests, etc. However, the point was being made and that fact served to show that both clergy and laity share an obligation to the outer community.

7. The Minister as Facilitator

As indicated by the study thus far, both lay members and professional ministers are called to a life of witness and a ministry of reconciliation. According to one recent article, the laity and clergy are "equally called into ministry," and this calling is:

celebrated and confirmed by the church in the act of baptism. Ordination signifies conferral of special tasks, not special calling, in the life of the congregation. The task of the clergy is primarily to serve the church; the task of the laity is primarily to serve the world beyond the church.  

While the emphasis in the last sentence of the quote above may not wholly agree with the discussion found in the preceding section, it may indicate the significance of the role of the minister as facilitator and enabler.

The concept is sometimes called that of equipping. One author wrote,

We must never lose the impact of the apostle Paul's statement that apostles, prophets, evangelists, and

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1 Vaughan, p. 75.

Pastor-teachers exist for the equipment of the saints, for the work of ministry, for building up of the body of Christ (Eph 4:12).1

In what may be regarded as an extreme statement, the writer cited suggested that Paul in Eph 4:122 does not intend that the professional minister (those possessing the gifts described in the passage) has as his task the work of the ministry or the building up of the saints; his task rather, is that of equipping the saints for mutual ministry and outreach:

Note that neither the apostles and prophets nor the evangelists and pastor-teachers are expected to do the work of the ministry, or even to build up the body of Christ. Those tasks are to be done only by the people, the ordinary, plain vanilla Christians we mentioned above. The four offices of apostle, prophet, evangelist, and pastor-teacher exist for but one function: that of equipping the common Christians to do the tasks which are assigned to them.3

Certainly it cannot be acknowledged that it is here indicated by the apostle that apostles, prophets, evangelists and pastor-teachers have no responsibility to engage in public ministry or to edify the body of Christ. The apostle Paul certainly does not fit this description. Nevertheless, the entire church is called into ministry, and this ministry includes the task of mutual edifying and enrichment. The passage is clear in indicating that the role of the professional ministry includes the task of equipping the saints for their role.

1Stedman, p. 80, emphasis his.

2"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ" (Eph 4:11, 12, RSV).

3Stedman, p. 81.
The author mentioned indicated that the Greek word translated "equipping" or "perfecting" (KJV) is the word *katartismos*, from which the word "artisan" is derived. It is used in the New Testament in connection with the story of the call of the disciples (who were mending their nets), where the word is translated "mending."  

It would appear that the professional minister has a responsibility both to the public at large and towards the body of Christ. The implications are clear. A prime role, if not the primary one, insofar as his relation to the question of the ministry of the laity is concerned, must be understood to be that of facilitator; enabler, that of the equipping of the saints for ministry, and for building up the body of Christ.  

Vaughan felt that the new theology means that the clergy need "to be trained by first being oriented towards this secular order as it actually exists. This orientation means that their training must also include involvement and engagement at the  

\[1\text{Ibid.}\]

\[2\text{Robert C. Worley, in an assessment of the present situation, said, "The successful Protestant minister is one who excels in traditional, individual forms of ministry—preaching, teaching, and counseling. From them he derives most of his satisfactions, positive evaluations, and future securities. The underlying assumption is that the minister, as an individual, attempts to change men so they, as individuals, will do good in the world, and the layman enters into the picture because he shares this understanding of the nature of the ministry." Instead, Worley feels, "Organization men, churchmen, are needed who can help laity to become reflective about the church itself. Ministers and laity are needed who can work with an organization to change that organization, as well as the individuals within it." Worley, pp. 16, 19.}\]
frontiers of life." On the basis of indications pointed out in these and other sources, it was felt that the concept of a shared ministry involves and will require the training of both professional and lay ministry.

8. The Church as Having Both Functional and Organizational Structures

As suggested before, Klink saw the Pauline description of the church as illustrating the organization or structuring of the church along the lines of the bestowal of spiritual gifts. This functional organization would be a natural structuring of the church resulting from the bestowal of gifts in a particular church. By this definition members of the church are not independent units accountable only to Christ, rather they are members of the body, each having his particular function within the body--each having diverse gifts but responsible for his contribution to the body.

Come referred to this functional structure resulting from the bestowal of gifts and describes it as the ministerial structure of the church. It is to this structure that one must look to see the ministries of the church. The practical question of what the specific ministries of a given church will be would be decided according to this view by the gifts bestowed upon the church.

The church, thus, is built up (the theological term is "constructed") by God, not constructed arbitrarily according to some mere organizational scheme or structure composed of officials,

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1 Vaughan, p. 75.  
2 Come, p. 86.
or "officers" chosen by election or some other means. This, it should be emphasized again, is God's doing, not man's. The ministerial or functional structure then may correspond with what Küng erms the "essence" of the church.

Besides the ministerial or functional structure of the church, there is another structure of the church—that which may be termed its organizational structure, which may correspond with Küng's "forms" of the church. Come saw the New Testament as indicating "that there was organizational leadership that was distinct from the ministerial structures. Thus the local congregations chose elders (or bishops) to make sure that things were done 'decently and in order.'"¹

Making a distinction between organizational and functional or ministerial leadership does not imply that organizational leadership is not a ministry or that organizational office is not a function. It would imply that both structures serve a need in the church. Franklin Segler explains the relationship between the two:

Throughout this discussion, the Christian ministry has been defined primarily as a service function within the church's ministry. However, the fact that it arose out of a service need does not diminish the fact that it also developed into a definite office. There is within the church a need for pastoral office as well as for the wider ministry in which all members of the Christian community participate. As has been previously stated, there is a historic permanency about the leadership role in the church.²

One can conclude that the ministry or function of leadership that develops into church office is based upon spiritual gifts. The

¹Ibid., p. 90.

apostle Paul argues that there should be an organization of the church both on the basis of the gifts (shared or mutual ministry), and the need for order.\(^1\)

**Summary**

It was the purpose of this chapter to survey current ecclesiologically to undertake an analysis for the purpose of constructing a group of concepts having relevance for eventual development of an organizational model.

It was found that the Bible contains certain expressions, figures of speech, or images which are used to describe the church. In that these are the Biblical data, and in the absence of explicit Biblical descriptions, these may be termed the Biblical definitions. Attempts to develop a theology of the church depend on various of these Biblical definitions. Examples of attempts to build a theology on the Biblical definitions are the various attempts to describe the church in terms of the "Priesthood of believers," the "People of God," etc.

It appears that the challenge of theology of the church today is to develop a theology which adequately reflects the diverse definitions, a challenge requiring a systematic approach and an attempt to take into account the various aspects of the church. On the basis of these considerations it was possible to recognize four major aspects and derive them from eight concepts which in the author's view are relevant to a model of church organization.

\(^1\) Cor 11:8-11, 28; Titus 1:5.
In the succeeding chapter an attempt will be made to examine the current status of two other related disciplines, to analyze the particular disciplines from the standpoint of their use in development of concepts for a model of church organization, and to draw certain inferences for the development of concepts.
CHAPTER IV

CONCEPTS RELEVANT FOR A MODEL OF SEVENTH-DAY ADVENTIST ORGANIZATION OF THE LOCAL CHURCH—SEVENTH-DAY ADVENTIST ORGANIZATIONAL HISTORY AND BUSINESS ORGANIZATION

Introduction and Explanation of Rationale

The purpose of this chapter will be to examine and analyze the current status of two additional disciplines for the purpose of deriving concepts which may be used in the development of a conceptual model. The disciplines which will be studied in this chapter are Seventh-day Adventist organizational history and business management.

The rationale for selecting ecclesiology as a basis for concept development in the effort to develop a model of church organization may be readily understandable. The reasons for selecting the disciplines under study in this chapter may be less obvious. Because of this, the reader may be entitled to further explanation of the assumptions basic to the project.

As was suggested in the Introduction,¹ it is assumed in the study that there are fundamentals of organization which may be found in various organizations. This view is sometimes termed the

¹Supra, p. 5.
"universality of organization principles" or the "management principles" approach.\(^1\) It is also assumed that every organization has its own unique organizational character.\(^2\)

These major assumptions led to the decision to compare developments in Seventh-day Adventist organizational history with those in business for the purpose of deriving a group of concepts which would be suitable to the task of developing an organizational model.\(^3\) These, together with the assumption of need for seeing organization "from a broader perspective"\(^4\) led to the assumption that different aspects of the church and specifically, different levels and units of organization, should be taken into account when undertaking a study having to do with church organization.\(^5\)

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\(^1\) Chester Barnard stated that the existence of "a general knowledge of administrative behavior or organization" had not been demonstrated. "We merely assert or assume it." He stated, however, that his own personal experience "under a wide variety of conditions" formed "the ground for the belief that abstract principles of structure may be discerned in organizations of great variety, and that ultimately it may be possible to state principles of general organization." Chester I. Barnard, Foreword to Simon, pp. xliii, xlv.

\(^2\) Supra, p. 5. Barnard spoke of the behavior or practice of a specific organization, and said that "each organization has a language" of its own, which is not always "consistent with the behavior." Barnard, pp. xlii, xliii.

\(^3\) Doctor of Ministry projects are to be interdisciplinary in nature; that is, they may utilize insights from several disciplines, such as church history, theology, the social sciences. See also Jessamon Dawe, who stated that "more than one plan of attack may prevail in each research project." Jessamon Dawe, Writing Business and Economic Papers: Theses and Dissertations (Totowa, New Jersey: Littlefield, Adams and Company, 1970), p. 10.

\(^4\) Supra, p. 6.

\(^5\) The place of denominational-level organization in the fulfillment of local church mission should not be ignored. The close
In addition to these major assumptions, certain secondary assumptions led to the selection of Seventh-day Adventist organizational history as a datum for the development of concepts. The writer accepts the view that an understanding of developing organizational structure itself is essential to understanding the organization; consequently, a historical approach is important to understanding concepts expressed by contributors to an institution's organizational thought. It has already been suggested that the importance of Ellen White in Seventh-day Adventist life led to the decision to give emphasis to her contribution. The desire to consider time and circumstances leads to the use of a historical approach. In giving special attention to the thought of Ellen G. White and to the influence of historical factors in the development of a Seventh-day Adventist position, it is not intended to ignore the importance of other factors such as the Bible. However, it is considered that the contribution and role of Mrs. White and the influence of historical factors can help in discovering the

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1 Jessamon Dawe described the historical approach as one having validity in the type of study being undertaken. Dawe saw this type of research as one in which the analyst "records, analyzes, and interprets phenomena of the past for the purpose of understanding the present and predicting the future." Dawe, pp. 11, 12.
Adventist understanding of the Bible, as well as an appreciation for the place of each in its own right. In the same way, ecclesiology can be taken as a basis for arriving at the present understanding of the teaching of scripture on the subject of the church. Neither is the attention given to the role of Mrs. White meant to ignore the role of other church contributors. This study, and other literature, have shown the importance and role of persons like James White, A. T. Robinson, W. C. White, A. C. Daniells and O. E. Olsen, besides that of Mrs. White, in the actual development of structure.

The period of 1885 to 1901 was chosen for examination because it (1) provides the most current comprehensive interpretation or thought of Mrs. White on the subject of church organization; (2) represents a more sophisticated form of church structure than earlier periods; and (3) was an important period in the history of business, and thus provides a basis for dealing with the question of organizational response to the social environment.

It is recognized that there are differences between top-level and other levels of organization. The purpose of this section was to examine historical and contextual areas of organization for the purpose of deriving concepts which have a theoretical application to various levels of organization, higher or lower.

In view of this, it should be remembered that in giving attention to higher level organization, an effort is not being made at seeking localized concepts applying only to higher organization, but general concepts which can also be applied to a local church
level model. In attempting to give particular attention to the thought of Mrs. White, examination given to her Review and Herald articles is intended to insure that local church thought is adequately covered.

**Background for Concept Development**

Examination of Seventh-day Adventist Organizational History 1885-1901

**The Situation in Organizational History**

As observed earlier, no major historical work dealing with Adventist organizational history is known to the writer since that of Crisler, although several writers are interested in the subject and accumulation of basic materials has begun.

As a basis for the construction of a model, it is planned to synthesize some of the existing material in such a way as to provide a historical framework which will lend itself to analysis. For this purpose the use of two sources treating upon the period 1885-1901 will be examined: a new denominational history text, still in manuscript form, written by Richard Schwarz; and Through Crisis to Victory by A. V. Olson. Olson was primarily interested in questions such as righteousness by faith, but he also recognized

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1 Richard Schwarz, "Light-Bearers to the Remnant," preliminary draft of the college-level textbook in Seventh-day Adventist history prepared for the Department of Education, General Conference of Seventh-day Adventists, October, 1975 (mimeographed).

"other major issues" in the church at that time, and dealt with many of the primary sources in the crisis on organization. During this time the major forms of organization in use in the denomination today were structured.

The Situation in Organization 1885-1901

In this section will be found an examination of the situation in Seventh-day Adventist organization between the years 1885 and 1901. Although attention will be given to other levels than that of the local church, emphasis will be placed on developments from which it is believed that concepts may be derived which may be applied to the local church. A section dealing specifically with the local church appears as the following major section.

Historical Outline

In order to enable the reader to visualize the historical framework which has been developed, a detailed outline of the section has been made. Capital letters in the outline below correspond with those in the historical treatment which follows.

A. Problems of Organization
B. Early Steps to Resolve the Problems
   Establishment of Organization in Europe
   Broadening of General Conference Leadership
   Appointment of General Conference Secretaries
C. Development of General Conference Districts
   First European Organization
   District Plan Proposed, General Conference 1888
   Adoption of District Plan, General Conference 1889
D. Developments Involving the Associations 1889-1899—The Question of Consolidating the Publishing Work
   Committee on Consolidation of Publishing Interest,
   General Conference 1889

1Arthur L. White, Foreword to Crisis by Olson, p. 7.
Adoption of Report, General Conference 1891

E. Developments Involving the Associations 1889-1899—Organization of Associations into Departments
1889 Plans Committee
A. T. Robinson Experiments in Africa 1891
Adoption of Robinson's Ideas in Australia

F. Developments Involving the Location of Branches of the Work
Establishment and Influence of Foreign Mission Board, 1889-1897

G. Developments Involving General Conference Leadership
1889-1899—Efforts to Provide Wider Consultation
Enlarging of Executive Committee General Conference 1886
Election of Secretaries, Additional Enlarging of Committee, General Conference 1897

H. Development of the Union Conference Plan
Olsen Proposal, General Conference 1893
Organization of Australian Union Conference 1894
Olsen Proposal, General Conference 1895
Failure to Organize Districts into Unions 1899

A. Problems of Organization

By 1885 the rapidly expanding Seventh-day Adventist church was experiencing severe organization problems characterized by
(1) a growing number of semi-autonomous associations "allied with but not subject to the church"; (2) growth and expansion of the church in the United States and elsewhere; and (3) increasing difficulty of coordination and consultation.

B. Early Steps to Resolve the Problems

In response to these problems a "rudimentary organization" called the European Missionary Council was set up in Europe. Then in 1886 the General Conference committee was enlarged from five to

1 The writer is indebted to Schwarz for certain indications as to the nature and extent of these problems.

2 By at least 1885 Mrs. White had counseled against the inefficiency "of referring all matters on which advice and counsel was needed to Battle Creek." Ibid., p. 470; cf. Olson, pp. 140, 141.
seven members and a legal association was formed to handle General Conference finance. An assistant to the General Conference president was provided for in 1887. Another significant organizational step was taken when the work of education, foreign missions and home missions was placed under the supervision of secretaries who were members of the Executive Committee. At this point the idea of appointing departmental secretaries was really only a step away.

C. Development of General Conference Districts

The first European organization (see above) was quite simple. Executive committees of three were to supervise each of the three main geographic areas of Europe. The chairmen of these formed an executive committee for Europe. The success of this simple organization led to the proposal at the 1888 General Conference that the conferences in the United States and Canada also be divided into sections. Action was not taken at the meeting, but afterwards the Executive Committee did divide the territory into four sections called Districts, each under the supervision of a General Conference committee member.

The 1889 General Conference took one of the most significant organizational steps the growing church had yet taken. The

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1Schwarz, pp. 469-472.

2Yearbook of the Seventh-day Adventist Denomination (Battle Creek, Michigan: Review and Herald Publishing House, 1887), pp. 32-53; see also Schwarz, p. 472.

3Ibid., p. 471.

4Ibid., p. 473.
District Plan was approved and the number of districts was increased from four to six.¹

D. Consolidating the Publishing Work

The question of consolidating the publishing work, which was to occupy the General Conference for two sessions and become typical of the spirit of the whole period, came to the forefront at the 1889 session. At that meeting a special committee presented a plan to form a controlling corporation for all the publishing work of the church. Schwarz has seen the proposal as centering on (1) an attempt to centralize control; (2) formation of one corporation to own and control "all publishing interests, and thus bring our work under one general management," and (3) alleviation of "all sectional interests."² The plan was vigorously opposed by Mrs. White as embodying the very essence of what she was speaking against, that is, the committing of a branch of the work into the hands of a few men.³ The special committee was given power to act, but instead they brought the question back to the General Conference in 1891, at which time they proposed that the publishing houses "be under one management" to be controlled by the denomination.⁴ This plan was adopted.

E. Organization of Associations into Departments

The 1889 Plans Committee made a recommendation to replace

¹Ibid., p. 474.  ²Ibid., p. 475.  
all independent organizations and associations with secretaries in the conference and in the General Conference responsible "for promoting a particular line of work."¹ Delegates saw the plan, however, as centralizing control—the very thing Mrs. White spoke against—and it was not accepted. This issue was debated at three sessions.

According to the Seventh-day Adventist Encyclopedia,² A. T. Robinson, a member of the 1889 General Conference Plans Committee, "instituted a new pattern of responsibility of departmental leaders to the conference that was adopted in denominational organization as a whole after the 1901 General Conference." Robinson believed that the number of South African members was too small to warrant a Sabbath School Association, Tract and Missionary Society, etc., each with its own set of officers.³ Robinson was later called to serve as president of the Victoria Conference in Australia. The conference committee there also voted to adopt the departmental plan. With its successful use in these two areas, it was shortly put into operation in the other conferences of the Union, apparently with satisfying results.⁴ Thus departmentalization became solidly established in important areas of the world. This demonstrated its usefulness and led to its later adoption by the whole church.

F. Locating the Branches of the Work

A foreign Mission Board was founded at the General Conference in 1880. The first meeting of the Board was held in San Francisco, California, July 20, 1880. In 1882, the Board had jurisdiction over six missionary fields: Japan, China, Africa, India, Australia, and New Zealand. In 1887, the Board was reorganized as the Foreign Mission Department of the church. In 1920, the department was renamed the Foreign Mission Board.

¹Schwarz, p. 474.
³Schwarz, p. 476.
⁴Ibid., pp. 476, 477.
Conference of 1889. In 1897 all mission fields except North America, Europe and Australia, which were General Conference fields, were assigned to a mission board to be incorporated in one of the Atlantic States.

G. General Conference Leaders

The 1897 session of the General Conference elected separate men to head the Foreign Mission Board, the General Conference Association, and the administration of the work in North America, all of which, in addition to his other responsibilities, had been under the direction of Olsen. The General Conference Committee was enlarged from seven to thirteen members, and was beginning to take on its modern form. That the intent was to place responsibility in the hands of a greater number of persons is indicated by the General Conference Bulletin.

H. Development of Union Conferences

In 1893 Elder Olsen proposed setting up "conferences intermediate between the General Conference and the state conference" in each district. He proposed that the plan be extended to all the world, and that provision be made for establishing legal associations amenable to the conferences for the purpose of holding titles

Subsequently, at the first Australia camp meeting, the Australian Union Conference was organized, becoming the "pattern for the Union conferences developed in America seven years later."  

At the 1895 General Conference Elder Olsen proposed further study of the authority and business to be transacted by the district conferences. In 1897 the General Conference voted to organize union conferences in Europe and America "as soon as possible." However, Irwin, the president at that time, reported in 1899 that district meetings were held in the United States, "but no formal organizations were effected."

The Situation in Organization 1885-1901—The Local Church

At this point attention will be focused on the situation in the local church during the period of 1885-1901. Emphasis will be given to structures developed at the denominational level for member nurture and outreach.

International Sabbath School Association

Sabbath School work seems to have begun in the Adventist church in 1852 and 1853. The first state Sabbath School Association was organized in California in 1877. In 1878 there were 20 state associations, a total of 177 Sabbath Schools, and 5,851

members, leading to the formation that same year of the General Sabbath School Association. Associations were formed in Switzerland and England in 1883 and 1886 respectively, and in 1886 the name was changed to the International Sabbath School Association.

International Tract and Missionary Society

By far the most influential agency for lay outreach during the period in question was the International Tract and Missionary Society. The first conference Tract and Missionary Society was organized by S. N. Haskell in 1870 for the newly formed New England Conference. This was followed by the formation of district and state "T. and M." Societies in churches and groups of churches. The idea attracted the attention of the Whites, who traveled to Massachusetts to study it. James White published his impressions, and urged other conferences to adopt the plan. Each church had a "librarian" who ordered and kept supplies on hand and sent in a periodic report of the work done. Weekly 'missionary meetings' were held to read letters received, relate experiences and make plans. In 1874 the General Conference Tract and Missionary Society was formed. It was changed to International Tract and Missionary Society in 1882.

By 1887 the membership of the society stood at 14,017, slightly over 50 percent of the church membership. The Society employed some 547 agents (Bible workers and canvassers), some of

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1Ibid., p. 1123.  
2Ibid., p. 1124.  
3Ibid., p. 1324.  
4Ibid., p. 1325.
whom were among the first representatives of the church to set foot in countries where interests had been kindled by the correspondence work of the society.  

City Mission Work

"Seventh-day Adventist mission work in the cities began in 1884 with the founding of the Mission Training School, in which workers were trained to give instruction in Bible study, sell religious literature, and care for the sick. By the fall of 1888 Adventists were operating twenty-two such missions in major cities across the country."  

Twenty-eight cities are reported as having missions in 1898.

Kellogg's Christian Help Bands

In 1892, about the time he was establishing the Chicago Medical Mission, Dr. Kellogg organized what he called "Christian Help Bands" among the employees of Battle Creek Sanitarium. On a trip west he later advocated the forming of such bands. The idea


received encouragement from O. A. Olsen, president of the General Conference. These bands were to do practical humanitarian and community service work, "clearing up the homes of the poor and sick, demonstrating hygienic housekeeping and cooking, and organizing kindergartens, manual training, sewing, gardening, and physical training classes for children."\(^1\) After Dr. Kellogg's separation from the Adventist church, the Christian Help Bank idea "gradually disappeared from the Adventist churches."\(^2\)

**Officer Organization**

One of the expectations for church officers prior to departmentalization is suggested in a call found in the General Conference Bulletin of 1888. Officers of the church, Sabbath School, and Tract and Missionary Society were "strenuously urged" to meet "as often as once a month" to review the spiritual and temporal situation of every member.\(^3\)

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As the two were contemporary developments, it was anticipated that probably parallels would be noted between the two fields. In order for such a comparison to be made, it will be necessary to briefly examine the development of modern organization and management.

The Growth of Adventist Organization and Business Organization--Parallel Developments

A Significant Period in Business

The Seventh-day Adventist church came onto the scene during a significant period not only in church history, but also in business. "In only a few generations, the world has evolved from small family and work units into a society of vast, complex institutions." The period from 1760 and 1790 has been defined by historians as the Industrial Revolution. As a result of efforts to "improve manufacture and distribution of goods . . . craft methods and hand tools gave way to the machine system, mass production, and the factor." The concept of "division of labor" was seen as "an important condition of modern production."

The Rise of the Giant Corporation

Of significance was the appearance of corporate organizations in the 1890's and the later rise of the giant corporation.

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3.Ibid.
4.Alfred Kydd, The History of the Factory Movement: From
"The rise of large industry and the factory system and the introduction of expensive machinery occasioned the new interest in problems of management."  

Another writer states that "change from the owner-manager type of enterprise to the stockholder-manager system [corporate form of management] created a large void between owner and employee" which, in turn, necessitated the testing of management techniques. 

The Rise of Modern Management

Scientific Management Approach

The "first systematic study of management in the United States" (now known as the Scientific Management school), emphasized production shop efficiency, production techniques, etc., was founded by Frederick W. Taylor around 1910. Some of the leading members were Henry R. Towne, Henri Fayol, Frank B. and Dr. Lillian M. Gilbreth, Wallace and Pearl Franklin Clark. Early management emphasis was on shop or lower-level management. But even then, Henri Fayol, whose views were not widely known until somewhat later, emphasized a wider view of management.

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2 Close, p. 25.


4 Ibid.

5 Close, p. 25.

6 Koontz and O'Donnell; see also Le Breton, p. 15.

7 Koontz and O'Donnell.
Human Relations Approach

Starting in approximately 1927 with the famous "Hawthorne" studies, a new approach to management (known as the Human Relations School, the Behavioral School, or the Psychological School, based on the behavioral or social sciences such as psychology and sociology) began to be accepted. Early key representatives included Elton Mayo, Fritz Roethlisberger, and Max Weber.¹

Division Theory Approach

A third approach, known as the Decision Theory Approach (sometimes called the Mathematical Techniques Approach), dealt with such new concepts as "operational research," "microeconomics," "game theory," "systems engineering," "organization theory," "decision theory," and "planning theory."²

Analysis

On the basis of the examination made in the preceding section, it is the purpose of this section to analyze the situation in two related disciplines—Seventh-day Adventist organizational history between 1885 and 1901, and business organization and management. From this analysis an attempt will be made to derive a set of fundamental concepts which, hopefully, will be useful in developing an organizational model.

It was thought that it would be of particular interest to

ascertain (1) whether there are points of agreement between management thought and the organization ideas of church contributors, particularly those of Mrs. White; (2) whether there is an Ellen G. White "viewpoint" on specific issues in management; and (3) whether the church ideas were in advance of or lagged behind those in business organizations.

A comparison will be made between the situation in business with that in the Seventh-day Adventist Church in the years immediately prior to and following the historic 1901 reorganization of the church. The period 1885-1901 was characterized by a state of confusion regarding Ellen White's counsel on centralization and decentralization. This, too, will be examined in this section.

Analysis of the Situation in Seventh-day Adventist Organization 1885-1901

The Situation

The key issue in the period leading up to 1901 was the relation of the institutions, boards and associations to the General Conference, the relation of the General Conference to the local conferences, and the role of each in the tasks and mission of the church. A number of significant organizational developments were taking place in the Adventist church between the years 1885 and 1899 which involved the major associations and institutions as well as the state conferences/General Conference structure of the church. As has been pointed out, the expansion and diversification of church activities left inexorably more responsibility and burdens in the hands of the leadership. The situation was
characterized by (1) the increasing difficulty of coordination; (2) the growth of church work itself; (3) the existence of many separate (though related) organizations; and (4) the increasing concentration of church institutions in Battle Creek.

Essential to these issues was the vexing question of centralization and decentralization which plagued every leading administrator in the church. It was the bane of the publishing houses, the associations, and the boards. For years it brought grief to Mrs. White. It was also a live issue with the leaders of the medical work.

As will be recalled, in 1887 the work of education, as well as that of home and foreign missions, was placed under the supervision of secretaries who were members of the General Conference Executive Committee. A proposal was made at the 1888 meeting that conferences in the United States and Canada "be divided into sections having common problems." Although action was not taken at the meeting, the territory was subsequently divided into four sections by the Executive Committee. A year later the number of districts was increased to six. At the General Conference of 1889 a highly advanced step was proposed recommending that the various autonomous bodies be organized into departments under the direction of secretaries and integrated into the denominational structure. This did not find ready acceptance.

Steps were also taken to widen the basis of General Conference leadership which included enlarging the General Conference committee. The appointment in 1887 of secretaries who were members
of the General Conference may have contributed to the idea of departmentalization.

No major effort was made to relocate any leading church organization away from Battle Creek until 1897 when the Foreign Mission Board was moved to Philadelphia. However, in some places new institutions were started during this period.

For over fifteen years the question of consolidation, confederation and centralization had hung like a dark cloud over the church. Now as the climactic General Conference of 1901 approached, the entire church waited to see how it would be resolved.¹

The Role of Mrs. White

Ellen White on Management

The study thus far indicates clearly that Mrs. White saw the "dangers of one or two men trying to lay specific guidelines for all to follow." From 1885 to 1900 she urged leaders to counsel together and allow more local initiative in planning.² She spoke against the inefficient practice of referring all matters to Battle Creek.³ Over the years Mrs. White repeatedly spoke against the idea of consolidation and confederation. These words have many meanings, but as used in these counsels, their thrust is clear. "The plan to consolidate our institutions under one management" is not God's plan.⁴

¹General Conference Bulletin, 3 April 1901, pp. 27-29.
²Schwarz, p. 472. ³Ibid., p. 470.
⁴Olson, p. 142.
Confusion Regarding Ellen White's Counsel

Leaders appeared unsure of how to carry out the counsel they had received from Ellen White. An illustration of this is found in O. A. Olsen's concern over the idea of departmentalizing on the grounds that it would be centralization.¹

Even a cursory reading of the literature of the period leading up to 1901 indicates the active role Mrs. White played in the development of the church. A careful study of these writings shows that she was greatly concerned about the outcome of the organizational questions facing the church. It reveals that much of what she had to say related to the general question of centralization and decentralization. There was counsel against the General Conference president trying to do more than one man could handle.² There was also counsel against allowing one branch of the work to exercise an influence out of proportion to its function in the body. The General Conference presidents were in the difficult position of having to try to understand and apply the counsels given. As a result, much confusion existed. Below are two examples of the problem of understanding and applying Ellen White's counsels.

1. The delegates to the 1889 General Conference feared that the "centralizing tendency" of the plan to integrate the

¹A letter to A. T. Robinson reveals Olsen's concern about whether departmentalizing would be in harmony with the Ellen White counsel to involve a larger number in planning and decision making. Olsen is to be credited with having been one of the principal contributors to the union conference idea. See also Olson, p. 189.

²Schwarz, pp. 469, 470.
associations into the General Conference/conference structure was contrary to Ellen White's counsel against placing too much authority in the hands of too few.

2. O. A. Olsen was afraid that A. T. Robinson's plan to integrate the different branches into the structure of the new conference in Africa would bring about too much centralization. "In regard to our work," he said, "you know that the testimony has been all the time that the burdens and responsibilities should be divided."^2

The problem seems to have been a failure on the part of the leaders to recognize the nature of Ellen White's frequent counsel on centralization and decentralization: There was to be decentralization of both the associations/boards and of the Conference/General Conference structure. There was to be a greater reliance upon the contribution of others, and a "division of the field" at the General Conference level, as well as a recognition by the leaders of the publishing and medical interests of the decision making and controlling power of other institutions. In addition, all levels and lines of church work were to accept and abide by the principle of representative leadership.

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1 Ibid., p. 474.

That the leaders were aware of this confusion over centralization and decentralization is evident from the following statements from the General Conference Bulletin: (1) "Departments" or "branches" of the cause were to have "more power and more independence of operation."¹ (2) "Men in the field" were to "do the directing and the carrying out of the work." (3) "Every person in every department is to recognize the fact that he is a part of the great whole." (4) "The real success of any department is the success of every other department. The one is dependent upon the other. Prosperity may at times seem to attend one branch of the cause more than other branches: yet the real healthy growth of any part involves the healthy growth and symmetrical development of every other part."²

Here again is seen an attempt to share the work with others; at the same time, nothing was done about the growing independence of the associations. The question was how to apply her complex and seemingly contradictory counsel in such a way as to give each line of instruction proper recognition, and still operate the church in a balanced and harmonious way. That in fact, appears clearly to have been the intent of the counsel. In order to make sense out of the situation one has to take each line of counsel and consider it in its context. It was the agony of leadership that for over fifteen years they were unable to do this.

¹Ibid., p. 23. ²Ibid.
The Meaning of Mrs. White's Counsel

Decentralization of the work in Battle Creek. Some of Mrs. White's earliest warnings against centralization of the work of the church dealt with the large number settling in Battle Creek. She warned the members against moving to Battle Creek because it would tend to weaken them spiritually and deprive small churches of help.\(^1\) While in Europe Mrs. White wrote Elder Butler about the dangers of "accumulating so many responsibilities in Battle Creek," and designated placing "so large a share" of responsibility on one man at the growing sanitarium as an example.\(^2\)

Decentralization of leadership. Mrs. White also said a great deal in the early 1880s about widening the circle of leadership. The increasing demands of church work made it more difficult for leaders to handle all the responsibility thrust upon them. Mrs. White pointed out in ever clearer fashion the virtue of a division of responsibility (in other words, decentralization of leadership) at the General Conference. Note the following, written in 1885: "... our leading brethren have made a great mistake in marking out all the directions that the workers should follow, ... [They] should place responsibilities upon others, and allow them to

\(^1\)White, Testimonies, 2:113.

\(^2\)Ellen G. White to G. I. Butler and S. N. Haskell, Orebro, Sweden, 28 October 1885, Letter 12, 1885, EGWRC. This letter was later published in White, Testimonies to Ministers and Workers, Series A, no. 6, pp. 61-67; White, Testimonies to Ministers, pp. 301-304. A small portion, including that cited above, may be found in Olson, pp. 140-141. See also Ellen G. White to G. I. Butler, Basle, Switzerland, 1 March 1886, Letter 34, 1886, EGWRC; small portion published in Olson, p. 141.
to plan and devise and execute, so that they may obtain an experience. . . . Take your hands off the work, and do not hold it fast in your grasp.\textsuperscript{1}

Similar statements were made in other correspondence and articles during 1885 and 1886. For example, the following from a letter to Elder Butler, written in the fall of 1885, stated, "I cannot sanction the idea that you must have a personal oversight of all the details of the work."\textsuperscript{2} In another time of crisis she wrote Elder Olsen, "do not gather burdens, and become crushed under them."\textsuperscript{3}

Decentralization of the General Conference. Ellen White suggested that the president of the General Conference should choose counselors to help bear the burdens, calling for a "division of the field," to end the dependence of so many on the judgment of one man.\textsuperscript{4}

Decentralization of the publishing work. As has already been reviewed, a leading issue of the times under study was the question of centralization or "consolidation of the publishing work." Mrs. White spoke concerning this issue repeatedly, advocating that each publishing institution "must stand separate, . . . preserving its own individuality." God's cause was "not to be

\textsuperscript{1}White to G. I. Butler and S. N. Haskell.

\textsuperscript{2}White, Testimonies to Ministers, p. 298. Taken from Ellen G. White to G. I. Butler, Christiana, Norway, 1 November 1885, Letter 5, 1885, EGWRC.

\textsuperscript{3}Ellen G. White to O. A. Olsen, [Melbourne], August 1892, Letter 41, 1892, EGWRC.

\textsuperscript{4}White, Testimonies to Ministers, p. 342; see also Olson, pp. 162-165.
molded by one man, or half a dozen men. . . ." This, she said would be "wrong, decidedly wrong."\(^1\)

At the 1891 General Conference, her last before leaving for Australia, Mrs. White met with conference presidents and institution heads in the committee room of the Battle Creek Tabernacle and read the passage in Isa 8:12-14 against the forming of confederacies.\(^2\)

**Decentralization of the medical work.** Nothing has been said thus far about one of the most influential branches of the church and its work—the medical institutions—and centralization of power and control over them at Battle Creek. The issue apparently did not come up at the General Conference discussions, but it was very much the concern of Mrs. White. Her view on the subject is summarized in these words: "Arrangements connected with the management of the medical missionary work" were not all "to originate in Battle Creek." The medical institutions were not to be bound up (i.e., organized) in such a way that all the medical work was under the control of the leaders of the medical work at Battle Creek. "The plan to fasten every medical institution to the central organization at Battle Creek" was to be given up.\(^3\) In other words, control was to be decentralized, not centralized. This was written from California in 1903, but even much earlier

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2. Olson, p. 141.

Mrs. White wrote, "I have spoken in disapproval of the enlargement of the sanitarium, on the grounds that so large a share of its responsibilities are resting upon one man." 1

Influence of the Business Environment and the Centralizing Tendency of the Church

During the period under study there is ample evidence that developments in the world were reflected in the church. "We are tremendously influenced by the world," Emmet K. Vande Vere, a Seventh-day Adventist historian, stated in a conversation with the writer. 2

Alfred D. Chandler Jr., a leading business historian, pointed out that "between the depression of the 1870's and the beginning of the twentieth century, American industry underwent a significant transformation." 3 He referred to the change from an agrarian to an urban society and suggested that "the major innovation in the American economy between the 1880's and the turn of the century was the creation of the great corporations." 4 These new corporate organizations were "centralized," and "functionally departmentalized" 5--examples of "consolidation and departmentalization.

1 White to G. I. Butler and S. N. Haskell; White to G. I. Butler.

2 Interview with Emmet K. Vande Vere, Berrien Springs, Michigan, 7 November 1975.


4 Ibid., p. 28 (emphasis his). 5 Ibid., pp. 24, 25.
As we have seen, the same development was taking place in the church as in the country.¹ As Vande Vere described it, "there was a lot of similarity between what was going on in the U. S. and what was going on in the church."² As examples he cited developments arising from the growth of corporate organizations. He also pointed out that at the same time that certain individuals in the denomination wanted to tie all the publishing houses of the denomination together, the growth of trusts and mergers was taking place in the business world; that while the leaders of the medical work wanted to start a medical complex that would span the nation, American educators were thinking along the same lines.³

Significance of the Action of the Church

It is significant that Ellen White's counsel was solidly against consolidating or centralizing any of the interests of the church under a single management, and that at approximately the same time that most industrial organizations were merging and consolidating, the church took action designed to end the practice of centralization in the church.

What was the outcome of the crisis in organization? In short, the plan provided for replacement of all the general boards and committees (the associations) with a General Conference committee composed of representatives of the different lines of work and areas of the work of the church. In addition to these

¹Vande Vere, interview. ²Ibid. ³Ibid.
representatives, the five general officers serving as counselors and ministerial workers in the interest of the work of the world church as a whole, were to belong to the 25-member committee.\(^1\)

Provision was made for the addition of newly organized union conferences and General Conference departments to the committee,\(^2\) and for the appointment of necessary "agents and committees for the conduct of its work."\(^3\)

Did the reorganization of 1901 result in centralization or decentralization? It can be said that it was certainly vertically integrated and structurally centralized. It was also departmentalized. In that sense it paralleled developments taking place in business. It certainly did not continue the loosely tied relationship to the semi-independent bodies that existed throughout the period (which was itself patterned after the holding company characteristics of business prior to the birth of the corporation).\(^4\)

Schwarz suggested that the reorganization of 1901 had the effect of both "centralizing and decentralizing."\(^5\) Departmentalization centralized authority, control and direction in the hands of an executive group representing a cross-section of the church's interests. "Decentralization was evident in the formation of the

\(^1\) General Conference Bulletin, 11 April 1901, pp. 185-187; 2 April-1 May 1901, p. 501.

\(^2\) Ibid.


\(^4\) Chandler, pp. 23-25.

\(^5\) Schwarz, p. 485.
union conferences."\(^1\) Institutional ownership and responsibility was transferred to union conferences.\(^2\)

It appears that the net effect of the reorganization of 1901 was to give the church control over its institutions. The overall intent of the reorganization in plan and structure was to broaden the base of leadership and insure that control and authority was based upon representation.\(^3\)

The Decentralization of 1901

The decentralization of decision making in 1901 was highly significant. The reorganization of the General Conference at that time was similar to the famous reorganizations of DuPont and General motors, which became models for modern decentralized industrial organization. Chandler characterized the DuPont decentralization as "one of the first clearly articulated modern types of decentralized organization for an industrial concern." He further stated, "This new structure became the model for later reorganizations."\(^4\)

It is significant that the church also arrived at such an "innovation." True, the necessities of growth and the problems of the organizations and needs of administration created an unbearable situation; however, the motivation for decentralization among

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Seventh-day Adventists was on other grounds than these alone. Its fundamental charter was based on the church's theology and belief about man. This is the significance, and in this area it may be that the contribution of Christian organization to management is to be found.

The Views of Mrs. White

In comparing Mrs. White's views on organization with those of Douglas McGregor, a well known management authority of her day, Timothy Wieder commented, "Some observers might take the view that Mrs. White, in her messages, was merely reflecting the prevalent view on management at that time. There is every possibility that she was, in fact, aware of scientific management."¹ Wieder recognized, however, the uniqueness of the Ellen White contribution.

Analysis of the Situation in Seventh-day Adventist Organizational History—The Local Church

Examination of Seventh-day Adventist organizational history during the years 1885-1901 showed that the situation in the local church was characterized by the existence of two significant organizations which operated largely at the level of the individual church member. City missions came into importance during the period, as did one important experiment in local church member organization, the inauguration of Christian Help Bands in 1892.

The Attitude of Mrs. White

The attitude and position of Mrs. White with respect to local church organization was regarded as pertinent to the purpose of the study. Because of their significance for later study, four characteristic attitudes will be described below.

Support of City Mission Work

In 1886, at a time when city missions were being established in many places and calls were being made to strengthen the work in the missions, publishing houses, and churches, Ellen White urged that persons of talent with a German, French or Scandinavian background were needed to educate young people of those nationalities and to serve as translators in the publishing houses in the United States, Scandinavia, and Switzerland. She called for one hundred workers "where there is one."¹

Members to Work for the Poor and Sick

In 1888 Ellen White spoke approvingly of churches carrying our "a system of labor, educating and training all to do something for the master."² At the 1888 General Conference, a plan was proposed to restore the role of the lay member in the activity of the of the Tract and Missionary Society, including "systematic and constant work for the poor and the sick." In one instance she said,

¹General Conference Bulletin, 1st Quarter, 1898, p. 163. Reference is made to the situation in 1886.

"The plans which have been suggested by our brother, I believe to be sound; and if we practice something in this line in the several churches with which we are connected, educating and training all to do something for the Master, they will be living churches."\(^1\)

The task of setting up such a plan of activity she saw as calling for the efforts of "some one who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work."\(^2\) Mrs. White seemed to think of this as the work of the minister, but the use of the term "system of labor" may be significant.

Approval of Neighborhood Service Group Idea

A familiar, though perhaps not fully understood, statement in the Ellen White literature is the one which says, "Wherever a church is established, all members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition."\(^3\) It is not widely known that the context of this statement is that of the Christian Help work started by Dr. Kellogg, and eventually supported by others. In this context she repeats her statement that the church is organized for service: "There are those who have seen "the neglect of the church."\(^4\) She then continues:

\(^1\)Ibid. \(^2\)Ibid. \(^3\)White, Testimonies, 6:295. \(^4\)Ibid., p. 295; cf. pp. 266, 267.
... they have seen the needs of many who are in suffering and in want; they have recognized in these poor souls those for whom Christ gave his life, and their hearts have been stirred with pity, every energy has been roused to action. They have entered upon a work of organizing those who will co-operate with them in bringing the truth of the gospel before many who are now in vice and iniquity, that they may be redeemed from a life of dissipation and sin. ... That which has been done in this line is a work which every Seventh-day Adventist should heartily sympathize with and take hold of earnestly.  

Advocates Unique Approach to Organizing and Planning

In 1893 Mrs. White called on "those who have the oversight of the churches," to:

1. "Select members who have ability, and place them under responsibilities." (This seems to have been equated with giving one a certain work to do by putting work into the hands. Youth were to be included and even children were to be taught to do simple tasks.)

2. Give members instructions "as to how they may best serve and bless others."

3. Hold meetings for the sake of helping those "just gaining experience" to improve their methods, giving them an opportunity to tell of their failures and successes and receive counsel and encouragement as well as instruction as to how to work in the best way. She urged that efforts be made to employ the talents of all.

It may be noted that in the plans proposed for the revival

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1 Ibid. (Emphasis supplied.)

of work of the Tract Society in 1888, it was suggested that certain work exists in which the majority or large part can and ought to engage. There was also more specialized activities to which others, working apparently on a full-time basis, devoted themselves. With these plans Mrs. White seemed to concur, discussing the point in terms of talents: "God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us."1

In urging adoption of a plan to "discern and develop talents" in local churches, she stated: "All this work of training should be accompanied with earnest seeking of the Lord for His Holy Spirit."2 The objective was to "bring a church into working order," and those who were to lead out in organizing were not only to teach but to show the church how to work.3

An approach was also suggested for local church planning. It was suggested that after prayer and Bible study, it would be wise to (1) assemble and agree as to the specific things which it is desired to have God do; (2) counsel together and open every plan to those with whom we are connected; (3) critically examine every method so the best would be chosen; and (4) pray that God will

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direct and that no mistake will be made.  

Analysis of the Situation in Organization and Management

An overriding concern of contributors to management thought has been the effort to bring order into the discipline by finding some agreed-upon set of definitions or view of organization. Some of the avenues taken to this end are indicated in the following analysis.

Principles of Management

Of the various attempts to give a semblance of order and cohesiveness to management concepts, perhaps the first was the effort to find a mutually agreed upon set of principles. One authority on management history stated that the question of "principles" of management is a controversial subject. Other writers agree.

Taylor conceived of such things as "scientific selection and training of workmen," "division of responsibility between managers and workmen, with managers planning and organizing the work." His emphasis was largely upon "shop efficiency," so that the idea of general aspects or principles of management was not developed. Fayol's interests were wider and synthesizing; he conceived of principles (rules and guides) and elements (functions). He spoke


3Koontz and O'Donnell, p. 15.
of "division of work," "authority and responsibility," "discipline," "subordination of individual to general interest," "remuneration," "scalar chain," "order," "initiative of subordinates," and other "principles."\(^1\) Fayol referred to "planning, organizing, commanding, coordinating and controlling" as "functions" or elements of management.\(^2\)

The "Science" of Management

Another attempt to bring order into the field of management has been the effort to develop a science of management. A definition of science as a system is given by one management source as follows:

A science often is described as a systematic body of knowledge; a complete array of essential principles or facts, arranged in a rational dependence or connection; a complex of ideas, principles, laws forming a coherent whole.\(^3\)

While the search for basics and cohesiveness continues, because of the inability of management authorities to agree upon a set of mutually acceptable terms or principles, the task of organizing the rapidly growing body of knowledge in the field is difficult. For that reason the same source says, "The science of operating the business firm effectively would be a significant achievement of this generation."\(^4\)

Organization Theory

Another line of approach intended to give order to management thought is that of organization theory, which "can be

\(^1\)Ibid., pp. 18, 19.  
\(^2\)Ibid.  
\(^3\)Ibid.
traced back to Frederick W. Taylor's interest in functional foreman ship and planning staffs."¹ Henri Fayol, however, is considered the father of the first theory of administration.² Max Weber also developed a famed theory of organization.

One student of the field stated, "Three theories of organization are having considerable influence on management thought and practice."³ He considered these the traditional or classical, the neoclassical or "Human Relations," and the modern organization theory schools.⁴ Of the three the classical is the closest to being contemporary with the formative period of Adventist organization.

Classical organization theory is built on division of labor, scalar and functional processes, structure, and span of control.⁵ The classical school is sometimes criticized for ignoring such things as individual differences, informal groups, intra-organizational conflict, and decision making in formal structure.⁶

Besides accepting classical ideas, the neoclassical or human relations theory of organization emphasizes the human aspect.

²Wren, p. 209.
⁴Ibid.
⁵Ibid.
⁶Ibid., p. 102.
⁷Ibid., pp. 102, 103.
organization theory school is noted for reliance upon empirical
data, interest in systems, and the desire to look upon organization
as a whole.¹

The present situation in organization theory is characterized by Koontz and O'Donnel as having seen many fundamental changes. These changes have resulted in a proliferation of different approaches, and in shifts in basic orientation to the study of complex organizations, although the Weberian model of bureaucracy still dominates the literature.²

Systems Theory

A popular new area of interest in organization theory is known as systems theory. According to Burch and Stratar in their work, Information Systems, "The systems approach is a philosophy or perception of structure which coordinates, in an efficient and optimum manner, the activities and operations within any organization of system."³ They say, "A system can be defined as any integrated assemblage of components or subsystems designed to achieve an objective."⁴ "With the systems approach," they continue, "we are concerned with the individual component and we emphasize its role in the system, rather than its role as an individual entity." They describe a "synergistic effect" in which the

¹Ibid., p. 108.
²Koontz and O'Donnel, pp. 29, 42.
⁴Ibid.
whole is greater than the sum of its parts.¹

The central idea of systems thinking can be summed up in this way: "There are distinct and conflicting functions in an organization which need coordination to gain total optimization."² The value of the approach is expressed in the following definition: "The systems concept is primarily a way of thinking about the job of managing." The concept "provides a framework for visualizing internal and external environmental factors as an integrated whole," and it "allows recognition of the proper place and function of each subsystem."³ Its application to the church is dealt with at length by Alvin J. Lindgren and Norman Shawchuck, in Management for Your Church, in which they consider the concept of a church system.⁴

Concepts Derived from Adventist Organizational History and Business Organizations

This section consists of an effort to develop a set of organization and management concepts which it is hoped will be of value in developing a model for local church organization. It should be recalled that the data being employed in this model are those of three related disciplines: ecclesiology, Seventh-day Adventist organizational history, and business management.

Ecclesiology is used as a basis for arriving at the present

theological understanding of the church. Seventh-day Adventist organizational thought illustrates the concepts and understanding which entered into the development of the present Seventh-day Adventist structure. Business served as a basis for comparison with church practice and thought at convenient points.

It is not intended to indicate that church concepts are always unique. In fact, a result of the study is the discovery that there is often agreement between church thought and that of other disciplines. Church thought is dealt with at somewhat greater length than that of other disciplines because of a desire to illustrate the underlying thought which contributed to the rise of church positions.

It is also important to remember that management sources recognize that each organization has its particular method of structuring the elements. Hence it is important to discover the character "unique to the specific organization." ¹

The concepts dealt with should not be considered exhaustive. They do represent those of the period studied, for it was during this period that the present Seventh-day Adventist structure was developed. Thus these concepts are fundamental.

Seventh-day Adventist Organization and Management Concepts

At this point it may be safe to say that the effort below is representative of current organization though insofar as formal organization is concerned. A list of "organizational" concepts

¹Wolf, p. 184.
might include structure, hierarchy, specialization, departmentalization, authority, discipline, order, centralization and decentralization. A list of "management" concepts might include such functions or practices as planning, organizing, controlling, decision making, and training.\(^1\) Any effort to develop a list of church concepts should take into consideration business insights with regard to these significant concepts.

1. Unique Task or Mission

The fact that Seventh-day Adventists often make reference to the "truth" may sometimes obscure the fact that the church has a responsibility to be a channel of truth to the world. Ellen White, however, points out that man is to be sanctified by truth, and in order to be sanctified by truth he must have truth.\(^2\) Being channels of the truth about justification and sanctification is, in itself, a unique task or mission. In order to show men that they may be sanctified, the church must itself be sanctified. It must both reconcile men to God and be reconciled to God. "Our talents, our means, our knowledge are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him through Christ, to the infinite God.\(^3\)

\(^1\)Traditionally the management function has been described as planning, organizing and controlling." Burch and Stratar, p. 50. Their own division of management falls into three basic tasks: planning, controlling, and decision making. Wolf speaks of the following: organizing, directing, controlling. In Le Breton, p. 180.


\(^3\)Ibid.
2. **Individual Task or Mission**

The literature surveyed indicates a wide variety of functional tasks or lines of work in which individual Christians may engage. All "may do personal service for God."¹ On one occasion Ellen White enumerated the simple lines of work in which Christians may engage with profit: (1) Some can write a letter to a friend or send literature to an interested person. (2) Some can give counsel to someone in difficulty. (3) Those with ability can give treatments to the sick. (4) Others can give Bible studies or teach Bible classes.² "Simple modes of work should be devised and set in operation among the churches."³ In every case education in the use of various methods of work can improve one's ability for worthwhile service.⁴ Additionally, everyone "who knows the truth for this time" has the "responsibility of making it known to others."⁵

3. **Special Ministries**

The Adventist experience at the time under study suggests the concept of special ministries. The concept is described well in an Ellen G. White article in which the obligation to cooperate with Christ in the task of imparting truth to the world is repeated:

> God has committed to each talents to be used for his name's glory. The vineyard is the world. The soil to be

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²Ibid.

³Ibid.

⁴Ibid

cultivated is found in every city, in every village, in the highways and byways, in places near and afar off. Seed is to be sown in good works that will benefit those who have not had the light of present truth.¹

Believers will work for "all classes." One example of such work is the kind of ministry brought to view in Isaiah 58.² It can be concluded that the various soils described in the quotation above refer to special classes of people or "kinds of ministry" for whom those who are being sanctified by the truth will work.³

4. **Personal Dependence Upon God**

While individual members are to cooperate in the carrying out of general plans, they are to "look to God" for "personal guidance."⁴ Presidents of conferences are also encouraged to go to God instead of waiting for "one, two, three or four men [to come] from a long distance at a great expense, to decide questions which the God of wisdom can decide far better for you."⁵

While respecting authority and laboring in accordance with wisely laid plans, every worker is amenable to the Great Teacher for proper exercise of his God-given judgment and of his right to look to the God of heaven for wisdom and guidance.⁶

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²Ibid.


⁵Ibid., p. 323.

⁶Ibid., p. 492.
5. **Individual Responsibility for Planning and Action**

Leaders were encouraged by Ellen White to permit individual responsibility, planning and action. "Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain experience."\(^1\) This would contribute to the best good of the church as a whole.

6. **Personal Responsibility and Self-control**

Traditionally, authority has been variously described as the right or power to order or command.\(^2\) Today a newer concept of authority exists which is based on the idea of a continuum of organizational behavior ranging from authoritative to participative.\(^3\) This concept was identified and described by Douglas McGregor.\(^4\) It views authority as based upon acceptance rather than right.\(^5\) The new theory, known as "Theory Y" contrasted with "Theory X" in which authority was viewed as a right. Theory X considered that satisfaction is not derived from work, and that control

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\(^1\)White, *Testimonies to Ministers*, p. 302.


\(^5\)Sisk, p. 275.
and direction are necessary to achieve organizational goals.  

Theory Y assumes that "man will exercise self-direction and self-control in the service of objectives to which he is committed."  

The following statements regarding authority and control tend towards acceptance of personal responsibility and self-control as an organizational concept:  

The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, you shall do this, and you shall not do that. . . .  

No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take into their hands the jurisdiction of their fellow men, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the minds and works of men, by human judges, as if these finite men were gods. . . .  

7. Divine Control  

The Ellen White concept of control in organization was based on the fundamental idea that there is no single organizational control insofar as leadership or management is concerned. All desire to control was to be set aside. Instead, every individual was under the responsibility of God, and thus under divine control. In 1901 Mrs. White expressed the view that at that time the work of the church had suffered from control being placed in the 

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1Ibid., p. 269.  
2Ibid., p. 275.  
hands of a few men. "If the work had not been so restricted . . .
it would have gone forward in its majesty. It would have gone in
weakness at first, but the God of heaven lives;" and He would di-
rect His workers.\(^1\)

For the first time "management by objectives and self
control" was advocated when Peter Drucker wrote Practice of Manage-
ment.\(^2\) The idea assumed that management's first task is to make
effective the strengths of people.\(^3\)

It substitutes for control from outside the stricter,
more exacting, and more effective control from inside.
It motivates the manager to action, not because somebody
tells him to do something or talks him into doing it, but
because the objective task demands doing it. He acts not
because somebody wants him to but because he himself de-
cides that he has to--he acts, in other words, as a free
man.\(^4\)

The new system embodied the concept that managers are free
to evaluate their own performance and decide upon corrective action,
and are to be provided with the tools and information necessary to
measure performance.\(^5\) Drucker considered that the concept called
for "new tools and far-reaching changes in traditional thinking
and practices."\(^6\) If the concepts of responsibility to God and
divine control are substituted for personal responsibility and

\(^2\) Peter F. Drucker, Management: Tasks, Responsibilities,
\(^3\) Ibid.
\(^4\) Ibid., p. 442.
\(^5\) Thierauf, Klekamp, and Geeding, p. 664, q.v.
self control, one has a system which is very close to Ellen White's concept.

8. Function of Leadership

Mrs. White frequently discusses authority and responsibility together. Usually this was directed to the problem of basic misunderstanding of the function of persons in responsible positions. Occupying a position of responsibility does not "authorize any one man to undertake the work of ordering his brethren arbitrarily as he thinks advisable, irrespective of their own personal convictions of duty." Sometimes a man who has been placed in responsibility as a leader gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done. Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation.

Laborers who are striving to work in harmony with this instruction [the Scriptures] are under the leadership and guidance of the Holy Spirit, and need not always, before they make any advance move, first ask permission of someone else. No precise lines are to be laid down. Let the Holy Spirit direct the workers. As they keep looking unto Jesus, . . . the gifts of grace will increase by wise use.

A Biblical model for management was found in the counsel of Jethro to Moses "to associate men with him as counselors."

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1. Drucker, Management, pp. 572, 442.
2. White, Testimonies to Ministers, pp. 348, 493.
3. Ibid., p. 491.
4. Ibid.
5. Ibid., p. 493.
significant contribution of this account is what it teaches about the function of management. Moses was to gather judges about him to assist in the task of leading the people. The work of these men was to teach, guide and counsel. They are described as "counselors." This does not mean that Moses had no responsibility for the matters which were to be judged by the counselors. Large matters were still to be brought to him. The function of Moses was that of counselor, a role which others could share. Ellen White stated that the directions of God through Jethro were to be followed by men in responsible positions.

The concept is illustrated by an incident which resulted from the growing alienation between Dr. Kellogg and the church. In Mrs. White's reply to articles which appeared in the public press alleging a possible struggle between Dr. Kellogg and herself over the leadership in the church, she presented an approach to leadership based upon responsibilities which are shared by "a large number of competent men." There are positions of responsibility in the church, but "God has not set any kingly power in the Seventh-day Adventist Church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men." Mrs. White herself had never claimed to be the leader of

the denomination. She had a work of "great responsibility to do—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world. . . . This is my work—to open the Scriptures to others as God has opened them to me."¹ "I am not to appear before the people as holding any other position than that of a messenger to the world."²

9. Authority Limited To Function

Many definitions come from Henri Fayol's definition of authority found in his General and Industrial Management. He described the concept as "The right to give orders and the power to exact obedience."³ Fayol seemed to think of authority as the right of an individual manager.⁴

Mrs. White recognized authority as a right⁵ bestowed by God, thus agreeing in a limited sense with Fayol. However, authority did not consist of any power or right to command. On the contrary, she stated emphatically that God had not set "any power" in the church "to control the whole body or to control any branch of the work."⁶ Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control

¹Ibid. ²Ibid., p. 237.
³Wieder, p. 10.
⁴He extended this into "areas of discipline, unity of command, and the scalar chain (line of authority)." Ibid., p. 11.
⁵White, Testimonies, 9:260, 261; ibid., 8:236.
⁶White, Testimonies to Ministers, p. 348.
the work and to say what plans shall be followed."^1

Thierauf, Klekamp and Geeding and others have defined authority as derived from responsibility.\(^2\) By frequently discussing them together, Mrs. White seems to concur with this. She maintained that being in a position of responsibility as a leader does not "authorize any one man to undertake the work of ordering his brethren arbitrarily as he thinks advisable, irrespective of their own personal convictions of duty."\(^3\) It does not mean that one is "in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission."\(^4\) The work of a Christian leader is to act as a wise counselor, not an exacting ruler.\(^5\)

Thierauf, Klekamp and Geeding define responsibility as "based upon and derived from functions."\(^6\) For them responsibility also includes the obligation of an individual to perform duties assigned by a superior. It is to be distinguished from that authority which proceeds from the superior or manager who has the right to assign duties and require that they be carried out.

As suggested above, organizations have been described as usually being found on an organizational behavior continuum at some point between authoritative and participative behavior. Returning

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^1White, Testimonies, 8:236.

^2Thierauf, Klekamp, and Geeding, p. 335.

^3White, Testimonies to Ministers, p. 491.

^4Ibid.

^5Ibid.

^6Thierauf, Klekamp, and Geeding, p. 332.
to the classic definition of authority as the right and power to command obedience, it can be seen that if authority, as defined according to Theory Y is to be preferred, a profound difference in organizational relationships is involved. This is well expressed by Sisk: "If the concept of the right to command is displaced by the concept that authority must be accepted to be effective then power, too, is displaced."\(^1\) Theory Y suggests as a means of securing commitment to organizational objectives that power be replaced by persuasion and participation in setting objectives.\(^2\)

It is here that Mary P. Follett's conception of authority and responsibility may give added insight.\(^3\) She viewed authority and responsibility as derived from function and not from position or hierarchy. Authority belongs to persons in positions of responsibility but is limited to their function (which, according to Ellen G. White, is providing wise counsel and advice). Since they proceed from functions, which in Christian thought are determined by one's gifts and talents, both responsibility and authority are derived from God. Consequently, accountability for one's work and, by extension, for the use of his talents, is owed to God.

10. Division of Responsibility

"Division of responsibility" or "division of labor," as it is sometimes called in management, has its equivalent in church

\(^1\)Sisk, p. 275.  
\(^2\)Ibid.  
organization (indicated by such terms as "area of service," or "line of work"). Distinct "lines of work" were called for in the writings of Ellen White.\(^1\) She recognized that "each man has his own" capabilities and that "wise planning is needed to place each one in his proper sphere in the work."\(^2\) Additionally, each worker is to "obtain an experience which will fit him to bear increased responsibility."\(^3\)

As applied to church organization, the existence of different lines of work is tied to the fact that not all "possess the same gifts,"\(^4\) or stated differently, all cannot be helped in the same way.\(^5\) "Some will be rescued in one way, and some in another, but the work must always be done as the Lord shall lead."\(^6\)

Examples of lines of work included work for the poor, and work for the sick and bereaved. These were termed "Christian help work" and "missionary work" in the Review and Herald, June 6, 1912.\(^7\)

\(^1\) See for example, Ellen G. White, "To Every Man His Work," Review and Herald, 5 October 1905, p. 8. See also Ellen G. White, "A Call to Consecration," Review and Herald, 21 November 1907, p. 5. The work of "lay members of the church" as a whole seems to be termed a line of service in Ellen G. White, "Fields Near at Hand," Review and Herald, 22 October 1914, p. 4.


\(^3\) White, Testimonies, 7:147.


\(^7\) Ellen G. White, "Freely Ye Have Received, Freely Give," Review and Herald, 6 June 1912, p. 18.
Medical missionary work, the use of publications, the giving of Bible readings, conducting open air meetings, holding cottage meetings, doing house-to-house work and conducting of religious services were also mentioned. Other "lines of usefulness" would become clear to those who were willing to do the duty which lies nearest them. "Even while engaged in their daily employment" Christians could find opportunities to lead others to Christ. It appears that the various lines of missionary work are to be regarded as opportunities for soul-winning.

11. Organizing According to Functional Tasks

A frequently heard statement of Ellen White is one to the effect that the church is to be organized for service. Study into her writings reveals what this seems to mean in actual practice. When used in the context of new churches, those who have accepted Christ are to be "organized into churches." As soon as this has

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1Ellen G. White, "Medical Missionary Work," Review and Herald, 17 December 1914, p. 3.
2Ellen G. White, "Missionary Contact with the People," Review and Herald, 4 January 1912, pp. 18, 19; Ellen G. White, "Distributing the Printed Page," Review and Herald, 5 November 1914, p. 3.
3White, "Missionary Contact with the People," p. 19.
5Ibid.
6Ibid.
7Ibid.; Ellen G. White, "Lay Members as Missionaries for God," Review and Herald, 26 November 1914, pp. 3-5.
taken place the new members are to be set to work.\footnote{Ellen G. White, "Work for Church Members," Review and Herald, 5 March 1914, p. 21.} Other sources indicate that this meant involving each individual in some functional task. However, new converts must first be taught how to labor successfully, indicating that setting the members to work involved more than simply assigning work. This understanding involved a rather complete process. As described, the process seems to imply what today we would call the role of the consultant.

12. Organizational Control

A systems definition of control is the measuring of outputs or comparing of outputs, with plans, and taking necessary corrective steps. If a manager is to take corrective action, there must be power to modify inputs. One source suggested that the elements of controlling are "standard outputs" (a goal or standard), "sensors," and "corrective action" (a decision providing new inputs).\footnote{Burch and Stratar, p. 51.}

Comparing church thought with that of management insofar as the concept of control is concerned is complicated by the breadth of meanings encompassed by the concept. In the first place, as most often used in management literature, controlling "is assuring that directed action takes place in accordance with predetermined plans and within the confines of the organization structure."\footnote{Thierauf, Klekamp, and Geeding, p. 631. This is the sense in which William B. Wolf uses the term, i.e., insuring "that work is proceeding as planned." Wolf, in Le Breton, p. 180.} This meaning has to do with the evaluation of the desired
outcome and making corrections when necessary to achieve the outcome.\(^1\) The second major meaning has to do with the "control over subordinates through the direction of their activities."\(^2\) A new text on management stated that most theorists today consider control as including both meanings.\(^3\) The same source, however, recognized the existence of a dichotomy.\(^4\)

In an 1885 letter to George I. Butler and S. N. Haskell, cited earlier, speaking primarily of the medical work, Mrs. White objected to placing so many responsibilities in the hands of so few in Battle Creek. This indicates her concern over the question of organizational control.\(^5\) Organization should protect the church from the effects of what she saw as the basic problem of selfishness. The church was to take a decided stand against allowing it to be "selfishly controlled."\(^6\)

\(^1\)Ibid., p. 634; cf. p. 637.
\(^2\)Thierauf, Klekamp, and Geeding, p. 636.
\(^3\)Ibid.
\(^5\)White to G. I. Butler and S. N. Haskell. This fear of the increasing organizational control as a result of the concentration of church resources at Battle Creek, is further indicated in a letter to G. I. Butler: "Dr. Kellogg is seeking to draw as many good workers as possible to Battle Creek, to labor with all their might, that his image, as seen in the glory and wonderful success of the mammoth Sanitarium may be approved and honored." Ellen G. White to G. I. Butler, Carroll House, Takoma Park, D.C., 4 May 1904, Letter 151, EGWRC.
\(^6\)White, Testimonies, 8:231, q.v.
The question of organizational control may be seen as related to the question of individual and group authority and responsibility. The relationship between the two is suggested by the following Ellen G. White statement:

Nothwithstanding the fact that Paul was personally taught by God, he had no strained ideas of individual responsibility. While looking to God for direct guidance, he was ever ready to recognize the authority vested in the body of believers united in church fellowship.¹

It would appear that organizational control is to be thought of in terms of its bearing upon individual or self-control. Each individual is to recognize his personal responsibility and exercise self-control. This, however, is limited to the area of his own functional ministry. As a member of the body of believers, he is subject to organizational control. When acting as a member of the body, he recognizes its authority and does not act independently of it. Organizational control seems to be a derivative of self-control. The organizational unit exercises control over its own actions. The church or institution does not act independently of the church as a whole; no department or unit of organization has absolute or final control over its own activities. As a member of the church at large, it is subject to organizational control. However, as will be seen in the following section, organizational control is representative in nature. It is not vested in

any supposed right of any individual or small group of individuals to order to command.

13. **Representative Control**

At the 1899 General Conference the question of control of interests of a whole branch of the work by a single man or a small group of men or a board arose. At the 1903 General Conference with the issue involving Kellogg, the direct question of denominational control of branches of the work was brought to a head.

The 1901 General Conference provided for denominational control of the church's institutions. It was, however, to be a representative form of control, which was envisioned as placing decision making on as wide a basis as possible at every level of organization. Representative control was illustrated by the composition of the expanded General Conference committee, the major outcome of the 1901 session. This committee was to be composed of general officers, representatives, as they were called, from the various District Union Conferences, and representatives of the different departments or lines of work. "As thus constituted," it was to "take the place of all the present general boards and committees, except in the case of the essential legal corporations."\(^1\)

The five general members were to build up the work of "all departments of the work."\(^2\)

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\(^1\) *General Conference Bulletin*, 2 April-1 May 1901, p. 501.
\(^2\) *General Conference Bulletin*, 11 April 1901, p. 185.
dropped, that line of work would be represented on the committee as a General Conference Department.\(^1\) The latter step was taken by certain of the associations at the session.\(^2\)

14. Decentralization

Departmentalization was not the only feature of the reorganization of 1901. The organization of union conferences was a crowning achievement of the session. What was the objective? Was it decentralization? The General Conference presidents must have thought so as suggested by their fears that decisions might be made without their consultation.\(^3\) Ellen White must also have thought so, as revealed by her comment regarding the formation of new conferences: "When we first met in conference it was thought that the General Conference should extend over the whole world. But this is not in God's order."\(^4\) That this is taken to mean that it was not to reach down to every conference, but that union conferences were to do this,\(^5\) is seen in the whole tenor of her concept of division of responsibility, personal responsibility and control, and representative control.

A useful description of the implications of decentralization

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\(^1\)Ibid., p. 188; cf. p. 186.


\(^3\)An example of this may be found in General Conference Bulletin, 1895, pp. 151, 152.

\(^4\)General Conference Bulletin, 4 April 1901, pp. 68, 69.

may be found in Testimonies, vol. 8. The concept is seen to apply
to the control of branches of church work,\(^1\) to leadership,\(^2\) to a
division of the field,\(^3\) to the work in Battle Creek.\(^4\)

15. **Functional Departmentalization**

As found in the Seventh-day Adventist church, departmentalization corresponds to what is sometimes called functional departmentation,\(^5\) that is, the grouping of work or people in the organizational structure along the lines of similar activity, as in the case of the present health and temperance departments. In certain cases departmentalization was determined by the needs of a specific class or group,\(^6\) as in the case of the youth or regional departments. The writer has chosen to term the former type of departmentation functional departmentalization, and to speak of the latter as special ministries.

Departmentalization was a key issue in the events leading up to the General Conference of 1901 as is reflected, for example, in a letter by A. G. Daniells to E. W. Farnsworth concerning the problem of separate organizations which had been formed to accomplish church work. "As you know," he said, "I have never been

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\(^1\)White, "A Division of Responsibility," Testimonies, 7: 231-233.

\(^2\)Ibid., pp. 232, 233. \(^3\)Ibid., p. 232.

\(^4\)Ibid., pp. 232, 233.

\(^5\)Sisk, Management and Organization, pp. 293, 357.

\(^6\)Cf. Ibid., p. 294.
able to see light in a separate organization of the medical work."\(^1\)

At the 1893 General Conference Elder Olsen, the General Conference president, spoke on the object and importance of organization, reading some recent correspondence from Ellen G. White, then in Australia. He stated that since the 1891 General Conference, the idea had been gaining ground that some of the organizations connected with Seventh-day Adventist work should be dropped.\(^2\)

Those parts of interest to this section are those which deal with what came to be known as the departments of the church, reading as follows:

Dear Brethren of the General Conference:

I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.\(^3\)

This remark should be understood in light of the existence of independent organizations representing various branches of Seventh-day Adventist work. It would seem to suggest the necessity of some better form of organization. It should not be taken as support of

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the idea that some of the branches of the work should be dropped. In fact, the correspondence seemed to suggest that the various branches of church work are necessary in order that the individual Christian can fulfill his unique task or mission:

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, . . . honoring God in any branch of the work where they are qualified to labor.1

16. Church Organization as a System

One of the more useful developments in the field of organization and administration is that of systems theory. "Management via systems concepts is primarily a way of thinking. It provides a framework within which basic managerial functions, such as planning, organizing, control, and communication, can be carried out effectively."2 "System" may be defined as a term used to describe "a set of components that work together to accomplish an overall objective."3

Study of the history of Seventh-day Adventist organization reveals that this kind of thinking permeated the development of their organization forms. One of the key issues of the time was the problem of the growing imbalances created by large independent branches of the work. This Mrs. White called "mismanagement."

1White, Testimonies to Ministers, p. 32.

2Johnson, p. 17.

3Lindgren and Shawchuck, p. 32.
"The people of God," she said, "must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and foreign lands."\(^1\) In other words, the functions of every branch of organization must be such as to be beneficial to every other branch and level of organization.

Elder Daniells' fear of the medical work "overshadowing every other phase of our cause," is reflected in a letter to G. W. Brown dated February 5, 1906.\(^2\) Concerning the presses, Mrs. White said, "There should be no rivalry between our publishing houses."\(^3\) "Never should the managers of our institutions attempt to take advantage of one another."\(^4\) "Not consolidation, not rivalry or criticism, but cooperation, is God's plan for His institutions."\(^5\)

Mrs. White envisioned a close relationship between the units of organization: "Let every department, . . . every institution, . . . be conducted on considerate, generous lines. Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch."\(^6\) Although "each worker must give his own branch special effort," it was to be "the privilege of each to study and labor for the health and welfare of the whole body."\(^7\)

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2 Robertson, p. 11.
5 Ibid.
6 Ibid.
7 Ibid.
Commending the merits of the conference-union conference plan, Mrs. White explained, "This does not mean that we are to cut ourselves apart from one another, and be as separate atoms. Every conference is to touch every other conference and be in harmony with every other conference." The separate Conferences were to be bound together through the union Conferences. "It was in the order of God that the union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us. It is to bind us together."

Summary

It was the purpose of this chapter to survey and analyze the situation in Seventh-day Adventist organizational history and business organization and management. The final section consisted of an attempt to develop a group of distinctively Seventh-day Adventist management and organization concepts, which it is hoped will be useful in the development of an organizational model for the local church.

An effort was made to trace the major developments in the history of Adventist organization during a critical period, 1885-1901. This period was selected because major structures now used in the church were being developed at that time, and it was felt that an understanding of organizational thought during the period would contribute to an understanding of church concepts.

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2. Ibid., p. 69.
A rather detailed, but certainly not exhaustive, survey was made of literature dealing with organization concepts and developments in the church. At the local level, church-sponsored city missions were being founded. Several organizations existed for the promotion of member nurture and outreach. Officers of the church and representatives of these associations or societies were encouraged to see that the needs of individual members were cared for. It was observed earlier that during the period under review, important changes were also taking place in business which led to the development of management as a discipline. Examination was made of certain of these developments.

In regard to influences and parallels between management concepts and Seventh-day Adventist organization thought, and the role and influence of Ellen White, the findings indicated that on both organizational and spiritual grounds, Ellen White's counsel stood against certain contemporary practices in both church and society.

The major problem in the Adventist church during this period was the relationship between the various institutions and associations and the General Conference, and between the General Conference and the local conferences. The question of centralization and decentralization was fundamental. The situation was characterized by four specific problems: (1) the existence of separate organizations not directly tied to the church, (2) growth and expansion, (3) the seeming difficulty of coordination at the General Conference level, and (4) the increasing concentration of
church institutions at Battle Creek. Most of the organizational developments during these years resulted in one way or another from the attempt to deal with these problems. Mrs. White addressed herself to each of these problems repeatedly.

It was seen that an approach eventually emerged which decentralized (1) the work in Battle Creek, (2) leadership, (3) the field, and (4) the independent organizations or institutions. It was seen that there were a group of interrelated concepts connected with this approach which were considered important from the standpoint of their significance for an organizational model. The denominational approach was based upon such organization and management concepts as opposition to continued multiplication of independent associations without any direct church control, or efforts to consolidate control in the hands of a few individuals on the one hand, and a desire to encourage individual initiative and planning on the other. Sixteen basic concepts were developed from the analysis of the data.

The following chapter consists of an examination of certain theoretical questions, the development of a series of organizational postulates, and a theoretical model based upon the postulates developed.
CHAPTER V

A CONCEPTUAL MODEL OF SEVENTH-DAY ADVENTIST ORGANIZATION FOR THE LOCAL CHURCH

Introduction

Earlier chapters of this report consisted of an examination and analysis of the situation in several related disciplines and an attempt to develop concepts which would be suitable for use in construction of a model. This chapter is an extension of the understandings and concepts so discovered. In it less reliance will be placed upon documentation and authoritative statements, as this chapter is an outgrowth of positions established earlier and represents value-based prescriptive proposals.

It is the purpose of this chapter to develop a theoretical framework or conceptual model which will describe certain variables and relationships in the Seventh-day Adventist local church, and which can be used as a guide to practice.

The process of developing a model will include the following steps: (1) an examination of some questions underlying theory and model building in general; (2) the development of a series of postulates based upon the concepts derived from the data examined in the earlier chapters; and (3) a theoretical model based upon these postulates. Descriptive analysis in terms of the theoretical
construction will be made of local church structure and various design options.

**Underlying Questions**

**The Nature of Theory**

The first consideration in the execution of a theoretical exercise is the nature of theory. Rudolf Klimes has described a distinction between theory and practice, but suggested that both, in different ways, are concerned with reality—the "is."\(^1\) Theory is primarily fact-based and thus useful for predicting and philosophy is primarily value-based and especially useful in goal development. Theory development, according to Klimes, consists of the careful consideration of sets of practice-based assumptions, priorities and function(s) and the formulation of a set of concepts and a set of hypotheses with a number of major propositions supported by a number of minor propositions.\(^2\)

Theories are described by Halpin as being either "broad and eclectic" or "narrow and specific." They can consist of easily testable hypotheses or of models which do not lend themselves to "the derivation of . . . testable hypothesis."\(^3\) The latter, however, consists more correctly of taxonomies; genuine theory should be capable of measurement. Halpin makes the important point that practitioners and theorists must work together in the development of

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\(^2\) Ibid., p. 5.

\(^3\) Halpin, p. 5.
theory. Problems such as different perspectives, a different way of thinking and different language result from a theorist vs. practitioner situation. The broader the range of variables it explains, according to Halpin, the more powerful the theory. Sources of theory include "deductive reasoning of scholars" and the "adaptation of models from other disciplines."

Daniel E. Griffiths, writing in Administrative Theory in Education, stated that a theory of administrative behavior must be concerned with the behavior of human beings in a social organization and therefore must be a subtheory of a more comprehensive theory of human behavior." Joseph W. Towle pointed out that in order to develop "a unified theory of management," modern understandings must be "integrated with the proven fundamentals of management developed and practiced throughout the history of man." Rudge felt that church administration must involve more than the application of (public) administration to the church. It must involve, he said, the "study of organizational theory," and the finding of the theory which most agrees with the fundamentals of

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1Ibid., p. 10.
3Ibid., p. 34.
4Ibid., p. 120.
5Daniel E. Griffiths, "Administration as Decision-Making," in Halpin, p. 120.
theology." Administrative science," or "organization theory," Rudge thought, are fundamental to or underlying all administrative or organization studies.

Model Building

The use of modeling to grasp or convey concepts is considered by Gordon L. Lippitt to be a type of analogy which can be used to "predict performance under predetermined conditions or evaluate the consequences of various alternatives." Because modeling is a relatively new art or technology, it may be in order to point out some of its more obvious values and certain of its limitations.

Lippitt stated that in making and using models, the modeler uses symbols to illustrate forces and factors. In thinking of models it is well to distinguish between conceptual or theoretical models and graphic models. Conceptual models may be expressed in graphic terms. A graphic model is derived from conceptual thought; however, the graphic model is valuable because it serves to help the modeler visualize and illustrate forces and factors present in a given situation. Thus it is a help in "thinking, conceptualizing, and problem solving."

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1 Rudge, pp. xiii, xiv. 
2 Ibid., pp. iv, xii, 8.
4 Ibid., p. 7.
5 Ibid., p. 19.
6 Ibid., pp. 2, 7, 9, 16.
By nature a model is a simplification and thus "it may or may not include all the variables. It should include, however, all the variables that the model-builder considers important and in this sense, models serve as an aid to understanding the event or situation being studied."1 Although model-building is more than presenting a perceptual image of what one has found; that is, it permits the modeler to see and organize relationships which would not otherwise be readily apparent, he should spend much effort collecting data and checking their validity. "The scientific method, however, serves only to prepare and confirm his discoveries and his explanations."2

The present model was derived from selected concepts hitherto discussed, and attempts, on the basis of the contextual study of the concepts, to show their interrelationships. These interrelationships were not field tested and thus have no predictive validity. Hopefully these may be useful in planning and be field tested.

Review of Concepts

As noted earlier,3 the first task of theory is "to develop a set of concepts that will permit the description," of situations

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1Ibid., p. 2.

2Ibid., p. 11. A helpful summary of the value and purpose of the change model is found in Paul Dietterich and Russell Wilson, A Process of Local Church Vitalization (Naperville, Illinois: Center for Parish Development, 1976), pp. 9, 10.

3See supra, p. 8.
"in terms relevant to the theory." Three major disciplines were chosen as data for development of a conceptual model. From these disciplines two groups of concepts were derived: (1) a group of eight concepts found in chapter III derived from the field of ecclesiology; (2) a group of sixteen management and organization concepts derived from Seventh-day Adventist organizational thought, particularly that of Mrs. White. The concepts of group two were compared at certain points with the concepts found in the business literature examined. The concepts of group two and the contextual material from which they were developed are found in chapter IV.

Of the concepts derived from ecclesiology, the following were selected as having special significance for use in developing an organizational model for the local church: both laity and clergy as responsible for God's work; the church's openness to other communities; both clergy and laity as obligated to the community at large; and the church as having both functional and organizational structures.

The Seventh-day Adventist organization and management concepts selected as having special significance for use in development of a model included: unique task or mission; individual task or mission; special ministries; personal dependence upon God in planning; individual responsibility for planning and action; personal responsibility for self-control; divine control; authority as limited to function; the function of leadership (providing counsel and resources); division of responsibility; organizational control; representative control; decentralization; functional
departmentalization; and church organization as a system.

The following concepts were regarded as of importance but were subordinate in the task of developing a model: both divine and human aspects to the church; mutual ministry; training for ministry; the minister as facilitator; organizing according to functional tasks.

Development of Organizational Postulates

Previous chapters in the study have consisted largely of analysis; however, if analysis is to be effective, it must be accompanied by synthesis. The concepts selected for use in the development of the model may be considered variables which can be organized in different ways. This section is one effort to organize these variables. A series of postulates has been developed which takes into account the major elements of organization and administration. These postulates are value-oriented in that they reflect one view of how the data should be interpreted. It was felt that the overriding objective of an organizational model should be that of contributing to the health and revitalization of the church; therefore this objective was taken as the ordering principle in the development of the postulates.

Postulates

Postulate 1: The healthy church is open to the initiative of other units and levels of organization and to other communities.

The concept of functional departmentalization and the
concept of the church's openness to other communities were related to form the first postulate. This would imply the church's responsiveness to departmental planning and cooperation with denominational organizations and with other church communities or agencies.

The church is also open to the world. This does not mean that the church is open to all factors which make up the world. It includes recognition of the fact that the world is God's and that the church is to reconcile the world to God.

Postulate 2: The healthy church seeks to facilitate the unique task or mission of the members

The concepts of division of responsibility and the responsibility of leadership as providing counsel and resources form the basis for the second postulate. It is also dependent upon the concept of unique task or mission and that of both functional and organizational structures. The church provides counsel and resources as well as education in the individual member's use of his abilities. Different lines of work are provided for. The unique task or mission of each participant in ministry is considered. Each participant in ministry is encouraged to gain experience that will enable him to bear greater responsibility. The individual member's area of responsibility depends upon his particular gift.

Postulate 3: The healthy local church recognizes the necessity of both functional and organizational structures

The concepts of the church as having both functional and organizational structures and the concept of functional
departmentalization unite to form postulate 3. The church recognizes that some are called upon to serve in the interests of the general well-being of the church in its various departments and ministries. Others are called to serve in specific functions. The functional and organizational structuring of the church exists in the officer structure. It is also present in the local church through functional departmentalization which serves to facilitate the accomplishment of the unique ministry or mission of each participant in ministry. The ministerial and organizational structures are also represented by the presence of special ministries.

Postulate 4: The healthy church, in boards and committees, includes representatives drawn from the various departments and ministries

The concept of functional departmentalization and a representative basis for control are related together in the structuring of this postulate. The concept of functional and organizational structures also enters into consideration. The church recognizes the importance of control. Ultimate control, however, belongs to God. For this reason, when men in positions of responsibility meet in church councils and seek God in prayer, by thus seeking divine guidance they indicate that they have renounced the desire to control and recognize that God is in control. Control, however, is

1 For a discussion of the changing attitude towards the idea of "ultimate authority" and "supreme control," see Follett, in Hampton, pp. 183-187.

2 White, Testimonies, 8:236.
representative in nature. This does not mean that every ministry or functional group is represented on the board but that every ministry will be linked with a board or coordinating committee. Authority in the local church is found in the system of control.

Postulate 5: Provision is made for special ministries

The concept of special ministries and the concept of the church having both functional and organizational structures merge to form postulate 5. The church recognizes that there are special groups with which some are qualified to work. This may mean that special structures will be needed in order to provide for the effective accomplishment of their ministry.

Postulate 6: The healthy church encourages individual initiative and planning

The concepts of personal dependence upon God in planning and the concept of individual responsibility for planning and action led to the development of the sixth postulate. This postulate deals with the healthy church and individual accountability and responsibility to God. The church also recognizes divine leadership. This does not preclude the use of general planning.

Postulate 7: The healthy church encourages personal dependence upon God in planning and action

The concept of personal dependence upon God in planning and action, the related concept of individual responsibility for planning and action, and the concept that authority is limited to
function relate together in postulate 7. The healthy church recognizes that God is able to direct and guide. Encouraging personal dependence upon God promotes individual responsibility for planning and action which allows for the greatest possible use of all the church's resources. It recognizes that each individual is personally responsible to God. Authority is limited to function. Personal dependence upon God contributes to personal development and the good of the church as a whole.

Postulate 8: Authority is limited to function

The concept of authority as limited to function is the primary source for postulate 8, but it is also dependent upon the related concept of individual task or mission. It is related to the concept of the responsibility of leadership as providing counsel and resources. Authority is derived from responsibility which, in turn, is derived from one's unique functional task or mission. Authority comes from God but is limited to one's function. As at least one management source pointed out, this suggests that authority per se is not delegated. If it is derived from responsibility, it cannot be delegated. It goes with the responsibility to accomplish a task. This is not to suggest that persons in responsibility have no authority or that when they are carrying out their functions they are not sometimes obliged to make difficult decisions.
Postulate 9: The function of organizational leadership is to provide general counsel and resources.

Three related concepts, the concept of the responsibility of leadership as providing counsel and resources, the concept of both functional and organizational structures, and the concept of a representative basis for control are the sources for postulate 9. The postulate is also based on the concept of personal responsibility and self-control. Leadership has the responsibility of encouraging others to exercise personal responsibility. However, the function of organizational leadership and thus the purpose of organizational structure is to provide general counsel and resources. The exercise of this function contributes to unity and harmony. The healthy church recognizes this function in its attitude towards the ministry, in the exercise of individual responsibility for planning and action, and in the practice of representative control.

Postulate 10: The healthy church applies representative control.

This postulate relates the concepts of church organization as a system, functional departmentalization, and representative control. The postulate recognizes that the church is a whole, that no individual or unit of organization is completely independent of the whole, but that the function and well-being of each part is essential to the rest.
A Theoretical Model of Seventh-day Adventist Local Church Organization

On the basis of the organizational postulates which were developed in the preceding section, it is possible to develop a conceptual model. An effort to do so will be found in the following section. Headings which correspond with the postulates denote the categories in which the model will be described. It is felt that the conceptual development can be understood independently of the visual depiction. However, reference to the visual model will be useful in grasping the relationships. Therefore reference is made to it in the text.

As seen by the graphic model, presented in figure 1, in this model, the church and its environment are looked upon as a system (which is summarized as including God, the church, the world). The local church with which this model deals, is composed of interdependent units or elements, each contributing its part to the functioning and well-being of the church as a whole. In the model these units consist of a variety of service groups organized for mutual ministry and outreach. Closely related are other levels or units of organization which are also represented in the model.

In the visual model the church is represented by the large rectangle with the directional arrow and the enclosed area or border which form the right side of the model. The local church is represented by the features within the line which forms the rectangle and the linear line of the large arrow. Ministry or service groups are represented by the smaller circles which it will be noticed are arrayed in four clusters and are united by two large outer circles.
Fig. 1: Local Church Organization Model. Based on Klines, "The Multigroup Service Model," The Leading Servant, 2d ed. (Berrien Springs, Michigan: Center for Studies and Services in Education, Andrews University, forthcoming).
Other denominational organizations are represented by the area forming the right border of the model. The central circle represents divine leadership in the church. The world is represented in the visual model by the open space which surrounds the features representing the church. The value of model development is that models demonstrate this "total frame of reference" and "help in grasping all the key understandings of the dynamics of the change process itself."¹

The term "system" is used here as perhaps the best which could be chosen to describe the interrelationship of structure, units, or organization, which together make up the church. The term also has a technical sense. When used in this way, "system" is usually thought of in terms of such components as an input system, a transforming system, an output system, a feedback loop, etc. In this technical sense the church may also be considered a system. In this model, however, the term is used in the basic sense of "a set of components that work together to accomplish an overall objective."²

Systems are sometimes classified as "open" or "closed" systems, or as being more or less open or closed.³ In this model the church is viewed as an "open" system. It is considered to be affected by both the internal and external forces. This implies that external and internal forces alike are factors in the accomplishment of church mission. Such factors would include "the human

¹Lippitt, p. 50. ²Lindgren and Shawchuck, p. 32. ³Ibid., p. 41; cf. pp. 14-16, 50.
and non-human resources and the relationships between the people, the situation, and the environment.\(^1\)

According to a Christian view of systems, the world, too, belongs to God. In other words, the Christian takes a systems view of reality. Hence the church has a responsibility to other communities. Inasmuch as the world is alienated from God and Christian ministry consists of reconciliation, church mission consists of reconciling the church and the world to God.

As seen in the graphic depiction, God is seen in the local church model as the center of the church system. The view that God is central in the church implies that He is the Leader and that the church is responsible to Him for fulfilling its role in a divinely appointed task or mission. Ellen White's call for reorganization in 1901 was really an appeal to persons in responsible positions to recognize that each individual is under God's control and bears an individual responsibility to God. Thus the true purpose of leadership is to educate church workers to be sensitive to God's leaderships, to acknowledge divine control and their responsibility to God.\(^2\) The fact that God is the center is illustrated by the circle representing divine leading, placed in the heart of the model.

The church is viewed in the model as having both divine and human elements. The importance of the divine element in the church is seen in the fact that God is represented as Leader and by the

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\(^1\) Ibid., p. 50.

recognition of the divine role in control. The divine element is also shown by the arrows indicating dependence upon God in planning and responsibility to God. The human element in the church is reflected by its organizational and ministerial aspects. They are represented in the visual model by its functional and organizational structures. The structuring of the church is determined by the unique task or mission of its individual members, which, in turn, is derived from the particular function or ministry of each.

The organizational aspect of the church is also represented by relationships such as authority, control, leadership, responsibility, and by related processes such as controlling and leading. Individual church members may occupy various roles in this pattern of interrelationships. The particular role of each is determined by his unique task or mission. The functional and organizational structures are shown on the visual model by the two large outer circles. Individual roles are shown by the smaller circles within the outer ring. Individual role occupants (the professional minister or "clergy facilitator," group representatives, outside consultants, etc.) are designated as participants in ministry.

Open System

Because it is seen in the model as an open system, the church is looked upon in terms of openness to other communities and in light of the concept that clergy and laity alike are obligated to the community at large. As a system, the local church should be considered in terms of church organizations with which it is connected. These would include such denominational organizations as
other local church communities or congregations, local church districts, church institutions operating at the local church or church district level, and other levels or units of organization as they are related to the local church. As suggested above, they are illustrated by the enclosed area which borders the leading edges on the right side of the model. The relationship between the local church and other denominational organizations is illustrated by the arrow indicating the relationship which the clergy facilitator holds to other denominational organizations.

As an open system the local church should be considered not only in terms of other systems with which it is connected such as other levels and units of organization as they are related to the local church. The concept that the church is an open system would also suggest that openness exists between the church and church communities or agencies of other denominations. It would also suggest that openness exists between agencies such as civic institutions. The church's openness to other communities must be understood as being limited to the extent that such openness is in accordance with the church's objectives. As noted in chapter III the existence of such a relationship with the world does not minimize the essential differences which exist between the church and the world. The church's openness to the world is indicated by the openings at several places on the model.

Unique Task or Mission

As an open system, the church is thus seen in terms of a dynamic mission or outreach in which each member is a participant
and for which each is equipped by a particular ministry. Clergy and laity alike are regarded as having an obligation to the community at large. The Seventh-day Adventist view of mission includes the idea that reconciliation includes justification and sanctification. Adventists consider that this mission or task encompasses God's message for this time and that it constitutes "present truth." Mission includes proclaiming the truth and being sanctified by the truth. The forward thrust of church mission is indicated by the large directional arrow which forms the right side of the model. Individual members are seen as being qualified by their particular ministry for unique tasks or missions in the general mission objective of the church. Obligations to the community at large is illustrated by the fact that the church is placed between God and the world.

Functional and Organizational Structures

The ministry of a particular member determines his unique task or mission, and a participant in ministry may have one or more tasks or sub-tasks for which he is qualified by his ministry. Hypothetical ministry structures are designated as Ministry A, Ministry B, etc.

Structures may be of two main kinds: ministerial structures and organizational structures. The particular ministries of the church, which may also be described as its functional structure, are represented by the membership clusters tied together by the arcs forming the outer circle. Organizational structure, which
is represented by the inner circle, is shown as the element which unites various individuals and units of organization (ministries) in church mission and ministry.

**Boards and Committees**

The organizational structure may be illustrated by an officer structure in which the various departmental groups are represented. Mrs. White's main appeal in 1901 was for a broader basis for leadership as expressed by representative committees composed of leading men from the various interests and divisions of church work. In response to this appeal a General Committee with the purpose of representing "the important enterprises and interests connected with the work of the Seventh-day Adventists throughout the world" was appointed for the recommendation of plans to the conference. S. N. Haskell stated that the General Conference sessions had not had such a representative group as its working committee before.¹

It would appear that at the local level representation would be of at least two kinds: (1) functional representation of a specific ministry (this might be a church department) on a church board or coordinating committee, and (2) what is designated as task or project representation, to distinguish representation of a group composed of persons taking part in projects or major tasks pertaining to a variety of departments or ministries from one composed of members having the same basic ministry. In the writer's view this

implies representation by two kinds of church officers,—officers who may be designated as group coordinators or "representatives" who serve to tie the functional structure and the organizational structure to each other. They also serve to tie the different units of organization or parts of the system together. This tie is shown by the fact that the "representative" circles touch the organizational structure circle.

The function of the professional minister in the organizational structure is described as that of a clergy-facilitator. His role as church facilitator and linking person to other units of organization is indicated. The placement of the various participants in ministry within the circle indicates equal closeness to God; it does not mean that functions or responsibilities are equal or identical, though all are alike called.

Special Ministries

Church members are called participants in ministry, indicating their individual task or mission. Ministry is to be viewed in terms of stewardship. One's particular task or unique function is derived from his gifts or abilities. Church member and clergy functions are both seen as ministries. A variety of lay ministries exist. Leadership is often not looked upon today on the basis of traits, but on that of functions or tasks, in which anyone performing the function of leading a group towards its goals is exercising leadership. As shown on the model a lay participant in ministry, a member of the clergy or an outside consultant can serve in such
functions as trainer, or organizer, or planner. All participants in ministry serve as facilitators and thus share the role of facilitation with the professional ministry.

Special ministries can be described as ministry in behalf of special classes. Special ministries can also be considered from the standpoint of ministry performed by persons engaged in certain specific lines of work.

Individual Initiative and Planning

Organizational processes include such functions as organizing, planning, controlling, training and leading. As pointed out above, such elements are often looked upon in the sense of process or function and not in that of position. This means that the minister, church officer or another member, or "participant in ministry," may exercise these functions. This is indicated by the fact that such group members are recognized as trainers, organizers, and planners. Each participant in ministry through his own unique task or mission is a facilitator. This fact is represented on the model by the placing of appropriate titles in the circles representing the group member who fills that particular role.

Personal Dependence Upon God

The process of planning is also represented by the arrows which illustrate dependence upon God in planning. Other processes could be shown in the same way. The fact that member functions serve to provide support and ministry is indicated by the arrows pointing out that interaction takes place between representative
persons and participants in ministry and other participants in ministry.

Limited Authority

Formal organizational relationships are dealt with in the visual depiction in a variety of ways. Responsibility to God is shown by an arrow which runs parallel to those representing dependence upon God for planning and action. This indicates obligation to God for the exercise of tasks pertaining to one's individual ministry. Authority is considered as limited to one's function and is not thought of in terms of right or power to control others. Authority as being associated with one's function is shown by the box which encloses the circle representing certain roles or participants in ministry.

General Counsel and Resources

Persons exercising the function of leadership are thought of as having as their prime task that of providing counsel or resources. The function of a group representative is to give counsel and resources, but as a member of the board, he serves as a full-fledged member of both bodies, thus linking together two units of organization. When these representative persons are in proper connection with God, the church system is linked up with God.

Representative Control

God is seen as exercising control. Organizational control is through representative persons meeting in council. A key element in the health of the church community is the way control is
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built into the structure. Prior to 1901 single branches of the church were virtually independent. Those with strong leadership flourished, while others suffered. The church developed what has been termed a system of representative control in which none had complete control but each was represented in decision making.

Summary

It was the purpose of this chapter to develop a theoretical model which would describe variables and relationships in the Seventh-day Adventist local church. It was hoped that this model could be used as a basis for evaluating the present situation in the local church and as a guide to practice.

A series of ten postulates was developed on the basis of the concepts which had been derived from ecclesiology, Seventh-day Adventist organizational history and business management. On the basis of these postulates, a conceptual model was developed, which illustrates the relationships which exist between the local church and its varied elements, and between the local church, other denominational organizations, and other communities. The model dealt with such underlying questions as the divine and human elements in the church, church mission, certain aspects of the church, church functions and structures, church member and church officer organization, and the relationships which exist between these variables.

In the following chapter this conceptual model will be applied to the local church.
CHAPTER VI

APPLICATION OF THE LOCAL CHURCH ORGANIZATIONAL MODEL

Introduction

In the previous chapter a conceptual model was developed that illustrated the relationships between certain variables pertaining to local church organization. It is outside the purposes of the study to make normative recommendations. This is so for two reasons: (1) the specific elements of a change effort should be tested and evaluated; (2) they will depend upon the given situation.

While it is true that the model is not normative, it should be emphasized that it has a theoretical basis in the data examined. This is indicated by the steps which were taken in the development of the model. As will be recalled, these included: (1) contextual examination of several related disciplines, (2) the development of concepts, and (3) organization of the concepts into related postulates.¹

This chapter consists of an attempt to apply the conceptual

¹The importance of these steps was pointed out by Griffiths: "Although action must be the goal, careful concept development, systematic analysis, and logical organization cannot be slighted." Griffiths, in Halpin, p. 119.
model developed in the previous chapter. It was felt that a useful approach to an application of the model would be to (1) prepare a prescriptive application for each of the postulates developed, and (2) provide an illustrative scenario for each postulate as an example of how the model might be applied.

**Theoretical Application**

A brief explanation will be given here of the nature and steps to be taken in making the theoretical application. The application is made on the basis of the contextual situation which has been made and on that of the development of a comprehensive model. The application will be expressed in the form of prescriptive guidelines prepared for each postulate.

The divisions found in the model section of the previous chapter correspond with the postulates which were developed previously. Consequently, application will be found for each main division in the model section.

In making the application, certain steps will be taken. On some occasions the application will include additional development of points established in the model. In some cases existing approaches or designs introduced in chapter II will be considered in an effort to discover options and develop guidelines. It is recognized that the specific situation will affect the outcome; however, it is felt that the model is general in nature, and that it will be found to apply in different situations.

Reference to the data examined earlier should be understood in terms of their relation to a possible application of the model,
and not as an effort to establish new points. Following is a description of some of the characteristics and steps to be followed in the development of the illustrative scenarios.

Illustrative Scenario

The second form which the application will take will be the preparation of an illustrative scenario. Before introducing the hypothetical situation which will be used, it is felt that the following information about the character of scenarios may be helpful.

The use of scenarios is a technique, sometimes used as the culmination of other processes, for the sake of arriving at a better understanding of the present and for the purpose of examining questions having to do with the future. Scenarios are best known for their use in military and political policy making; more recently, however, they have found application in the field of education.

As an aid to thinking, scenarios have been or may be characterized in a variety of ways. They have been looked upon as a means of giving substance to forecasts. They may be seen as methods for examining the consequences of some future state of

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2Sage and Chobot, in Hencley and Yates, p. 164.

3Ibid., p. 163; cf. p. 172.
affairs. Sage and Chobot described scenarios as a way of thinking about the future implications of present actions up to a given date. They have been seen as suggesting paths which may be taken to reach a goal, or as a means of translating a goal "to an actual state of affairs." It has been suggested that certain criteria must be met if one is to work with scenarios: (1) He must begin with a checklist of the items which he wishes to be the subject of the scenario. (2) Questions are posed regarding items on the checklist. (3) Answers must have internal consistency and are arranged in chronological order.

Besides these points, certain additional observations may be made. In the use of scenarios there is importance in seeing things in terms of some future, imagined time, not the present. It is thought, however, that the scenario must be related to the present. The scenario takes an item of conjecture, and treats it as though it were a historical reality. It has been emphasized, however, that the scenario must be plausible; it should not be regarded as impossible. Finally, the scenario presents a framework for planning with regard to the occurrence forecast. It should be recognized that the scenario presents one alternative answer to the

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2 Sage and Chobot, in Hencley and Yates, p. 176.  
3 Ibid., pp. 173, 174  
4 Ibid., p. 165  
5 Ibid., p. 170.  
6 Ibid., p. 169.  
7 Ibid., p. 164.  
8 Ibid., pp. 168-169.
questions raised about the items on the "checklist." There is no one "right" scenario.¹

The Scenario

To illustrate a possible application of the conceptual model developed in chapter V, an illustrative scenario will be prepared. The scenario will actually consist of a series of small scenarios, each of which will correspond with the appropriate section of the model and postulate. These mini-scenarios will deal with a hypothetical future church which will be described in terms of the theoretical application. An effort will be made to consider the relationships between the local church and other components of the church system. Consequently, the application will deal with the relation between the hypothetic church which is described as the Logansport Seventh-day Adventist Church, and communities which make up its environment. The church and its communities will be described below. For the sake of improving an understanding of the church, and as an aid to consideration of such components of the model as planning, the first scenario will include a description of the geographical area served by the church.

Contrary to the usual practice in scenario writing, no dates will be given for most of the occurrences described. The scenarios should be viewed in terms of its implications for the present. All details are conjectural; any similarity between specific names, persons or places is coincidental or not significant.

¹Ibid., p. 169. We are dealing with what might be with regard to the occurrence; not what must be--what Sage and Chobot termed "sufficient" (as contrasted with "necessary") futures.
The Logansport Church

The Logansport church was organized in 1922 with a charter membership of twenty-five. In 1979 its membership was 327. Its present membership is 416. The church has a high percentage of new members as well as a large number who have been members of the church through several stages of its development. The church has experienced rapid growth during the last five years, which may be attributed to the impetus of regular public evangelism, attempts to provide regular social outlets, and the opening of a new academy, which tended to draw new families. These factors tended to strengthen family cohesiveness and develop a bond between homogeneous groups in the church.

Logansport should be considered in terms of its related communities. Perhaps the most important of these to the church are other denominational organizations. Foremost among these is the new academy, but two neighboring Seventh-day Adventist churches are also important. The closest is at nearby Chase City. The other is located at Eagle Rock some fifteen miles away. Eagle Rock has 135 members. Chase City is an old congregation which now has only seventeen members, but the conference is trying to build up its membership again. Each church has its own pastor. Logansport also has an assistant pastor who is a ministerial intern.

The church is part of the Valley View Conference, which has 7000 members and is characterized by a progressive administration. Recent growth has been steady, but the percentage of Adventists in the state is still not high. The church is located near St. John's
Lutheran church, with which it has established a good relationship. The three cities make up the major urban portion of the county. The population in Logansport as found in the recent census is 98,380; the population of Eagle Rock is 33,165, and that of Chase City 4,138.

**Application of the Model**

In this section, an attempt will be made to make an application of the model. The application will have two aspects: (1) the theoretical application presented in the form of prescriptive guidelines; and (2) the illustrative scenario which was just introduced. The order in which the applications will be presented will correspond with that followed for the divisions of the model section and the related postulates found in chapter V. The numbering for each division of this application section will correspond with that of the corresponding postulate.

1. **Open System**

The church is part of a larger church system composed not only of interdependent units or elements of organization, but with relationships to other units and levels of organization, and a unique relation to God and to the world.

**Application 1**

As became apparent from the examination of the historical material during the period of 1885-1901, the major implication of this concept as far as organization is concerned is that various units of organization affect the well-being of the organization as
a whole. For revitalization to occur, the importance of a balance must be kept in mind. Each unit or level of organization should be responsive to the other. The general well-being of the system as a whole should be kept in mind. The importance of denominationally sponsored organizations at the local level in significant cities seems to have formed part of the basis for Mrs. White's concern about the imbalance caused by consolidation and centralization. The importance of schools and city missions was particularly stressed.¹ Denominational organization was to be responsive to the needs for such institutions.

Guideline a: The church cooperates with other communities or other levels of organization to establish denominationally owned institutions.

The relation of denomination-level planning to the question of local church or local church enterprises was seen by the fact that Mrs. White repeatedly linked calls for decentralization of church work at major centers of influence with appeals to denominational leaders and denominational organizational units to establish such institutions as schools, city missions and vegetarian restaurants in new places.

One viable contemporary manifestation of the city mission idea would be the establishment of small denominationally sponsored

¹For a strong statement about the importance of city missions, see Ellen G. White, Medical Ministry (Mountain View, California: Pacific Press Publishing Association, 1963), p. 303. For a comment on the importance of schools, see Ellen G. White, "Our Youth and Children Demand Our Care," Review and Herald, 28 April 1896, p. 251.
medical clinics in suburban or urban areas. One idea would be that such institutions could become one of several church-operated institutions, including an academy and several church schools, and conceivably one or two others such as a vegetarian restaurant (or perhaps a new version on the same theme such as a health bar) and/or a community center, which with their supporting churches would make up a church and church school district or a church region such as envisioned by Richard Powell.¹

Guideline b: A strong local church agrees to help weaker churches

One example of how systems thinking might contribute to the good of the larger church system, is the case of the larger church which helps the smaller church.²

Scenario 1

The nearby Chase City church, with only seventeen members, finds itself facing a leadership shortage. Its membership has been gradually slipping for a number of years. Many of its young people have left for college. Because of their increasing mobility educationally, many of them have found jobs elsewhere and have not returned. Surprisingly, although the population of Chase City has been increasing more rapidly than normal over the past decade and the rate of growth is well above the state average, thus far few

¹Powell, interview.
new Adventist members have moved into the Chase City area from elsewhere. There have been several recent additions to the membership by baptism, but they have been insufficient to halt the slippage.

Now several key families have moved away. One of those who left is the church treasurer; two were active in the Home Help program of one of the mission groups. At a specially called meeting of its church board, the representative of one of its two mission groups asks what this means for the future of the church. "How can we possibly continue to function as a church?" the board member asks. "The new treasurer will never be able to get used to the job in time for the conference audit." The mission program in Area 2 depended on Brother Talent. "Without the help of the three families who have left, the minister will be having to do the church work almost single-handed. Almost everyone else is too old. This church doesn't have the resources to continue operating."

"We operate on an open basis with the other denominational organizations in the area. I don't think we need to worry," the head elder replies. "Back in the old days when we were completely on our own, we would have had a problem. Each church was independent and no church felt much responsibility to help another church. Since we changed from the old closed system, things look much better. Together with Logansport and Eagle Rock, we formed a church region a couple years ago. The heads of the different institutions belong to a region coordinating committee. Now our pastors work together. The larger churches, particularly
Logansport, will be able to provide ministerial help for the single minister who is trying to build up the membership here. Members of several service groups from Logansport are planning to help fill in the gaps in our mission group. The region business administrator will help our new treasurer become familiar with his job."

2. Unique Task or Mission

Each member has a unique task or mission which is derived from his particular function or ministry. Unique task qualifies him for a part in the mission of the church. Clergy and laity have an obligation to the community at large. In order to appreciate the significance of this, it must be remembered that ministry is the responsibility of both the full-time minister and the lay person. As Kraemer pointed out, if this truth becomes only a subject for theological meditation it would be a curse. It implies that both minister and lay member have an obligation on the "frontier." This model assumes that the function or ministries of the church must be employed in church service if there is to be life in the church.

Additional Development

The points established in the area of individual task or mission may be further developed as follows:

a. Church members engage in different lines of Christian work

The concept of church mission as extending to lay members

1See supra, p. 100.
is enunciated clearly by Mrs. White. An article appeared near the end of her life in which she spoke of the great work that must be done to avert the "crisis in missionary effort" which she said, "is upon us." She hoped the "missionary movement" would extend to "all the churches throughout our conferences."¹

Mrs. White made a number of suggestions as to how this might take place in a theme to which she frequently returned—engaging in different lines of Christian work. On a number of occasions she said if church members will do what they can, God would show them other "lines of usefulness."² Engaging in different lines of work did not mean that the Christian did not have the responsibility of speaking directly about Christ,³ but it did mean that there were different functional tasks.

Some examples of "lines of work" included: (1) personal effort; (2) going into neighboring places to hold evangelistic meetings;⁴ and (3) such functional tasks as "medical missionary work," giving Bible studies or "Bible readings." "Every member should be engaged in some line of work for God."⁵

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²White, "A Call to Consecration," p. 5.

³She once spoke of the tendency to complacency, saying, "we seem to think that it is well with us, and that it is not our line to speak of Christ." White, "The need of Earnest Labor for Others," p. 8.

⁴Ellen G. White, "From House to House," Review and Herald, 19 November 1914, p. 3.

⁵Ibid.
b. The church matches tasks with talents

In one of the more significant results of the study, the examination of sources seemed to indicate that the underlying philosophy of Mrs. White on the subject of local church task or mission was that of employing the talents.¹

A great deal of thinking is being given to the subject of spiritual gifts today, a subject with which Mrs. White deals also. It was of great interest to find, however, that she had much more to say about the talents than gifts. This may suggest that a study of Mrs. White's treatment of the subject of talents would be of interest. As organized in a model this would tend to suggest the place for some method of matching lines of work with talents.

Application 2

Guidelines as to how the local church might involve its members in individual task or mission will be found below:

Guideline a: The church develops a system for discovering and matching talents with lines of work

A method of, or system for selecting members who have abilities and placing them under responsibility, or helping them see their obligation to God, was called for repeatedly by Mrs.

White. Such a plan would undoubtedly require the help of a trained outside consultant, and perhaps the design of special instruments, as well as a knowledge of various methods of service. The fact that individual responsibility is placed on the basis of the talents will probably suggest that this should be a stewardship program.

An interesting contemporary effort to do something of this kind in a local church situation has been attempted by Alvin J. Lindgren. He developed a program in which an attempt was made to discover and train persons with an aptitude for counselling. These individuals were then engaged as lay counsellors in a congregational setting. The use of aptitude tests and other instruments may hold out the possibility for other applications such as this in the church.

Guideline b. The church finds a way for its professional ministers to fulfill their individual task or mission

As pointed out in chapter III, both functional and organizational leadership exist in the church. Functional leadership is that which qualifies one for a particular functional task; organizational leadership consists of general leadership and coordination of the various functions or ministries in the church.

The fact that the professional minister (as is also the

1White, "Every Christian's Work," pp. 129, 130, for example.
2Interview with Elden Chalmers, Berrien Springs, Michigan, July 1978.
church elder, a lay officer responsible for general leadership in the Seventh-day Adventist church) has general responsibility in the church does not mean he has no functional ministry. The church seeks to find a way whereby its professional ministers can accomplish their functional tasks.

Scenario 2

The Logansport church has just baptized fourteen new members. This came about largely as the result of group Bible studies conducted in different neighborhoods by church member families and friends. However, five of the new converts were baptized after becoming interested in the church through the efforts of church members engaged in home, health, and temperance ministries. Some needs in their lives had been met by the new personal version of the Five Day Plan to Stop Smoking, the Four-Dimensional Key to Better Living or the new Home Help family life program.

Before these people were baptized, several of them had indicated an interest in participating in some church ministry themselves. One of them asked the apparent spokesman of the Adventist Friendship Team who had witnessed to him, how one becomes involved in an area of service or line of church work.

The member participant in ministry answered, "Before our conference-sponsored plan of organization went into effect it was quite a problem getting people involved in any regular way. We had a variety of programs, but other than the community service ladies, not very much else was done except what you did on your own, and many of us didn't really feel any personal responsibility to do
anything. Whatever was done was usually the result of the personal charisma of a dynamic pastor. And then we all usually tried to do the same thing, like give out literature in a given territory—usually before a series of meetings.

"We still do that, but now our whole outreach program is put on a stewardship basis. Each one is asked to find his own unique task or mission—based on his personal talents. "We make a definite commitment as to the amount of time we choose to commit to the Lord each week—providing He makes it possible. We add a little time to the amount of time we can readily see available so it is really a faith commitment. We also meet with the other members with whom we will be working and try to agree upon a regular time for outreach.

"We belong to various groups for nurture and outreach and each of these ministry groups keeps a membership record something like the Sabbath School class record so we know we are needed and will be missed if we aren't present for our field work.

"We have a Service Director who coordinates the whole program. He visits those who join the church between quarters and introduces our plan to them. He helps them join a group of their choice. But usually new members simply start out with the group through which they were introduced to the church. Our groups are really the door to the church and the means of becoming integrated into it."
3. Functional and Organizational Structures

As is apparent from the model, it is considered that a major area in which change must take place in order for revitalization to occur is in the area of structure. The importance of structure as a source of revitalization was indicated by the obvious interest in structure which was evident in the various theoretical approaches and experiments described in chapter II. As suggested by the existing designs and the model, there are at least two basic structures in the local church: (1) the functional or ministerial structure which is derived from talents or gifts; and (2) the organizational structure which was developed for purposes of order.

There are three important considerations to be given to the question of structure: (1) the membership structure; (2) officer structure; and (3) board and committee structure. The subject of this section will be that of the membership structure. The treatment of the subject found below will be in the form of an examination of certain emphases which appear essential to the issue and an overview of possibilities which are available to the church. In the examination some consideration will be given to the potential of existing designs.

In discussing the question of functional and organizational structures, it is important to remember that the difference between the two lies in the fact that some are called upon to serve in the general interests of the church and others in particular lines of service. It is true that both of the structures have nurture and outreach implications. It is also true that either service or
organization structures may have geographical or territorial implications. The essential point comes from the fact that appointment to organizational office represents church recognition of ability to promote and see to the general interests of the church and its program of nurture and outreach. Appointment to functional ministry represents recognition of the individual's personal talents or ministry. Herein lies the fundamental difference between the two forms.

As applied to the membership structure, the following examples were described in the examination of existing designs found in chapter II:

a. Organizational structure or task groups. Examples of organizational structures would be the heterogeneous groups, such as were found in the Family Cluster Plan. Task approaches, or those which assumed the necessity of similar forms to which all might belong were of this kind. An example was the Youth Department Plan, the Carmichael Church Plan, the Every Member Evangelism Plan, the Evangelistic Units Plan, and the Teacher-Shepherd Plan. The Lay Activities Department Plan and the Mill Community Concept has characteristics of the form.

b. Functional structure. Examples of this homogeneous grouping would be forms such as sponsored by the Temperance Department. The Sligo Church Plan was patterned on this basic plan, as was the City Parish.
Additional Development

Before discussing the possibilities, an examination of certain emphases which would seem to enter into the question of member organization may be in order. They may be listed as follows:

1. task emphasis;
2. functional emphasis;
3. family emphasis;
4. neighborhood emphasis;
5. diad emphasis;
6. departmental emphasis;
7. Sabbath School emphasis.

Task Emphasis

The task emphasis may be described as the view that membership structures should take the form of the general or organizational structure. In this area may also be included the view that there are common tasks for which the same basic structure may be appropriate. The Teacher-Shepherd Plan rested upon the assumption that there is a common task to which every believer is called and that this task includes the responsibility of witnessing and soul winning.¹ A recent revision of the classic, Every Member Evangelism, stated, "Every church member ought to be equipped for, and to engage in personal evangelism."²

Functional Emphasis

The functional emphasis may be described as the view that membership structures should provide for the accomplishment of unique task or mission, or that structure should be formed along the

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¹Jaecks, pp. 23, 32, 56.

²Fish and Conant, p. vii.
line of function, areas of service, or member ministries. In other words, structure should correspond with the "ministerial" structure of the church. Examples among the existing designs were cited before. Gordon Clinard described one form of renewal as that of seeking "to involve every Christian in a ministry."

Family Emphasis

An Ellen White statement found in the Review and Herald of October 12, 1886, that "we want a hundred workers where there is one," is cited in the General Conference Bulletin, 1st quarter, 1898. It is then suggested that in looking over the workers in a particular conference, one could see how many workers are needed, and that counting the number of families in the conference would show that the statement is true. The suggestion is then made that these families are the workers "who can go away from home, and go to other fields, if need be, and do effective work." Ellen White spoke of one's role in the family: "Every follower of Jesus has a work to do as a missionary for Christ in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light." She also spoke of families working together as a unit. "Let every Sabbath-keeping family awake and take upon their souls the work of making the truth known." Families should

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3White, Testimonies 2:632.

Neighborhood or Geographical Emphasis

Another emphasis, related to the family emphasis described above, may be termed the geographical emphasis. At least three of the designs examined in chapter II (Carmichael Church Plan, Every Member Evangelism Plan, Mill Community Concept) adopted this emphasis as the basis for membership organization. Certain Ellen G. White statements tended to indicate the importance of the emphasis. She described the church members working in the "section around the church," She also described church members working in their immediate neighborhoods and surrounding settlements.

Mrs. White stated, "Let there be in every church, well-organized companies to labor in the vicinity of the church." This work, she added, "should be entered into without delay." In part, apparently, as a reflection of this, George Knowles who later became Director of the General Conference Lay Activities Department, developed a concept which was known as the territorial assignment plan: "A wise pastor/administrator will not overlook the importance

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2 White, "An Appeal," p. 626


importance of dividing his total territory among the families of the church so that each has a specific area of responsibility.  

Diad Emphasis

An interesting emphasis in the area of structure may be termed the "diad" emphasis; that is, the concept of members working two by two.  

Edgar J. Goodspeed in the little book The Twelve suggested that the origin of the idea is to be braced to the original apostolic pairs sent out by Jesus.  

Departmental Emphasis

A certain logic suggests that departmental structures should enter into consideration in the quest for structure. Ellen White commented: "Now God has made some of us overseers of the flock, and he does not want us to do all the work ourselves, but he wants us to educate others in different branches of the work, that all the talents may be discerned and appropriated." She spoke against indifference towards the work of the branches of departments. Those who show no interest in the work of the branches of departments.

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2 See White, MS 53, 1910; Ellen G. White, "Warning the Cities," Review and Herald, 7 April 1910, p. 4.


the work, would "never hear the well done."\textsuperscript{1}

Sabbath School Emphasis

Not surprisingly, the Sabbath School, because it touched the entire church, was considered by many to be the ideal agency by which church members could engage in soul winning. Jaecks seemed to feel that use of the adult Sabbath School class as a basis for accomplishing church goals was desirable for the following reasons: (1) It was a plan which would not be in competition with or duplicate other efforts in the church.\textsuperscript{2} (2) It incorporated an organizational structure already in existence.\textsuperscript{3} (3) It made it possible to realize more fully the potential of the adult Sabbath School class.\textsuperscript{4} (4) It appeared to be the ideal structure (or setting) in which church project goals (items 1 and 3 above,) could be realized or in which the goal of making known God's love could be carried out.\textsuperscript{5} (5) A natural place for meeting was afforded by the Sabbath School.\textsuperscript{6}

Application 3

Possible application of the postulate of both functional and organizational structures to the membership structure will be suggested below: 

\textsuperscript{2}Jaecks, p. 68.
\textsuperscript{3}Ibid., p. 38.
\textsuperscript{4}Ibid., p. 68.
\textsuperscript{5}Ibid., pp. 38, 68.
\textsuperscript{5}Ibid., p. 76.
Guideline a: The church organizes groups along both functional and organizational lines

On examination, the simplest answer to the question of church member organization seemed also to be the soundest theoretically. Specifically, the concept is simply that of having groups of both kinds. As noted in the chapter on ecclesiology, it was found that the New Testament appears to describe a structuring on both organizational and ministerial grounds. That this is so is evident from the leadership structures seen in the early church—a leadership structure represented by elders and a ministerial structure based upon spiritual gifts and represented by deacons.¹

An argument in favor of retaining both forms in structure would seem to be indicated by the apparent tension between functional and general (or subject and task) organization. That a distinction between functional and general responsibilities and tasks was apparent to Hannah becomes clear upon scrutiny. He distinguished between external and internal affairs and pastoral care.²

¹As suggested in chapter III, the elder, who represented the organizational leadership, was recognized historically as possessing gifts. This is suggested by the fact that both ministries (organizational ministry by elders; functional ministry by deacons, 2 Cor 5:18) were set apart by the laying on of hands. One was set apart or organizational leadership, the other for particular ministries.

The elder may have been chosen for possession of a specific gift (see for example, 1 Cor 12 on governments; Rom 12:6-8, "he that ruleth," having a gift; 1 Tim 5:17, "the elders that rule." Thus recognition of the elder as being called to organizational leadership does not indicate that he has no functional ministry or has received no spiritual gift. It may indicate that his function is that of coordinating the work of various services or ministries. In other words, his leadership is not limited to a specific function, but pertains to general leadership.

²Supra, p. 34.
Groups represented on the External and Internal Affairs Coordinating Committees (functional groups) were termed "working committees." Groups represented on the pastoral care coordinating committee were termed "working units."

The latter were intended to serve chiefly for general tasks applicable to the entire church membership. Tasks had to do primarily with nurture (pastoral care, home visitation, membership evaluations); but this structure lent itself easily to outreach involving the membership as a whole, and could well be divided into External Affairs and Internal Affairs aspects itself, except that the same leadership is involved and simple recognition of leadership and group responsibility for each would suffice. The writer could see assigning Ingathering and Lay Activities (general activities) to this organizational form. Pastors and elders were assigned to the general, working-unit structure.

As has been seen, the necessity for groups of the two kinds was suggested by different considerations including the existence at widely scattered points of groups of both kinds. They are not found frequently in the same context, however. Examination of the situation in Adventist organization in the light of postulate number six suggests a theoretical basis for placing them in such a context. The postulate states that the church recognizes the necessity of both functional and organizational structures. The functional structure is represented in the church by functional departmentalization; the organizational structure is that having to do with general coordination such as that entrusted to the elders.
Theoretically at least, the functional structure would be represented by the deacons. In actuality it is represented by the departments or by special ministry groups.

It would appear that in this understanding there is a theoretical basis for combining the two structures in a single form, in which a given participant in ministry would belong to an organizational structure responsible for the carrying out of general functions or a variety of specific functions. The same individual would belong also to a functional or service structure, corresponding with his own ministry or ministerial task.

The resulting structure would consist of a combined form containing both organizational and functional characteristics. The existence of a similar structure in the Lay Activities Department Plan may be considered an argument for the use of such a combined form. It would also appear that the form is present in the Sligo Plan where Hannah found three main areas of church responsibility. He divided these into three groups or coordinating committees. It would appear that there are essentially two different structures involved here: (1) that having to do with the coordination of specific functions or ministries of the church (its "working committees"); (2) that having to do with the general organization of the church for mission. It also seems apparent that in this structural set-up each form may logically be further divided between nurture and outreach systems.

On these grounds it would appear that both organizational and functional structures would be desirable. The desirability of
combining the two forms was suggested not only on theoretical grounds, but on the basis of experience and, on that of the fact of their having been employed together in certain isolated experiments.

The resulting structure might be considered a kind of matrix with organizational control belonging to the general

1Matrix organization is a new structural form in the aerospace industry which has as its purpose that of seeing specific contracts or projects through from start to finish. It is significant because of its flexibility and because it features two kinds of structures, (1) the regular functional or line structure represented by divisions or departments responsible for carrying out their own functional task which they usually have authority to carry through from start to finish (in other words, to the completion of the production process); and (2) a project organization composed of necessary personnel from various functional departments and supervised by a project manager. John F. Mees, "Matrix Organization," in Hampton, pp. 92, 93. The functional group personnel belong to the project organization until completion of the project when they "return to the functional departments for reassignment, or transfer to other divisions or training programs to develop their skills and knowledge." Ibid., pp. 93, 95.

It would appear that matrix organization may contain certain elements which would justify its use as a basis for an organizational plan established along the lines suggested above. The similarities between the two forms are significant. The most obvious point is that the matrix model combines two structures, functional and project, in a single form. It is also significant that both the divisional or functional manager and the project manager have authority which must, however, be allocated differently. Ibid., pp. 92, 93.

There would be several significant differences between the standard matrix organizational design just described and a matrix composed of a variety of ministries or service groups such as proposed in the present local church model. As may be seen from the model description above, membership structures may consist of either organizational structures, those composed of "functional personnel" having a variety of ministries; or ministerial structures, those composed of personnel engaged in the same work or area of service.

In the business design the basic structure is the functional division. As envisioned in the church model, the basic structure would most likely be the "multi-service" organizational structure, which corresponds with the project organization in the matrix model. As envisioned in the theoretical model, functional work will be undertaken by service groups; however, since the basic
organizational structure, and what might be called functional control belonging to the service or functional groups.

Guideline b: The church considers a variety of ways of structuring the groups.

Groups may be structured along geographical lines. Marvin T. Judy described the idea of the geographical parish and emphasized the importance of territory in denominational planning. The changing attitudes regarding geographical organization in Protestant churches in America was suggested by some sources. James D. Anderson said, "The word parish in America commonly means a local congregation rather than a geographical area (its original meaning)." It seems that this was no doubt true, because of the voluntary principle which prevails in America. The Seventh-day Adventist local church was not usually thought of as a parish or a given geographical area for the same reason, possibly because in most instances Adventist churches in a given locality were fewer

structure will be the general one which will be under the coordination and supervision of the organizational leadership, the primary function of the service organization will be that of recruiting and training. Each general structure (which may be termed a task or project group, a witnessing or mission group, or given some more appropriate term), composed of persons from a variety of ministries will be responsible for organizing the various talents and gifts of its membership into a viable structure for outreach and nurture. Upon completion of tasks connected with activities undertaken with the homogeneous service organization to which a church member also belongs, he resumes work with the basic, heterogeneous, organizational structure to which he belongs.

1 Judy, pp. 64, 65, 167.

than those of other denominations, and also because they, like other churches, regarded the whole area as their mission field.

Schaller felt that classification of churches by type was more useful than maps or membership figures.¹ The significant figures in church planning were commitment and generational differences.² He regarded the sense of community as disappearing. Schaller considered that sense of community should be thought of on other than geographical terms.³

Certain facts suggested, however, that while there were other considerations besides the area in which church members lived, geographical organization was a factor which should enter into church structure and planning. McGavran stated, "Where people live, their geographical location, is an obvious part of the social structure and greatly affects church growth."⁴

In the Seventh-day Adventist context, George Knowles spoke of the importance of territorial assignment.⁵ The influx, in places where denominational programs were particularly effective, of a large number of names of respondents made it desirable to have some form of territorial organization and a geographical structure

²Ibid., pp. 21-24, 65.
³That is, on economic, social, cultural, educational, racial or ethnic ground. Ibid., p. 25.
⁵Knowles, pp. 16, 17.
which would serve for effective follow-up of denominational radio and television broadcasts.¹

Groups may be structured along the lines of the adult Sabbath School class. An attribute of the Sabbath School class which lends itself to serving as the missionary organization of the church has to do with its role as the unique agency for nurture in the church. Every week the Sabbath School teacher relates to the members of the Sabbath School class as the group discusses the topic of study for that week. The Sabbath School teacher is strongly identified in the minds of the observers for his interest in his class members' well-being and growth in the faith. There is something particularly effective about having him ask about the hours of Christian help work or the pieces of literature distributed.

The position of the author can be summed up briefly as follows: The gospel seems to imply a territorial dimension to witness, in that the gospel commission as stated by Christ in Matt 28:20 called on the disciples to go "and teach all nations." The territorial dimension to witness may also be suggested by the fact that on an occasion such as the healing of the Gadarene demoniac who wanted to "be with him," Jesus said to the newly found witness, "Go home to thy friends, and tell them how great things the Lord hath done for thee."² Such indications suggest that the Christian


²Mark 5:18, 19.
is called to witness first in one's own house and in one's neighborhood.

As is noted above, it was assumed that witness should be supported by group structures. It has also been proposed that outreach organization must include a mission or task structure; that is, an approach limited to a particular function is inadequate.

These considerations tend to confirm the idea that task structure could be identified with territorial structure, or that the witnessing or task structure could be considered a neighborhood or geographical structure. The strongest argument against the use of the Sabbath School class is simply that the role of a Sabbath School teacher is a functional role, that is, he or she is not recognized for general leadership but rather for his or her role in a particular branch of church work. Further, the Sabbath School does not accommodate itself per se to the fact that there are a variety of ministries. It might also be asked whether the Sabbath School class should be the "base for every other department."¹

These considerations lead one to ask whether as presently constituted the Sabbath School class is not too ephemeral to form the basis for the serious kind of work that this study indicates needs to be done. This does not rule out the use of the Sabbath School class as the task group of the church, or eliminate Jaecks' argument against duplication of the Sabbath School and deacon and elder organizations.

¹Perla, supra, p. 49.
Scenario 3

Logansport is in the area covered by two major church television programs, Faith for Today and Bread of Life. Faith for Today has been on the air in the county area for many years, but its new talk-show format has increased the listener response.

Bread of Life uses a serialized approach and has just been introduced. They have developed a telephone response plan similar to that used for some time by It Is Written, and the response has been exceptional. Both programs are aired at good times and the need for follow-up is acute.

When the conference-sponsored plan of organization was introduced, Logansport voted to organize its mission groups along territorial lines. They preferred to call their organizations "locality groups." At Logansport's initiative the territory in the entire county was divided between the three churches. In the Logansport territory each family accepted a territory as a prayer assignment. The locality groups were really organizational support groups which were to be responsible for general outreach in the community. Each member family was asked to select the group of their choice, preferably the one in the area in which they lived.

Each locality group is really a multi-service mission group composed primarily of members in a given territory or area. Each member, however, is encouraged to engage in the specific area of service to which he feels attracted, or for which he feels suited by his personal gifts or talents.

For this reason functional or service groups were also
started. Members are encouraged to develop their talents for use in their own neighborhood. The purpose of the service groups was to better qualify the members of the church, with the objective or enabling each locality group to be able to carry on several lines of work in its territory.

"A few years ago," a group coordinator said at the church business meeting when the follow-up plan for the Bread of Life was introduced, "we would have had no organization to handle this response. We had to stand up during the Lay Activities period and beg people to take a few names. Usually they just piled up in a drawer. Then when the next evangelistic meeting came we tried to visit them. By that time there usually wasn't any interest.

"That won't be a problem now. Our locality groups are already familiar with how follow-up is done, and the territorial organization lends itself beautifully to group follow-up. Besides that, many of the church members are interested in neighborhood witnessing, and this kind of organization helps them, too."

4. Boards and Committees

Boards and committees belong to the second area of structure. The church officer structure is the third area. The two structures are related. As has been pointed out, the two basic structures in the church are its functional and organizational structures. This basic structure would be reflected in the church boards and committees.
Application 4

Guideline a: Church committees are organized on the basis of function and organization.

The basic model would consist of representation from various service groups as well as from a general organizational group upon church boards and committees. Representation would be of two kinds: (1) the organizational leaders who according to the points developed by the examination of the New Testament material, would consist of the church elders (the organizational leadership; and (2) the leaders of service groups or ministries (functional leadership).

Guideline b: Representation is on the basis of functional and organizational groups which are actually in existence.

From experience it has been found that if the organizational structure is not equivalent to the working structure, work soon breaks down. If work groups are brought into the board and committee structure, organization will be effective. In the Action Unit Plan, every group was to have a coordinator and be represented on the council.¹

Guideline c: Coordinating committees are formed where necessary.

A subsidiary organization to the board such as a coordinating committee (like the Temperance Department Action Unit Council or the Sligo coordinating committees) may be called for in

¹Director's Guide, p. 38.
larger churches. The membership and available talent make it worthwhile to engage in particular ministries or areas of service. In the Temperance Department case, a unit director represents his unit's particular line of service on the board or coordinating committee.

The possible nature of the board and committee structure in a matrix model was also apparent in the analysis by Dale Hannah, with the following exceptions:

Although possessing elements which recommend the use of a matrix model comprising organizational and functional structure, from a strictly theoretical standpoint the Sligo Plan would be in need of certain minor refinements. In the first place the three-way division of church responsibility (into internal and external affairs and pastoral care aspects) would be substituted by a simple matrix having organizing and functional elements.

In the second place, each of the structures represented by the respective grids of the matrix (organizational and functional plans) would be capable of further division into nurture and outreach components, each capable in itself of well-nigh endless division and subdivision as required by the mission and service demands of the particular church and time.

Such activities as Ingathering and Lay Activities, which are placed in the jurisdiction of the External Affairs Committee in Hannah's structure, could be considered as in the realm of the organizational structure of the church. Specific responsibility

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1See footnote on matrix models, p. 225.
could be assigned to an outreach sub-committee.

Thirdly, there would be need for redistributing certain of the working committee (the "pastoral care" groups) assignments. In other words, certain areas of service assigned to a particular coordinating committee in the Sligo Plan could be better assigned to one of the organizational or functional sub-committees.

**Scenario 4**

The time has come for planning the regular church budget. The pastors have been involved in outreach activities, and suddenly realize that the time has slipped up on them unexpectedly. However, they realize that this should not be a problem.

Since the appointment of the coordinating committees at Logansport, much of the business activities have fallen into the hands of the service representatives. A functional coordinating committee called the council of ministries, was formed for the purpose of developing resources and plans for the church. The committee was composed of departmental leadership and service group representatives.

A similar coordinating committee composed of the organizational leadership was formed to make plans for the task organization. The service representatives realize that legislative authority does not rest with either group, but with the church board.

After the locality groups have made their preliminary plans, service groups are formed as needed. Their suggestions are referred to the council on ministries who make recommendations to the board as to the supplies and materials that will be necessary
and prepare a budget. "I will always be thankful for this division of responsibility," the Logansport pastor said. The organizational coordinating committee tended to deal with general plans and matters having to do with the overall program or with spiritual leadership in the church.

5. Special Ministries

The concept of special ministries is one which appears to have significance for local church organization.

Additional Development

The concept of special ministries was developed by Ellen G. White in the following way:

a. The church develops ministries for special groups or classes of persons

Special ministries were described in chapter V as ministry in behalf of special classes. Examples of specific ministries may be given as: ministry in one's home or neighborhood; youth ministry; ministry in rural areas; city ministry; work for the

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2 Ellen G. White, "Training the Youth to be Workers," Review and Herald, 16 May 1912, p. 41; White, "God's Means for Diffusing Light," 26 December 1912, p. 3.


4 Cf. Ellen G. White, "Our Duty in Ministering to the Poor,"
poor;¹ and work for leading persons.²

b. The church develops ministries
can be considered from the stand­
point of ministry performed by persons engaged in specific lines
of work. The role of the Christian doctor was looked upon largely
in Ellen White material as that of a church worker. He or she is
not to confine himself exclusively to the routine of his medical
work, or to think that his presence "was essential to the welfare
of the institution." Leading Adventist physicians were not to con­
fine their talents to one institution, but were to bear an influ­
ence for righteousness and truth.³ They were not to overwork, nor
to expect large pay for their work.⁴

The role of the minister is seen as that of preaching or

¹Ellen G. White, "Our Duty in Ministering to the Poor," p. 401;
Ellen G. White, "Our Duty to the Poor and Afflicted," Review and
Herald, 1 January 1895, pp. 1, 2.

²Ellen G. White, "The Call to the Feast," 8 May 1900, p.
289; Ellen G. White, "Cornelius, a Seeker for Truth," Review and
Herald, 6 April 1911, p. 4.

³Ellen G. White, "The Physician in Chief," Review and
Herald, 6 August 1914, p. 4. An example of a possible contemporary
application of her concept that the Christian medical doctor should
be a church worker appears in the appendix.

⁴Ellen G. White, "Principles Underlying Sanitarium Work,"
Review and Herald, 14 May 1914, p. 4.
ministering from the desk, but he is also seen as the shepherd of the flock and as having the responsibility of opening the Bible and explaining it to the people not only in the pulpit but in their homes and in prayer meeting. A position which was often encountered is the view that his major responsibility insofar as the church is concerned is that of organizing the church for nurture and outreach, and that he has personal responsibilities for other fields of work. He is to educate the church to bear responsibility in the different branches of church work and thus employ the talents of the church.

Application 5

Guideline a: The church seeks to discover specific groups or classes to whom to minister

Every church will have special groups to which to minister: youth, aged, ethnic or other social or economic groups. These have been considered special ministries. In cases where the need and availability of workers make such possible, groups should be formed to work for these classes of people. Inasmuch as each of these


5 Ellen G. White, "Remarks on Missionary Work," Minneapolis, 23 October 1888, MS 10, 1888, EGWRC; published in Olson, pp. 86-290.
groups will have a diversity of needs, organization to serve such
groups will take special forms. A case in point is the Adventist
church at Toronto, where the work of the church for persons of
Portuguese nationality has become a "special ministry."

Guideline b: The church seeks to
discover unique talents or gifts
which will permit it to engage in
specific ministries

The church's ministry will be based not only on needs or
upon programs, but on the talents of its members.

Scenario 5

The country is hit by a rather serious recession which
forces it to cut back on its mobile medical services in the state.
The Logansport region and the adjoining counties are in an area the
conference will no longer be able to serve. "We are fortunate,"
the conference president said in a committee meeting at which the
decision was made. "The academy for the region is at Logansport;
it has a larger membership and a correspondingly larger range of
talents and abilities; it serves a larger population area; conse­
quently there is also a correspondingly higher incidence of people
with unique qualifications on its boards and committees, and thus
on its ministries and groups. Because of these facts Logansport is
in a unique position to provide resources and personnel to strengthen
the work of the church in nearby areas.

"The church is already united with the two other churches
in the county in a church school and pastoral region. The region
organization permits its pastors to place a greater concentration of
their efforts in the area of their specialty.

"This seemed to contribute to a stronger program in the District as each pastor was able to coordinate certain tasks in areas of the district program for which he was uniquely qualified. They were also freed from much of the normal administrative responsibility because the academy treasurer served as business administrator for the entire region. It is his responsibility to work with the treasurers of the churches and the ministerial sub-committee in the preparation of the church budget. The church elders assume more of the responsibility for carrying out the program of the church than usual, freeing the professional ministers for outreach in the three-church region.

"Eighteen months ago several of the professional people, particularly the doctors and para-medical personnel were not satisfied that they were doing enough for the surrounding area, however. They felt that their qualifications and training increased their responsibility. They organized special functional ministries and asked for the privilege of contacting the leadership in churches in the region. They are probably doing more than our conference-paid clergy could do, and they go in on a regular basis. They are also active in their locality groups at home, which means that each one must be covered faithfully by the other members of his friendship team if he has to leave his home church."

6. Individual Initiative or Planning

Individual initiative in planning and action results from the fact that each individual is encouraged to depend upon God in
planning. The importance of individual initiative and action was the underlying principle in much of what was said about centralization and decentralization before 1901. The point was expressed in counsel directed to the question of the authority of the General Conference: "No man's judgment should be surrendered to the judgment of any other one man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work, and to say what plans should be followed."1

Application 6

Guideline a: The church encourages individual initiative in planning

By encouraging each person to depend upon God in the exercise of his own unique function, the church encourages that person to fulfill his responsibility to God. This contributes to organizational health. Plans should be made that will not place men under the control of men.2

Guideline b: The church seeks individual initiative in planning

There are both personal plans and general plans. Individual members are to cooperate in "carrying out general plans," but they are to look to God for "personal guidance."3 Each participant in ministry is also given a share in planning the work with which he has to do.

1 White, Testimonies 9:260.


3 White, Testimonies to Ministers, pp. 489, 491.
In the case of local church organization, groups meet and agree on a course of action, and the methods to be followed. Then all are expected to carry out the decisions made.\(^1\) The principle is that decisions are made as much as possible where the action will take place. Systems of goal-setting and review, such as the system used by the church growth movement, would appear to be in harmony with this concept.\(^2\)

Scenario 6

An individual member of the Logansport church, John Doe, had come from another church, was obviously lacking in experience, but was anxious to do something for the Lord. Even though he knew that John would make some mistakes, Elder Smith encouraged him to begin working in his neighborhood. "John needs to realize his responsibility to God," the pastor said.

"No one should presume to decide whether God is speaking to someone or not; the church needs to develop all of its talents, including John's. In fact, that is why the church is organized as it is. Every service group is set up so as to receive the benefit of the talents and work of the widest possible number of people.

"If John recognizes his responsibility to God, he will receive a blessing for faithful stewardship whether his efforts are


\(^2\)A useful manual for church growth workshops is Vergil Gerber's, God's Way to Keep a Church Going and Growing (Glendale, California: G/L Publications, 1975).
successful or not. In the sense that they are intended to put such processes as planning as close to the individual participating as possible, our organization recognizes this."

7. Personal Dependence Upon God

As pointed out in the section of individual initiative and planning, each individual is to look to God for guidance.

Application 7

Guideline a: The church encourages its participants in ministry to depend upon God in planning and action

Personal dependence upon God in planning and action is an organizational goal. Prayer for divine guidance is made the basis for planning.¹ This is not to say that the individual is not free to act or plan.

Scenario 7

Some of the new members at Logansport were young people who liked the idea of depending upon God for planning. Harold Jones, a Viet Nam veteran, was an active church member. He had completed requirements for a technical course at the nearby vocational school. Harold liked the idea of dependence upon God, but he had trouble with the attitude of some of the young people and thought the idea of depending on God would undermine the authority of the church. A friendly church deacon reviewed the history of this

concept in the thinking of the membership at Logansport. "Our idea of dependence upon God does not lead to independence," he said.

"We can afford to sacrifice some of our ideas of authority because dependence upon God really involves accepting divine authority. It leads to harmony and unity, not disorder, because it represents submission to God's will. ¹

8. Limited Authority

Mrs. White had a sophisticated concept of authority. She expresses her view of the matter in a chapter entitled, "Individual Responsibility and Christian Unity" in Testimonies to Ministers.² She states that "among all God's workers there should be a spirit of unity and harmony," and adds, "The Lord has especially blessed some with an experience that has fitted them to be wise counselors."

She continues by citing 1 Pet 5:5 ("Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another"). "In our several callings there is to be a mutual dependence on one another for assistance."³

But this [Peter's counsel] does not authorize any one man to undertake the work of ordering his brethren arbitrarily to do as he thinks advisable, irrespective of their own personal conviction of duty. Nor are God's chosen laborers to feel that at every step they must wait to ask some officer in authority whether they may do this or that.⁴

²White, Testimonies to Ministers, pp. 485-505.
³Ibid., p. 491.
⁴Ibid.
She says it is dangerous when,

... a man who has been placed in responsibility as a leader gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done. ... Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation.1

Application 8

The concept that authority is limited leads to the following suggestive guidelines:

Guideline a: Church officers do not attempt to command

This is not because authority does not exist in the church. On the contrary, it is due to the fact that authority is developed from one's function. Church officers respect the authority which comes with the unique task or mission of each member. They encourage each other in the accomplishment of individual mission.

Guideline b: Church members respect the judgment of persons in positions of authority

Church members, on the other hand, recognize the authority which accompanies responsibility in the church, recognizing that with authority has come greater responsibility.

Scenario 8

The Logansport church has experienced rapid growth. The participation of a number of new members raised some questions as

1Ibid.
to authority relationships. As the church has grown, it has set up two major sub-committees— a functional coordinating committee which was composed of members of most of the service groups in the church and an organizational coordinating committee. Each committee had various sub-committees or ministry groups for which it provided resources and counsel. Authority of the coordinating committees is limited. That is, they do not have power to order or command. Their responsibility is limited to that of their own functions. They encourage each of the sub-groups or committees to assume the responsibility connected with their own functions in a responsible way. Operational matters pertaining to the particular groups as a whole are decided upon by the coordinating committees. Control over matters affecting the church as a whole are referred to the church board and are not decided upon by a coordinating committee.

9. General Counsel and Resources

As was seen in the previous postulate, authority is limited to one's function. The function of leadership is that of providing counsel and resources; consequently the authority of the organizational leadership would be limited to the giving of counsel and providing resources. An underlying factor in the expression of this principle is the fact of divine control and direction in the life of all. Individual workers "are in a partnership with Jesus Christ," and men should not "intermeddle" with His working upon the human instrumentality." They should not "interpose" themselves "so as to interfere with God's plans; for the human agent
is under his special authority and dictation." Mrs. White spoke of those who are in "positions of authority." Their authority is derived from their role as Christian counselors, and their responsibility to lay general plans for the advancement of the work. She referred to the view that position gives authority over men and commented, "God has not directed in this way. God is our chief, God is our instructor, and to Him we must look. We must ask the Holy Spirit's guidance, and expect to be led and controlled by it." "Church organization," she says, "is to be respected, but it is not to be made in any way a galling yoke."  

Application 9

Possible guidelines for an application of postulate number nine to the local church situation may be found below:

Guideline a: Departmental leadership seeks to develop new programs and resources

It may be felt on occasion that programs and approaches developed by departments for the use of the local church should be trimmed. It has been pointed out that an approach which consists primarily of "programs" is inadequate. As a management source expressed it clearly, "the total complex process of managing must be thoroughly understood before the full potential of new insights...

1Ellen G. White, "Overbearing Control Reproved," 17 March 1895, MS 43, 1895, EGWRC; large portions published in Olson, pp. 162-165.

2Ibid., pp. 162, 163.

3Ibid., p. 162
can be effectively harnessed.\textsuperscript{1} Nevertheless, it should be acknowledged that ways must be found to open doors.\textsuperscript{2} There is still a need for new and better programs. The development of programs and resources may be seen as a primary role of departmental leadership.

Guideline b: Elders serve as Coordinators of Organization

As members of the general organizational structure, the church elder will have the responsibility of attempting to coordinate the general work of the organization.

Scenario 9

The pastor of the nearby Lutheran Church asks for a representative from the Adventist church to make a statement to his church council about the Adventist position on a current legal issue of interest to several denominations.

Although leadership authority is seen at Logansport as confined to providing counsel and resources, the church regards this as the function of leadership. When questions arise having to do with doctrine or similar matters, they are not taken immediately to the full board.

\textsuperscript{1}Newman, Sumner, and Warren, p. vii.

\textsuperscript{2}A worthwhile presentation of this thought is found in Belew, pp. 73-78. Belew speaks of "trying to find the doors which have been opened by the Holy Spirit," and finding "those who are at the level of Christian conversation." Wendell M. Belew, Churches and How They Grow (Nashville: Broadman Press, 1971), pp. 72, 73. Among the ideas Belew presents are organized efforts to discover needs, personal visitation," house to house canvases," special visitation nights, advertising the availability of church services, tours of investigation.
The elders, for example, examine the question of the admission of candidates for baptism; they are responsible for a great deal of the member visitation and counseling. The elders select a spokesman to visit the Lutheran church and discuss the position the church should take on the issue. This is not taken as binding on the church, but the elder's recommendation is considered important.

10. Representative Control

Representative control is the capstone of a whole series of accomplishments in organization: functional and organizational structures, functional departmentalization, limited authority, general counsel and resources, etc. In Adventist history these accomplishments were achieved as a result of the decentralization of structure through the efforts of persons like Olson, Robinson, and W. C. White. Decentralization, in the words of Drucker, "comes closest to satisfying all design specifications. It also has the widest scope."¹

Drucker described decentralization as the organization of autonomous businesses:

Both operating and innovative work can be organized as decentralized autonomous businesses. And while top management can obviously not be set up as an autonomous business, federal² decentralization of the business if done properly, makes for strong and effective top management. It frees top management for the top-management tasks.³

¹Drucker, Management, p. 572.

²Drucker uses the term "federal decentralization" to distinguish a company in which each unit of organization is responsible "for its own performance, its own results, and its own contribution to the total company," from other forms of "decentralization." Ibid., p. 572.

³Ibid., p. 574.
In the system known as representation control, insofar as it is part of the larger church organization, no church department has complete authority over its own affairs. Representative control implies the existence of authority in the church, but the authority is to be derived from the consensus of a large group of representative men.¹

The result of such a system on the organization is characterized as providing linkages between various levels and units. "All lines of service are to be bound together in one united whole."² Presumably this was to be the result of representation and other elements.

Application 10

The following guidelines suggest how representative control may be applied at the local church level.

Guideline a: The church applies the principle of decentralization

This means that the various ministries are represented on the church boards and councils. It also means placing the responsibility for planning and decision-making upon the participants in particular ministries or areas of service, and that control over the work of various departments or branches of the work as well as the work in the field is not in the hands of the individual departments, but in representative bodies composed of persons from all lines of work, and from the general organizational leadership.

¹White, Testimonies, 9:260.
²White, "Fields Near at Hand," p. 4.
Guideline b: The church employs representative control in matters relating to the general program and questions of policy.

Departments and groups have functional authority over the conduct of their part of the church program. But, in order to insure balance and coordination, matters relating to the general program and questions of policy, are referred to the board. The board, however, is truly representative. Periodic review and evaluation of the program is necessary to insure that progress is being made towards accomplishing church goals.

Scenario 10

The question of representative control came to a head when the youth department at Logansport wanted to start a coffee-house. The older members of the church were not sure about the idea because the expense involved in establishing the outreach center would be beyond what the budget of the department would allow. There was also a question about the type of programming which would be employed.

The young people, including a number of the new young couples, were definite about their interest in the center. The conference youth department was also in favor of the idea.

The problem might have continued to be a sore point had not the other members and the Conference youth coordinator wisely deferred further pressing their point of view in favor of awaiting the outcome of study of the questions by the church board and the region council of ministries (who were involved because they coordinated the work of institutions serving the region's churches).
Careful discussion of the whole question was given by people who represented the various interests of the church in the whole area. The question of programming and finances was solved to the satisfaction of the senior members, and a decision was made to proceed with an outreach center along general lines envisioned by the young people.

Summary and Review

Overview of the Project

It was the purpose of the project as a whole to develop a conceptual model of Seventh-day Adventist local church organization. Until the present no such model had been developed. Among the assumptions made in the project were the following: (1) It was assumed that there are certain fundamentals of organization which would be disclosed by an interdisciplinary approach. (2) It was assumed that the characteristics of the church itself should be taken into consideration. (3) It was also considered that organization should be seen as a whole.

Certain Seventh-day Adventist designs were described and analyzed from the standpoint of their significance for the study. Several important guidelines were established which it was thought should be useful from the standpoint of the development and application of a model.

Three major disciplines selected as data for the development of a model were: current ecclesiology; Seventh-day Adventist

1Cf. Schein, p. 6; Wolf, p. 184. 2Supra, p. 6.
organizational history and business management. Church administration sources were compared and relied upon. The years 1887-1901 were taken as meriting special attention because it was during this period of time that the major structures now in use in the Seventh-day Adventist Church were developed. Because of her importance in Seventh-day Adventist life and her role in the denomination's organization, effort was made to deal with the views of Ellen G. White.

It was found that the Bible contains certain expressions, or figures of speech used to describe the church. It was felt that the challenge of ecclesiology today is to build a theology which adequately reflects these diverse definitions. Eight concepts relevant to a model or organization were derived from ecclesiology.

It was found that the history of Seventh-day Adventist organization and business management were parallel developments. The major problems in Seventh-day Adventist organization during the period studied pertained to the relationships between various departments and levels of organization. Thus the selection of the period as a basis for the development of concepts was appropriate. It was felt that a historical approach was necessary; consequently analysis of the contextual situation was made before an attempt was made to develop concepts.

On the basis of this contextual study, sixteen Seventh-day Adventist concepts were developed. Emphasis was given to Seventh-day Adventist thought, but insights from business management were taken into consideration.

From the concepts derived from the three disciplines an attempt was made to develop a conceptual model. Organizational
postulates were developed, and on the basis of these postulates a model was developed. It was then planned to make an application of the model using prescriptive guidelines and a hypothetical local church, the Logansport Seventh-day Adventist Church, as an illustrative scenario.

Chapter Summary

It was the purpose of this chapter to make a theoretical application of the conceptual model. In order to do this, prescriptive guidelines and an illustrative scenario were prepared for each of the postulates which were developed in chapter V.

The guidelines were given as descriptive statements and were listed numerically in the application section of the discussion devoted to each postulate. Guidelines were not to be considered normative. The model is an effort to provide a conceptual basis for evaluating local church practice. Illustrative scenarios, also listed numerically in a scenario section, were also presented for each postulate. Applications were in the same order as that followed in the model. These also corresponded with the postulates.

Implications for Change

On the basis of the project it can be stated that the development of a conceptual model has made it possible to isolate certain elements of organization which it is felt should enter into consideration in planning and development of church programs. The fundamental element of the model is in the area of structure and consists of church member structures composed of general or multi-service organizational units which correspond with the general
outreach needs of the church, and service or functional units which correspond roughly with the departments at the conference and higher levels and with the departmental officer structure at the local level.

A simple structure could be developed for use as a denominationally sponsored plan of organization for the local church which would provide for the carrying out of most of the outreach and nurture needs of the denomination.

The finding that there are both ministerial or functional and organizational structures in the church suggests that a ministerial (service) organization be recognized as part of the structure of every church. This does not require a radical change in church structure as such a structuring corresponds well with the departmental structure now in existence, but it does require a change in thinking.
APPENDIX

DENOMINATIONAL INSTITUTIONS AT THE LOCAL CHURCH LEVEL

The sources examined indicated that a pre-eminent interest during the late 1800's and early 1900's was the establishment of denominational institutions such as restaurants, city missions, or schools. The concept still needs to be taken seriously.

The writer feels that an obvious place to begin would be a systematic effort on the part of the local conference, perhaps in conjunction with the union, to establish vegetarian restaurants, or institutions of a similar kind at least in the major cities of their field. However, other cases in point would be an attempt to focus conference attention in a systematic way on the problem of the still relatively high percentage of Adventist students not in parochial schools, and an effort to develop a significant health care ministry at the local church or "church district" level. One possible approach to the latter might be the establishment of church-owned medical practices which might take the form of small clinics in most cases.

The staff of such a clinic--including the necessary nurses and office personnel, perhaps a health educator and/or a "Bible

\[1\] Such a proposal as made here may be envisioned as under either denominational or local auspices.
"instructor" or visiting nurse—would be church employees. The doctors in such clinics would not be expected to devote their time completely to patient care, but would devote part of their time to the health ministry outreach of the churches in a church district or region perhaps such as envisioned by Powell. They would lead out in church-sponsored health education, public health or health evangelism efforts in the area. The doctor would serve with the church school administrator, the business administrator and the pastor-administrator (who, as Powell thought, might be the senior pastor in the region) as coordinators of church and church institution programs in the region.

Securing medical staff might be the biggest obstacle in the early stages of implementing this part of a comprehensive conference-sponsored plan of organization for the local church or church district, and it is conceivable that efforts would have to be made to recruit doctors. It is possible however that Adventist doctors who are now in private practice would consider selling their practices, perhaps to the church, and begin to work for the denomination as part of such a team ministry. In time such a program would undoubtedly become self-supporting. In connection with the union and division conferences could no doubt develop a plan similar to the present Seventh-day Adventist seminary student sponsorship plan to aid medical students who wish to serve the church and who are prospective participants in a denominationally-sponsored system of institutions such as described.

1 Supra, p. 5.
Scholarships similar to that envisioned here were established by the United States Public Health Service for medical students who agree to work for the National Health Service. While in medical school, medical students participating in the scholarship could receive on an annual basis a monthly stipend for 9 months or an academic year. After completing medical school the Public Health Service was repaid by one year of service in the National Health Service Corps for every year (9 months) of benefits received.¹

In order to repay the scholarship, the participant was assigned to one of five different areas of practice in the National Health Service. He could indicate some choice as to the place in which he preferred to serve.

Certain safeguards were built into the program in order to protect the Public Health Service in the case that the student did not fulfill his service obligation.

¹Interview with Larry Holland, Mayaguez, Puerto Rico, August 1977. Other information was also supplied by Holland. Information may also be obtained from Gary Wold, Director, National Health Service Corps, Public Health Service, Bethesda, Maryland.
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In connection with his pastoral responsibilities, Elder Delafield was the speaker on two radio programs, in South Boston, Virginia, and Wausau, Wisconsin. While in Wausau, he was coordinator of the Five-Day Plan to Stop Smoking, which was co-sponsored on a regular basis by the Seventh-day Adventist church and Wausau Hospitals, Inc. He was elected to the Board of Directors, American Cancer Society, Marathon County, Wisconsin. He appears in Who's Who in Religion, 2d edition and is designated to appear in the Dictionary of International Biography.