

Service in the Congregation

By Richard E. Lauersdorf

Our topic for these two weeks to be Everyday Christianity with stress on the individual Christian's service in the congregation. There is an underlying thought here - the thought that Christians are more than believers in Jesus Christ, they are also workers for Jesus Christ. John 20:21 brings this out so clearly when the risen Jesus already on Easter evening told His followers, "As my Father hath sent me even so send I you." We may be somewhat confused when our young people say in the passing jargon of the day, "That really sends me." But for us it is more meaningful to say, "God sends me." Of course, we say, "God loves me, God died for me, God forgives me, God takes care of me," but we also have to say, "God sends me. He has a mission for me on earth. He has service which I can carry out for Him. God wants us to be more than His customers to His grace; He in His grace invites and commands us to be participants in the work of the Church. Not that we are to help carry out the work of salvation. Not as complete as Christ's shout from Calvary, "It is finished." However, the world is filled with people who have not yet heard the good news. Here is where He would use us; here is where He would have us serve. The next two weeks let's concentrate on how we as individual Christians can help get the Gospel news out through *Service in the Congregation*:

Called For Service

You can serve for you are a priest in the eyes of God. Don't pass over that truth too lightly for your effective service in the congregation has a lot to do with this truth. Luther once said that "Christians ought to call themselves priests as much as they call themselves Christians since one cannot be a true Christian without being a priest in the NT service of the word" (*The Chief Steward*, p. 44). That title priest doesn't belong just to the man with the turned around collar or only to the pastor before the altar, it belongs to all whose hearts have been turned around by God, to all Christians. When we call a Christian a priest, we are saying that a number of privileges have been conferred on him. 1) He can do by direct route or access to the Father, Romans 5:1-2, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ by whom also we have access by faith unto this grace whereon we stand and rejoice in hope of the glory of God." We can go directly to our Father without any Mediator or go-between Hebrews 10:19-22, "Having therefore brethren boldness to enter into the holiest by the blood of Jesus ... let us draw near with a true heart in full assurance of faith. 2) He is a king and is subject to none except Christ "for though I be free from all men yet have I made myself a servant unto all that I might gain the more" 1 Cor. 9:19. 3) He and all brethren are on equal plain with rights and powers in the church under one Master, Christ, Matthew 23:8-11. He and all believers have the Gospel to preach, the Sacraments to administer, the Keys in their hands, 1 Corinthians 3:22, "All things are yours, whether Paul or Apollos or Cephas or the world, or life or death or things present or things to come; all are yours and ye are Christ's and Christ is God's." God means exactly what He says. All the spiritual treasures which belong to the Church are in the possession of every believer. The Word, preaching, teaching, the Sacraments, direct access to God through prayer, the office of the Keys are theirs in Christ.

Most people understand the privileges involved in being a priest, but tend to forget that the term also conveys responsibilities. Term "priest" not only means "no one stands between me and God," it also means "I am to be a priest to every other Christian and every other person." I have a service to perform, the service of helping others become such priests through Gospel preaching.

Unfortunately too often we have forgotten this priesthood and not appreciated Luther's scrapping of the old labels "clergy" and "laymen" in the Reformation. Maybe we should look at these two terms. "Layman" in our modern language seems to refer to non-professional whose opposite is the clergyman. Ordinary layman respects his clergyman, as he ought because of the work the pastor does. But ordinary layman thinks to be a "real minister" he must join the ranks of the clergy which is wrong. Christian service is for all, clergy and laity, and is sacred when performed by both. A look at the word from which laity comes might help. It comes from

Greek word λαός which means simply “people” and was used to designate all those who were of the same stock and nation. It came in the church to refer to one of God’s people, one of His chosen people, a Christian, Acts 15:14 “a people for His name” 1 Peter 2:9-10, “a peculiar people ... a people of God.” So we see that every Christian is a God’s laity. Word “clergy” came from Greek word κληρός which originally meant an object used in drawing lots to choose a person for a position. It is closely related to the Greek word for “call” and is used in the NT when referring to the Holy Spirit calling a person to faith by the Gospel and thus into the Christian church, 1 Corinthians 1:2 “called to be saints” Ephesians 4:1 “walk worthy of the vocation (κληρώσως) wherewith ye are called (εκλήσητε). 2 Timothy 1:9 “who has saved us and called us with an holy calling.” The word for church εκκλησία comes from that same basic term “to call.” So we can finally say that all Christians are God’s called people, God’s clergy in the world. All Christians are God’s laity and all Christians are God’s clergy . Clergy and lay people are the same people. All are priests.

God’s Word supports this fact very clearly. A classic passage is 1 Peter 2:4-10, no less than six titles are given to Christians in these verses, all the titles based on OT proverbs and figures of speech. According to this catalogue of titles, every Christian is claimed by God, belongs to a holy nation, is set apart for a particular ministry, has both a kingship and priesthood of his own to fulfill in life. Significant to note that it is Peter who writes these words. These titles raise all Christians to the rank of minister. They put all Christians in the role once performed by OT priests. And note how service is stressed. V 5, to “offer up spiritual sacrifices” v 9, “to show forth the praises of Him.” Priests have not only privileges, but responsibilities. Romans 12:1 tells us to “present our bodies as a living sacrifice to Him.” Hebrews 13:15 says “Let us offer the sacrifice of praise to God continually.” Revelation 1:5-6 speaks of our priesthood also “Unto Him that loved us and washed us from our sins in His own blood hath made us kings and priests unto God and His Father, unto Him be glory and dominion forever and ever.” Revelation 5:9-10 “And hast made us unto our God kings and priests and we shall reign on the earth.” We reign on earth by serving Him. As priests we are saved to serve. Our earthly priesthood is not exercised by folding hands in anticipation of heaven, but by walking in Jesus’ shoes and serving.

Each one of us can serve by using the particular gifts God has given us. 1 Corinthians 12. Ephesians 4. Romans 12 are key chapters in this area of serving with our own talents. We will come later to Ephesians 4. So now we look at 1 Corinthians 12:1-11, speaks about these various gifts. V 7 tells us that the Spirit gives gifts to every man and V 11 tells us He gives those gifts as He wishes. Romans 12:3-9 speaks of Spirit giving various gifts to different people and tells us to use the gifts He has given. We don’t have to be scholars to understand these words. The Holy Spirit’s gifts are not just limited to faith so that we can believe and some day go to heaven. Or to put it another way, God doesn’t put believers on ice till Judgment Day arrives. Instead He adds gifts and abilities so each Christian can function as a member of the Body of Christ. These gifts are unique to the individual just as his fingerprints are. The gifts may vary in quality and kind, but not in honor. Like pieces of a jigsaw puzzle the gifts of the individual Christian interlock to form a whole working force.

We might break down the Christian’s work as a priest using the gifts given to him into six major sectors (“Everyone a Minister” p 75). 1) *The Personal Sector* - your personal relationship with God through Christ. This becomes central in our way of thinking, setting up life’s goals, relating to other persons. It’s reflected in our prayer life, use of scripture, words and deeds, whole philosophy of life. 2) *The Family Sector* - exercise our faith and priesthood in this closest of all human relationships - between spouse, children, parents, with words and deeds of love, making it a Christian home where religion is caught as well as taught. 3) *The Congregational Sector* - with those other people of God in coon worship in accepting the commission He has given us, in growing through His Word. No Christian can long remain a Christian if he losses contact with the church where he participates personally in learning, teaching, visiting, working, serving, supporting, witnessing. 4) *The Community Sector* - in our calling to the people next door, helping poor and needy; in reaching out with the Word. 5) *The Occupational Sector* - be a “visible” Christian on the job by what you say, how you work, by concern for fellow workers. 6) *The Civic-Political Sector* - by interest in human rights, concern for good government, being well-informed citizens. In other words, use the gifts God has given you.

We, of course, are interested in number 3 - the Congregational Sector. Here we might speak of the relationship between the universal priesthood and the called pastor of the congregation. Every Christian is a

priest, made such by God, but God as 1 Corinthians 14:33 reminds us is “not the author of confusion.” He wants all things to be done “decently and in order” in His Church, 1 Corinthians 14:40. So in His divine wisdom He established the Holy Ministry for the public administration of priestly rites belonging properly to all believers. Acts 20:28 speaks of the Holy Ghost making men overseers over His flock. Ephesians 4:7-16 speaks of God establishing the Holy Ministry. But note especially v 12 which tells us why God established it. Ministers serve to teach the teachers and minister to ministers. They lead and feed God’s people and prepare them for effective service. They do NOT minister in the place of the people. Pastor serves as inspirer, moderator, animator of the Christian. He inspires confidence and shows enthusiasm like the quarterback on the football team. He is the specialist to equip the saints so that they - not just the pastors - carry out their service. Pastor has certain duties assigned to him by the congregation such as public teaching, preaching, administering the Sacraments. You don’t sign away your rights to [...] (sic) and kings when you assign them to your pastor, but call him for the sake of order and carry them out through him. These responsibilities belong to him because you, to whom Christ gave them, assigned them to him. Nor should you think that therefore all your responsibilities are taken care of when you’ve called a pastor or that you are helping the pastor out when you serve in the congregation. Matter of fact is that he is helping you out. He is helping to equip you so that you can do your job as a priest better in the congregation. The pastor does not replace you as priest. You assign some of your priestly duties to him and use him to equip you better to carry out the rest of your priestly duties. Both pastor and people are priests CALLED FOR SERVICE.

You will serve. 2 Corinthians 14-15 makes it clear. God’s great undeserving love in Christ constrains us, holds us close to our task so that nothing can keep us from it. 1 John 4:19 “We love Him because He first loved us.” No more than the sun can refuse to shine or a fire to radiate heat or a flower to release its fragrance can we refuse to serve. We are called for service. We cannot as His priests but serve with the talents He has given us.

Questions for Discussion

(Have I excused myself from priestly service because I’m satisfied with just belonging to the church?)

1. Why are we tempted to often “push all the work on the pastor”? Whose fault is it?
2. What is my image of the pastor’s role in my congregation?
3. All that I do and how I do it is part of my mission: True or False.
4. Is every Christian’s “gift” needed in building the kingdom of God?
5. Do I look at my church as a training school or only as a “filling station”?
6. How is knowing my fellow members important in discovering their “gift”?
7. Is my church free and open in using its members, new and old? How can it be so?

Qualified for Service

We realize from the foregoing that service in the congregation or in any area involves the qualification of faith. People are required who are committed by the grace of God to Christ. Now let’s narrow this Christian service down a bit and refer it to serving on the various boards and committees in a congregation. More, too, we need people who are committed to Christ. Scripture gives us some information on the qualities required of such people in the early church. We recognize that Scripture has recorded this information not just as a matter of interest, but like all else as a matter of instruction for us. It’s also worthy for us to note that the qualities required of church deacons or workers are none other than qualities which ought to be found in every Christian.

Exodus 18:21 presents the qualifications Jethro, Moses’ father-in-law suggested for those who would help Moses judge Israel. “Moreover thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness.” These qualities speak of men who had the right relation to God, men of right character and reputation to others, and even of right relation to earthly goods.

Acts 6:1-4 speaks of how the first elders or deacons were chosen in the early congregation at Jerusalem. For now we'll center on the qualities looked for in those men. v 3 says "men of honest report, full of the Holy Ghost, and wisdom." *Of honest report*, "attested to" (...) (sic) is close to Jethro's men of truth - men of good reputation, men whom people could trust and rely on. We can understand this requirement. Don't pick poor members and hope to reform them. The world is always trying to discredit the church and likes to judge the church by its "worst" members. How the world scoffs when it can jump on the sin of a church officer. *Full of the Holy Ghost* - very simply we might say, "men who were Christians" for the Holy Spirit dwells in Christians. They were to be men who showed their faith by their love for God's house, home devotions, Bible Class and God's Word, men who were concerned about Christ dwelling in their homes and about spreading Christ and His Word in the world. Men who were guided by the Spirit, having their thoughts directed, their words inspired, their actions guided by the Spirit. This doesn't mean men who are perfectionists or pietists or pharisees. Not "holier-than-thou," but Christian men. We could preach sermons on this, but let's just settle for *consecrated* men. And *wisdom*. They were to have sanctified common sense and use it. They were to be men of sense and tact, foresight and prudence as needed to maintain property and manage finances, visit the sick and admonish the wayward. Not just brilliance or learning, but Christian leadership, fortified by faith.

1 Timothy 3:8-13 "A deacon must be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." V 12 "let the deacons be the husbands of one wife, ruling their children and their own houses well." *Grave* - we would say "dignified, of serious bearing in mind and character." *Not double tongued, not given to much wine, not greedy of filthy lucre* are the opposite of grave. Men whose word can be depended on, men of temperate use of all things, particularly alcohol, men who serve God and fellow man not for money, but for love of God; men who are believers who have faith or *the Gospel*, which is a *mystery* to the unbeliever, in their hearts. Men who manage their affairs well as Christian husbands and fathers. Notice how Paul says nothing about social or financial qualification, but about moral and Christian qualifications. Fortunate at Jefferson with mixture we have of learned men and blue collar workers.

To these qualifications we could add others just as Scriptural. We would want our men who serve to be men of *concern*, men who are concerned about people just as God was concerned about people when He sent Christ to die.. In the final analysis the church is to be concerned about people and about programs, but only insofar as those programs help them reach people. Surely we want such concern also from our leaders. We want leaders who pray not "My Father who art in heaven," but "Our Father." We want them to be men of *prayer*. They will follow the example of the Lord's Prayer and devote their petitions basically to the spiritual needs of the congregation. You never go wrong when you follow the 4 P's in prayer. *Praise* to God for what he has done in the past and *petition* for needs of the present. Also *penitence* on our part that we are unworthy of anything He has given in the past or to ask anything from Him for the future. Then *promise* to consecrate ourselves to Him in the future. We need men who with their prayers show their dependence on God for zeal and strength, for light and guidance.

Hearing these qualifications for service, you can see that it's serious business when it comes to service either on boards or in any way in a congregation. It will take the best you have in the congregation and it will raise in your minds the comment, "I'm not qualified." That's a good remark because it shows a qualification very necessary for any service to God. It shows a humble recognition of unworthiness. No one can really serve without that. God doesn't need us; He uses us. And it shows a reliance on God for the necessary qualification. Paul in 2 Corinthians 2:16 asked of service to the Lord, "Who is sufficient for these things?" and then gave the answer in 2 Corinthians 3:4-6 "Our sufficiency is of God." He makes us and He alone, Qualified For Service. Rightfully do our church officers answer when asked in the installation service, "Will you diligently and faithfully perform the duties of your office?" with the words, "Yes, with the help of God."

Questions for Discussion

1. What do the bylaws of your congregation require of elders?
2. Why is Bible study necessary for all Christians and especially so for elders?

3. Why is it important for elders to pray daily?
4. Discuss Solomon's prayer in 2 Chronicles 1:7-12 and adapt it for use by elders.

Organized for Service

It is only fitting that after we have spoken about being called and qualified for service we come also to a discussion about being organized for service. Some would react negatively to that word "organized," thinking that there has been too much organization in the institutionalized American church and perhaps they have some basis for objecting. Quips like "Where two or three are gathered together, there let us elect officers and form a committee" or the chuckle that runs through a meeting when it is decided to "let a committee take care of that" tell us of the cynicism we have acquired about the value of some types of organizations. But some type of organization is necessary. Exodus 18:13f showed how Jethro's excellent advice about organizing men to help take care of Israel's needs was accepted by Moses, the God-appointed leader, and put into practice.

It is in the NT that we find particularly some reference to organizing going on in the early church. Acts 6:1f tells us of that the congregation in Jerusalem had a problem. There were many Greek speaking widows from abroad and also Hebrew speaking ones from Palestine in the Jerusalem church; to the point that it was difficult for the apostles to take care of distributing food and earthly goods equally and fairly to take care of them. As a result they called a congregational meeting and proposed a solution which was adopted. The congregation chose 7 men, well qualified, to whom they entrusted certain duties for the benefit of the congregation. No mention of any name is made. Closest we get is v 6 where the word "serve" tables is used, *διακονέω*, from which our word "deacon" comes. No mention is made either of a divine command under which the congregation chose these men. They simply followed their Christian liberty to organize something which would best take care of the problem and best serve the congregation. Perhaps they followed somewhat the pattern of the Jewish synagogue which had elders or rulers (Mark 5:22; Luke 7:3; Acts 13:15) to watch over doctrine, take care of property, supervise services. These deacons were the forerunners of our congregational boards and committees of whatever kind today.

Other passages speak of such men too. 1 Timothy 5:17 "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine." This passage indicates two kinds of elders in the church, those who teach or labor in the Word and those who don't. At times, the Bible calls those who labor in the Word (pastors, today) with the word "bishop" from *ἐπισκοπος* which refers to their calling and duties. At times it calls them "elders" from *πρεσβύτερος* which refers to the reverence due them because of their work. Here the elders who don't labor in the Word obviously refers to those not in the ordained ministry. What their duties might be we aren't told, only that they be respected and honored. Romans 12:8 says "he that ruleth let him do it with diligence" or as Greek says "in haste" i.e., promptly and efficiently. Among Christians no one is to rule in the sense of power and rank, all are equal (Matt. 23:8). This ruling must refer to seeing to it that all was done decently and in order. 1 Corinthians 12:28 "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, *helps*, governments, diversities of tongues." That word "help" refers to deeds of charity toward the destitute, helping along, working alongside, the ordained clergy. In Phil. 1:1 Paul sent greetings to the "saints which are at Philippi, with the bishops and the deacons." In 1 Timothy 3:8f Paul wrote about the "deacons" and listed their qualifications as we have heard earlier. The Church Fathers, too, spoke of congregational officers whose duties included keeping order in church, especially during services, lighting the candles, reading the lessons, announcing the hymns, caring for the poor, orphaned and widowed.

The main point is that such offices were not by divine command of Scripture but arose out of the need of the congregations. The Christians using their Christian liberty and following sanctified common sense established whatever helps they needed. Those who served followed the instructions of their congregations and assisted their pastors in the work, that all things might be done decently and in order. Scripture, interestingly, seems to have more to say about the qualifications of such people than about their organization. What officers

we elect, how we elect them, how long they serve, how many we have, what duties we divide among them is something we carry out in Christian liberty and always with the basic welfare of the congregation in mind.

Perhaps we can take a cue from all this history and relate the organization for service more directly to the purpose of the church. After all, it is the purpose which is important, not the organization. The organization is just a means to an end, just a way to carry out the purpose efficiently. Regardless how we organize for service, that organization must in our own congregation always keep the purpose in mind. What is the purpose of the church? Can you find it more clearly or simply stated that in Matthew 28:18-20 “all power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you.” That little word “therefore” is important. Christ who gives this commission is no imposter or usurper. Nor can His hearers decide whether to heed or ignore His commission. We are commissioned by One who has the authority to do so and the commission He gives us is to make disciples, baptize, and teach.

This one program of the church, this spreading of the Gospel, is also the only reason why any congregation is to exist. The size of the congregation, how old it or the members within it are, what classes of people it contains, have no bearing on its purpose, commanded by Christ. Such factors however may have a bearing on how it organizes to carry out its purpose. Usually we divide its one purpose into 4 areas.

- a. *Worship and Spiritual Life.* Servants in this area have as their concern whatever pertains to worship and spiritual life of its members. Preaching the Word, seeing to the Sacraments and their use, cultivating and encouraging spiritual life, exercising church discipline, taking care of the needy are areas for their concern. Board of Elders is the usual name.
- b. *Education.* Their concern is to provide opportunities for thorough Christian education for all ages in the congregation. They help parents learn and carry out duties, promote various educational agencies (schools, SS, VBS, Bible class), see to the educational programs of the societies. Usually a School Board or Board of Education would function here.
- c. *Evangelism.* Their concern is to provide opportunities for engaging in mission activities. They promote a good program of mission education both locally and synodically (schools, NW Lutheran, LWMS booklets), provide opportunities for mission work (mailings to newcomers, canvassing, contacting prospects, county homes, new members in congregation, welcome), keep accurate record of soul accounting or mailing list, train members to support all missions with prayers, and offerings, promote public relations (greeters in church, newsletter, newspaper, radio, television). Here we usually have an Evangelism or Mission Committee.
- d. *Stewardship.* Not just money, but time, talents, and treasures. Have them take care of promoting the budget, every member visits, special projects, preparing talent sheets and evaluating workers (but then, make sure you use them); heading up work projects, writing materials for stewardship programs (and pastors - red pencil as little as possible.) Usually you will find this named a Stewardship Board and Board of Trustees. They handle property, repair, insurance, contracts, physical plant, make purchases.

There are many ways you can organize to carry out these four functions. You can shuffle them around, you can name them different names. You can assign them all to one board If your church is small and have individual board members carry different responsibilities. You can follow what you might call the centrifugal method in which the whole board of a stated number is elected by the congregation and then organizes itself into various committees. Or you might follow the centripetal method where the congregation elects the committees and then either the whole committee or their chairmen depending on the number, constitute a general board.

Scripture recommends no specific type of organization. Any organization which carries out the commission of the church can serve. The program of the church is not determined by the organizational structure, but organizational structure is determined by the program of the church. What that program is is not

optional. How we organize to carry out that program can change with the world's changing conditions. Do we have too many or too few offices in our congregation? Are we over or under-organized? Is the work neglected in some areas because no one has been assigned responsibilities or have we so many assignments made that little gets done? Do we constantly evaluate the purpose of each office and board to make sure that it is an effective way of carrying out Christ's program to the Church to preach the Gospel? Constant evaluation is necessary. That Gospel never changes, but we must make sure that we have our organizations for preaching that Gospel as effectively as possible, not just because we've always had such and such a type of organization.

We might go through the duties of the various officers and boards. One of the best outlines which I have found for this is C. P. H.'s *Manual for Church Officers and Boards*.

- a. Responsibilities of officers, President, Vice President, Secretary, Treasurer, Financial Secretary.
- b. Responsibilities of Boards, Elders, Trustees, Education, Stewardship, Evangelism, Finance, Altar (would also include Youth Committee, Welfare Committee, Public Relations Committee, Ushering, music committee).

From this brief overview of duties of officers and boards in the congregation, you can see that there is much to be done in the church. The pastor needs and appreciates his associates on the various boards. He appreciates all that you do of helping move the congregation toward its goal of preaching the Gospel. As a council member, you are only one and as one you have neither the time nor the ability to do everything. You are only one, but you are one. You cannot do everything, but you can do something. You are one man in God's resource pool ... Also remember this, God never asks anyone to do anything for Him without first giving that person the abilities to perform for Him. You are His man in your office. So view your office as a solemn responsibility, one in which you deal with souls of men bought with His blood, as wonderful opportunity, to use your time and talents in service of love to your Savior, as blessed privilege to share with pastor in care of those souls, a privilege which gives satisfaction now and joy in heaven later when you stand in heaven with souls you helped care for.

There are many other areas in which you can serve. 1) *At school* - can serve as *teacher aides* for assistance in correcting, typing, mimeographing, hearing memory work - as *Room Parents* to arrange parties, provide transportation, screen eyes, hearing, buy gifts, as *Library Assistants* to have hours in library, catalog books, check them in and out. 2) *With the youth* as Pioneer leaders for both boys and girls, chaperones for T.P. outings, for Y.P. summer programs, for giving topics (John Rue, etc.). 3) *With the societies* - on downgrade because of working women and restless active society, but where would we be with no ladies groups to feed the hungry. at a funeral or take favors to County Home at Easter, no Men's Club to provide Bibles for church pews and backboards for school gym, no LWMS to promote interest in and support of missions, no NWC or Sem Auxiliary to carry back the good news. 4) *Within the congregation* - you can pound nails or typewriters, visit shut-ins with taped services, make newcomers welcome, go to County Home and get people ready for the service. Many areas of service, more than we can mention.

All these areas of service are important. Church work is big business, not like business in the secular world, but our heavenly Father's business. The Lord Jesus in Luke 2:49 called it such "Wist ye not that I must be about my Father's business." Every Christian congregation and every Christian in that congregation has a part in that business. There are no insignificant or unspiritual parts to this business. Each part is important. Some work may carry with it more responsibility than others, but *all* tasks are spiritual and all involved with those tasks need to be excited by them. There are no small jobs in the kingdom and no service we can render is insignificant when it's for Christ.

"No service in itself is small,
None great, though earth it fill
But that is small which seeks its own

And great that does God's will." Anonymous

Jesus said it better, "As my Father hath sent Me, even so send I you." - to serve! Paul said it too and we quote him at end of installation service for new councilmen. It covers all service to the Lord, 1 Corinthians 15:58 "Be ye steadfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord.

Questions for Discussion

1. What type of organization does scripture command for congregations?
2. What are the four main areas of work which a congregation must concern itself about in order to fulfill its mission?
3. What are some reasons, in your opinion, as to why it's difficult to involve some people in service in the congregation?
4. What service can you give in your congregation?

Bibliography

Feucht, O. E. - "*Everyone a Minister*" CPH

Bockelman, W. - "*You Can Help Make It Happen*" &PH

Luffberry, H. B. - "*A New Manual for Vestrymen*" Fortress

Eyres, L. R. - "*The Elders of the Church*" Pres. & Reformed

Kettner, Elmer - "*Elders at Work*" CPH

Harris, W. C. - "*Shepherds of flock of God*" Exposition

Fritz, J. C. - "*Pastoral Theology*" CPH

"*Pastor at Work*" CPH

Laetsch, T. ed. - "*Abiding Word, Vol. II*" CPH

Herrmann, J. E. - "*Chief Steward*" CPH

Merkens, G. A. - "*Training Lay Leadership*" CPH

"*Organized for Action*" CPH

Reu, R. C. - "*The Congregation at Work*" CPH

"*Yes, by the Help of God*" Luth. Church Press

Graebner, Theo - "*Handbook for Congregational Officers*" CPH

Bockelman, W. - "*It Will Be Your Duty*" APH

"*Duties of Elders*" CPH

Coleman, R. E. - "*Master Plan of Evangelism*" Revell

Schultz, R. J. - "*Christian Mission*" CPH

Bockelman, W. - "*Toward Better Church Committees*"

Graf, A. E. - "*Church in the Community*" Eerdmans

Kretmann, P. E. - "*Church Government and Church Offices in a Lutheran Congregation*" essay, Kretzmann

Gawrisch, W. R. - "Place of Women in Life and Work of the Church" *WLQ*, Jan & June 1969

Henkel, W. - "Status of Women in the Church" *WLQ* July 61, Jan. 62

Kuske, D. - "*Duties of Council Members*" essay (file)

Gerlach, Joel - "*Qualifications and Responsibilities of the Church Councilman*" essay (file)