

DESIGNING A CHURCH PASTORAL STAFF

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This opinion article addresses the issues of leadership within a local church that arise from philosophy of staffing. It is suggested that, in view of the biblical evidence, the vocational multiple staff model is best suited to adapt to the gifts of the pastoral staff and to the needs of each local church.

THE SEARCH FOR DEFINITION

“Margaret, I’d like you to meet Jimmy . . . Mr. uh, Rev. Tweedle; he’s our new assistant . . . I, uh . . . I mean youth pastor . . . who works with our education program!”

Such an introduction is all too common these days. Amidst the blushes and stammering which often accompany the introduction of “our new youth man,” a telling question of definition comes through: What is the role and purpose of that “second man” on the staff at church? How does his ministry relate to the total program and purpose of the church? How is he different from that man of God who preaches from the pulpit each Sunday? What is their relationship?

Questions such as these have been asked with unfortunate frequency. Somehow, this area of uncertainty which exists within and about the multiple church staff has gone largely unaddressed. While evangelical Christians have carefully planned and plotted job descriptions for everyone from the Sunday school class pianist to the church bus driver, they have neglected any extended or Bible-based treatment of church staff relationships. Many books have been written on the position and practice of pastoring. Written from the work load perspective, some materials and articles are available which deal with the director of Christian education, youth pastor, or assistant. Relatively few, however, are written and available concerning personal relationships, authority, and the call of God in relation to the various members of the church staff. Much that has been written on the subject tends to hedge in the matter of biblical relationships within the staff.

A related question which should be addressed is that of the order in which various pastoral staff positions should be filled. When a church moves beyond a single pastor, which assisting position should be added next?

A CLARIFICATION

No two churches are identical in structure, needs, outreach, or size. No two require exactly the same staff, nor do they make the same demands upon that staff. Historically, churches have adopted one of three general methods of meeting their staff needs. These three methods are *hiring a single pastor*, *hiring a sectional multiple staff*, and *hiring a vocational multiple staff*. A fourth, more recent, variation involves a *single pastoral leader with a team of laymen who are highly trained and qualified to perform “pastoral level” ministry as volunteers*.

Single Pastor

Because of size and resources, the vast majority of evangelical churches have met their staffing needs by calling only one man. That one man assumes responsibility for the total program of the church. The church rises or falls with his care. He must be an authority on everything from preaching to leading three-year-olds in singing. With a part- or full-time secretary and perhaps a building custodian under his direct management, he often carries the entire load of the church.

The Sectional Multiple Staff

Many larger churches must call more than one man to perform the necessary tasks related to the worship, education, and outreach of their people. One method of selecting such a staff is what may be called the sectional method. In such cases, the key leader of the staff is the pastor, who is also the expositor of the Word. He may gather other men around him who serve as his assistants. These men are considered to be his helpers. Their primary function is to extend the ministry of the pastor by doing those jobs which he cannot do for lack of time or primary interest. The senior pastor sometimes refers to them as “my assistant” and “my youth man,” and they assume the role of subordinates, functioning as something less than full-fledged pastors. These are usually short-term staff members who are gaining experience and prestige in preparation for a “full-fledged pastorate.” While they learn, they minister in the church by leading the youth, directing the choir, doing office work, or running pastoral errands. The very term “assistant” assumes eventually taking over the “boss’s” job or moving to another church to become “the” pastor.

Another form of the sectional method involves a youth pastor, children’s worker, senior citizens’ pastor, director of women’s ministries, or some combination of these. The effort is to hire staff members to direct or lead certain age groups within the church. This method sections the church off by age groups. A high degree of isolation is possible in which the youth and adult ministries are unrelated to one another except through the pastor. Under such an arrangement, the pastor is the undisputed head, and the assistant, youth, children’s, senior citizens’, or women’s ministries pastor is viewed as a hired professional, much like a secretary or custodian who does his or her job as directed.

The sectional multiple staff divides the church into groups comprised of people of the same age. As a specialist, each member of the staff ministers to a particular section of the church such as youth, children, or adults. In the medium-sized or large church, the preaching pastor normally leads ministries involving primarily adults. These staff members have assumed various titles including assistant pastor, youth pastor, children’s worker, or even director of Christian education; but their basic function is to be a direct subordinate of the pastor, extending his ministry in one specific section of the church.

The sectional multiple staff is diagrammed in Figure 1.

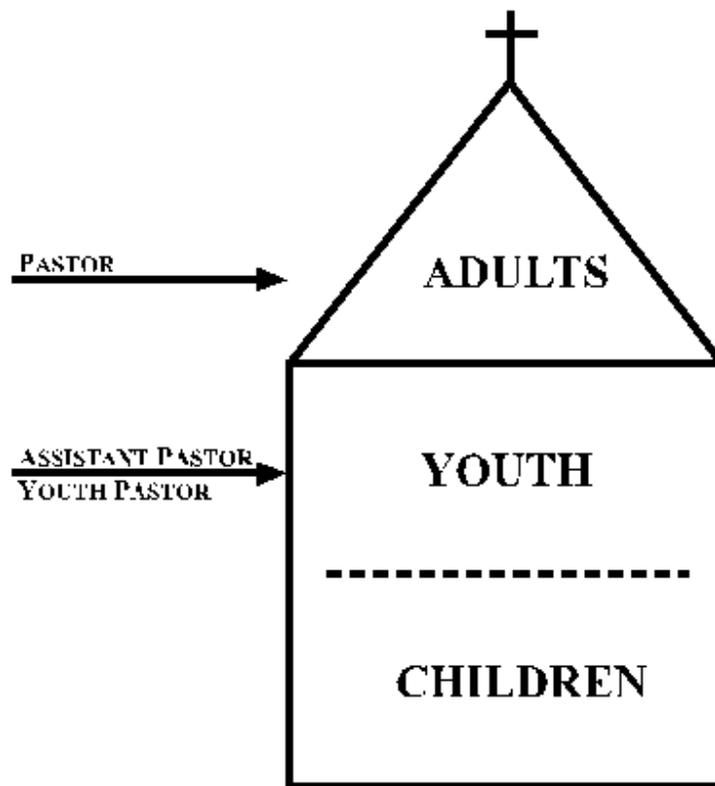


Figure 1

Note that the ministry is horizontal with each man communicating to a segment of the church population.

The Vocational Multiple Staff

Some larger fundamental or evangelical churches have grasped a third method of procedure in selecting and organizing a multiple staff. This approach could be called the vocational multiple staff. In this scenario, each member of the staff functions in a particular vocation or call of God. Each staff member is a specialist in a particular field such as education, preaching/worship, counseling, evangelism, visitation, music/worship, or counseling. He conducts his ministry vertically through the entire congregation from the very youngest to the oldest member. The church is not sectioned off by age as in the previous method; rather, they work with a specific aspect of the ministry as it relates to every age, sex, peer group, or interest group.

The members of the staff are servants of the congregation—not primarily subordinates of one man. They all share a common call of God and are held in esteem by the congregation, sharing in the responsibilities and decisions as undershepherds of the Lord Jesus Christ. Each must be sound in doctrinal position, competent in his field, and compatible with his fellow staff members.

Although one pastor must serve as administrative head, the rest of the staff are no less important to the entire ministry of the church. Their influence is felt throughout the church. As a team, they conduct the affairs of the church and promote its well being and spiritual

growth. The vocational multiple staff is consistent with biblical teaching and functionally beneficial. The developing vocational multiple staff is diagrammed in Figure 2.

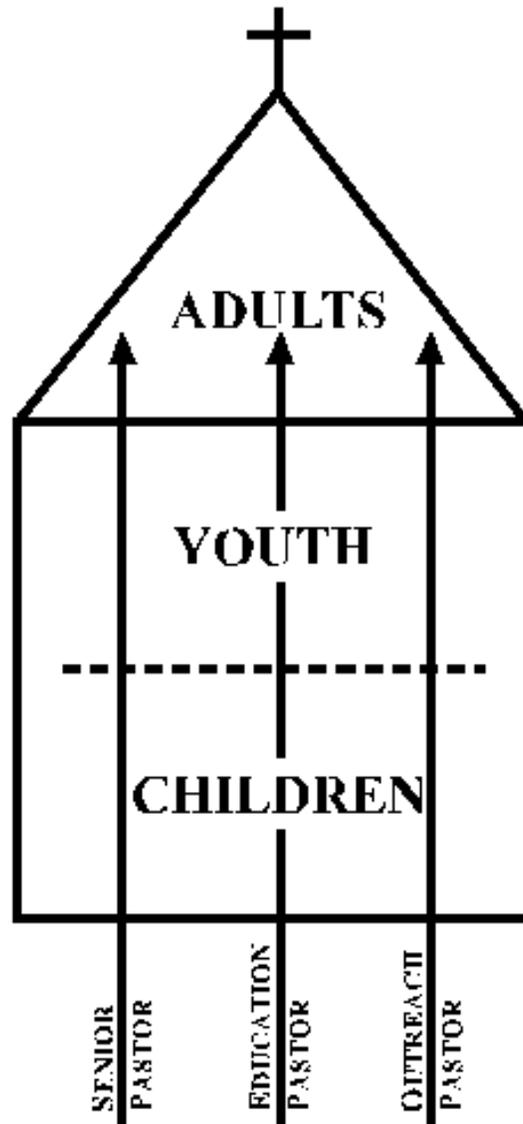


Figure 2

As a church grows, it passes through various stages where additional paid staff are needed either to lead new ministry areas or to concentrate larger blocks of leadership time and energy on specific age groups. It would be normal and consistent with the vocational approach to add pastors within the responsibility of worship/leadership, education/edification, and outreach/missions.

As a church surpasses an attendance of 600-800, it would be helpful to add a pastor of worship and music to the senior pastor's area of direct supervision. The pastor of worship/praise would also work vocationally with all ages. Some would make a strong case for the worship/music area being a fourth vocational division on the same administrative level as the senior pastor, pastor of education, and pastor of outreach. Because of the necessity of the senior pastor leading the worship of the church, this author is not suggesting a sepa-

rate division for worship/music. As the church grows, a pastor of counseling ministries and pastor of church business might also be added to the senior pastor's immediate ministry team.

With the demands and needs of a congregation of 800-1,000, a church would normally consider adding a youth pastor to the educational area of the church. By the time a church approaches 2,000, the pastor of education might have four age-group pastors on his team for adult, youth, children's, and pre-school ministries.

The outreach area of vocational ministry could expand to include staff church planters and missionaries, as well as specific full-time special ministry pastors. These additions, along with those previously described, are pictured in Figure 3.

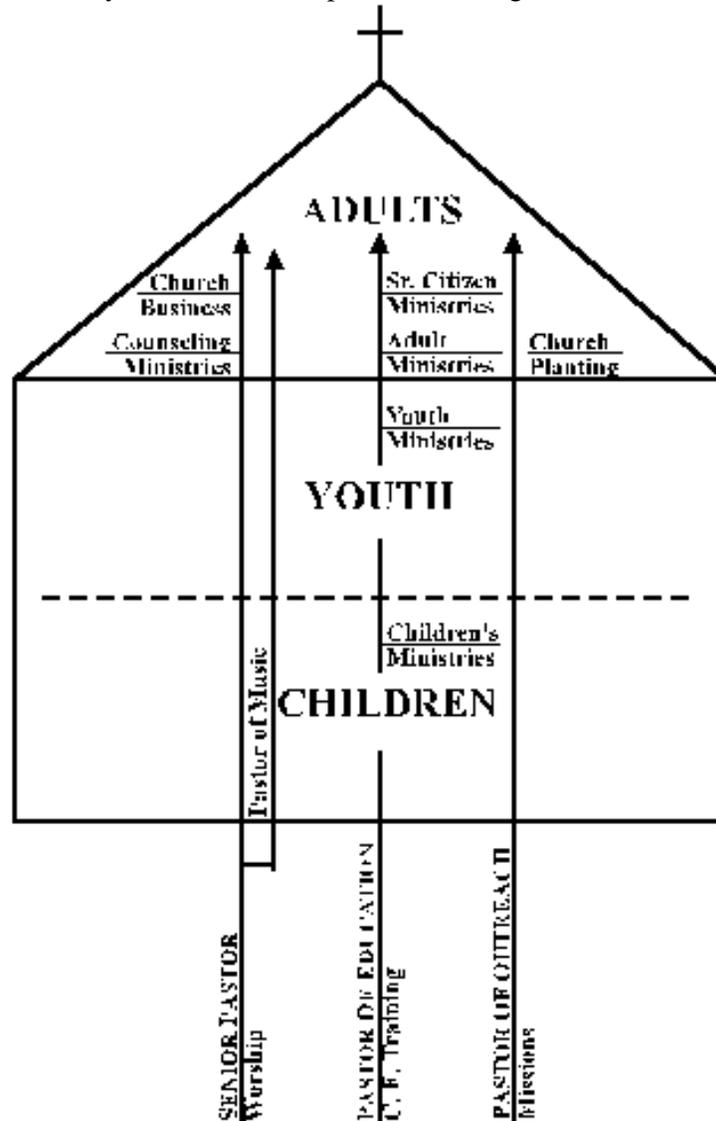


Figure 3

THE BIBLICAL BASIS OF A VOCATIONAL MULTIPLE STAFF

A consideration of the vocational multiple staff concept from the Scriptures is essential if one is to move beyond tradition and secular management concepts. Three vantage points could be utilized. First, vocational staff can be seen as a cure for potential divisions in the church as found by implication in 1 Corinthians 1-3. Second, a vocational staff is compatible with the practices of the early church in the pastoral epistles. Third, the vocational multiple staff fits the concepts of “gifted men” in Ephesians 4.

Vocational Staff: A Potential to Cure Division

The carnality of the Corinthians was manifested by divisions within the church. The divisions were centered on particular men who affected a segment of the church. Although the church had not lost its external oneness, a strong severance existed within. For the Corinthians to say that they were of Paul, or Cephas, or Apollos (1 Cor 3:4) was similar to claiming a sort of “sectional ministry” for each of these men. Paul corrects this view by saying that each of the men ministered to the whole church in some particular spiritual gift, capacity, or vocation (1 Cor 3:5-8; 10-20). Thus he says, “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered—but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour” (1 Cor 3:5-8). His plea to the Corinthians is simply that they should not exalt one man above another or follow one because he had certain abilities or appealed to one interest group or age group more than another. Each one was a servant of God called to minister to the entire church. Indeed, each one belonged to the entire church (1 Cor 3:20-23)! The duty of the church was to accept each one because he fulfilled his vocation and participated effectively in planting, watering, and cultivating.

Vocational Staff: The Pattern in the Pastorals

The pastoral epistles instruct the young pastors to minister to every age group, interest group, social group, and sex. In Titus 2, for example, Paul’s admonition to pastor Titus to “instruct” the congregation relates to old men, old women, young men, young women, servants, and masters. Similarly, Paul exhorts Timothy to a transgenerational ministry in terms of his pastoral role of rebuke and exhortation (1 Tim 5:1ff). These are the responsibilities of any who assume the role of pastor. It must have been as true in Paul’s day as in ours that some men felt more at home with one age group than with another. However, the instruction reveals that each pastor must not yield to his particular likes and dislikes. He must cut across the age group sections of the church to perform his ministry. It would seem that the general teaching of the pastoral epistles is inclined toward a vocational ministry rather than a sectional ministry.

Vocational Staff and “Gifted Men”

Ephesians 4:11 states, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastor-teachers.” Here, the division of gifted men is not according to the age groups or interest group to which they minister, but according to gift/vocation. These men are presented to the church in order to exercise certain God-given gifts. Logically, a spiritual gift is not primarily a particular age group ministry. There is, for example, no spiritual gift of young people’s work or children’s work. If there were, then there would be a gift of old people’s work—a gift which few, if any, have claimed to have. Children, young people, and young and older adults all need to benefit from the exercise of the continuing gifts of pastor, teacher, and evangelist.

Within the New Testament church, each gifted man performed the task related to his God-given ability. Thus, apostles, prophets, evangelists, and pastor-teachers cut across the sexes (Gal 3:28), age groups (whole households, Acts 16:34), and interest groups (rich/poor, 1 Tim 6:17; Jas 1:9-12) to perform their divinely sponsored tasks. This process of using the gifts of the Spirit is a vocational ministry rather than a sectional one.

It has always been assumed that there is a lot in a name. In the case of the church staff worker, it is crucial. It is true, as some repeatedly remind us, “No one competes with the pastor.” The question is whether that means there can be only one person in a church exercising a pastoral function and gift. Administratively, it is true that there must be no competition with the senior pastor; however, the educational worker who ministers pastorally under the pastor-teacher gift of Ephesians 4 should be recognized as doing so. Consequently, the term *education pastor* describes the ministry better than “Director of Christian Education.” Church people often feel strange responding to a *director*, but find it easier to confide in a *pastor*. The *education pastor* is subject to the same call of God as the missionary, evangelist, or pastor.

ADMINISTRATIVE BENEFITS OF A VOCATIONAL MULTIPLE STAFF

It is extremely difficult to separate good administrative practice from biblical principle. The Scriptures admonish us with reference to the gifts and in church worship to do all things decently and in good order (1 Cor 14:40). A study of the vocational multiple staff ministry without a treatment of its administrative benefits would tell only part of the story. Both the staff and the church benefit greatly from such a staff relationship.

BENEFITS FOR THE MEMBERS OF THE PASTORAL STAFF

Stronger Motivation

Probably the predominant administrative benefit of a vocational multiple staff is personal motivation. Business has taught that no amount of money can make a man productive and happy if he is not interested in his job. If he is to be satisfied and perform his work well, a man must be motivated. Motivation is an extremely important factor in any multiple staff church ministry. Unless each man is highly motivated in the performance of his job responsibilities, friction and shoddy work will result. Only a truly vocational ministry can prevent this potential trouble. An examination of motivation reveals some reasons which are crucial. The management studies of Abraham Maslow suggest that a man has five basic needs

in addition to the needs of the spiritual life. While these needs are not directly addressed in Scripture, observation seems to support their existence in reality. The five basic needs have been stated as follows:

1. *Physiological needs*

These include those things important to sustaining life itself, such as food, activity, and sleep.

2. *Security needs*

These are projected into the future and include such things as protection from physical harm, assurance of continuing income, and continuing employment.

3. *Social needs*

Social needs include acceptance by other people and a sense of belonging to the group.

4. *Ego needs*

Every man must gain some things that build and reflect a sense of self-confidence and self-respect as given by God.

5. *Self-actualization*

This refers to a sense of accomplishment. It is the development and utilization of one's potential capabilities for God. (This motivational need is at the top of Maslow's pyramid in importance; the others are in descending order.)

As was pointed out above, there are two views of the multiple staff with distinctively different resultant ministries. The implications of these views become pronounced when examined in light of the five basic motivational needs of man. Some staff members find all five areas of need being starved or hampered in their church ministry. A subordinate man often finds his salary is inadequate to support his family. Almost invariably, it is significantly lower than his senior pastor's salary. Therefore, his *physiological* needs may not be met. The average tenure of an assistant pastor or youth pastor is often less than two years. The need for *security* is often violated. This may well account for the shortage of staff men over thirty-five years old.

Where the people honor their senior pastor and fail to understand their relationship to other members of the staff, there is a definite problem of *social* need. The people may tend to invite the senior pastor out to events, give him gifts at Christmas, and write him thank you notes, while other staff members must find their own social affirmation.

Self-confidence and respect are hard to muster when one is the "second man" to whom few people go with big problems or needs. Youth pastors struggle with this when unable to minister to parents because they listen only to the senior pastor. Yet, if a man is to grow and expand his abilities and desires to work hard, his *ego* needs must be met.

Finally, there is the problem of *self-actualization*. This is easily recognized as a most important need in any person's vocational life; yet for the "other man" on the church staff, it may be the most difficult to attain. As one pastor stated recently while comparing his position with that of the youth pastor, "I have sought the greater gift." The feeling that the other staff responsibilities of the church are of secondary importance promotes a feeling that, no matter how hard a staff member tries, he can never know the joy of fulfilling a high and holy call which before God is of equal importance with the senior pastor.

There are other benefits for men involved in a vocational multiple staff. They include *better personal relationships* with the staff, *an awareness of the call of God*, and a *sense of purpose or life goal*. They are discussed below in this order.

Improved Personal Relationships

Being a member of a vocational multiple staff in a church has parallels to being a member of a football team. On a football team, there must be a quarterback who calls the signals. At the same time, there are other men on that team that are equally valuable. Each man has his specialty to perform. A quarterback without a tackle is just as useless as a tackle without a quarterback. Each must depend on the other and respect the other's ability.

In much the same way, the members of a vocational staff must be interdependent and respectful of the position and ability of each of the others. Overloading of individuals and restraint of the exercise of individual gifts are both kept at a minimum. Instead, a "team spirit" dominates for the glory of God.

An Awareness of the Call of God

In football, the quarterback brings in the signals and passes judgment on the options, yet there is an equality of function and importance. In a recent pro-football draft of college stars, the sports world was surprised by the number of quarterbacks that were passed up in favor of good linemen. This is a good picture of the vocational multiple staff relationship. The senior pastor is called of God to be the church leader administratively. At the same time, God calls the education pastor or outreach pastor to fulfill his God-given ministry with equal importance. Each is called of God to work in harmony with the whole. Without this, the biblical pattern of God's call to the ministry gives way to the whims of each individual senior pastor.

A Sense of Purpose or Life Goal

An illustration of a clearer sense of purpose for the education pastor or associate might be found in a comparison of the positions of the football team. How many tackles are playing the tackle position in order to become quarterback someday? Yet on contemporary sectional multiple staffs, many men in the assistant or youth pastor position are learning pastoral responsibilities with the goal of one day becoming a senior pastor. Within the vocational multiple staff ministry, there is room for a man to be called of God as an education or outreach pastor for life. He does not have to consider his ministry as a step in "growing up."

In addition to these benefits are such things as a broader range of ministry, mutual sharing of program ideas, and combined spiritual strength. For mature men who have a grasp of God's call and know where they are going in life, the vocational multiple staff can provide an ideal working relationship.

BENEFITS FOR THE CHURCH

The vocational multiple staff benefits the church also. It would do well to consider some of these benefits briefly.

Unity of the People

A vocational division of ministry creates unity throughout the church program instead of fragmenting it. With a sectional ministry, the congregation is often split into loyalties because of the isolation of the ministries of the staff members. Group loyalties are built up when one of the staff is considered to be the leader of a fragment of the church. The adults tend to consider the preacher of God's Word to be "their pastor," while looking upon the assistant pastor or youth pastor as "pastoring our young people." At the same time, the youth give allegiance to this usually younger staff member. Because the ministry of the church has been divided by age, it becomes a situation in which two distrustful churches may actually exist within the same building.

Under a vocational multiple staff, people from all ages and interests unite in contributing to the program. When the education, outreach, or worship/music pastor attempts some new program in this situation, he finds acceptance and support for the program on a broad base. Without broad-based support, the associate pastor becomes quite powerless to lead a particular program of the total church. At the same time, the pastor may find that his sermons are being tuned out by the youth of the church. After all, if he spends all of his time with the adults, what is to persuade the youth that he is *really* interested in them as well? He tends to take his place on the other side of the "generation gap." It is a basic church axiom: where a man spends quality time, he will have support and a hearing. By ministering to the entire congregation, a unified vocational staff will produce a unified church. Divisive group loyalties will tend to disappear.

Coordination of the Program

The vocational multiple staff concept of organizing the church ministry functions with fewer conflicts. When two or more men work with the same group of people, each functioning in the area of his divine call and gifts, each must consider the desires and programs of the other staff members. As partners in God's program for a church, they unite to produce balanced events throughout the church year. At any given time, one member of the staff knows what is happening in the program of any age group. Goals, purposes, and calendar events can be easily correlated because each member of the staff ministers to all the people. The end result of this is that families are not in conflict because the education pastor plans a high school retreat on the same weekend the pastor plans a workshop for parents. If the church has a Christian school, it would aid coordination greatly for the education pastor to oversee the principal and that area of the church's ministry as well.

Multiple Pastoral Care

This means that both the three-year-old and the ninety-year-old of the church will have two or three pastors rather than one. The ninety-year-old receives the ministry of the Word in sermon and comfort from the senior pastor and receives training and ministry/counsel from the education pastor. The three-year-old is trained and guided under the direction of the education pastor, but sees much of the pastor in his house calls and visits to those ministering in the educational agencies of the church. Obviously, each member of the staff will spend more time in his specialty than in that of his associate, and this may mean that he spends more time with certain age groups at given periods of time. However, in case of emergency or crisis, any member of the staff can enter any home with rapport and self-confidence, taking with him the necessary comfort, advice, or leadership.

The people of the church will be willing to accept the ministry of a vocational staff member because his ministry has been related to everyone in the church. They will not say, "Maybe we should call pastor so and so from the church across town. Our youth pastor can't handle these situations." Rather, they will say, "Our other pastor will be just fine since our senior pastor is out of town."

The following diagram pictures the positive benefits and process of a team of three vocational pastoral positions functioning together to give pastoral care.

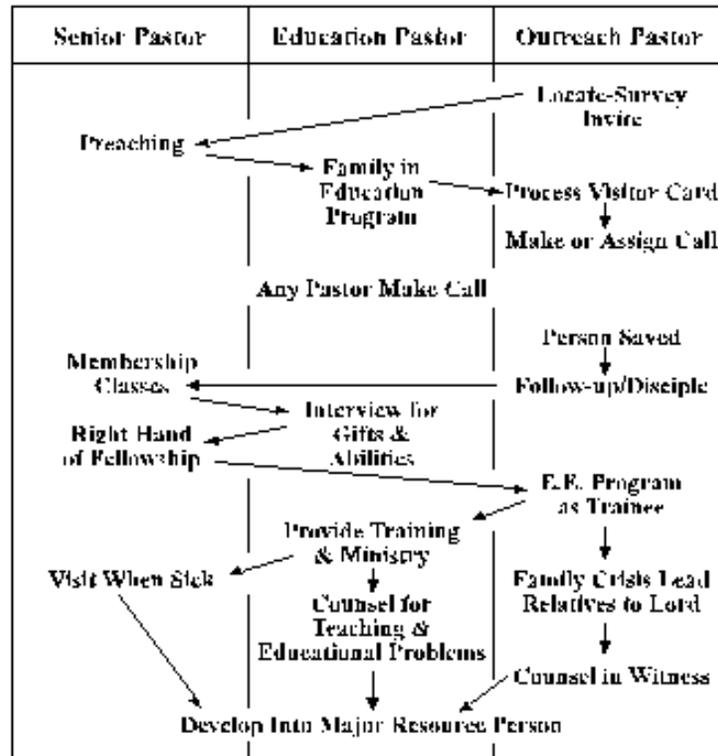


Figure 4

IMPLICATIONS FOR PRESENT PRACTICE

As in the case of most proposed changes in a leadership concept, there are already "normal" traditional ways of viewing the multiple staff. The vast majority of training schools, churches, pastors, and even potential "second men" are already familiar with the growing church adding an "assistant pastor" or "youth pastor" to aid the man who becomes the senior pastor. Both of these titles have historical merit as well as practical application today. However, neither "assistant pastor" nor "youth pastor" is any more biblical than "education pastor" or "associate pastor." The real question boils down to what makes the most sense, will fulfill biblical roles, and will meet the needs of the total ministry most effectively. It is hoped that this article has begun to address this question.

The Need for Completing Skills

Staff growth from one pastor to two or three pastors is an extremely important step for a church. The question "Whom shall we add first?" is always pertinent. It is the position of

this writer that a *Pastor of Christian Education* would seem to be the logical second position. The sheer number of laymen hours invested in education-related ministries would necessitate supervision.

An *Outreach Pastor* would join the team as the third pastor. The outreach pastor position is gaining interest in more recent church history. Normally, the result of his ministry is church growth. If the senior pastor has strength in the Christian education ministries, the church may want to call an outreach pastor as the first addition to the staff, even before a pastor of Christian education or youth. He would normally be involved in organizing outreach ministries, training laymen in evangelism and discipling, and enfolding new members of all ages into the church.

A *Youth Pastor* would be added as the fourth staff member and normally work under the leadership of the Pastor of Christian Education along with eventual pastors of children's ministries and adult ministries. This type of youth pastor is highly trained to specialize in all facets of reaching, winning, training, and counseling the youth segment of the church, as well as their parents. Sometimes the youth pastorate is combined with music. Any of the other associates may be trained to lead the music ministry as well. For some churches, a pastor of worship/music may be added earlier and in a full-time capacity in a large church. Eventually, all large churches will probably need and seek full-time leadership of a worship/music ministry to all ages.

The key concept of concern here is that a team should be developed that has differing but complementing gifts and perspectives, so that the needs of the total congregation can be met. Two or three "clones" of the senior pastor will not bring this about. A team of complementing professionals can carry on a long-term ministry that brings harmony and growth to the church as well as challenge and biblical fellowship to the staff.

Two assumptions are very important to review at this point in the discussion. First, at any and all stages of a church's growth most pastoral leadership functions could be delegated to qualified godly laymen. However, lay-led ministries tend to plateau because of the sheer weight of administrative time required, and eventually this forces consideration of a full-time vocational pastor for the area of need. Second, before adding a second pastor, a qualified church secretary should be employed and custodial areas be covered as well. Otherwise, the church will have a pastoral team involved in a level of detail that may actually be poor stewardship of their time, training, and cost.

Assistant Pastors Only Assist

Why is it self-defeating to refer to any additional pastors as "assistant" pastors? When a church calls an assistant pastor, there are normally three underlying assumptions in place. First, the new man's job description will be very general and his purpose will be to engage in whatever ministries the senior pastor may deem necessary at that particular time. Consequently, the duties may change frequently and be closely tied to whatever project or emphasis is at hand.

Second, the assistant pastor is usually perceived as an extension of the senior pastor. The assistant pastor, in effect, also works on those things the senior pastor is promoting through his particular gifts or interests. Consequently, the congregation has in reality one "larger" pastor who can now get more accomplished through the extra body and mind of his assistant, rather than two pastors called of God to lead them in different strengths, areas, and gifts. The net result is having one and a half pastors rather than two full pastors.

The third frequently underlying assumption is that the assistant is in his position to learn and develop until such time as God will call him to his own pastorate as a “senior pastor” or a one-man staff. The practical outworking is that assistant pastorates are short term and the best men will be gone the quickest. Consequently, the people learn to not build strong relationships with them and to not plan ministries or their lives around the assistant’s work.

However, an assistant pastor can be a very helpful and significant staff person as he, the senior pastor, and the church enter into his assisting ministry fully aware of the assumptions and perceptions mentioned previously. An older pastor who comes to a staff to “assist” in a specific area of the church ministry can have a long and productive ministry. This usage and understanding of the title “assistant” is consistent with the concerns of this article.

Youth Pastors Cannot Work Miracles

Often a church chooses a “youth director” or “youth pastor” as the first associate on staff. There are good reasons for this option. As a church grows and the pastor is pressed with the task of ministry, he is also aging. It seems a relief to hire someone younger to work with the physically demanding teenagers. A fresh graduate of college or seminary can be a great asset to the senior pastor. As has been mentioned earlier, however, this “solution” may actually create division as the preaching pastor is removed from the life of the youth. The youth pastor may also eventually see his own aging as a sign of “God’s leading” to become a senior pastor and, in turn, look for a younger man to become his youth pastor. While this may seem to solve the immediate ministry problem of aging in the ministry, is it the best for the church ministry, the teens, and an overall philosophy of ministry?

The greater dilemma for the youth pastor revolves around the church’s expectations for his ministry. Often, youth pastors are hired or replaced to solve problems with the church’s youth. Like youth curricula and major league baseball managers, youth pastors are often changed with frequency because someone perceives the youth ministry to be in trouble.

But . . . youth pastors cannot work miracles. Most youth problems relate to their home life and earlier years in the church or Christian school. If the youth pastor is hired under the traditional “sectional” multiple staff philosophy, he will usually be restricted to impacting only the teens and not be involved with parents and pre-schoolers. The children’s program should be coordinated with the youth program in order to prepare godly, growing junior-highers. Parents must be motivated, taught, and developed through the adult Sunday school classes and Christian education experiences so that they will rear spiritual children who will be easy for the youth pastor to develop further. Since a youth pastor cannot work miracles, he is at a decided disadvantage if restricted to ministering only to youth.

Even when a church decides to refer to the associate pastor as a “youth pastor,” it would seem wise to also give him leadership of the total Christian education program and the supervision of all age groups. Often, youth pastors either have completed or can pursue additional seminary training that would enable them to lead ministries to multiple age groups.

SOME RECOMMENDATIONS

If the vocational multiple staff is to become a common procedure in evangelical churches, several considerations must be made by churches, colleges, seminaries, and other concerned agencies as well as by the men who are involved in multiple staff ministries.

The Associate Pastor Must Be Worthy of the Title

Too often the training and background of the educational worker or assistant keeps him from functioning in a pastoral role. The education pastor must spend time dealing with souls, winning and counseling them for the Lord. The same standards of spiritual life (Tit 1:6-9; 1 Tim 3:1-7) and hard work must be followed as for the senior pastor. Shoddy work and immaturity do not cause the people to confide in a man, regardless of his title.

Pastor's Associations and Fellowships Must Include Associate Pastors

Instead of the pastors and educational or youth workers always meeting separately, it would be good for them to share and work together. Both callings need to get to know each other instead of meeting separately, which fosters distrust and misunderstanding. There is a real need for harmony and acceptance between the various callings of God.

Associate Pastor Positions in the Local Church Must Not Be Seen as Temporary

Hard feelings, confused lives, and wasted years have resulted from the number of Christian education workers who see the educational or youth pastor position as a stepping-stone to the pulpit. The associate pastor must be able to see himself happy in a similar ministry twenty years later. The stepping-stone concept only fosters distrust by senior pastors and degrades the position of the associate.

The Associate Pastor Must Experience a More Extensive Training Program

The training of the educational, outreach, worship/music, or youth pastor must be as great as that of the preaching pastor. Without a theologically comprehensive curriculum, coupled with field training, he goes "green" to minister in a large church. Only the large church is able to call a multiple staff. Preaching pastors often start with smaller churches and work up through their "errors," while the associate pastor finds himself expected to handle 500 people when fresh out of school. When he cannot handle the job, he becomes discouraged. This leads to a rejection of his profession, not only by himself, but by the senior pastor and people as well. Seminary and internship training may be essential to prevent early failure and disillusionment. Training in Christian school philosophy would aid him in churches that have Christian schools.

Church Multiple Staff Members Must Be Compatible

Most frustration and discouragement will be avoided when more emphasis is placed upon tests of compatibility in staff selection. It takes compatible personalities to have a consistently close and fruitful relationship. There can be few secrets in a team ministry. Both men must know they can trust each other. Bullheaded dictators make poor team members, as do weak-kneed complainers. The associate pastors must never undercut the senior pastor.

Multiple Staff Members Must Sell the Vocational Concept to the Congregation

In order for the church to reap the benefits of a vocational multiple staff relationship, there must be a conscious effort on the part of the staff members to sell the concept. This calls for the senior pastor to be a "big man" who is secure in the Lord. The senior pastor

can make or break any efforts the associate pastor may attempt, but he must be willing to share his position with another man who has an equally valid call of God. The following are some suggestions for selling the team ministry concept to the church people.

1. The pastor may preach sermons on his relationship to the associate pastor and the people's relationship to him as well. He must point out the biblical basis of these relationships.
2. The pastor will be careful to use the title "Pastor so-and-so" whenever he refers to the associate pastor or other pastoral staff members. This shows the people that he has high regard for his partner and esteems him as a co-servant of Jesus Christ.
3. Warmth and a sense of rapport must prevail within the staff. This will draw them close together and bring the people's warmth to rest on them as a team. The staff member must be careful to respect and encourage his senior pastor publicly and privately.
4. If the senior pastor sits on the platform in the worship services, the associates should as well. They should all take an active part as much as possible. Attendance at deacon board meetings is also essential.
5. The associate pastor must be seen on house calls, visitation, and hospital calls, as well as involved in evangelism if he is to be viewed as an equal member of the pastoral team.

If these things are practiced before the people, soon they will get the "big picture" and rejoice in the blessing of having two or more pastors. They will understand the spiritual and vocational equality. This is necessary in order for each man to have a truly productive ministry as he labors to serve the church to which God has called him.

Designing and developing a church pastoral staff is an extremely important exercise for senior pastors, deacons, and congregations. Without a well-prayed-over and thought-out philosophy, almost permanent patterns can be established that may affect the church negatively for generations.

It is hoped that this opinion article will be helpful in revisiting some of the church staff traditions and attitudes. It is the prayer of the writer that the application of these thoughts will result in a higher level of satisfaction and success for God in many local churches.