

TH
F 915

COORDINATING AND ADMINISTERING

A RURAL PARISH PROGRAM

By

Jacob T. Friesen

A.B., Bethel College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N.Y.
April 1947

18973

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY**
HATFIELD, PA.

Gift of the Author

TABLE OF CONTENTS

INTRODUCTION

A. Statement of Purpose	2
B. Justification of the Study	3
C. Delimitation of the Subject.	4
D. Method of Procedure.	5

CHAPTER I

A STUDY OF THE BEATRICE PARISH

A. General Considerations	7
1. Geographical factors	7
2. Cultural factors	7
B. A Survey of the Institutions Included in the Bea- trice Parish Situation	8
1. The Beatrice Mennonite Church.	8
2. The Mennonite Deaconess Home and Hospital.	9
3. The Old People's Homes	9
4. The First Mennonite Church of Beatrice, Nebraska	10
5. The Mennonite Bible Academy.	10
C. A Study of the Mennonites in the Beatrice Community	
1. Historical Background.	10
a. Ancestry	10
b. Pioneer Development.	11
c. A Growing Community.	12
2. Cultural Characteristics	14
a. A Rural People	14
b. Group Loyalty.	14
c. An Educational Interest.	14
d. Practicing Mutual Aid.	15
D. A Detailed Study of the Different Institutions in the Beatrice Parish.	15
1. The First Mennonite Church of Beatrice, Nebraska	16

June 2, 1948

46272

a.	An Analysis of the Organizational Structure	16
(1)	The Board of Trustees	16
(2)	Standing Committees	19
(3)	Special Committees	21
(4)	Temporary Committees	22
(5)	Individual Offices	23
(6)	Auxiliary Organizations With Committees	23
b.	An Analysis of the Program as Carried out in this Organizational Structure	25
(1)	The Missionary Program	26
(2)	The Relief Interests	28
(3)	The Peace Interests	29
(4)	The Educational Interests	30
(5)	The Denominational Interests	31
(6)	The Young People's Interests	32
(7)	The Social Interests	33
(8)	The Community Interests	34
(9)	The Interest in Maintenance	34
(10)	The Summary of the Program of the Church as Revealed by Areas of Interest	35
2.	The Mennonite Bible Academy	35
a.	An Analysis of the Organizational Structure	35
b.	An Analysis of the Program of the School	35
3.	The Mennonite Deaconess Home and Hospital	36
a.	An Analysis of the Organizational Structure	36
(1)	The Hospital Board of Directors	36
(2)	The Hospital Advisory Council	36
(3)	The Women's Auxiliary	37
b.	An Analysis of the Program Carried out by These Organizations	38
4.	The Beatrice Mennonite Church	38
a.	An Analysis of the Organizational Structure	38
(1)	A Diagram of Organizational Structure	38
(2)	The Church Board	40
(3)	The Church Council	40
(4)	The Music Committee	40
(5)	Vacation Bible School Board	40
(6)	Correspondents	40
(7)	Special Committees	41
(8)	Auxiliary Organizations	41
(9)	A Summary	42
b.	An Analysis of the Program as Carried out in this Organizational Structure	42

(1) The Missionary Interests	42
(2) The Peace and Relief Interests	43
(3) Educational Interests	43
(4) The Denominational Interests	44
(5) Young People's Interests	44
(6) The Interest in Maintenance	44
(7) The Summary	44
E. Summary of the Chapter	45

CHAPTER II

A STUDY OF SELECTED MENNONITE PARISHES AND A HOSPITAL SITUATION

A. Introduction	47
B. General Considerations	47
1. The Basis of Selecting the Suggested Parishes	47
2. The Parishes to be Studied	48
C. A Detailed Study of Selected Mennonite Parishes	49
1. The First Mennonite Church of Halstead, Kansas	
a. General Considerations	49
(1) The Historical Background	49
(2) The Cultural Characteristics	49
(3) The Community	50
b. An Analysis of the Organizational Structure	51
(1) A General Statement	51
(2) Minister	51
(3) Board of Deacons	53
(4) Board of Trustees	53
(5) Special Committees	53
(6) Individual Officers	54
(7) Auxiliary Organizations	55
c. An Analysis of the Program as Carried out by this Organizational Structure	56
(1) A General Statement	56
(2) The Missionary Interest	57
(3) The Peace and Relief Interest	57
(4) The Educational Interest	57
(5) Young People's Interest	58
(6) The Social Interest	58
(7) The Community Interest	59
(8) The Denominational Interest	59
(9) The Interest in Maintenance	59
d. A General Summary of the Program and Interests of the First Mennonite Church of Halstead, Kansas	60

2.	The Bethel Mennonite Church of Mountain Lake, Minnesota	60
a.	General Considerations	60
	(1) The Historical Background	61
	(2) The Community	61
	(3) The Cultural Characteristics	62
b.	An Analysis of the Organizational Structure	63
	(1) A General Statement	63
	(2) The Pastor	63
	(3) The Board of Deacons	65
	(4) The Board of Trustees	65
	(5) The Church Council	65
	(6) The Standing Committees	65
	(7) Individual Officers	67
	(8) The Sunday School	67
	(9) Auxiliary Organizations	68
	(10) Church Night	69
	(11) Church Workers Conference	69
	(12) A Summary of the Organizational Structure	69
c.	An Analysis of the Program as Carried out by this Organizational Structure Through Areas of Interest	70
	(1) The Peace and Relief Interest	70
	(2) The Mission Interest	70
	(3) The Educational Interest	71
	(4) The Interest of the Young People	71
	(5) Denominational Interest	72
	(6) Social Interest	72
	(7) The Musical Interest	72
	(8) Community Interests and Inter-Church Cooperation	73
	(9) Interest in Maintenance	73
	(10) Interest in Related Institutions	73
d.	A General Summary of the Program as Revealed in the Study of Areas of Interest	75
3.	The Mennonite Hospital of Bloomington, Illinois	
a.	General Considerations	75
	(1) The Purpose in Selecting This Situation	75
	(2) An Historical Sketch	76
b.	An Analysis of the Organizational Structure	77
c.	An Analysis of the Program as Carried out Through this Organizational Structure	78
D.	A Comparative Study of the Different Situations	79
1.	A General Statement	79
2.	An Evaluation of the Parishes	79

a.	The First Mennonite Church of Beatrice, Nebraska	79
b.	The Beatrice Mennonite Church	80
c.	The Halstead Mennonite Church	80
d.	The Bethel Mennonite Church	81
e.	The Bloomington Hospital	81
3.	Summary Suggestions for the First Mennonite Church, Beatrice, Nebraska	81
E.	A General Summary of the Chapter	82

CHAPTER III

PREREQUISITES FOR COORDINATING AND ADMINISTERING A RURAL PARISH PROGRAM

A.	Introduction	85
B.	General Considerations That Are Basic to an Efficient Parish Program	85
1.	The Aim of the Rural Church	86
2.	Elements That Determine the Rural Church Program	86
3.	Principles for Organizing the Local Church Program	88
a.	The Principle of Simplicity	88
b.	The Principle of Flexibility	88
c.	The Principle of Democracy	89
4.	Principles for Coordinating the Program of the Church	89
a.	The Principle of Efficiency	90
b.	The Principle of Unity	90
c.	The Principle of Affinity	91
5.	Elements to Consider in Administering the Program of the Local Church	91
a.	Elements to Consider in Relation to the Program	91
(1)	Locating and Centralizing Responsibility	91
(2)	Distributing Responsibility	92
(3)	Specialization Versus Rotation	92
(4)	Enlisting Participation in the Program	92
(5)	Supervising the Program	93
(6)	Records and Reports	93
b.	Elements to Consider in the Qualifications of the Administrator	93
(1)	The Administrator Must Have Vision and Insight	94

(2)	The Administrator Must Be A Good Organizer	94
(3)	The Administrator Must Be Able to Enlist and Lead People.	94
(4)	The Administrator Must Have A Passion For His Work.	95
C.	Specific Suggestions for the Rural Parish.	95
1.	A General Statement.	95
2.	Leadership Training.	96
3.	Stewardship.	96
4.	The Planning Council	98
5.	The Sunday Church School	98
D.	General Summary.	99

CHAPTER IV

AN ORGANIZATIONAL PLAN AND METHOD OF PROCEDURE IN COORDINATING AND ADMINISTRATING A RURAL PARISH PROGRAM

A.	Introduction	101
B.	Coordinating and Administrating the Rural Parish Program of the First Mennonite Church of Beatrice, Nebraska	101
1.	A General Statement.	102
2.	An Organizational Plan	102
a.	A Diagram of the Proposed Plan	102
b.	A Study of the Proposed Plan	102
(1)	The Church Council.	102
(2)	Standing Committees	104
(3)	Interrelation of Committees	108
(4)	The Pastor.	108
(5)	Advantages of the Proposed Plan	109
3.	A Method of Procedure in Realizing the Ideal Plan	110
a.	A Functional Diagram	110
b.	Former Organizations	112
c.	The Planning Council, A Transitional Organization	112
d.	The Method of Adopting the New Plan.	114
(1)	The New Building Project.	114
(2)	The Planning Council as a Means to an End.	114
(3)	Introducing Departments	115
(4)	Placing Responsibility.	115
(5)	Auxiliary Organizations	116

e.	An Expanded Program With This Organizational Structure	116
f.	Administrating the Proposed Plan and Program	117
4.	A Summary of the Proposed Plan and Program for the First Mennonite Church of Beatrice, Nebraska	118
C.	The Proposed Plan of the First Mennonite Church of Beatrice, Nebraska Applied to Other Local Parishes	119
1.	The Mennonite Churches Analyzed in this Study.	119
a.	Beatrice Mennonite Church.	119
b.	The First Mennonite Church of Halstead, Kansas	119
c.	The Bethel Mennonite Church of Mountain Lake, Minnesota.	120
2.	Local Rural Parish Programs in General	120
D.	A General Summary.	121

CHAPTER V

GENERAL SUMMARY AND CONCLUSION

A.	Purpose and Restatement.	123
B.	General Summary of Chapter One	123
C.	General Summary of Chapter Two	124
D.	General Summary of Chapter Three	126
E.	General Summary of Chapter Four.	127
F.	Conclusions.	127

BIBLIOGRAPHY

A.	Primary Sources.	131
B.	Secondary Sources.	132
1.	Books.	132
2.	Pamphlets.	135
3.	Periodical Articles.	135

INTRODUCTION

COORDINATING AND ADMINISTARTING
A RURAL PARISH PROGRAM

INTRODUCTION

A. Statement of Purpose

The impact of the Gospel upon the world is determined largely by the effectiveness of the local church program. Paul gave a vivid picture of members of the Church, as the body of Christ, realizing their usefulness.

Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.¹

This figure may be applied to the local church in action.

Organization is the means by which the powerful message of Christ may reach its goal of fellowship and growth. Dr. John S. Bonnell recently stated to a group of ministers of the Presbytery of New York that one of the greatest needs today of our active churches is to coordinate the work of the church to minister effectively in all needy areas. He also suggested that the minister

.

¹ Ephesians 4:15-16. R. S. V.

must learn to coordinate his administrative and pastoral duties so that neither will suffer.¹

It will, therefore, be the purpose of this study to analyze selected church organizations and parish programs to discover principles of coordinating and administering a rural parish. The results of this study will be made concrete by the application of these principles to the parish of the First Mennonite Church of Beatrice, Nebraska.

B. Justification of the Study

The words of an able minister describing an active Mennonite church express the feelings of many pastors. He said, "The job is too big for one man." This may be taken at face value to mean that the church is under-staffed or it may reflect on the nature of the particular organization.

Church organization can never be considered an end in itself or a source of spiritual power, but there are a number of reasons why attention needs to be centered on this phase of the church. Proper organization assists people in working together which results in efficiency. It gives power through cooperation. It allows for expansion of pastoral duties. It enlists lay-leadership,

.

¹ The Minister's Retreat of the Presbytery of New York, 1946.

creates loyalty, and develops the spirit of service, and gives continuity to the whole program of the church.¹

Many churches find themselves victims of a very active program that has evolved over the years without plan or central purpose. In the Mennonite church this problem is often complicated when hospitals and schools are included in the ministry of the church. This study will attempt to answer questions arising out of a complex organizational structure.

C. Delimitation of the Subject

This approach to the organizational structure and the program of a church would be helpful in any situation. This study will select parishes of the Mennonite church that have similar programs and that include in their outreach service to a hospital and in some instances to a school. It will propose answers to questions raised in the coordination and the administration of that program.

These parishes were selected on the basis of location and similarity in program. Four states are represented including Kansas, Nebraska, Minnesota, and Illinois. The main interest in this study will center in the local church. Related institutions will be considered only as

.

¹ George W. Wiesen (ed.), Top Soil, a report from the Rural Minister's School held at Green Lake, Wisconsin, February 6-March 4, 1947, p. 7.

they influence the local situation or as they solve specific problems.

The word "parish" is used in the restricted sense. It refers to the local church, its constituency, and the institutions which are closely related. The reference, "Beatrice Parish", is used to designate both Mennonite churches located in Beatrice since the relation of the two is being considered.

D. Method of Procedure

This study will begin with a brief survey of the community in which a parish is located. The more specific study will then be made of the institutions included in a given parish, and the history and distinctive culture of the people served by the parish program. It will then proceed to analyze the organizational structure of each individual institution and the program carried on by each. In analyzing the program it will select areas of interest which are suggested by the different organizations. It will show how the various organizations contribute in expressing this interest.

The study will then present a proposed plan for coordinating and administering a rural parish program. The First Mennonite Church of Beatrice, Nebraska will be used as a particular situation. Principles will be suggested for the improvement of the other parishes under consideration and local parishes in general.

CHAPTER I

A STUDY OF THE BEATRICE PARISH

CHAPTER I
A STUDY OF THE BEATRICE PARISH

A. General Considerations

1. Geographical factors.

The city of Beatrice, Nebraska, is the center of community interest. It has a population of 10,883¹ and is located forty miles southwest of Lincoln, Nebraska, the state capital. It is a typical midwestern city in many respects. However, it is above average in general attractiveness and natural beauty. The Blue River and the Chautauqua State Park create the setting for this natural beauty. Farms dot the countryside. The land is adapted to general diversified agriculture.

The short distance of Beatrice from the state capital and its location on the main road network make it easily accessible. The State Institution for the Feeble-minded is located four miles from the city. This makes it a center of various activities.

2. Cultural factors.

Two large municipally owned school buildings pro-

.

¹ The World Almanac, 1945, p. 467.

vide facilities for elementary and high school education. A public library enriches the cultural and educational interest of the community. The parks and recreational facilities attract many visitors.

Residents of Beatrice are moderately well-to-do. They are employed in private business, industry, or professional service. There is a moderately wealthy upper class.

The community has a good representation of church groups. Most of these cooperate in community interests. One would not think of these as overlapping in their activities; however, a need for centralization of church effort exists.

B. A Survey of the Institutions Included in the Beatrice Parish Situation

1. The Beatrice Mennonite Church.

This church consists of Mennonites living in the city of Beatrice and the immediate surroundings. Two Mennonite Churches serve this constituency. One is located in the country and one in the city. The line of demarcation of the two churches is not very distinct. Certain families feel a greater loyalty to the city church even though geographical location would place them within reach of the country church. There is, however, a definite

group that would be unable to attend services regularly in the country church.

The Beatrice Mennonite Church with a membership of 189 active members has been entirely independent from the mother church since 1926.¹ It supports its own minister and sustains a full relationship to the General Conference Mennonite Church of North America.

2. The Mennonite Deaconess Home and Hospital.

This institution is located in the city of Beatrice. It was founded in 1911 by the First Mennonite Church. This organizational relationship continued until 1946 when the hospital and home incorporated as a distinct operating unit. Many relations established over the years will have to continue until the various functional adjustments can be realized.

3. The Old People's Homes.

Three privately owned old people's homes render a valuable service to the old people of the community. These are owned and operated by Mennonite people. They serve the old people of the community that desire their service.

.

¹ W. C. Andreas, "Highlights and Sidelights of the Mennonites in Beatrice," Mennonite Life, I (July, 1946), 21.

4. The First Mennonite Church of Beatrice, Nebraska.

The largest Mennonite Church in the community is the First Mennonite Church of Beatrice, Nebraska, which is located four miles northwest of the city of Beatrice. It was organized in the fall of 1877. It is located near the center of its rural parish constituency.

5. The Mennonite Bible Academy.

This school is located near the First Mennonite Church. It is maintained by it and serves the young people of the church. The Education Committee of the church is directly responsible for the work of this institution.

These five institutions constitute the organizational aspects directly affecting the program of the parish under consideration. The relation of these to the First Mennonite Church and of the church to these is of primary importance in this study.

C. A Study of the Mennonites in Beatrice Community

1. Historical background.

a. Ancestry.

The ancestors of the Mennonites of the Beatrice community have experienced a history of recurring prosperity, freedom, persecution, and migration. They moved from Holland to Germany and then to this country. One group went from Germany to Russia and then to America.

They chose Nebraska as their new pioneer home arriving around 1873.¹ Various groups came later to join their relatives who settled on lands bought from the Burlington railroad.² This land lay in the southeastern section of the state in a rich valley running west of the city of Beatrice.

On June 19, 1877, after the arrival of Elder Gerhard Penner with one of the groups, the church was organized.³ This was the birth of the First Mennonite Church of Beatrice, Nebraska.

b. Pioneer development.

Church life in pioneer days was difficult. They met first in private homes, then in the city courthouse. A house of worship patterned after the one in Germany was built during the summer of 1897. It burned in December and was rebuilt the following spring.⁴

Sunday school was unknown in the Old Country but the need for religious instruction was evident. To meet this need Rev. Heinrich Zimmermann, a capable minister, conducted classes in his home on Sunday afternoons. Similar groups developed in other homes until it became necessary to rent the local Adventist Church to accomodate

.

¹ Ibid.
² Ibid., p. 22.

³ Ibid.
⁴ Ibid., p. 23.

the group. They also began conducting regular Sunday services for those living in the city of Beatrice. Transportation difficulties prevented the Mennonites of the city from attending the services in the country church.¹ This was the fundamental reason for two Mennonite churches. This reason along with others has kept the two churches operating as independent units.

c. A growing community.

Another group of Mennonites arrived in 1884 coming from Russia via Asia. This group included Rev. Johannes K. Penner who was a capable teacher as well as minister. He was known as Onkel Lehrer Penner who taught the German language and the Bible in his home. Later members realized the need for training in the English language and they built a two-room school and hired an additional teacher. The curriculum provided for alternating half-day instruction in the German and English languages. This school is still serving the Mennonite churches as the Mennonite Bible Academy.

Through immigration and baptisms the First Mennonite Church experienced a steady growth. Now it has a membership of 339.

Originally this congregation chose its leadership

.

¹ Ibid.

from its own number. In 1940 they extended a call to Rev. Walter Dyck who became their first full time minister. He served from 1940 to 1946.¹

When they first settled, their homes served as places of worship. There were four of these outside of the main church meeting house. This number was finally reduced to two: The First Mennonite Church in the country and The Second Mennonite Church in the city.² The latter was renamed The Beatrice Mennonite Church. The city edifice was built in 1902 and has served since for worship and Sunday school. In 1903 a Christian Endeavor was organized with twenty charter members. However, these retained their membership in The First Mennonite Church and all church government centered in the country church. In 1926 The Beatrice Mennonite Church was organized officially with seventy-five charter members.³ It has also experienced a steady growth and now has a membership of 186.⁴

The Mennonite Deaconess Home and Hospital was established in 1911 and has been a valuable asset to this Mennonite settlement and the community. It has served as one supreme expression of Christian service and compassion which is such a vital part of the convictions of this people.⁵

.

¹ Ibid. ² Ibid. ³ Ibid., p. 22.

⁴ Reports to the Annual Business Meeting, 1946, First Mennonite Church, Beatrice, Nebraska, p. 2.

⁵ Andreas, op. cit., p. 23.

2. Cultural characteristics of Mennonites in Beatrice community.

a. A rural people.

Mennonites have been predominantly an agricultural people. This is true of the Beatrice Mennonites. Every family strives to own its own farm or home. A son often inherits his father's farm. In this way land ownership is perpetuated and traditions and farming methods are maintained. Ownership expanded to neighboring farms until surrounding lands were owned by Mennonites. When expansion is no longer possible small groups move to other parts of the country. This is a very common process in the development of Mennonite communities.

b. Group loyalty.

A genuine pride in a common tradition creates a strong group loyalty. This expresses itself in the use of the German language and interest in the welfare of fellow Mennonites. It sometimes becomes the basis of a loyalty of a group within a group. This presents a special problem of cooperation and group coordination. With this group loyalty is found an independence of mind which may become the avenue of progress when utilized properly.

c. An educational interest.

Providing proper education for the children is considered a solemn obligation by members of the Mennonite

church.¹ In Beatrice this has expressed itself in the Mennonite Bible Academy. It is also practiced by sending young people to college or Bible school.

d. Practicing mutual aid.

This concept is basic to Mennonite belief. It includes helping needy in the community, relieving suffering where it exists, and caring for the sick and aged. This has been practiced by the Mennonites for four hundred years. The Beatrice Mennonites have built and maintained a modern forty bed hospital in the city of Beatrice. It has won its place among the institutions of the community. The aged have been served through privately owned homes. This is a Christian service rendered by individual members.

These cultural characteristics are among the most obvious. The programs of the various institutions will reveal how these have found expression.

D. A Detailed Study of the Different Institutions
in the Beatrice Parish

This study now proceeds to an analysis of the various institutions as they exist and as they operate. First, it will show the organizational structure of the

.

¹ Henry C. Smith, The Story of the Mennonites (Berne, Indiana: Mennonite Book Concern, 1941), p. 759.

particular institution under consideration. Second, it will attempt to reveal the functional relationship of the various organizations by showing how it carries on the program of the institution as a whole.

1. The First Mennonite Church of Beatrice, Nebraska.

a. An analysis of the organizational structure.

The organizational diagram that appears on the following page attempts to show pictorially the various organizations and their relationship to each other. The analysis will follow the logical order suggested by the diagram. It will begin with the Board of Trustees.

1) The Board of Trustees.

The officers of this congregation, to be known as the Board of Trustees, shall consist of not less than seven members, and shall include one pastor, one or more assisting ministers, if there be such, one deacon, one chairman of business meetings, and three or more lay members.¹

This is the governing body of the church. It "shall watch over the spiritual welfare of the church; carefully examine applications for membership; grant letters of dismissal ...provide for services"² in the absence of the pastor. It shall fill vacancies, and direct all business of the church.

.

¹ Constitution of the First Mennonite Church, Beatrice, Nebraska, adopted May 23, 1943, p. 7.
² Ibid., p. 9.

. Board of Trustees .				
.....				
:	:	:	:	:
Pastor	Deacons	Three	:	Assisting
	(2)	Lay mem-	:	Minister
		bers	:	Chairman of
				Business
				Meetings

Hospital	Finance	Building	:	Education	Peace	Music
Board	Com.	Com.	:	Com.	Com.	Com.

Library Picnic Audit Annual: Ushers Nom. S. S. Bethel
Com. Com. Com. Meeting: Com. Com. Com. Fellowship
Com. ; Com.

Corre- spondents (2)	Caretaker	Accom- panists	Minister Supply Com.	New Church Building Com.
----------------------------	-----------	-------------------	----------------------------	--------------------------------

Beatrice Ladies Mission :	: Hospital	C. E. Societies
Fellow-Societies Knitting	: Auxiliary
ship :	: Klub	: and :
Circles No. 1,	: Hospital	Senior Inter- Junior
2, 3, and 4.	: Advisory	mediate
	: Council	

Senior Choir	Young People's Choir	Junior Choir
-----------------	-------------------------	-----------------

Pastor. "The pastor shall hold office for an indefinite period of time but every three years the congregation shall vote whether he shall continue in his service."¹ The wording places the emphasis on the permanence of the pastor's stay. His duties are that of a regular pastor plus the responsibility of visiting the sick in the Menonite Deaconess Hospital.²

Deacons. The constitution was recently revised to read that there be two deacons elected for five years.³ The deacons shall assist the ministers in the "spiritual service within the church, and in the administration of the sacraments; look after the needs of the poor and needy in the congregation; receive and distribute as designated certain missionary and charitable funds."⁴

Assisting Ministers. The original method for the selection of ministers was by lot from the members of the congregation. This procedure is no longer followed but this clause provides for retired ministers. They serve in this capacity for life and are considered members of the Board of Trustees. They occasionally assist in the services of the church.

The Chairman of Business Meetings. As the title suggests the chairman presides at all business meetings

.

¹ Ibid.

² Ibid.

³ See notice in Church Bulletin, VII (January 5, 1947), 3.

⁴ Constitution, op. cit., p. 9.

of the church, and is elected for one year. He is a member of the official board.¹

Lay Members. These serve for one term of three years and are not eligible for re-election for one year after the expiration of their term.²

2) Standing Committees.

The term of office of members of standing committees shall be three years, one-third of the members of each committee to be elected each year. With the exception of the Hospital Board, a member having served one term shall not be eligible for re-election for one year after the expiration of his term.³

The Hospital Board of Directors. This committee is composed of twelve members and manages the work and finances of the institution. It reports to the church annually.⁴

Finance Committee. Composed of three members, this committee "shall be intrusted with such temporal affairs of the church as keeping account of all receipts and disbursements in the General Church Treasury; plan for the raising of the necessary funds."⁵

Building Committee. Six members constitute the Building Committee. It "shall be in charge of the upkeep and improvement of the church building and grounds."⁶

.

¹ Ibid., p. 10.

² Ibid.

³ Ibid., p. 12.

⁴ Ibid., p. 11.

⁵ Ibid.

⁶ Ibid.

"The caretaker, elected annually by the church, shall be directly responsible to them."¹

Educational Committee. This committee consists of six members.

It is their duty to provide an effective program of Christian education, adequate for the needs of the whole church; to plan and supervise courses of study such as those taught in both the Mennonite Bible Academy and the Summer Bible Schools; serve as an advisory committee in all other educational activities of the church, report and recommend such activities to the church.²

The Peace Committee. This committee shall "promote the Biblical teachings of non-resistance in the Spirit and according to the plan and program of both the Western District and the General Conference."³ It may recommend suggested courses for study, literature, and special speakers in cooperation with the Education Committee.

They shall receive contributions for Peace and Relief work and assist members in the various problems which they face in the application of this historic truth.⁴

The latter includes the matter of registrations and applications for special forms involved in applying for the rating of a conscientious objector to war.

The Music Committee. It consists of three members, and shall be interested in the "congregational singing of the church...It shall sponsor and provide

.

¹ Ibid.
² Ibid., p. 12.

³ Ibid.
⁴ Ibid.

special selections for the various stated services of the congregation."¹

3) Special Committees.

These are distinctive from the Standing Committees in that they serve a more local need and they were not included with the Standing Committees in the revised constitution of 1943. They serve a special need but many of them are permanent.

Library Committee. The purpose of this committee is to promote the use of good reading among the members of the congregation. To achieve this end it maintains interest in the church library and makes appropriate additions.

Picnic Committee. Two couples elected at the annual meeting together with two additional appointments before the Spring All-Church Picnic, assist with arrangements for this social function of the church.

Annual Meeting Committee. This committee consists of two couples elected at the annual meeting and two appointed before the meeting. It makes arrangements for the fellowship dinner at the business meeting.

Ushers Committee. The chairman and three assis-

.

¹ Ibid.

tants constitute this committee. It carries out the duties generally assigned to such a committee.

Auditing Committee. This committee shall "examine all treasuries held by individuals, committees, and auxiliary organizations."¹

Nominating Committee. This committee shall be "elected to present at least two candidates for every elective office to be filled."²

Bethel Fellowship Committee. The annual financial drive for the support of Bethel College is conducted by this committee. Bethel College is a Mennonite school supported by the Western District of which The Beatrice Mennonite Church is a member.

4) Temporary Committees.

Minister Supply Committee. This committee of five members is elected at the annual meeting to secure a pastor and function in this capacity until its assignment is completed.

New Church Building Fund Committee. This committee promotes the interests of erecting a new house of worship. It has been combined with the Standing Building Committee and these will function jointly until this difficult goal is realized.

.

¹ Ibid., p. 14.

² Ibid., p. 13.

5) Individual Offices.

The Correspondents. One correspondent is instructed to contribute regularly to "The Mennonite",¹ and one is responsible to contribute regularly to "Der Bundesbote".²

Accompanists. Four members are elected to this position for a two year term. These are responsible for the instrumental accompaniment necessary for the services.

6) Auxiliary Organizations With Committees.

These organizations exist independently. They elect their own officers and plan their own activities, but they are responsible to the church and carry on special interests of the church. They are distinct from the Special Committees in that they elect their own officers and are separate organizations and not committees of the one organization, the church.

Sunday School Committee. The members of this committee elected for one year constitute the executive officers of the Sunday school. They are elected by the Sunday school and report to the annual meeting of the congregation.

Teachers in the adult classes are elected by the individual classes. Teachers of the children's classes

.

¹ The official English organ of the Mennonite church.
² The official German organ of the Mennonite church.

are chosen by adult members of the Sunday school.

Christian Endeavor Societies. There are societies for three age groups. Each elects its own officers and these report to the annual business meeting.

The Senior Christian Endeavor consists of married people or members of that age and older. It elects executive officers, a Program Committee, and a Membership Committee.¹

The Intermediate Christian Endeavor includes Senior High School and unmarried young people. It elects the same officers as the Senior Christian Endeavor with a Mission Committee and a Social Committee.²

The Junior Christian Endeavor appeals to ages from the sixth to the tenth grades.

Beatrice Fellowship. This organization incorporates the combined interests of the young people in the two Mennonite churches. It elects its officers every year.

Ladies' Missionary Societies. There is one central organization that has its elected officers. Then, the societies are divided into four geographical sections. All the women living in one section of the parish constitute one Circle. Each Circle has its elected chairwoman and treasurer. These groups within the Ladies' Missionary

.

¹ The First Mennonite Church Directory, 1946,
Beatrice, Nebraska.
² Ibid.

Society are referred as Circle One, Circle Two, Circle Three, and Circle Four.

Knitting Sewing Klub. This serves the interests of high school and unmarried young women.

The Choirs. The choirs are independent organizations not directly connected with any other part of the church organization. They work in conjunction with the Music Committee in assuming responsibility for music at services but they are not organically related. There is a Senior Choir, a Young People's Choir, and a Junior Choir.

The Hospital Advisory Council. This is independent of the Hospital Board. It acts in an advisory capacity and also initiates projects in the interest of the hospital. It has seven members.¹

The Hospital Women's Auxiliary. This organization is composed of non-Mennonite as well as Mennonite women and assists the hospital staff in maintenance work such as mending, sewing, and canning.

- b. An analysis of the program as carried out in this organizational structure.

The purpose of this analysis shall be to see this organization pictured above in action. The main sources for this study will be the Annual Reports required of every organization and committee from 1940 to 1946. It will

.

¹ Ibid.

make its approach on the basis of areas of service rather than from that of the separate organizations. The program will be seen as a whole and the role that each organization has in carrying it out.

The functional chart appearing on the following page shows the organization in operation. It shows the actual role that each part plays. This role is not necessarily justified organizationally. It is distinct from the previous diagram in that it shows relationships or lack of relationships and it suggests points of greatest responsibility.

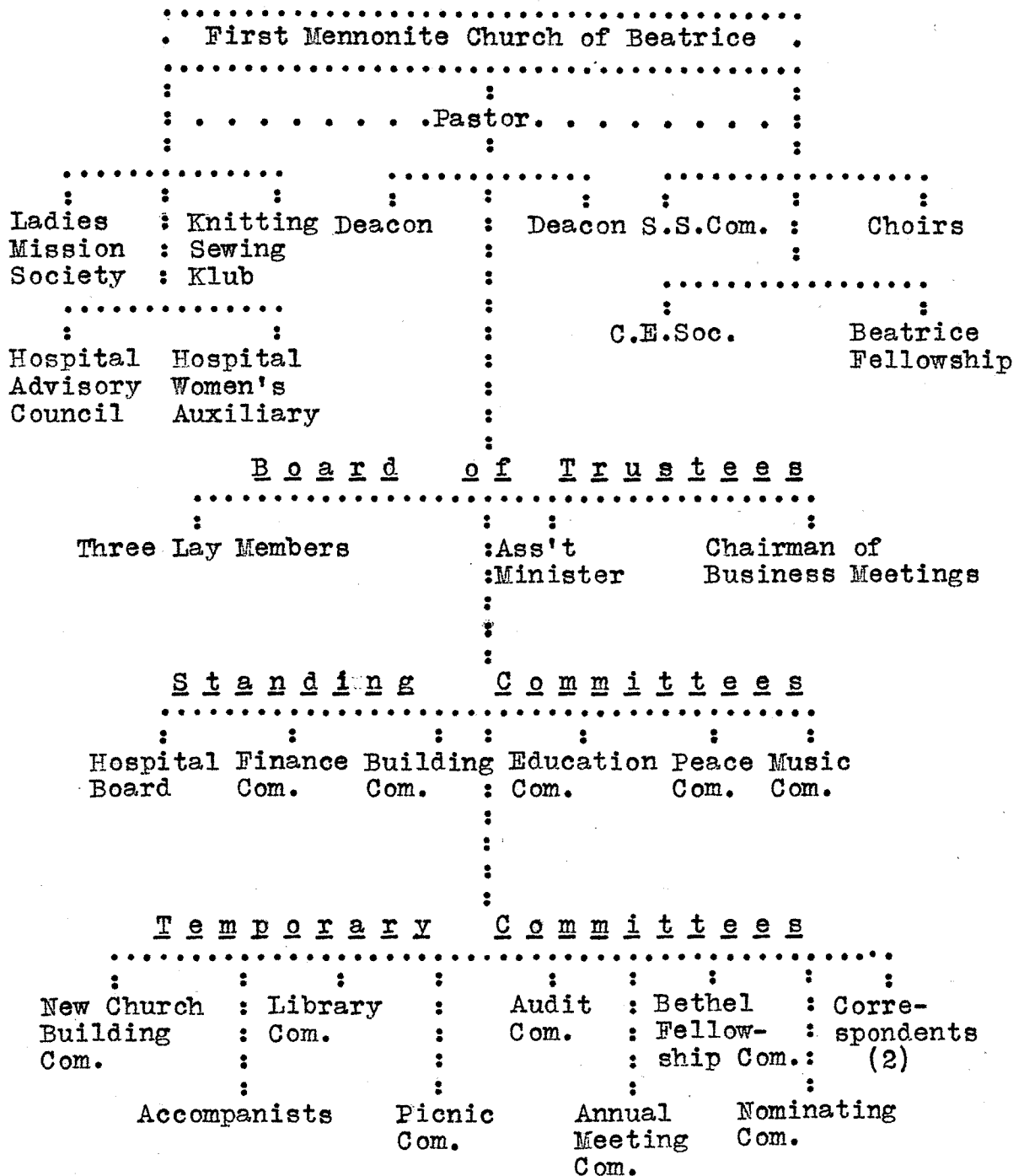
1) The Missionary Program.

The missionary interests are divided into two large categories, foreign and home missions. During the last six years the church has experienced a substantial increase in missionary giving. Regular Sunday morning offerings constituted the main source.¹ The second major source was the Sunday school. The Ladies' Mission Societies record contributions to the treasuries of home and foreign missions. In addition, it sponsored special projects. These included gifts to the privately owned Grace Children's Home. Each Circle has its own mission trea-

.

¹ Reports to the Annual Business Meeting, 1946.
First Mennonite Church, Beatrice, Nebraska, p. 17.

A Functional Diagram



surer.¹ This reveals that a genuine missionary interest is being carried into the smaller organizations of the church. The Knitting Sewing Klub, meeting every three weeks, sewed quilt blocks to be sent to denominational home mission stations. It contributes annually to the support of Esther Lall, a Christian girl in India.² Every Christian Endeavor Society recorded a contribution to the cause of missions.³

2) The Relief Interests.

A General Statement. This church appears sensitive to human needs as they develop. Contributions to relief have increased 680 per cent in the last six years. Every organization within the congregation participates in some form.⁴

Avenues of Expressing Relief Interests. Free-will offerings at the Sunday morning service is the major source of cash contributions to relief. The general interest of the parish is also reflected in support of special projects such as "Relief for Europe".⁵ Food and clothing packages were sent to Mennonites in Denmark and Germany. The Sunday school designated five hundred dollars in a single contribution to "Emergency Relief".⁶

.

¹ Ibid., p. 14.
² Ibid., p. 13.
³ Ibid., p. 11.

⁴ Ibid., p. 17.
⁵ Ibid., p. 11.
⁶ Ibid., p. 12.

The Women's Missionary Societies make distinctive contributions to the field of relief by participating in special projects. This includes sewing for relief and canning. In 1946, 1,481 cans of fruit and vegetables were canned and contributed.¹

The three Christian Endeavor Societies make an annual contribution. The Beatrice Fellowship which represents the joint interest of the young people of the two churches designated their one major gift to relief. Many of the young men have volunteered to accompany cattle boats to areas in Europe.

Relief work and relief interest is a concrete expression of the faith and teaching of the New Testament. As a church that enjoyed religious freedom of conscience during the war it now seeks to give this positive witness to the faith it holds.

3) The Peace Interest.

A General Statement. As stated above the church maintains a Standing Committee known as the Peace Committee. Its purpose is to "promote the Biblical teachings on nonresistance" and to cooperate with the Education Committee in recommending "study courses on Christian Peace and the procuring of literature and speakers on

.

¹ Ibid., p. 14.

this important subject."¹ The interest of this congregation in promoting this teaching is revealed in the creation of this committee.

Avenues of Expressing This Interest. The support of Civilian Public Service received a consistently high per cent of the contributions during the war. It also provided special compensation for the men in Civilian Public Service since they were receiving no pay from the government.

The Peace Committee received contributions for peace literature published by the General Conference and by the Mennonite Central Committee.

The Mission Societies and the Beatrice Fellowship contributed material goods to the Civilian Public Service Camps while they were in operation.

4) The Educational Interests.

A General Statement. This is one of the major consistent interests of this church as revealed by the per cent of contributions.

Avenues of Expressing Educational Interests. The Sunday school as an auxiliary organization exists as an educational branch of the church. It meets regularly and provides training for all ages. It supplies every family

.

¹ Constitution, op. cit., p. 12.

of the congregation with one of the two official organs of the Mennonite church. This is paid by the Sunday school treasury. This is the major educational organization of the church. Various types of Bible classes sponsored by different groups is another concrete expression of this interest.

The Educational Committee exists primarily to promote the interests of the Mennonite Bible Academy. It hires teachers and determines its curriculum. It also sponsors the Summer Bible School. The duties as designated in the constitution are "to provide an effective program of Christian education, adequate for the needs of the whole church, and to serve as an advisory committee in all other educational activities of the church."¹ This committee of six members should be the originator and promoter of the general educational policies of the church.

5) The Denominational Interests.

A General Statement. This church is a member of the Western District Conference and the General Conference Mennonite Church of North America. The government of these bodies is congregational and therefore affiliation is very loose organically and interest is spontaneous.

.

¹ Ibid.

Avenues of Expressing Denominational Interests.

Contributions through the central conference treasury in place of direct correspondence with missions is an evidence of conference loyalty. This church does not do this consistently but it handles a large per cent of its funds this way. Sending delegates to conferences is another evidence of interest.

The Hundred Per Cent Subscription Plan, providing an official organ in every home, is a very concrete expression of denominational interest. Support of Mennonite colleges and the Mennonite Biblical Seminary together with interest in conference activities such as young people's retreats, conference projects, et cetera is evidence of a genuine tie between the members of this parish and its greater outreach.¹

6) The Young People's Interests.

A General Statement. There is a large group of young people in this church. All of the young men have returned from the service of their country and most of these have full employment in the community.

Avenues of Expressing Their Interests. It is gratifying to observe the cooperation that the young people of the two churches are achieving. The Beatrice

.

¹ Reports to the Annual Business Meeting, op. cit.,
p. 11.

Fellowship is the central organization of young people's activity. It plans special series of meetings in which an outside speaker is invited. A banquet generally serves as the climax to this series. Bible studies, craft nights, gardening, singing, and attendance at retreats are among their activities.¹ It publishes a monthly paper entitled "Fellowship Echoes".

Within the organization of the First Mennonite Church the young people participate in Christian Endeavor, Choir, Sunday school, and other church activities.

7) The Social Interests.

A General Statement. This church is group conscious and expresses this in various ways. It embraces also the members of the Beatrice Mennonite Church in many cases.

Avenues of Expressing This Interest. The Annual Spring Picnic is a high point in the social life of the church. The Fellowship Dinner at the annual business meeting also provides a social expression. The mission societies afford social intercourse for the women of the congregation. One of the major avenues of expressing this social interest is through family visitation. This is spontaneous. There is a tendency of limiting this

.

¹ Ibid., p. 14.

circle of informal visitation, but this can be overcome. Many of the special projects for relief had positive social values.

8) The Community Interests.

A General Statement. A general spirit of cooperation exists between the churches of the community. The active Ministerial Association originates the program which enlists community-wide participation.

Avenues of Expressing This Community Interest.

In 1945 the following are listed as services in which the Mennonite church participated: The Week of Prayer, Chautauqua Park Union Services, V-E Day, V-J Day Services, and the Community Christmas Sing.

9) The Interest in Maintenance.

A General Statement. According to the 1946 fiscal year, the church spent approximately thirty-three per cent of its total receipts on maintenance.¹

Avenues of Expressing This Interest. In 1946 the church bought a parsonage which constituted the major maintenance expenditure.² Apart from this the minister's salary, secretarial work, caretaker, and redecoration of the church and utilities account for the amount.

.

¹ Ibid., p. 17.

² Ibid., p. 8.

The present church building is very inadequate and there is need for increased interest in the building of a new church house. It is receiving consideration and may gain attention in the near future.

10) The Summary of the Program of the Church as Revealed by Areas of Interest.

It has been shown that this church has a wide range of interests. Eight of these are altruistic and benevolent and one is for self-maintenance. This shows potentiality for service in this congregation. The degree of efficiency and possible improvement can not be determined until it is compared with other parish situations.

2. The Mennonite Bible Academy.

a. An analysis of the organizational structure.

This academy is under the direction of the Board of Education of the First Mennonite Church. It hires the teacher and with her determines the courses that are to be taught.¹

b. An analysis of the program of the school.

The school meets for nine months. The curriculum generally includes two academic subjects, such as English

.

¹ Constitution, op. cit., p. 11.

and biology. Bible and religious courses constitute the remainder of the course.¹

The enrollment for the year 1946-1947 is eleven. Seven students are graduating. This presents a dark picture for this school. The church is spending \$2,217. to maintain the academy and the summer school. It is the sole supporter and has the power to determine its future. This school is rendering a valuable service to the young people who attend.

3. The Mennonite Deaconess Home and Hospital.

a. An analysis of the organizational structure.

1) The Hospital Board of Directors.

This board is elected by the First Mennonite Church. Members of the Beatrice Church have been invited to act as advisors. The board consists of sixteen members and it determines the policy of the hospital. It reports to the church.

This relationship will be modified in the coming years since the hospital is now incorporated. This is in transition now and consideration must be temporary.

2) The Hospital Advisory Council.

This report is taken from the minutes as reported

.

¹ Reports to the Annual Business Meeting, op. cit.,
p. 12.

to the church.

The Advisory Council has held three meetings during the past year. The following projects were sponsored and carried out by the Council.

The Visitation Project, where special music was planned for each Sunday of the month for the hospital. The Thirty-Fifth Anniversary Program given September 22 at the First Mennonite Church. The Fellowship Group was asked to plant and take care of a hospital garden during the summer. The young people responded very well and this work was much appreciated by the Sisters. The decorating of the rooms in the hospital at Christmas time, and the young ladies' Mission Societies made favors for hospital trays at Thanksgiving and Christmas.¹

Officers of the council include chairwomen for sewing, canning, visitation, and young people's projects. Each is responsible for that particular concern in the program of the hospital and they report to the annual meeting of the First Mennonite Church.²

3) The Women's Auxiliary.

This organization meets every first Wednesday of the month except in June, July, and August. During these months help is called in for special projects such as canning for the hospital. It has a membership of sixty. Each member pays an annual fee of a dollar.³ This is not limited to Mennonites. It is significant that the Methodist, Lutheran, Christian, Catholic, and Presbyterian

.

¹ Ibid., p. 4.

² The First Mennonite Church Directory, op. cit.

³ Reports to the Annual Business Meeting, op. cit.,
p. 4.

registrations exceed that of the Mennonite.¹

- b. An analysis of the program carried out by these organizations.

At this point it will be necessary to mention only the efficiency with which these organizations function. Various functions have been mentioned along with the analysis of the organization. These organizations are carrying out some of the most needed services for the hospital. They have been most influential in stimulating interest in the work the hospital is doing. The hospital returns a profit every year so there is no financial burden upon the churches. Through its committees the hospital is getting the necessary material and staff assistance that it needs.

4. The Beatrice Mennonite Church.

The historical and cultural facts of this church are the same as those of the First Mennonite Church so the study proceeds directly to the analysis of the organizational structure and the program of this church.

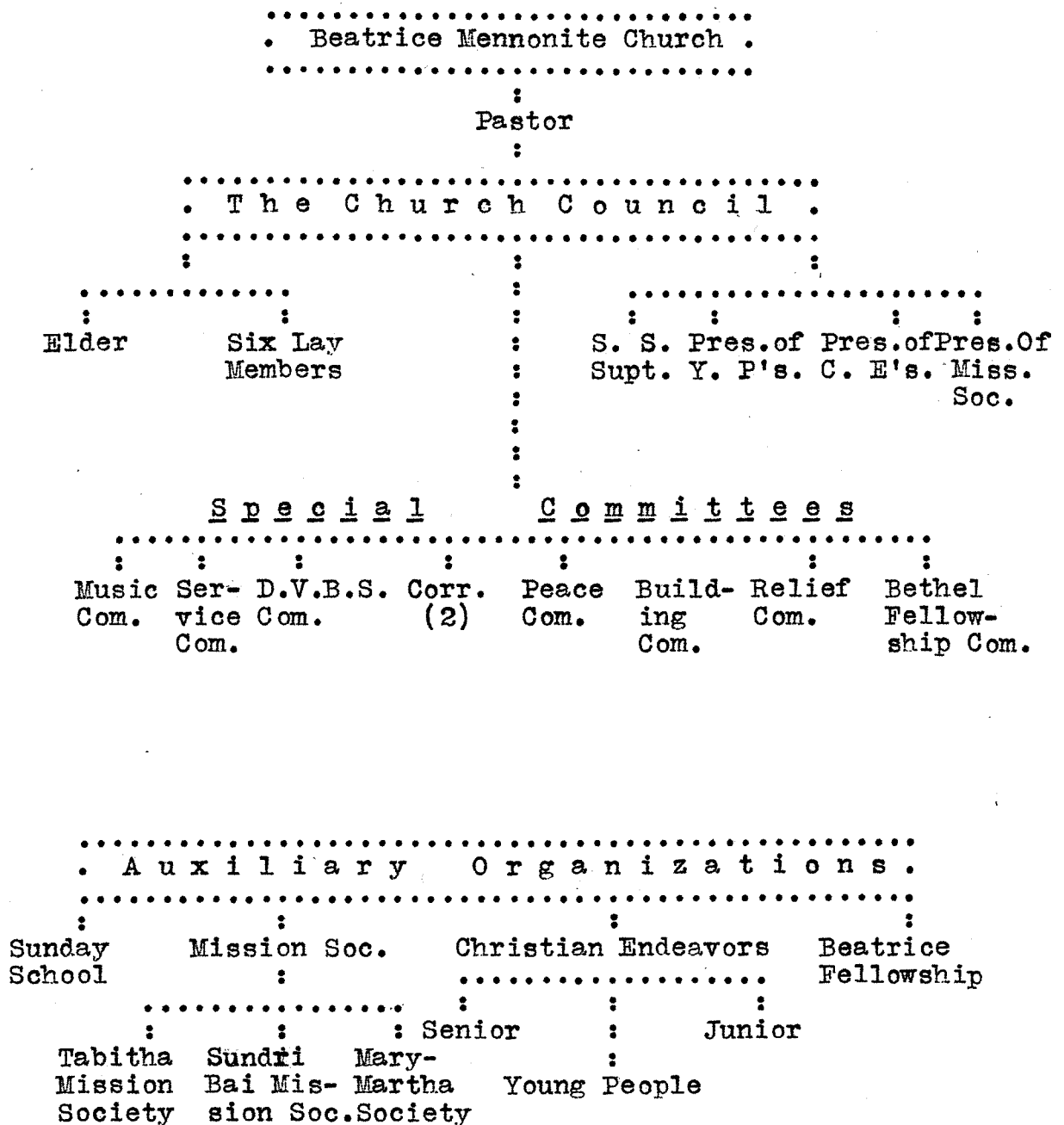
- a. An analysis of the organizational structure.

- 1) A diagram showing the organizational structure is included to assist in the analysis.

.

¹ Ibid., p. 6.

A Diagram of the Organizational Structure



2) The Church Board.

This board includes the elder and six members of the congregation.

The elder is to serve the congregation in church and home with the Word of God...to officiate at baptismal and communion rites...and the six members are entrusted with the temporal affairs of the church.¹

3) The Church Council.

The church council shall consist of the elder as chairman, the church board, the Sunday School superintendent, the presidents of the Young People's C. E. and the Senior C. E., and two representatives elected by the mission societies. The purpose of this council will be to coordinate the work of the church.²

4) The Music Committee.

This committee of three provides for music at the various services.

5) Vacation Bible School Board.

Arrangements for the Summer Bible School are made by this board of three.

6) Correspondents.

As in the First Mennonite Church there are two correspondents. Each is responsible for reporting news of interest to one of the official Mennonite church organs.

.

¹ Our Church of 1945, Beatrice Mennonite Church, Beatrice, Nebraska, p. 5.
² Ibid., p. 6.

7) Special Committees.

Peace Committee. It receives funds in the interest of a peace program and endeavors to promote the cause of peace. During the war this included Civilian Public Service.¹

Relief Committee. This committee handles all relief funds and promotes relief projects.²

Bethel College Fellowship. This Fellowship is essentially a committee that sponsors the annual financial drive in the interest of Bethel College.

Service Committee. This committee is elected to send flowers and condolences to individuals of the church.³

Building Committee. This committee supervises the necessary changes and improvements in the plant of the church.

8) Auxiliary Organizations.

Sunday School. The executive officers are elected by the adult members of the Sunday school. The school meets every Sunday after the ten o'clock morning service.

Mission Societies. There are three societies: the Tabitha Mission Society appeals to the older women of the church. Sundri Bai Mission Society appeals to the

.

¹ Annual Reports of the Beatrice Mennonite Church, 1946, Beatrice, Nebraska, p. 3.

² Ibid., pp. 2-3.

³ Ibid., p. 4.

young women, married and unmarried. The Mary-Martha Sewing Circle appeals to young unmarried women and girls.¹

Christian Endeavor Societies. The Christian Endeavors are distinguished as Senior, Young People's, and Junior. The Senior and Young People's Endeavor elect its own officers from their number. The Juniors select an adult advisor.

Beatrice Fellowship. This organization is the one discussed under the same name in the preceding analysis.²

9) Summary.

In summarization it may be said that these organizations reflect the interests of the congregation. Its organization is comparatively simple.

- b. An analysis of the program as carried out in this organizational structure.

It will be the purpose of this approach to discuss the major interests of the congregation in Beatrice as they appear in the year's program.

1) The Missionary Interest.

A General Statement. The two churches often share speakers that present a common interest. This is often true with missionary speakers.

.

¹ Ibid., p. 6.
² Ante., p. 24.

Avenues of Expressing This Interest. The morning offerings show interest in missions. The Sunday school devotes its largest single contribution to foreign missions.¹ The Mission Societies show their interest both in their offering and in their projects.

2) The Peace and Relief Interest.

A General Statement. This church also appears very sensitive to human needs. Contributions have risen sharply in the last year. The war also rekindled interest in the historic peace principle of the Mennonite church.

Avenues of Expressing This Interest. The special committees serving these areas have participated in buying wheat cereal to be sent to Europe² and in securing meat canning equipment for the churches of the community. The various organizations of the church have all made contributions to this cause and have thus expressed their interest.

3) Educational Interest.

It will be adequate to state here that this church promotes this interest in the Sunday school, and in its contributions to Bethel College and the Mennonite Seminary.

.

¹ Annual Reports of the Beatrice Mennonite Church,
op. cit. ² p. 2.
Ibid., p. 3.

4) The Denominational Interest.

This church makes regular contributions to institutions of learning. It sends delegates to conferences and shows an alertness.

5) Young People's Interest.

The Beatrice Fellowship, the Young People's Christian Endeavor, and a week-night high school Bible class speak well for this area of interest. The young people have also attended the Western District Young People's Retreats.¹

6) The Interest in Maintenance.

The church has shown a wholesome interest in the necessary improvements in its own institution. It has bought a parsonage in recent years and last year enlarged its church basement.²

7) The Summary.

The reports and the program as it is carried on by the organization show that this church is experiencing growth. It is not over organized but serves the major interest of a small group. This study has shown the organizational structure of the Beatrice Church and the program it is maintaining. It proceeds now to a general

.

¹ Our Church of 1944, Beatrice Mennonite Church, Beatrice, Nebraska, p. 9.

² Annual Reports of the Beatrice Mennonite Church, op. cit., p. 4.

summary of this chapter.

E. Summary

In this chapter a study of the Beatrice Parish has been made. It was approached with general considerations of the Beatrice community. It then proceeded to a more specific consideration of the Mennonites in the community, their history and cultural characteristics.

From this general study it developed a brief survey of the different institutions involved in the Beatrice Parish situation. These were given as four in number. This was followed with a detailed analysis of each institution. The analysis included a brief preliminary sketch, a study of the organizational structure and program of each institution.

This was a chapter of analysis not conclusions. It must now be placed over against the following parish situations before its true character, strength, and weaknesses are revealed.

CHAPTER II

A STUDY OF SELECTED MENNONITE PARISHES AND A HOSPITAL SITUATION

CHAPTER II
A STUDY OF SELECTED MENNONITE PARISHES
AND A HOSPITAL SITUATION

A. Introduction

It is the purpose of this study to discover the most effective means of running a church program. In the preceding chapter the parish of specific interest was pictured in detail. It presented a very complex but active church situation. To discover its relative merits and demerits it must now be compared with other parishes. This is possible only after other church programs and organizations have been studied and diagnosed objectively. The value of the conclusions and final suggestions for improvements depends on a just analysis. This chapter will therefore be one of further analysis rather than conclusions.

B. General Considerations

1. The Basis of Selecting the Suggested Parishes.

These parishes are chosen for their similarities with the First Mennonite Church of Beatrice, Nebraska. First, the geographical location of each requires ministering to a medical hospital. Second, they were selected

for their different approaches to similar problems. They should therefore be able to speak with authority on their method of solving a problem or promoting a particular program. Third, the study of a hospital and its relation to the local parish and to the larger organization, such as a conference, is selected because it will focus attention on the hospital and its view in working with a local church and a conference. The relation of the hospital to the parish and to the conference to which it looks for support is basic, especially to denominational hospitals. This is one of the problems that the Mennonite Hospital in Beatrice, Nebraska, is now facing. It is hoped that these related studies will supply material that may be incorporated in a suggested program for the First Mennonite Church Parish of Beatrice, Nebraska.

2. The Parishes to be Studied.

Three situations will be considered. Two with the emphasis on the organization and program of a church, The First Mennonite Church of Halstead, Kansas, and the Bethel Mennonite Church of Mountain Lake, Minnesota, will be considered first. The third is a study of a hospital and its relation to local parishes and a conference. The latter will be studied in order to see a parish from the viewpoint of the hospital.

C. A Detailed Study of Selected Mennonite Parishes

1. The First Mennonite Church of Halstead, Kansas.

a. General considerations.

1) The Historical Background.

The people of Halstead migrated to this country beginning in 1874 and continued until after the first World War. They chose to settle on land offered to them by the Santa Fe Railroad.¹ April 23, 1884 the group living in this vicinity organized a church under the leadership of the minister, Christian Krehbiel of Sommerfield, Illinois. This became the center of Mennonite activity in Kansas for a time. The school that later became Bethel College was first located here. "Approximately seven other churches trace their origin back to this church."² It has maintained an active program through the years. Its house of worship has been remodeled and enlarged a number of times and today serves an alert constituency. It joins with the Methodist and Presbyterian churches of the community to offer a unified church program to the Halstead community.

2) The Cultural Characteristics.

.

¹ C. Henry Smith, Mennonites in America, No. II of Mennonites and Their Heritage, ed. by Harold S. Bender (Akron, Pennsylvania: The Mennonite Central Committee, 1942), p. 20.

² Constitution of the First Mennonite Church, Halstead, Kansas, revised March, 1939, p. 6.

This group shares the major cultural characteristics of the Mennonite people as a whole and the Mennonites in Beatrice, Nebraska described above.

One distinctive characteristic of the group served by the Mennonite church of Halstead is its per cent of membership married to non-Mennonites. Mennonites are not in the majority in this community and intermarriage is frequent. This fact affects interest in denominational loyalty.

3) The Community.

Halstead is a town of about 1,400. It is located in a wheat growing area. It has an adequate educational system. Summer recreational facilities include a swimming pool, ball games in an attractive ball park and a tourist park near a small river running near the town.

The churches represented in the community are the Methodist, Presbyterian, Lutheran, Catholic, and Mennonite. The Methodist, Presbyterian, and Mennonite churches cooperate in union services.

Dr. Hertzler's Clinic and the one hundred and fifty bed Halstead Hospital serve a large constituency. This is a Catholic hospital but many Protestants, including Mennonites, look to it for assistance. Mennonites from Kansas and other states come here and the pastor of the local Mennonite church is responsible for their

spiritual nurture while in the hospital. The Nurses' Training School trains many Protestant girls. The three cooperating churches are responsible for a spiritual ministry to these girls while they are in training.

b. An analysis of the organizational structure.

1) A General Statement.

The total membership of this church is about three hundred.¹

The purpose of this church shall be a united edification and advance of the gospel of salvation and the knowledge of the Word of God and the inward and outward building of the Kingdom of God.²

2) Minister.

"This church shall have a minister or elder who shall administer the functions of his office and look after the spiritual welfare of the church. He is elected by the church."³

The function of the minister is unique in that he "may call a church council, consisting of those boards and organizations vitally interested and affected".⁴ The coordination of the church program is left to the judgment of the minister. He is also ex officio member of

.

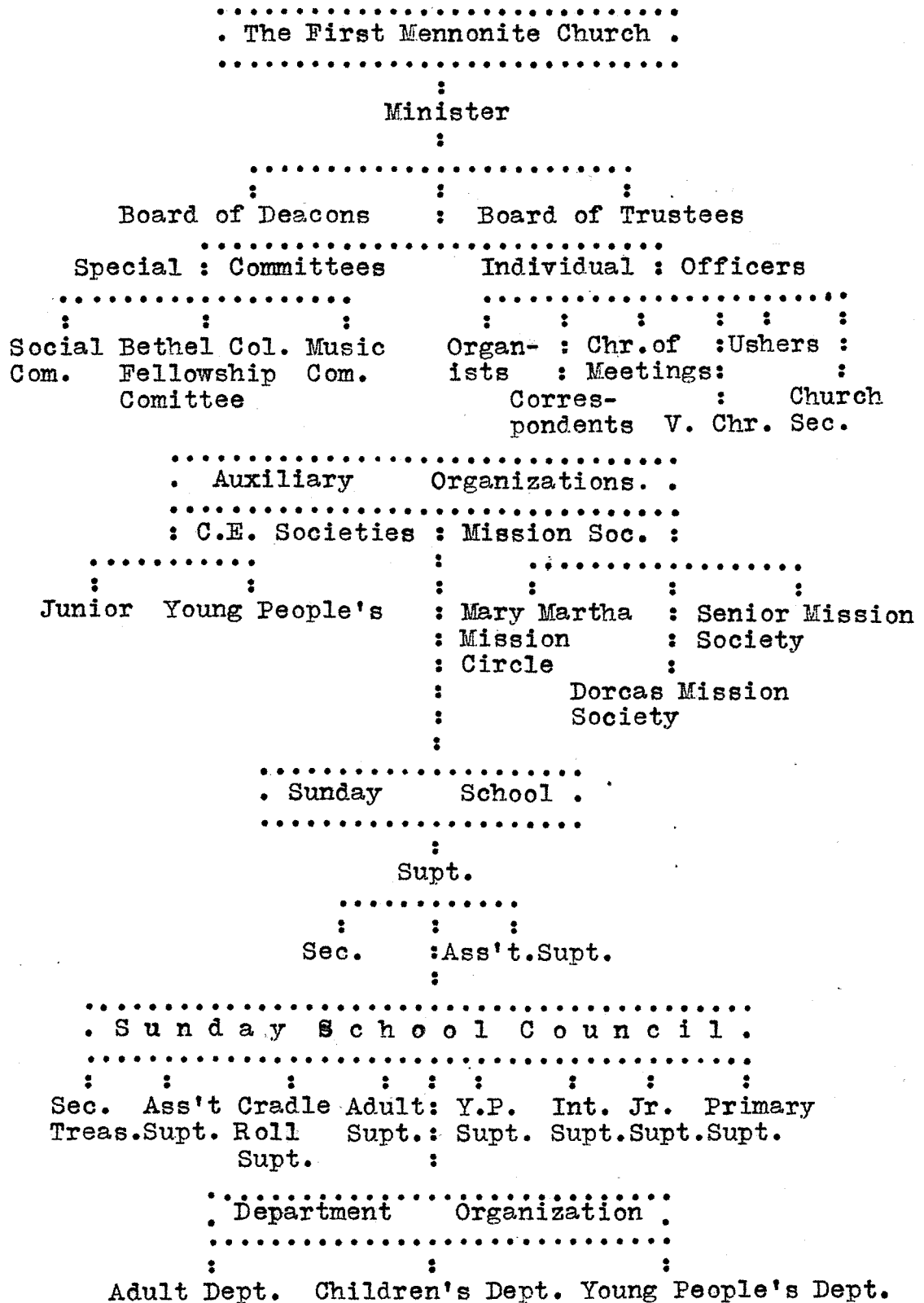
¹ Reports To The Annual Business Meeting, First Mennonite Church, Halstead, Kansas, 1946, p. 2.

² Halstead Constitution, op. cit., p. 3.

³ Ibid., p. 8.

⁴ Ibid., p. 9.

A Diagram of the Organizational Structure



all church committees.

3) Board of Deacons.

This board shall consist of four members serving for four years, one being elected each year. Nominations shall be made through a primary election conducted the Sunday before the regular election.¹ The functions of this board are largely that of assisting the pastor and advising in things spiritual. It also is the custodian of all benevolences.

"The church board shall consist of the minister and the Board of Deacons."² This is the governing body of the church.

4) Board of Trustees.

Six members elected at the annual meeting of the church constitute this board. This board "shall hold in trust and care for all property of the church. The trustees shall serve as the finance committee of the church."³ It shall prepare, after consultation with the Board of Deacons, a "financial budget for the ensuing year".⁴

5) Special Committees.

These committees are elected by the church and

.

¹ Ibid., pp. 9-10.

² Ibid., p. 9.

³ Ibid., p. 10.

⁴ Ibid., p. 11.

serve special areas of interest not reached by the official boards.

Social Committee. "The social committee shall consist of six members...and they shall have charge of all social affairs of the church."¹

Music Committee. This committee shall "sponsor all choir music, special music, and have the welfare of congregational singing at heart."²

Bethel College Fellowship Committee. This committee is interested in interesting others in Bethel College.

It aims to help others get acquainted with Bethel, to encourage individuals to make annual contributions to Bethel, to talk for Bethel, pray for Bethel, and to suggest improvements at Bethel.³

It sponsors an annual Bethel College gift day each spring.

6) Individual Officers.

Organists. "The organists shall be responsible for accompaniment to congregational singing at all public worship of the church. They shall be elected annually."⁴

Correspondents. "It is the duty of the correspondents to send items of interest to the church papers of our conference."⁵

Chairman and Vice Chairman. "The duty of the

.

¹ Ibid., p. 12.

² Ibid., p. 11.

³ Reports To The Annual Business Meeting, Halstead, Kansas, op. cit., p. 4.

⁴ Halstead Constitution, op. cit., p. 12.

⁵ Ibid., p. 11.

chairman shall be to preside at all meetings of the church."¹ The vice chairman shall assume the former's duties in his absence or upon his request.

Church Secretary. It shall be the duty of the secretary to keep an accurate record of the business transacted by the church at its official meetings.²

Ushers. There shall be six ushers elected. Their function shall be "to provide as much as possible all worshipers with proper seats and hymnals."³

7) Auxiliary Organizations.

Sunday School. The officers of this organization include the superintendent and assistant, the treasurer, secretary, librarian, registrar. The executive committee together with the department heads constitute the Sunday School Council. It appoints teachers for the younger classes and makes recommendations to the annual meeting. This is the coordinating body of the organization. The department heads are responsible for three or four classes each. They look after the special interests of these smaller groups and check on the teachers.

The Sunday school includes thirteen classes each having a regular and a substitute teacher. Each is under

1

¹ Ibid.

² Ibid.

³ Ibid., p. 12..

the supervision of a department head and the various heads are directly responsible to the superintendent.¹

Ladies Mission Societies. There are three of these societies: the Mary-Martha Mission Circle appeals to ages from fourteen through thirty-five, the Dorcas Mission Society for ages thirty-six through fifty-five, and the Senior Mission Society for all women over fifty-five.

Christian Endeavor Societies. The two Christian Endeavor organizations serve the ages of ten through thirteen and fourteen through thirty. The Young People's Society meets bi-monthly and sponsors an annual retreat and other special projects. "The Lord's Acre" plan was carried out last year with an acre of potatoes.²

The Men's Brotherhood. This has not been functioning the last few years. There are, however, good possibilities of it being revived. It appeals to all men of the congregation, and carries on an active program of discussions and worth-while projects.

- c. An analysis of the program as carried out by this organizational structure.

- 1) A General Statement.

The organizational structure reveals that the

.

¹ Ernest B. Miller, in a personal letter to the writer.

² Ibid.

program of this church should be quite well integrated. It is now necessary to see the nature and scope of this activity.

2) The Missionary Interest.

The cash contributions to missions are second only to that of relief. The active Women's Mission Societies carry a large per cent of the responsibility for promoting this cause. Special speakers and sermons on missions on regular Sundays of the month keep this interest before the people. The Sunday school also makes cash contributions.

3) The Relief and Peace Interest.

The largest single offering taken in 1946 was given to pay for a carload of supplies for hungry Europeans.¹ The Mission Societies promote the cause of relief by sewing, canning, and giving cash offerings.

Relief work and the peace testimony are often associated. The third largest cash contribution was made to Civilian Public Service as a peace witness. A division among the members concerning non-resistance held down the per cent of contribution to this treasury.

4) The Educational Interest.

.

¹ Reports To The Annual Business Meeting, Halstead, Kansas, op. cit., p. 1.

In addition to cash contributions to the educational institutions, this church renders an intangible service by attending activities sponsored by Bethel College which is located eleven miles from Halstead. It also sends many of its young people to this college. However, the general interest in the denominational school should be improved.¹

5) Young People's Interest.

The young people's group is not large but it is carrying on a very active program. It sponsored a "Lord's Acre" plan in 1946 and opens its fall activities with a one-day retreat in a neighboring park. Its bi-monthly meetings during the winter months include outside speakers, discussions, and visual programs. The main problem of this group is to maintain the interest of the high school age young people. Their faithful attendance would greatly increase the effectiveness of this group.

6) The Social Interest.

This is expressed primarily in social get-togethers at the church. Refreshments are often served in the basement. The young people introduce their year's work with an annual fall retreat. It includes a full day's activities. During this time they plan their year's

.

¹ Ibid., p. 4.

program and enjoy social fellowship. The societies enrich the social atmosphere with group gatherings in the homes.

7) The Community Interest.

There exists a very healthy relationship between the churches and pastors of this community, especially between the Methodist, Presbyterian, and Mennonite. Union services are conducted on Sunday evenings during the summer months. Special services are planned for Good Friday. The pastor assists in the religious education course taught in the local high school.

8) The Denominational Interest.

This is not as strong as it is in some churches largely because of the per cent of members of non-Mennonite background. But there is a very faithful element and this compensates in part for the other.

9) The Interest in Maintenance.

Approximately twenty-five per cent of the church budget is used for the purpose of local expense and maintenance. It has an adequate church building. Its budget provides for necessary repairs.¹

.

¹ Ibid., p. 1.

- d. A general summary of the program and interests of the First Mennonite Church of Halstead, Kansas.

The organization of this church appears adequate. It serves every major group. It is well coordinated with authority sufficiently centered to produce efficient results. The Sunday school is a strong link in this organization. It is not large but it has divided responsibility and coordination in its Sunday School Council. This structure might well be adapted by other churches.

The program of this congregation is well-balanced. It is not quite as intensive as one might expect of a membership as large as this one. But it is stable and well-defined. The activity of the pastor is well-defined in the church.

In service rendered to the hospital the pastor is the sole judge. He is responsible to the extent that he makes himself responsible. The young people's class this year is taking the initiative in providing music and special visitations.

The contribution of this situation to that of the First Mennonite Church of Beatrice, Nebraska will be evident as a plan is drawn up for it in chapter four of this discussion.

2. The Bethel Mennonite Church of Mountain Lake, Minnesota.
 - a. General considerations.

1) The Historical Background.

The large majority of the Mennonites in Minnesota are from Russia. Most of them arrived somewhat later than those in Kansas. The early days were those of pioneers. Land was bought very cheaply and most of the immigrants who were farmers in Russia remained farmers. Within a few years a solid Mennonite community was developing. The Bergthaler Congregation migrated and settled in Minnesota as a unit.¹ Later this group divided and the group that withdrew became the Bethel Mennonite Church. This group developed rapidly and soon became the largest congregation in the community located in the center of the city.

2) The Community.

The Mountain Lake community was a solid Mennonite community until recently. It is rural in character and is adapted largely to agriculture. Mountain Lake has a population of about 1,750.

The major institutions include cooperatives, a modern public school system, and a hospital and old people's home. These serve a large rural constituency. The hospital is a corporation but carries on its work in close

.

¹ J. John Friesen, An Outline of Mennonite History (Newton, Kansas: The Herald Publishing Co., 1944), p. 51.

cooperation with the local churches. It has a sixty bed capacity and is well equipped.

The spiritual interest of the community is served by five Mennonite, one Lutheran, and one Alliance church. Each congregation is active and serves a distinct group. The community could not be considered over churched. Close cooperation between most of the churches makes for common understanding and effectiveness.

The Bethel Mennonite Church is the largest of these and is located on the same street as the Bethel Hospital. The geographical proximity gives additional reason for the church's ministry to the patients regardless of their church affiliation.

3) The Cultural Characteristics.

There is such a similarity in the cultures of the various Mennonite groups that a complete treatment of each becomes repetitious. It will be sufficient here to point out a few characteristics which were implied above. The Mennonites are a church going people. This is evidenced by the number of active churches that are maintained. The homogeneity of this community accounts for a strong group loyalty. This has a dividing as well as a unifying effect.

Most of the families are owners and contribute liberally to benevolent causes. This fact made possible

the erection of a sixty thousand dollar house of worship by one church group, the Bethel Mennonite Church.¹

Other cultural characteristics are shared with Mennonite groups considered above.

b. An analysis of the organizational structure.

1) A General Statement.

The Bethel Mennonite Church has a membership of 626.² It has experienced sharp increases in recent years. The organizational structure has also undergone changes. The constitution was revised in 1944. The building of the new church edifice marked the beginning of this development.

2) The Pastor.

It shall be the duty of the pastor to carry on the regular functions of conducting services, administering the ceremonial ministrations, and visiting members of the congregation.

He shall keep an official Church Membership Record; serve as chairman of the Board of Deacons, of the Church Council, and of the congregation at regular and special meetings, except when inexpedient; and serve as ex officio member of all church boards and committees.³

Administratively, he is the coordinating center of the

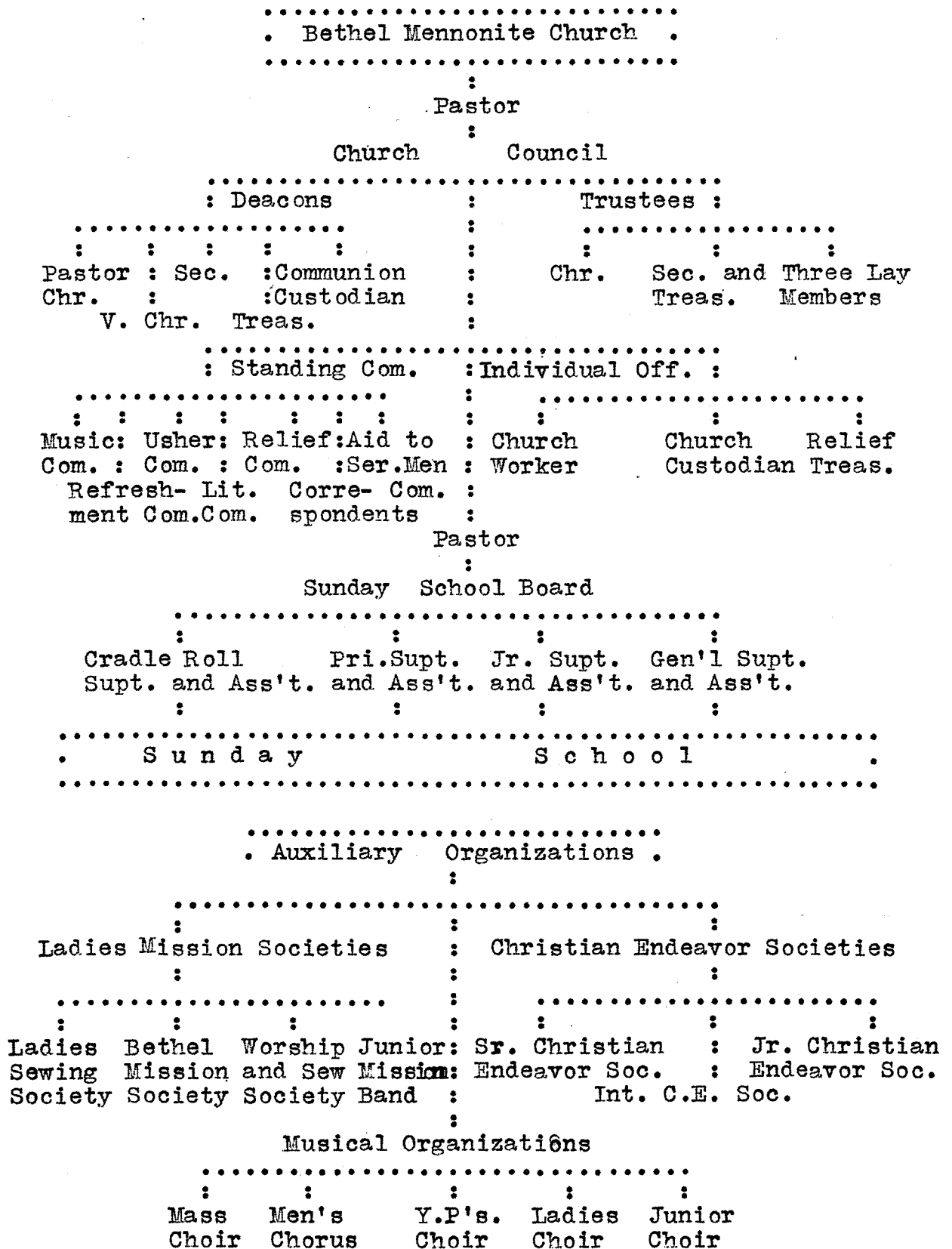
.

¹ Reports of the Bethel Mennonite Church, Mountain Lake, Minnesota, 1941-1942, p. 13.

² Ibid., 1945-1946, p. 28.

³ Constitution of the Bethel Mennonite Church, Mountain Lake, Minnesota, revised in 1944, p. 5.

A Diagram of the Organizational Structure



entire church organization. The various coordinating councils or boards assist in implementing this authority.

3) The Board of Deacons.

This board shall supervise the spiritual life of the church, and "further the spiritual welfare of all the members to the best of their ability."¹ They supervise the disbursement of the Mission Fund.

They may create and maintain separate treasuries for relief or other purposes and appoint treasurers as needed...They shall have supervision over all services and meetings of the church...The board shall include a mission treasurer and a church secretary with the pastor as chairman.²

4) The Board of Trustees.

The Trustees shall supervise and manage the business affairs of the church...They shall hire and instruct a custodian...and shall collect and disburse any money contributed for church maintenance.³

5) The Church Council.

The pastor, the Board of Deacons, and the Board of Trustees together shall constitute the Church Council. It shall make recommendations as to salaries...supervise the schedule of offerings...elect a nominating committee...and appoint an auditing committee. It shall consider and decide questions which involve both the spiritual and the material welfare of the church.⁴

6) The Standing Committees.

.

¹ Ibid., p. 6.

² Ibid.

³ Ibid.

⁴ Ibid., p. 7.

Music Committee. This committee shall supervise the ministry of music in the church. "It shall appoint organists and schedule and arrange for special music for church services, and appoint an organ custodian."¹ It is elected by the congregation.

Literature Committee. It shall supervise the church library, appoint librarians, and purchase worthwhile Christian literature.²

Relief Committee. This committee is elected by the congregation to promote and organize the relief interest. It consists of six members.

Aid to Service Men Committee. The function of this committee shall be to assist returning service men in getting established. It has funds to assist financially as well as in other ways.

Refreshment Committee. This consists of four couples and two individuals and shall arrange for regular and special fellowship meals as the congregation may determine.³

Ushers Committee. Two members shall be elected by the congregation and these may appoint any necessary assistants. These shall carry out the customary duties of ushering at church services.⁴

.

¹ Ibid., p. 8.

² Ibid.

³ Ibid.

⁴ Ibid.

Correspondents. These shall report activities of the church to the conference papers at least once a quarter.

Bible School Directors. Two members of this congregation shall serve on the Board of Directors of the Bible school. They shall report facts concerning the Bible school to the annual meeting.

7) Individual Officers.

The Church Worker. This officer is in many ways an assistant to the pastor and carries responsibility in special areas of church interest such as relief contributions.

Church Custodian. This person is appointed by the Board of Trustees and is directly responsible to it.

Relief Treasurer. This officer is a special appointee of the Board of Deacons. He handles cash relief contributions.

8) The Sunday School.

The departmental organization of the Sunday school includes the Senior or Adult, the Junior, the Primary, and the Cradle Roll Departments. Each department has its executive officers. The congregation elects all executive officers of the Adult Department and all department superintendents and their assistants.

The Sunday School Board is the central coordinating body consisting of the officers of the Sunday school and the pastor. "It seeks to coordinate department activities, select teachers for the young classes...plan Sunday school programs, and in general promote the work of the school."¹

9) Auxiliary Organizations.

Ladies Mission Societies. There are four societies. Ladies Sewing Society is for the older women of the congregation, Bethel Mission Society for middle-aged women, Worship and Sew Society for young married and unmarried ladies, and Junior Mission Band for high school age girls. These meet regularly once a month. They elect their own officers but each reports to the annual meeting.

Christian Endeavor Societies. The Senior, Intermediate, and Junior Societies appeal to all ages of the church beginning with Juniors. Each society plans programs of special interest to that age group. These elect their own officers. The sponsors of the Junior Society are appointed.

Musical Organizations. Five different organizations furnish music at the various services of the church. The Mass Choir combines all choirs except the Junior Choir

.

¹ Ibid., p. 9.

and sings four times during the year. The other four are the Men's Chorus, the Young People's Choir, the Ladies Choir, and the Junior Choir. These are under direct jurisdiction of the Music Committee.

10) Church Night.

The activities of this church are scheduled in such a way that the entire family may come to church to participate in one activity. Bible study groups and choir rehearsals are carried on simultaneously. This becomes Family Church Night.

11) Church Workers Conference.

This conference brings all the officers of the church together for a time of mutual encouragement and fellowship. It consist of one session in the afternoon possibly connected with a dinner.

12) A Summary of the Organizational Structure.

The outstanding feature of this organization is its interrelation and coordination. General boards or councils are directly responsible to the pastor or to the congregation and this focuses the functions and authority of the several organizations. This should make possible the carrying out of a well-integrated program.

- c. An analysis of the program as carried out by this organizational structure through areas of interests.

1) The Peace and Relief Interest.

The cash contributions to Civilian Public Service are only a partial index to the peace interest of a given congregation. This church has fulfilled its quota of fifty cents per member. A large majority of its members are in sympathy with the peace testimony as presented by the General Conference.

Relief received the largest cash contribution in 1946. In addition, the Relief Committee reports 4,380 pounds of clothing gathered and sent to the Mennonite Central Committee, and 964 quarts of meat and 224 quarts of fruits and vegetables were canned and sent to relief.¹ Each of the Mission Societies rendered service to the cause of relief. The response to the need at home and abroad has been gratifying. Special speakers and sermons on peace and relief work are a part of the relief interest. Two members have gone out from this church as relief workers.

2) The Mission Interest.

Four members of this congregation are serving on mission fields. One is retired after forty years of ser-

.

¹ Reports of the Bethel Mennonite Church, op. cit., p. 15.

vice in India. This area of interest is a stable one. It is maintained over the years and is expressed in every major organization, either through its programs or through its benevolent budget. The first Sunday of every month is a Mission Sunday with an emphasis on missions and a mission offering.

3) The Educational Interest.

A well organized and alert Sunday school is one of the marks of an educationally-minded congregation. This school exists to educate members from the cradle to old age. A course for Teacher's Training has been completed. Cash contributions to educational institutions have been another medium of expressing this interest.

4) The Interest of Young People.

The choirs are the major contact between the church and the young people. They participate in the service and become a real part of the church program. The Christian Endeavor Societies serve the various age groups and individual responsibility is developed in leadership and participation in programs. An Annual Young People's Retreat at a summer camp unites the young people of this church with those of neighboring churches. The Mountain Lake Bible School is becoming a center of community young people's activities. One night a week is given over to

fellowship, socials, and crafts of various kinds. This is a growing interest.

5) Denominational Interest.

This church is loyal to its denomination. Most of their benevolences are handled through the conference treasuries. It makes substantial contributions to conference causes and expenses.¹

6) Social Interest.

Fellowship meals are served at certain important church days such as the Mission Festival. This consists of an all day program and a noon meal is served. Annual Church Cleaning Day has great social values. Individual organizations and groups plan regular socials.

7) The Musical Interest.

The number of choirs organized to serve the church are an evidence of the interest. At Christmas time the Mass Choir gives a musical concert which serves as the high point in the musical interest of the church year.² A pipe organ and a tower sound system are symbols of musical interest. The community as a whole is considered keenly interested in the musical program of the church.

.

¹ Ibid., p. 6.
² Ibid., p. 14.

8) Community Interests and Inter-Church Cooperation.

All the Sunday schools of the community participate in an Annual Sunday School Convention on New Year's Day. This is an appropriate introduction to a year of religious education. During the summer joint services are conducted in the park on certain Sunday evenings. The Annual Evangelistic Services are community-wide and all of the churches participate. The pastor of the Bethel Church teaches a class in week-day education. These are only some of the activities that are sponsored on a community-wide basis.

9) Interest in Maintenance.

The need for a new house of worship has accentuated this interest in recent years. Now a new building has been erected and facilities are quite adequate. A little over twenty-five per cent of the total budget is spent on local expenses. The offerings for the third and fourth Sundays of every month are designated for maintenance. The contribution per member in 1946 was \$63.72.¹ The interest in maintenance is therefore being held in wholesome relation to outside interests.

10) Interest in Related Institutions.

.

¹ Ibid., p. 28.

The Bethel Mennonite Hospital. This hospital is an independent corporation. Members of the Board of Directors are elected at the annual corporation meeting. The hospital's relationship with the local churches is spiritual and intangible.

An Annual Gift Day for the Hospital and Old People's Home gives opportunity for the constituency to make material contribution in the form of farm products or canned foods. All the churches give this day special publicity. On Hospital Sunday the churches receive offerings for the support of the local hospital.

The Old People's Home. The present home for the aged is serving an important need but is very inadequate. A new building is in the process of construction that will expand the facilities. This is a community-wide project.

The Mountain Lake Bible School. This institution has developed from a German Preparatory School to a Parochial School with grades one to six and a Bible school. It serves all the churches of the community.

Every church has two members on the Board of Directors. Tuition is paid by the churches. Contributions are determined on the basis of fifty cents per church member. The churches are benefiting greatly from the service of this school. The Bethel Church is taking an active inter-

est in the work of this institution.

The Bethel Church has always been one of the major promoters of these institutions. Geographically it is located nearer the hospital and the home than any other church. The pastor, therefore, feels a special responsibility. The church worker makes regular calls at the home. This service should be enlarged. The musical organizations of the Bethel Church render music for the patients of these institutions once a month. The Bethel Church should assume the initiative in organizing and enlarging the spiritual ministry to the patients.

- d. A general summary of the program as revealed in the areas of interests.

The organization of this church is carrying out the program very effectively and efficiently. The interest of the members is being maintained. This church is growing and has an expanding program. The organization is expanding with the program. The interest in relief is gratifying. Phases of this program might be used as a pattern for other church situations.

3. The Mennonite Hospital of Bloomington, Illinois.

- a. General considerations.

- 1) The Purpose in Selecting This Situation.

To appreciate the problems of a hospital working

with its constituency it will be necessary to study a specific hospital. The purpose of this approach shall be, first, to focus interest on the hospital rather than the local church. Second, its purpose shall be to show the relation of an institution to its larger constituency. This relationship determines the scope of influence and potential support. This factor is of major interest to the Mennonite Hospital of Beatrice, Nebraska in its present stage of development.

2) An Historical Sketch.

The Mennonite Hospital of Bloomington, Illinois is a product of the vision of a few men in the Central District of the General Conference Mennonite Church of North America. It has developed from what was originally known as the Mennonite Sanitarium. By 1931 the hospital consisted of a modern three story building. After the death of Rev. Emanuel Troyer in 1942, who served as president of the Board of Directors for twenty-three years, the Troyer Nurses' Home was erected in his honor. This recent addition gives new opportunity for service, especially in the field of nurses' training. It stands as a monument to the mutual efforts and cooperation between the hospital and the churches of the Central District.¹

.

¹ R. L. Hartzler, Chairman of the Board of Directors and Field Secretary of the Central Conference, in a personal letter to the writer.

b. An analysis of the organizational structure.

This hospital is the property of and is administered by the Mennonite Hospital Association, a corporation.

The Association meets for its annual session in January and for special sessions as occasion may require. Between meetings of the Association, the work is directed by the Board of Directors. They are elected by the Association, three each year for terms of three years. The Association is composed of delegates elected by the constituent churches. Any Mennonite church which is interested enough to do so, may become a constituent church by so electing its delegates.¹

The relationship between this hospital and the Central District Conference in which it is located is spiritual and sympathetic rather than organizational.

The hospital makes its report to our annual conference as one of our lines of institutional service, but the report is really a matter of giving information, rather than raising questions for conference direction. The only systematic program of ministering to the hospital on the part of our churches is that of our conference women's organization which makes monthly assignments to local societies of our twenty-two churches and includes the hospital as one of the projects to be thus served...Financial contributions are made by the churches or by individuals as they feel moved. Special needs, such as building, etc. are carried to the churches by hospital agents.²

This gives a complete picture of the relationship of the hospital to its constituency. It involves a minimum of organization but works very effectively according to the report of the president of the Board of Directors.

.

¹ Ibid.

² Ibid.

This relationship points out very clearly the importance of a personal loyalty and a sense of responsibility in the promotion of an institution such as a denominational hospital.

- c. An analysis of the program as carried out through this organizational structure.

The Mennonite Hospital Association operates on a budget of over \$ 270,000.¹ This indicates in part the extent of its activity. The Nurses' Training School has an enrollment of fifty-eight. The curriculum for the school is set up by the State Department of Registration and Education.

Reports covering the years 1942-1946 show a substantial increase of cases treated and patients served per day. The profit and loss statement for the year ending December 31, 1946 indicates that the Association is running with a substantial annual net income of approximately twelve thousand dollars.²

This is a growing institution that is proving in practice the effectiveness of a close working relation of hospital, church, and conference.

.

¹ Annual Report of the Mennonite Hospital, 1946, Bloomington, Illinois, p. 2.

² Ibid.

D. A Comparative Study of the Different Situations

1. A General Statement.

At this point it will be helpful to summarize the results of our findings in the different situations that have been analyzed. As the organizational plans are compared their strength and weaknesses become evident. The conclusions reached here will largely determine the final suggestions for a plan and program for the First Mennonite Church of Beatrice, Nebraska.

2. An Evaluation of the Parishes.

a. The First Mennonite Church of Beatrice, Nebraska.

The strong point of this church is its divided responsibility. The activities of the church are carried out by various committees. It is an active and a growing congregation. Many areas of its church life are carried on effectively. These include the young people's activities, the support of relief and missions, community cooperation, and social interest.

The strength of this church is in a certain sense the cause of one weakness. The division of responsibility is in danger of decreasing the effectiveness and efficiency of the program through lack of coordination. This weakness must be remedied without undue centralization of power.

The Sunday school must be put on a more stable basis with a closer correlation of its program to that of the church as a whole. The finances and contributions might be stabilized. Areas of interest need to be more clearly defined.

The place of the Bible Academy in the educational life of the church must be reconsidered. Its outreach must be enlarged. The hospital is now an independent corporation, but the vision of the members of the two Mennonite churches will determine its future. The churches must maintain a spiritual ministry in this institution.

b. The Beatrice Mennonite Church.

The organization of this church is well adapted to its program. The Church Council is the central coordinating body representing all interests of the church. It is carrying its responsibility in ministering to the hospital. It is now assuming the initiative in the work of the Beatrice Fellowship.

c. The Halstead Mennonite Church.

The Sunday school is the strong point in this organization. It consists of responsible department heads who unite with the executive committee to form the Sunday School Council. The council is the governing body of the school. This organization might be more closely related

to the main church organization but within its own sphere it functions very effectively.

d. The Bethel Mennonite Church.

The organizations of this church are related quite effectively by the Church Council and the Sunday School Board. This coordinates the program of the church. The Sunday school is organically related to the council and the main church organization. In this respect it is better than the Halstead school. Areas of interest are well-defined so that the overlapping of activities is reduced to a minimum. The Annual Church Workers' Conference is an attempt to integrate the entire program of the church.

e. The Bloomington Hospital.

The simplicity of this organization and its intangible but working relationship with the local churches and the conference is most striking. Such a sympathetic relation is a pattern for other institutions and especially the Mennonite Hospital in Beatrice, Nebraska.

3. Summary Suggestions for the First Mennonite Church, Beatrice, Nebraska.

The pattern of the Church Council of the Beatrice Mennonite Church might be introduced as the executive body coordinating all activities of the church. The Sunday

school organization of the Halstead Mennonite Church might serve as an example for the organization of its Sunday school. The pattern of the General Sunday School Board of the Bethel Mennonite Church and its relation to the central body of the church might be introduced with great effectiveness. These changes would solve the main problems of coordinating and administering the present program.

Suggestions for the program would include establishing a leadership training program. The Bethel Mennonite Church has been partially successful in this. The church might plan an annual budget and encourage proportionate giving through the envelope system. The graded Sunday school materials would greatly increase the effectiveness of the teaching.

The Mennonite Deaconess Home and Hospital must seek to reach out in its influence first, in the community and then, in the Western District Conference. The wider the base of its constituency the greater will be its influence.

E. A General Summary

It has been the purpose of this chapter to present specific church and hospital situations. It has analyzed each on the basis of its own organization and program. In so doing, it has presented different approaches to similar

problems. Then these approaches were summarized and evaluated in the light of all the situations. The strong points and weak points were discovered in the different studies. Finally, it presented concrete suggestions to increase the effectiveness of the organization and the program of the First Mennonite Church of Beatrice, Nebraska.

CHAPTER III

PREREQUISITES FOR COORDINATING AND ADMINISTRATING A RURAL PARISH PROGRAM

CHAPTER III
PREREQUISITES FOR COORDINATING AND ADMINISTERING
A RURAL PARISH PROGRAM

A. Introduction

The conclusions reached above are the result of firsthand analysis. The suggestions were given on the basis of the findings in related parishes. Before these are applied to the First Mennonite Church of Beatrice, Nebraska, it will be necessary to broaden the basis of our judgment. Definite principles control an effective parish program and determine the nature of the organization through which it will be carried out. Laws control the procedure in coordinating the existing program. When these have been considered, this study will present denominational and interdenominational approaches to specific problems in the rural church. From this broad view of the entire field of the rural church it will be prepared to make concrete suggestions for coordinating and administering the rural parish program of the First Mennonite Church of Beatrice, Nebraska.

B. General Considerations That Are Basic to an
Efficient Parish Program

1. The Aim of the Rural Church.

The local rural church as a member of the Body of Christ shares its supreme aim with that of all churches. It exists for the salvation of the lost and the nurture and edification of its members. It strives to translate the promise of our Lord in terms of everyday experience. "I am come that they might have life and that they might have it more abundantly."¹ It provides a fellowship for like-minded Christians. It serves its members, its community, its conference, and the world.

In addition to this general aim the local rural church adapts its program and methods to its unique location and culture. It strives in a unique way to make all of life Christian. The common experiences of the farmer are given Christian significance. The farmer lives close to nature and feels his dependance on the God of nature and the universe. The population in a strong rural community is stable and permits long range planning. The central aim remains to bring salvation to non-Christians and to claim all of life for Christ, "unto the measure of the stature of the fulness of Christ."²

2. Elements That Determine the Local Church Program.

.

¹ John 10:10.

² Ephesians 4:13.

The aim and vision of the local church will determine the nature of the local program to a large extent. Beyond this there are other very important elements.

The constituency to be served by a given program is a primary consideration. The culture, temperament, and racial background must be ascertained and evaluated. This constituency should be a sociological unity. If this is true, it will have common needs. The needs must be carefully studied before a program is projected. This will make the program purposeful. Surveys have come to play an important role in determining the local church program. They reveal the areas of interest or needs which exist.

Leadership is often a determining factor in projecting a local program. A conscious need may be met with an adequate program if there is able leadership. It may be local or from outside of the group. This leadership must identify itself with the local situation. Executive leadership should be stable with a long term of service, provided the program is progressing satisfactorily under its direction.

The organization will determine how effectively a conscious need is met. Good leadership is dependent on sound organization. The resources must also be considered in every situation. Other elements include the location

of the church in the community, the relation of one church to neighboring churches, and the denominational affiliation.

These elements must receive careful consideration before a program is launched. They are basic in determining the nature of the program and its effectiveness.

3. Principles for Organizing the Local Church Program.

Organization is not an end in itself but effective means to an end.

Organization is the vehicle which carries the program forward to its goal....It provides the machinery for cooperative effort on the part of persons....If wrong, it will greatly retard, and, if right, it will greatly advance the cause of Christ.¹

The principles that follow will serve as guides in developing an effective organization.

a. The principle of simplicity.

Organization must develop with the program. It is not superimposed but formed as the need arises, and is as complex as necessary for most effective functioning. Complexity is determined not solely by the number of units in an organization but how clearly the areas of operation are defined. Each must perform a specific function without overlapping with another unit.

.

¹ The Organization and Administration of Christian Education in the Local Church, Book VI (Chicago: The International Council of Religious Education, 1935), p. 27.

b. The principle of flexibility.

An organization must be sufficiently flexible to meet changing needs. A healthy church program is never static because it is sensitive to changing needs and emphases. This means that a fairly simple constitution is advisable. Organizations tend to become fixed.

c. The principle of democracy.

Organization in the local church must be democratic.

This is essential both from the standpoint of the Christian ideal of cooperation and the educational principle of self-directed activity as a means of growth. Every member should have a vital part in the organization. This does not exclude the delegation of authority to representative bodies, but points to the responsibility of the church to make sure that such delegation is the result of democratic choice, and that it does not eliminate the responsibility of each individual in the church.¹

These principles will guide the creation of an effective organization if they are kept in mind at all times.²

4. Principles for Coordinating the Program of the Church.

Coordination deals first with the problem of adapting an outmoded organization to a changing program and second, with defining the areas of service and modifying the

.

¹ Ibid., p. 28.

² Ibid. These three principles are a part of the discussion on organization.

existing organization to carry out these functions.

a. The principle of efficiency.

The efficiency of an organizational unit is of great importance when the total program is considered. It must meet growing needs effectively. Delay is often the cause of defeat. This principle considers overlapping of functions and activities. After areas of interest are clearly defined there must be no duplication of effort.

Dr. Fredrick Agar states clearly the ideal result of the application of this principle.

An efficient church is the combined result of an active, capable pastor, an intelligent, selective, and trained body of layleaders, who by their combined powers under the leadership of the Holy Spirit, train and teach all of the members to fill their places in the circle of church activities.¹

b. The principle of unity.

An organization must be sufficiently unified to provide effective authority. As quoted above, this does not mean autocratic rule. It means that the different units are organizationally related in such a way that their normal functioning draws them together. This does not result in centralized authority but rather divided

.

¹ George W. Wiesen (ed.), Top Soil, a report from the Rural Minister's School held at Green Lake, Wisconsin, February 6-March 4, 1947, under section on "Rural Church Organization".

responsibility by enlisting the conscious cooperation of each member.

c. The principle of affinity.

Coordination and interrelation of activity are closely related. Areas of interest in a given situation may be related in such a way that they complement each other, for example, the women's societies may be represented on the local hospital auxiliary since the services of the two organizations are similar. Again, the Young Adult Fellowship may assume the responsibility of lay visitation. In so doing two needs are met. It develops a skill and creates fellowship and common understanding.

5. Elements to Consider in Administering the Program of the Local Church.

a. Elements to consider in relation to the program.

1) Locating and Centralizing Responsibility.

The first principle in good administration is locating responsibility. Each unit must be under the immediate supervision of a responsible executive. When plans miscarry, the supervising boards should know where to turn for full information. New plans must be placed into the hands of these unit supervisors. This principle is related to centralization of responsibility. The pas-

tor is generally the chief administrator. All unit supervisors or program executives report to him.

2) Distributing Responsibility.

A corollary of the above principle is that of distributed responsibility. Centralization is necessary for effective coordination. Distribution of responsibility makes for democratic representation and individual growth.

3) Specialization Versus Rotation in Office.

Should persons change positions frequently or remain in the same work over a long period of time? The answer depends on the nature of the position. Chairmen of boards and committees should rotate, but certain department supervisors should be given the benefit of cumulative experience. When a position demands specialized training, the tenure of office should be longer.

4) Enlisting Participation in the Program.

Participation in a program is determined by genuine interest in it. To develop this interest the program should be planned on the basis of needs. So far as possible all persons who are to benefit from the program should participate in the building of it. Then the program should be carefully described for publicity purposes. After this each person should be guided to study his own needs and interests and to fit into the program accord-

ingly. The program should be varied sufficiently to maintain interest and meet changing needs.

5) Supervising the Program.

A program requires various levels of supervision. The central church body exercises this power at an annual business meeting. In the interim the church board will represent the church. Then, each committee is responsible for more detailed supervision of its own program. The final level of supervision is the individual person. This is specialized and will usually be between the executive administrator or a specialist and the individual supervisor. This individual contact is essential to effective administration.

6) Records and Reports.

The administrator should require careful records of all supervisors and committee chairmen. These must be presented in writing and after being presented to the proper body should be placed in the permanent record file or printed in the annual reports.

b. Elements to consider in the qualifications of the administrator.

"The success of the professional leader is measured by the degree to which he can inspire, discover,

develop, and train primary group leaders."¹

1) The Administrator Must Have Vision and Insight.

He must hold in view the whole work of the church, its purpose and what it is doing, locally and in the world at large. He must be quick to recognize changing conditions and trends which will affect the work of the church.

2) The Administrator Must Be A Good Organizer.

As an organizer, he will take a close interest in the mechanics of running a church. He will seek to include all age groups in the work of the church and modify the organization to carry out effectively the entire program.

3) The Administrator Must Be Able to Enlist and Lead People.

He must have tact and the ability to create feeling of loyalty. He must know who is best fit for each job and keep as many people working as possible in ways that will contribute to their spiritual welfare and the edification of the church. He will be appreciative and friendly. He must get people to work for the church rather than do the work himself. He must love people. "As a

.

¹ Dwight Sanderson, Leadership for Rural Life (New York: Association Press, 1939), p. 127.

leader he must inspire confidence not only in himself but in God and of the people in themselves."¹

4) The Administrator Must Have A Passion For His Work.

He must possess a contagious enthusiasm. He must be sold on what he is doing, before he can sell another on it. The minister-administrator must feel called not hired.²

These general considerations point out the factors that underlie an efficient organization. They are but suggestive of what must precede an intelligent coordination and administration of a parish program.

C. Special Suggestions for the Rural Parish

1. A General Statement.

Interest in the rural church is growing rapidly. Every major denomination is experimenting to determine the relative value of certain projects. Many of these have been tried sufficiently to warrant our careful consideration and in some cases imitation. This is true of certain projects that would apply to the First Mennonite

.

¹ Ivan M. Cash (ed.), Town and Country Ministers' Conference, a report from the Rural Minister's School held at Green Lake, Wisconsin, April 24-May 20, 1946, quoted from section called "The Minister as an Administrator".

² Ibid., these principles are taken largely from this special study.

Church of Beatrice, Nebraska. Therefore, those that meet the need of this parish will be briefly considered here.

2. Leadership Training.

Heretofore leadership training has been thought of largely in terms of the local church school. This is only a small part of the vision of leadership training. All departments and organizations in the church are in need of leaders. All leaders should have basic training. The special training serves as a follow-up. A Leadership Training Committee with official standing and authority to survey the entire program and sponsor leadership training in the needy areas is necessary. Various activities or special conferences might be sponsored by this committee in addition to a formal training course.

Where local churches are unable to sponsor a leadership training program a community-wide program should be launched. All churches in the community are in need of leadership.¹

3. Stewardship.

The rural church has been the center of attraction in the development of methods of stewardship. One method that has been developed to express stewardship for the

.

¹ The Organization and Administration of Christian Education in the Local Church, op. cit., pp. 51-53.

whole of life is the "Lord's Acre" plan. This plan puts into practice the old Bible plan of dedicating a certain portion of land or a part of one's own farm for the work of the Lord. It has been in successful operation for sixteen years. It teaches men and women that they can honor the Lord with the work of their hands. Dumont Clark, the founder of the "Lord's Acre Movement" gives three values in the plan. First, it gives a most practical opportunity to enlist all ages in Christian stewardship. Second, when well-conducted, it brings substantial increase in contributions for the support of the church. Third, the "Lord's Acre" plan brings increased spiritual power into the life of the farm and the home.¹

The Youth Budget Plan enlists the interest and active support of the young people, including children in the material support of the church. It generally includes the ages from three through twenty-three and works effectively with the adult envelope system and all-member canvass. The envelope system is recognized as the best method of encouraging regular and proportionate giving. The budget of the church should be adapted to incorporate the Youth Budget Plan.²

.

¹ H. S. Randolph, A Manual For Town and Country Churches (New York: Board of National Missions of the Presbyterian Church in the U. S. A., 1945), p. 166.

² Ibid., p. 164.

4. The Planning Council or the Central Church Board.

This specific suggestion relates itself to the coordination of a parish program. A council of this nature is essential. The International Council of Religious Education recommends that this body be the focal point of the entire church program. It should coordinate and delegate power. Every major committee in the church organization should be represented and should be directly responsible to it. This body is essential in a well-organized and active parish situation.¹

5. The Sunday Church School.

The Sunday church school is often divided organically and functionally from the rest of the church. This has developed partly because we think of education as a separate area of interest or because we think that the school is only for young people and children and not for adults.

The church school must be integrated with the entire program of the church. If the entire church program is conceived as a program of education, the school will realize its rightful relation. An organization should

.

¹ The Organization and Administration of Christian Education in the Local Church, op. cit., p. 31.

include a Church School Committee rather than a Committee on Religious Education. This committee would be directly responsible to the Central Church Board described above.¹

D. General Summary

This chapter has shown the importance of a clear understanding of the basic principles and methods which underlie efficient organization. It presented general considerations basic to an efficient parish program and then suggested specific methods and projects suggested by authorities in the various fields. These will be the basis for the suggestions to the parish program of the First Mennonite Church of Beatrice, Nebraska.

.

¹ Ibid., pp. 35-36.

CHAPTER IV

AN ORGANIZATIONAL PLAN AND METHOD OF PROCEDURE IN COORDINATING AND ADMINISTRATING A RURAL PARISH PROGRAM

CHAPTER IV
AN ORGANIZATIONAL PLAN AND METHOD OF PROCEDURE
IN COORDINATING AND ADMINISTARTING
A RURAL PARISH PROGRAM

A. Introduction

Up to this point the study has presented facts that would give an adequate basis for sound judgment and concrete suggestions. The First Mennonite Church of Beatrice, Nebraska has been presented as a case in point. It is now the purpose of this study to propose a plan that will result ultimately in the growth and increased effectiveness of the church's program. To carry out this purpose the study shall present a diagram showing the ideal organizational structure and the method of administration toward which efforts should be directed. Then, it shall present a concrete approach through which this ideal might be realized. Passing from the suggestions for the individual church of Beatrice, Nebraska, it will apply the advantages of this plan to the Mennonite churches analyzed in this study and to churches in general.

B. Coordinating and Administarting the Rural Parish Program
of the First Mennonite Church of Beatrice, Nebraska.

1. A General Statement.

It should be remembered that the values in the present organization and program of the church are not to be discarded. These form the basis upon which the suggestions in the new plan must be built and ultimately realized.

2. An Organizational Plan.

a. A diagram of the proposed plan.

On the following page appears a sketch of the proposed plan as it will be when integrated completely with the present program of the church. The study that follows will consist of an explanation and application of this plan.¹

b. A study of the proposed plan.

1) The Church Council.

The Church Council is the official body elected by the church to plan and carry on its general policies. It consists of at least six members-at-large, and the chairmen of the subcommittees with the pastor as chairman.

.

¹ Cf. The Organization and Administration of Christian Education in the Local Church, Book VI (Chicago: The International Council of Religious Education, 1935), p. 32.

A Diagram of an Ideal Organization

[illegible]

This council will supervise the work of all subcommittees and coordinate the entire work of the church.

It shall revise the church membership list annually, present to the congregation recommendations as to the salaries of the pastor and his assistants, supervise the schedule of offerings taken in the church, fill unexpired vacancies in the standing committees of the church, elect a Nominating Committee of five members to present a list of nominees at the annual meeting, and appoint an Auditing Committee to audit the records of the treasurers of the church.¹

The council may recommend to the congregation the creation of additional Standing Committees.

2) Standing Committees.

The members of these committees are elected in part by the church at the annual meeting and others are appointed by the Church Council. Each has committees under it which are appointed either by the council or by a specific organization. Selection of Standing Committees is based on age groups rather than on the basis of general interest cutting across recognized age groupings. Special needs may, however, determine the nature of the committee. For example, there is a committee on leadership training because it represents a need in all ages and a special committee will give added emphasis in this area. It would carry on its work in cooperation with the chairmen

.

¹ Constitution of the Bethel Mennonite Church,
Mountain Lake, Minnesota, revised in 1944, p. 7.

of the age groups concerned. The chairmen of the standing committees are members of the council.

Committee on Equipment. The present Building Committee and the New Building Fund Committee will serve under this committee or be absorbed by it. The caretaker is directly responsible to this Equipment Committee even though he is appointed by the council. This committee is responsible for all church equipment including the Bible Academy building and grounds.

Committee on Program for Children. This committee is responsible for the entire children's program of the church. It plans and supervises the work of the children's department of the Sunday school, ages four to twelve; the Junior Christian Endeavor, ages six to twelve; and the Daily Vacation Bible School. It represents all the needs of the children in the council.

Committee on Program for Young People. The organizations for young people now existing which will be under the jurisdiction of this committee includes the Intermediate Christian Endeavor, the church membership classes in Sunday school which consists of a three year course, the young people's Sunday school classes, and the Beatrice Fellowship.

Committee on Program for Adults. The adult activities of the church will be supervised by this committee.

At present these include the Senior Christian Endeavor, the adult classes in the Sunday school, the Ladies Mission Societies, and the Hospital Women's Auxiliary.

Committee on Institutions. The main function of this committee is to supervise and promote the program of the Mennonite Bible Academy which is maintained by the church. This committee is also responsible for supervising the annual money drive for Bethel College, a Mennonite institution. This committee represents the church at the annual corporation meeting.

The Hospital Board served as the official governing body of the Mennonite Hospital before it was incorporated. Its functions will now be drawn into the Board of Directors of the corporation. The members of the Hospital Board will become members on the Board of Directors representing the First Mennonite Church. As such it comes under the jurisdiction of the Committee on Institutions.

Committee on Leadership Training. This committee pioneers in the field of leadership training for all ages and departments of the church. It must sponsor training conferences, schools, or short courses. It should provide or engage directly in personal supervision. Speakers and specialists might be brought in. Printed information should be provided for all leaders who participate in the church

program.¹ The effectiveness of this committee will determine the success or failure of this entire plan.

Committee on Social Functions. At present the church engages in two major social functions, the spring picnic and the fellowship dinner at the annual meeting. This committee is responsible for refreshments at all social activities of the church.

Committee on Benevolences. The work of this committee consists of supervising relief projects, services to servicemen, and any community welfare project. Its purpose is to supervise work projects and not to disburse benevolent funds. These are all handled through the central treasury.

Committee on Church Music. This committee, like the leadership committee, functions across departmental lines. It supervises the work of the Senior, Young People, and Junior Choirs. Directors and church accompanists are responsible to this committee.

Committee of Deacons. This committee in essence performs the functions of the former Board of Trustees. It shall "carefully examine applications for membership; grant letters of dismissal; administer church discipline;

.

¹ Dwight Sanderson, Leadership for Rural Life (New York: Association Press, 1939), p. 127.

in the case of absence or sickness of the pastor, provide for the services..."¹ and "...assist the pastor in ceremonial and pastoral ministrations as necessary."²

The central treasurer who handles all the finances of the church will be a member of the committee. The church secretary is a member of this committee. He will keep the official records of the church and the minutes of all church meetings, council meetings, and of the Committee of Deacons. The secretary will receive and record all receipts and the treasurer will pay all bills.³

The ushers and correspondents are responsible to the Committee of Deacons.

3) Interrelation of Committees.

The Standing Committees serve the major departments and interests, such as, leadership training. The latter, however, must truly represent the varied interests of the departments. To make this representation certain each Standing Committee concerned shall appoint a representative. This holds true in any situation which involves the interest of a group not properly represented.

4) The Pastor.

.

¹ Constitution of the First Mennonite Church, Beatrice, Nebraska, p. 9.

² Constitution of the Bethel Mennonite Church, Mountain Lake, Minnesota, p. 6.

³ Suggestion taken from the Mennonite church of Souderton, Pa.

The pastor is the chief executive. He is chairman of the council and an ex officio member of all committees and organizations of the church. As the diagram suggests, he is closely related to every phase of the church program and is directly responsible to the church.

5) Advantages of the Proposed Plan.

This plan creates the machinery for gradation and variety in the church program while maintaining a singleness of purpose and unity of spirit. The differences of individuals in various ages is universally recognized. Therefore, the needs of each age group are peculiar to that age and must be met individually. This basic assumption has been the working hypothesis of graded materials.

Gradation and variety must find purpose and synthesis in a unity of spirit and careful integration. The Church Council representing all important departments and interests of the church provides a medium for integration. The chairmen of the committees will provide variety as they present their group interest for consideration by the council. In turn the council can view strategically the whole program of the church and make suggestions that will most effectively serve the whole church.

The element of supervision is paramount in a church plan. The Church Council is the central body for coordination and supervision. All Standing Committees are directly

responsible to it. Every standing committee has direct supervision of a well-defined area of interest. The pastor is in close contact with the work of each department through its standing committee. When a difficulty arises, the Church Council knows where to turn. Responsibility is placed squarely upon the shoulders of the standing committee members.

This plan encourages specialization on the part of leaders in the field that appeals to them and that presents special needs. It makes possible a close integration of program and activities within a department without losing sight of the whole program because the chairmen plan the work of the department while directly responsible to the Church Council.

Efficiency is increased through elimination of overlapping. The executive secretary and the central treasurer eliminates duplication and confusion.

These advantages suggest in broad principles the values which would be realized more fully if each was placed in the environment of its implications.

3. A Method of Procedure in Realizing the Ideal Plan.

a. A functional diagram.

The purpose of the diagram on the following page is to present a transitional plan. It would appear in

A Transitional Plan

.....
 . The First Mennonite Church .

• • •

```

.....
      :
.....
New Church Building Fund Com.
.....
      :
      :
      :
.....
P L A N N I N G   C O U N C I L
.....
      :
      :
      :
      :
      :
      :
      :
.....
Board of Trustees
.....
      :
.....
Standing Committees
.....
      :
.....
Special Committees
.....
      :
.....
Temporary Committees
.....
      :
.....
Individual Officers
.....

```

Chil-	Y.P's.	Adult	Ladies:	Library:	Music	Usher	Ed.
dren's	Rep.	Dept.	Mis-	Rep.	Dept.	Com.	Com.
Rep.		Rep.	sion		Rep.	Rep.	Rep.
			Rep.				

A	A	A	A	A
A	A	A	A	A	: Auxiliary
A	A	A	A	A	: Organizations
A	A	A	A	A
A	A	A	A:	:
A	A	A	A	Ladies Mission Soc.	:
A	A	A:	:	:
A	A	A			:
A	A	A	Sunday	School	:
.....					:
A	A	A			:
A	A	A	Christian Endeavor	Societies	:
.....					:

this form only during the erection of the new building, which is now under consideration. It shows the former organizational structure in relation to the newly created Planning Council. The arrows extending from the block of auxiliary organizations indicate how these organizations will be absorbed into the Planning Council and later into the official Church Council.

b. Former organizations.

The Trustees, the standing committees, the temporary committees, and the individual officers will continue to function as described in chapter one of this study. Just recently the Building Committee and the New Church Building Fund Committee have been united to serve as a permanent executive committee to carry the responsibility of supervising the planning of the new church edifice. Since this committee now exists, it will function until the project is completed.

c. The Planning Council, a transitional organization.

The committee described above is the official body through which the new church building will be erected. However, drawing up a proposed plan for a church involves the interests of all organizations and departments of the church. Therefore, a Planning Council must be created that represents all the interests of the church

to serve as an advisory board to the New Church Building Fund Committee. In creating this council it must be insisted that all departments and interests are represented.

Children's Department Representatives. These will be drawn from teachers or sponsors of the children's classes in the Sunday school and Junior Christian Endeavor. These will be united by their common interests and will form the nucleus for the standing committee on the children's program in the ideal plan.

Young People's Department Representatives. The teachers in the Sunday school or adult leaders in the Christian Endeavor together with young people representatives will serve on the Planning Council in the interest of this group. Their place in the council will open the way for a standing committee in the Church Council.

Adult Department Representatives. These would be drawn from their respective organizations in the church. Some difficulty may arise since many adult organizations are stronger than the Sunday school and the Senior Christian Endeavor. The following organizations should have equal representation with the adult department representatives: The Ladies Mission Societies, the Library Committee, the Music Committee, the Education Committee, the Ushers Committee, and the caretaker, as an individual officer.

The intensive planning which is involved in formulating a satisfactory church plan will focus the common interests of members of the adult representatives. These will form the basis of standing committees in the proposed plan. To illustrate this point consider the Senior Christian Endeavor and the Adult Sunday school. The representatives from these two organizations would readily recognize their common interests and in so doing would establish the basis upon which a standing committee could be created that would serve the interests of both.

d. The method of **adopting** the new plan.

1) The New Building Project.

This project is now under way and will likely be carried out. It involves a new building. This would enlarge the facilities to such an extent that it would be an appropriate time to make necessary changes in the organization of the church. With proper guidance the program in the new church building would then develop along the lines proposed.

2) The Planning Council as a Means to an End.

The Planning Council is an essential in the building of a new church. The experience of this council would be the basis of introducing the permanent Church Council. The New Church Building Fund Committee would

cease to function after their project was completed and then the Planning Council could reorganize and absorb or create committees as it sees fit with the approval of the congregation. The reorganized body would be known as the Church Council.

3) Introducing Departments.

The idea of departments based on recognized age grouping could be effectively introduced through the Sunday school and Christian Endeavor Societies now in existence. These are divided according to public school classes and it would be quite easy to show how the leaders of the two organizations might function as a committee to plan the entire program for the children of the church. This same idea could be carried through in other departments. These centralized committees will become the standing committees in the proposed plan.

4) Placing Responsibility.

One of the major difficulties of this transition will be to shift responsibility from the Board of Trustees to the Church Council. The board will now be known as the Committee of Deacons and it will include the executive secretary and treasurer. In other cases the shift should be comparatively easy since they may be absorbed by committees which have similar functions but have a different

name.

Responsibility and authority would be centered in the council. It will be democratically representative of the congregation and interested in all phases of the church's program. As the official body of the church, it is in a strategic position to view the complete program of the church.

5) Auxiliary Organizations.

A major problem of local church organizations lies in the lack of relation between the auxiliary organizations and the church program and official board or committee. The transitional plan under consideration effectively unites these without disrupting individual organizations. It merely coordinates their interests and places them under the proper standing committee.

- e. An expanded program within this organizational structure.

Graded study materials logically must follow the departmentalization of all major organizations. These should be introduced immediately and they will assist in establishing the new relationship within departments.

Leadership training is essential to the proper development and growing effectiveness of a church. It must be sound and intensive. All groups should benefit

from this committee in the course of a few years. Every department is in need of more efficient leadership. Methods to achieve this end have been suggested above.

Stewardship must receive a growing emphasis in the local church. The Committee of Deacons should originate a plan and present it to the Church Council for consideration. If practical, this might be introduced as a project or emphasis for a whole year.

The program of the Mennonite Bible Academy will have to be reconsidered in the face of changing needs. Its rightful place in the program of the church must not be underestimated.

f. Administ~~r~~ating the proposed plan and program.

The pastor as the chief administrator is chairman of the Church Council and an ex officio member of all committees. He must be in contact directly or indirectly with every phase of the church program. His most effective work will be done with the standing committees individually or with each chairman. Through these he maintains a close contact with all departments. Supervision beyond this committee will be determined by specific needs and the available time.

The Church Council is the executive administrative body of the entire church program. The standing

committees supervise departments and areas of interest by carrying out the program formulated by the council. One value of this plan lies in the fact that the council is aware of the whole program and therefore can act as an effective administrative body relieving the pastor of the responsibility of coordinating the entire program.

In speaking of the duties of the administrator, the responsibility to the local hospital is important. The nature of this parish situation has been shown above. If the pastor is relieved of administrative duties in the church, he can carry on this hospital work more effectively. It gives him an opportunity to work through the proper standing committee for the service that church organizations can render to the hospital or to the old people's homes. These implications are concrete values growing out of this proposed organizational plan.

4. A Summary of the Proposed Plan for the First Mennonite Church of Beatrice, Nebraska.

Viewing the plan and procedure as a whole, it may be concluded that it is well adapted to the needs of this church and that because of the building plans now under consideration, this is an appropriate time to introduce it into the life of the church. It is sufficiently flexible to meet the needs of a growing parish.

C. The Proposed Plan of the First Mennonite Church of Beatrice, Nebraska Applied to Other Local Parishes.

1. The Mennonite Churches Analyzed in this Study.

a. Beatrice Mennonite Church.

The organization of this church would adapt itself very easily to this plan. The Church Council is already in existence. It would have to group its existing organizations to meet department requirements. The auxiliary organizations will have to be drawn into the active program of the church in the manner suggested above. The Church Council should be given more than an advisory function if it is to supervise the whole program of the church. It should assume this role because it is the most democratically represented body in the church.

b. The First Mennonite Church of Halstead, Kansas.

The departmental organization of the Sunday school in this church would fit well into the proposed plan. The most difficult problem will arise in relating the auxiliary organizations to the rest of the church. It will be necessary to create a council that will have central authority. The Board of Deacons or the Board of Trustees might form the nucleus of this council. The Sunday School Council contains in essence the pattern for the entire church organization.

- c. The Bethel Mennonite Church of Mountain Lake, Minnesota.

The Church Council, coordinating the present functions of the church, gives a very good basis for the suggestions in the proposed plan. The Sunday school departments are well graded and may set the pattern for the other auxiliary organizations which need to be brought into a closer working relationship with the entire church program.

2. Local Rural Parish Programs in General.

In presenting the values of this proposed plan to local rural parishes in general, this study reaches a point of synthesis and conclusion which ~~will~~ be elaborated in the concluding chapter. However, a few general statements are applicable to the average local church program. The average church needs to establish a closer relationship between its auxiliary organizations and the official body of the church.

Most churches have a certain degree of departmentalization but these are seldom related to parallel departments so that the two might intelligently plan the entire program of a given age group. This is the purpose of the Committees on Children, Young People, and Adults as they were presented in the study above.

The Sunday school cannot be an organization within

an organization but must be an integral part of the total organization and program of the local church. These are a few of the values which would apply in any local church and would increase the effectiveness and efficiency of the total church program.

D. A General Summary

This chapter has presented a proposed plan for coordinating and administering a local rural church program. It presented an ideal and a transitional plan. Then, the method of procedure in passing from the latter plan to that of the ideal was suggested. Weak points in the present program were given special attention in the study of an expanded program. Finally, the value of this plan was revealed in its application to other Mennonite churches and to local rural churches in general. It is concluded that this plan is applicable to a large extent in every local church. Detailed applications can be made only after a careful study of the needs of the individual parish.

CHAPTER V

GENERAL SUMMARY AND CONCLUSION

CHAPTER V

GENERAL SUMMARY AND CONCLUSION

A. Purpose and Restatement

The purpose of this study was to discover principles that control the coordination and administration of a parish program and to apply these to a concrete situation in the form of a suggested plan of organization and method of procedure. It was noted that modern church leaders are appealing for a reinterpretation of the program of the church in terms of its total needs. Paul's figure of the church in Ephesians is symbolic of the working relation that should exist in the local church organization.

B. General Summary of Chapter One

After a study of the geographical and cultural factors that distinguish the Beatrice parish, the study proceeded to a survey of the five institutions included in the parish. The brief historical sketch revealed that the Mennonites in Beatrice have European ancestry. In spite of hardships they have developed into a growing community. They are now well-established and constitute a stable rural constituency.

The study then analyzed each institution. It discovered that the First Mennonite Church is a very active church with many organizations and committees, but that these need to be unified and interrelated to avoid duplication and inefficiency. The Mennonite Bible Academy has a close relation with the church. It has a small student body but has been carrying on a significant piece of work. The hospital was discovered to have had a close organizational relation to the church but since its recent incorporation its future relation has not been determined. It operates from its own income and has a bright future.

The Beatrice Mennonite Church is smaller than the first church considered, but it has an effective church organization. It was found to be simple and adequate for the present program of the church.

This chapter was one of analysis and not conclusions. The true character and values of the Beatrice Parish will be revealed when it is compared with other situations.

C. General Summary of Chapter Two

Chapter two proceeded further in the analysis of related Mennonite parishes. It followed the same approach as the study of the Beatrice Parish. The First Mennonite

Church of Halstead, Kansas was found to have a well-organized Sunday school. It is divided into departments and each of these has an adult supervisor who is responsible to the Sunday School Council. The various interests of the church are well represented in the organization.

The Bethel Mennonite Church of Mountain Lake, Minnesota is a very active church with an extensive program. It was discovered that the Sunday School Board is related to the Church Council in such a way that it functions within the church organization rather than as an auxiliary organization. The Church Council is the central coordinating body of the church. The Board of Deacons and the Board of Trustees carry on the official business of the church. The strong point in this organization was found to be the coordination of the entire church program in the Church Council. The program of the church included the various ages and appeared to be adequate in many respects.

The Mennonite Hospital of Bloomington, Illinois was considered for the suggestions that it might offer for the hospital in Beatrice. The study found that this hospital has a close working relation with its conference. This is not organizational but spiritual and sympathetic. It has been developed over a period of years. This is the most effective relationship that can be maintained between

a hospital and its conference constituency.

D. General Summary of Chapter Three

This chapter attempted to broaden the basis by which to judge the value of the parishes analyzed. It presented principles that control effective and efficient organization, coordination, and administration. Principles that control the former include simplicity, flexibility, and democracy. The coordination of a parish program is determined by the principles of efficiency, unity, and affinity. Administration involves locating and centralizing responsibility without eliminating participation. Supervision cannot be effectively carried out on one level but must be assumed by every leader in the church. The qualifications of the administrator were found to be vision and insight, the ability to organize, and to enlist and lead people. Finally, he must have a passion for his work.

Specific suggestions for the rural parish were presented to give a basis for enlarging the program of the proposed plan to be presented in the following chapter. These suggestions included leadership training for all departments in the church, stewardship of all of life, the Planning Council as a means of integrating the work of the church, and the Sunday church school as an essential part of the total program of the local parish.

E. General Summary of Chapter Four

Chapter four presented an organizational plan and a method of procedure in coordinating and administering a rural parish program. This was applied in detail to the First Mennonite Church of Beatrice, Nebraska. This plan was adapted so that it served every need of the church program as it now operates. The means by which this ideal plan might be executed was explained in the method of procedure. The present project of erecting a new building was presented as an occasion to introduce the ideas of organization which will ultimately lead to the adoption of the complete proposed plan. Following the explanation of the method of procedure, the ideal plan for coordinating and administering a rural parish program was applied to other Mennonite parishes and to parishes in general.

F. Conclusions

The conclusions growing out of this study include the following. First, a careful analysis of church organizations and programs reveals that activity often overshadows vital coordination and true representation.

Second, the existence of an over-all church council does not insure effective administration and supervision of a church program. The elements that are repre-

sented in the council determine its effectiveness.

Third, the church program must be departmentalized according to recognized age divisions. The needs of the different groups vary too greatly to approach them in terms of areas of interest alone.

Fourth, it is possible to group organizations serving the same age level under one standing committee. This committee becomes the basis of true representation in the church council.

Fifth, the proposed plan for the First Mennonite Church of Beatrice, Nebraska is practical and applicable to any local church situation. It is flexible in the formation of its committees. It is democratic in the true sense of the word. The members are elected by the congregation and represent the different needs present in the church.

Sixth, the very nature of the suggested plan provides for coordination and interrelation of the program without duplication or loss of efficiency.

Seventh, the executive administrator in this plan is relieved of many of his duties, thus providing time for service to the hospital and other phases of the church work.

Finally, the adoption of this plan by a local church would ultimately result in growing effectiveness of the church program. It will train leaders in the different departments and encourage individual initiative. It

will assist each member "to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."¹

.

¹ Ephesians 4:15-16. R. S. V.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

Bethel Mennonite Church Bulletin, Mountain Lake, Minnesota, January 12, 1947.

Constitution of the Bethel Mennonite Church, Mountain Lake, Minnesota, revised in 1944.

Constitution of the First Mennonite Church, Beatrice, Nebraska, adapted May 23, 1943.

Constitution of the First Mennonite Church of Halstead, Kansas, revised March, 1939.

Dyck, Walter H., pastor of First Mennonite Church of Beatrice, Nebraska, 1939-1946 (a personal letter).

First Mennonite Church Bulletin of Beatrice, Nebraska; January 5, 1947, Vol. VII, No. 1; February 9, 1947, Vol. VII, No. 6; February 16, 1947, Vol. VII, No. 7.

First Mennonite Church Directory, Beatrice, Nebraska, 1946.

Hartzler, R. L., Chairman of the Board of Directors of the Bloomington Mennonite Hospital and Field Secretary of the Central Conference (a personal letter).

Mueller, Ernest B., Sunday School Superintendent of Halstead Mennonite Church Sunday School, Halstead, Kansas (a personal letter).

Reports to the Annual Business Meeting of the Beatrice Mennonite Church, 1943-1944, 1944-1945, 1945-1946, 1946-1947.

Reports to the Annual Business Meeting of the Bethel Mennonite Church, Mountain Lake, Minnesota, 1941-1942, 1942-1943, 1944-1945, 1945-1946.

Reports to the Annual Business Meeting of the First Mennonite Church, Beatrice, Nebraska, 1940-1941, 1941-1942, 1942-1943, 1943-1944, 1944-1945, 1945-1946, 1946-1947.

Reports to the Annual Business Meeting of the First Mennonite Church, Halstead, Kansas, 1939-1940, 1943-1944, 1944-1945, 1945-1946.

Reports to the Annual Business Meeting of the Sunday School of the Halstead Mennonite Church, Halstead, Kansas, 1946.

Reports to the Annual Corporation Meeting of the Mennonite Hospital, Bloomington, Illinois, 1946.

Reports to the Annual Business Meeting, including the Constitution, of the Beatrice Mennonite Church, Beatrice, Nebraska, 1945.

Reports to the Annual Business Meeting of the Beatrice Mennonite Church, Beatrice, Nebraska, 1946.

The Holy Bible, American Standard Version, 1901.

The Holy Bible, Revised Standard Version, 1946.

Troyer Memorial Nurses' Home, Mennonite Hospital, Bloomington, Illinois, 1946 (a memorial folder).

Truesdell, Leon E., Characteristics of the Population. Second Series, Leon E. Truesdell, editor. United States Government Printing Office, Washington, D. C., 1941.

B. Secondary Sources

Books:

Beaven, A. W., Putting the Church on a Full-time Basis. Richard R. Smith, Inc., New York, 1930.

The Local Church. The Abingdon Press, New York, 1937.

Bender, Harold S., Mennonite Origins in Europe, No. 1 of Mennonites and Their Heritage, ed. by Harold S. Bender. The Mennonite Central Committee, Akron, Pennsylvania, 1942.

Blackwood, A. W., Pastoral Work, A Source Book For Ministers. The Westminster Press, Philadelphia, Pennsylvania, 1945.

Brunner, Edmund DeS., Churches of Distinction in Town and Country. George H. Doran Co., New York, 1923.

Surveying Your Community. George H. Doran Co., New York, 1925.

Tested Methods. George H. Doran Co., New York, 1923.

Butterfield, K. L., The Christian Enterprise Among Rural People. Cokesbury Press, Nashville, Tennessee, 1933.

Cash, Ivan M., editor, Town and Country Ministers' Conference. Rural Church Center, Northern Baptist Assembly, Green Lake, Wisconsin, April 24-May 20, 1946.

Cashman, Robert, The Business Administration of a Church. Willett, Clark, and Co., Chicago and New Jersey, 1937.

Daniels, Kenneth B., editor, Green Lake Gleaning. Rural Ministers' School, Green Lake, Wisconsin, October 15-November 11, 1946.

Dawber, Mark A., Rebuilding Rural America. Friendship Press, New York, 1937.

Fenn, Don Frank, Parish Administration. Morehouse-Gorham Co., New York, 1938.

Friesen, J. John, An Outline of Mennonite History. The Harold Publishing Co., Newton, Kansas, 1944.

Fry, C. Luther, Diagnosing the Rural Church. George H. Doran Co., New York, 1924.

Hewitt, Arthur W., God's Back Pasture. Willett, Clark, and Co., Chicago, 1941.

Highland Shepherds. Willett, Clark, and Co., Chicago, 1939.

The Shepherdess. Willett, Clark, and Co., Chicago, 1943.

Steeple Among the Hills. Abingdon Press, New York, 1926.

Hartzler, John Ellsworth, Education Among the Mennonites of America. The Central Mennonite Publishing Board, Danvers, Illinois, 1925.

- Jefferson, C. E., The Building of the Church. The Macmillian Company, 1910.
- Leach, William H., Church Administration, A Survey of Modern Executive Methods. George H. Doran Co., New York, 1926.
- How To Make the Church Go, A Manual for the Everyday Use of the Modern Ministerial Executive. George H. Doran Co., New York, 1928.
- Palmer, A., The Minister's Job. Willett, Clark, and Co., Chicago, 1937.
- Pleume, Peter H., Some To Be Pastors. Abingdon-Cokesbury Press, New York, 1943.
- Randolph, H. S., A Manual For Town and Country Churches. Board of National Missions for the Presbyterian Church in the U. S. A., 1945.
- Rapking, Aaron H., Building the Kingdom of God in the Countryside. The Methodist Book Concern, New York, 1938.
- Roadman, Earl A., The Country Church and Its Program. The Methodist Book Concern, New York, 1925.
- Sanderson, Dwight, Leadership for Rural Life. Association Press, New York, 1940.
- Sanderson, Dwight, and Rolson, Robert, Rural Community Organization. John Wiley and Sons, New York, 1939.
- Smith, C. Henry, Mennonites in America, No. II of Mennonites and Their Heritage, ed. by Harold S. Bender. The Mennonite Central Committee, Akron, Pennsylvania, 1942.
- The Story of the Mennonites. Mennonite Book Concern, Berne, Indiana, 1941.
- Warkentin, A., editor, Who's Who Among the Mennonites. Bethel College Press, North Newton, Kansas, 1943.
- Wiesen, George W., editor, Top Soil. Rural Ministers' School, Green Lake, Wisconsin, February 6-March 4, 1947.

Williamson, Mary H., The Country Woman and Her Church.
Cokesbury Press, New York, 1940.

World Almanac, The. New York World-Telegram, New York, 1945.

Pamphlets:

Christian Rural Fellowship Bulletin No. 84, Implications in the Development of a Vital Rural Church Program. The Christian Rural Fellowship, New York, 1945.

Felton, Ralph A., The Lord's Acre. Section of Home Missions, Divisions of Home Missions and Church Extension of the Methodist Church, New York, 1944.

International Council of Religious Education, Goals for the Christian Education of Children. Chicago, 1945.

Guide for the Children's Division of the Local Church. Chicago, 1939.

Organization and Administration of Christian Education in the Local Church, Book VI. Chicago, 1935.

Loughhead, H. C., and Vaughn, Gordon L., A Balanced Program for Town and Country Churches. No. 15. Town and Country Work of the American Baptist Home Mission Society, New York, January, 1944.

McLaughlin, Henry W., editor, The Country Church and Public Affairs. The Macmillian Co., New York, 1930.

Rich, Mark, Testing the Town and Country Church Program. No. 16. Town and Country Work of the American Baptist Home Mission Society, New York, January, 1944.

Sells, James W., Both Harvest and Seed. The Committee on Program and Arrangements for the National Methodist Rural Life Conference, New York, 1946.

Opportunities For Action in the Rural Church, A Study Guide. The Committee on Program and Arrangements for the National Methodist Rural Life Conference, 1947.

Periodical Articles:

Andreas, W. C., "Highlights and Sidelights of the Mennonites

in Beatrice," Mennonite Life, 2:21-23, July, 1946.

Claassen, Frieda, "Beatrice Young People's Fellowship,"
Mennonite Weekly Review, February 20, 1947.