

The influence of reform on the liturgy of historical department

The article analyzes the liturgy of the Old Testament Church, determines its meaningful characterizations in different historical periods of development, defines its role and place as a component of religious and social life.

The significance of the mass in the life of believers and the style of worship, their sacred and material nature are determined. Characterization of the mass as a means of enrichment and a tool of abuse, which led to the need for reform of the church as a world institution.

The mystery of the Eucharist before the Reformation period in its religious and mystical meaning and the instrument of consecration of the worshipers and the separation of the faithful into the priesthood and the simple, sinful people are analyzed.

The factors that led the Catholic Church to the reformation and deprived of mediator status are singled out.

The author examines the views of M.Luther as a reformer and church figure, his contribution to the changing functions of the church in matters of worship and ritualism. His efforts to combat abuses and covetousness of the clergy are described.

Reformed ideas about liturgy and mystery of the confession of the ideologues of the Reformation - J. Calvin and W. T. Colling, and their influence on changes in the church and the activities of the clergy are covered.

An analysis of radical church reforms in Switzerland is underway, the phenomenon of anabaptism and the efforts of reformers to return the church to primary doctrines and worship practices are explored.

Keywords: worship, liturgy, mass, ritual, reform, church, Protestantism, ministry, believers, Eucharist, priesthood, cult.

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QUALIFYING FEATURES OF CHURCH SERVICE ARE IN THE CONDITIONS OF MODERN SOCIETY

Analysis of activity of different fundamental institutes is presented in a church in the article. The process of the origin and becoming of different church offices is investigational by an author. The special attention displaces on circumstance that beginning and completion of any labour there must be God in Church. In this work an author describes the evolving prospect of bringing pastors over, deacons, elders and pastoral personnel, as four biblical institutes, to success of church. Specific payment of every department is certain in worship and apprenticeship.

Keywords: leadership, Church, pastor, deacon, elder, apprenticeship.

Most churches do not grow, because they are poorly managed, dangerously staffed, and rely on inefficient systems. The anemic leader creates a death spiral in the organization when their position condescends and becomes reactionary to circumstances and problems. However, responding with a biblical approach to expected conflict, within an established system, creates a safe environment for worship, growth, and development. Once the lofty goals of administration design are defined, the leader can process people through various stages of hospitality, worship, response, discipleship, and empowerment for ministries.

It is an exercise in the administration of tension. The external forces of wind and water are held

in tension with the internal mechanics of the rudder, sails, and keel. There is a “sweet spot” where the vessel is in perfect tension with the elements that create friction. The church succeeds in the same way. Anxiety/friction provokes change. It prods us toward innovation or transformation [1, p.379]. Perhaps, biblical administration can be defined as a Godly reaction to intrinsic anxiety within a congregation. Peter Steinke, in *How Your Church Works*, contends that all relationship systems become anxious [1, p.390]. Two fundamental contentions must be accepted if the leader is to incorporate the truths of Steinke’s perspective. The church must be viewed as a system. I am convinced Biblical administration is the excellent navigation of these system forces and mechanics. If effectively administrated, the leader can “sail” the organization to a predetermined destination.

God provided a detailed leadership structure and theology for the church in Exodus 18:17-23, because Moses was ineffectively reacting to the anxiety of the nation.

The qualified assistants described in this passage shared a common characteristic. Each was called to listen and wisely react to the lesser problems of the Hebrews. John Maxwell echoes this perspective, in *The 21 Indispensable Qualities of a Leader*, when listing the character traits of a leader. Specifically, the indispensable qualities of discernment, listening, problem solving, servanthood, and vision perfectly reflect the ideals of the counsel of Exodus 18 [3].

“There clearly was a spiritual gift of administration provided the early church that continues to serve a critical role for the body of Christ today” [4, p.12]. Every leadership team should be balanced with perspective and gifting of the apostle, prophet, evangelist, pastor, and teacher. These gifts can be defined by time, success, failure, and affirmation of other leaders.

The office of lead pastor begins and ends with an authentic encounter with God. Christian leadership is different from secular leadership, in that, the end does not justify the means; the marketplace does not define success, and self-promotion is an interruption to the purpose of the organization. The reward for successful ministry is fame, success, and prosperity. Greed corrupts, and a lack of accountability erodes conviction. Adding to this dilemma is the increasing demand for permissive preaching. Our culture is quick to accept the possibility of miracles but refuses to acknowledge the impact that manifest truth should have on their daily lives.

Pastors are overwhelmed with material which instructs us to disciple but very few moments of impartation which inspire us to become a disciple. I am committed to a simple phrase that has shaped my ministry: “You can never love God without loving people, but you can love people without loving God.” If the acquisition of the land, as symbolic of the promise of a growing church, is the only ambition of the church, then, God’s presence isn’t necessary. Church must be more than a growth-minded business filled with successful marketing of religious sounding psychology. It must be a place where God abides.

The fruit of a biblical administrative approach is apostolic leadership liberated to pursue the ministry of prayer and the word as described in Acts 6. The commitment of the structure to fulfill its’ obligations is only effective if the pastor is then committed to pursuing greater depth in these two described benefits. In *Beloved*, Henri Nouwen challenges the faithful to live from a place where we know that we are beloved. He engaged several perspectives which expose the contradictions of ministry and provided an intriguing vantage point from his personal choices and struggles. He echoes a sentiment throughout *Beloved* that I have often found true in my journey. To hear the voice of God, I must learn to hear the echo of my own heart in the dedicated moments of silence and solitude. I do not find incongruity in the struggle for balance between solitude and relevance. It is the commanded pressure to be in this world but not of it. God always creates magnetic friction between polar extremes leading the faithful to find balance between forces of exaggeration. If the revelation in solitude is not taken to the community to be shaped, sharpened, and shared, then, it rots like day old manna.

J. Foster’s book *The Celebration of Discipline* serves as an excellent foundation for discussion and insight. The organization of the book easily moved our discussion through the inward disciplines of meditation, prayer, fasting, and study. The convictions of the outward disciplines are pointed and specific as describe the essential disciplines of simplicity, solitude, submission, and service [5]. Confession proved to be the most intriguing discussion during my

involvement with this book. You learn to keep your vulnerabilities hidden. Trust is selfishly guarded and the secrecy of my struggle is shared with very few.

The challenging reminders of the inward disciplines have deeply impacted my daily routine. Meditation, prayer, fasting, and study are concepts that I agree are essential but remain the most difficult to stabilize in a chaotic schedule. The discussion of the other disciplines most often serve as a reminder of principles learned but are often neglected or diminished. The reminder served as a catalyst for needed reflection and change. The most rewarding aspect of biblical accountability is the opportunity to express hopes and fears in a community of believers who share a commitment to improved understanding and deepened accountability. The investment in challenging relationships is not an easy transition.

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Nouwen nailed the fundament truth of ministry. He challenges the reader to be a mystic and contends "all great vocations take place slowly." I have found the longer I serve Him, the more difficult prayer becomes. It is easier to pray in ignorance than to embrace the Godly sorrow of knowledge. My prayer time has become moments of silence where I simply look at Him, and He looks and me with very little word interrupting the moment. I can simply witness that when I leave His presence, I look a little more like Him. Pastors are overwhelmed with material which instructs us to disciple but very few moments of impartation that inspire us to become a disciple. I am committed to a simple phrase which has shaped my ministry: “You can never love God without loving people, but you can love people without loving God.”

Nouwen’s presented a perfect summary of the dangers of ministry. "It is precisely the men and women who are dedicated to spiritual leadership who are easily subject to raw carnality" [6, p.67]. I have been profoundly convicted by the described temptation to be relevant, popular, and powerful. These warnings summarize the competitive dark side of the ministry. It is easy to forget the necessity of community in a denomination which demands ministers with superpowers. I am convinced that the first step toward the improper use of power is to be intimidated by power improperly used. Fear precedes manipulation, but confidence precedes humility. My son recently bought a t-shirt that read "always be yourself, unless you can be batman... then always be batman." I am afraid it's easier to pretend than submit to a life of confession and forgiveness. I am comforted by the balanced approach of solitude. In His presence, I can bask in what Max Lucado calls “the applause of heaven” [7]. Perhaps, solitude in balance with accountability of community will produce a life being perfected by God. Pastors are assaulted with more than a temptation to be spectacular. We live with the demand of a growing church that expects spectacular. I can never be who they expect me to be, but I can be His son. That should be enough.

Pastoring is a journey from position, through the maze of influence, to the reward of legacy. Positions are achieved in the course of life, and positional promotion follows excellence. Each position offers opportunity for the progression or regression of influence. Invested influence builds a legacy that transcends the life of the leader. All of Christian leadership is aimed toward legacy if the leader seeks to follow in the steps of Christ. Jesus taught His disciples the expedience of His departure and the promise of their empowerment to do greater things.

Pastoring is a war between wisdom and faith. The only safe place to navigate leadership is balanced between the polar extremes presented by these competing ideals. Jesus gave an unusual commandment to His disciples when he instructed them to be wise as serpents and harmless as doves. The serpent is a consistent symbol of Satan and the dove a consistent symbol of the Holy Spirit. For

two thousand years, the church has struggled to understand how to be in this world but not of it.

Pastoring is the building of a faithful church structured in a way that is faithful to Scripture. Biblical administration is meticulous and careful obedience to the vivid detail provided throughout scripture. We are called to be a faithful son just as Paul called Timothy a true son in the faith in I Timothy 1:1-2. God provided a detailed leadership structure and theology for the church in Exodus 18:17-23 and the apostolic offices of the church were given practical application in the ministries of the defined leadership teams. These lofty goals cannot be pursued in pragmatic ambition simply because they are efficient. They are pursued in faithful keeping with a desire to honor God in my vocation.

Michael J. Anthony and James Estep Jr., in *Management Essentials for Christian Ministries*, admonish the reader to look to Jesus as the model of Christian administration [4, p.49]. The job descriptions of the local church lack eternal quality and authority when they become an effort to reinvent the wheel. Jesus gave us an example to follow that works every time it is tried. I contend that the ministry of the disciple is a ministry of the pastoral staff which is selected to assist the lead pastor in performing the pastoral duties of the Church. Staffing is a relatively straightforward process of selecting, orienting, training, and developing the competent people who are needed to accomplish the goals and objectives of the ministry [4, p.21]. Pastoral staff calling and authority will be endorsed by a demonstration of the apostolic gifting unique to their particular province.

Third, as the disciples were called to heal the sick the pastoral staff member should exercise pastoral care in designated areas of the church. They must share the burden of connection and benevolence. This function of pastoral care is perfectly described in Matthew 25:34-36.

The second established administrative group in the New Testament is the office of deacon. Their selection, authority and purpose are established in Acts 6:2-4. The authority of the office of deacon in this passage was the summons of the twelve, election from the church, appointment by the apostles, and the laying of hands. Their calling was a response to the intrinsic anxiety within the congregation. The purpose was to “over this business”. Their election was under authority not an empowerment to be in authority.

The ministry of the deacons is characterized by what is defined by the Church of God as the Church and Pastor’s Council. Both groups are representatives of the church. They are elected by the congregation and appointed by the local apostolic authority to deal with the daily administrations of the church. They are established in submission to the leadership and authority of the lead pastor. The deacon cannot exceed their covenant or corporate authority. They must be a people who operate within the consensus and context of community.

The Elder Ministry of the church lacks definition and effective empowerment in most local churches but is established in Scripture as essential to the health of the church. By definition, the elder is a matriarch or patriarch of the local church. They should be selected through intense prayer and consideration.

On a designated Sunday, the appointed elders were called to the front of the church and charged with the gravity of their appointment. They were each affirmed for their selection then anointed by my wife and myself. They were given a beautiful flask of oil unique to their personality and gifting. In keeping with James 5:14, we then called for the church to respond to the gifting of this leadership team by participating in a healing service.

Pastoral Staff, Deacons, and Elders defined in this way can be explained as a combination of the congregational structure and the entrepreneurial model of leadership described by Michael J. Anthony and James Estep Jr. in *Management Essentials for Christian Ministries*. It is a congregational model of leadership, because deacons are elected and given real authority for oversight and participation.

The practical application of this project is the ministry of worship and discipleship meticulously defined in my local context. Buford Church of God believes that God has given us a church where generations will gather to experience the river of God’s glory.

Good ministry starts with ministry to God. I believe that too much attention is applied toward the ambition of increasing retention of people while God is leaving the fellowship. I center

this conviction on my understanding of the following passage.

When He used the words first and second, Jesus validated a discussion of priority. I would love to see a statistic on the number of church growth conferences which center on helping the senior pastor love God more effectively compared to the number of church growth conferences which center on our efforts to understand and retain people. I am convinced that we are too often a people who draw near with our lips but our hearts are far from Him. Good ministry is ministry which blesses God first.

God loves people and so should the church.

Pentecostal churches are distinct in their theology, experience, ethic, and vision of life. These unique characteristics obligate the Pentecostal pastor to a unique approach to disciple making.

Discipleship begins with a committed, empowered, and respected leader who assumes the God-appointed role of passing the mantle to the next generation. It is a relay race. Scripture teaches us there are many teachers but few fathers. There is an abundance of volunteers to communicate principles, information, and fellowship opportunities. The approach of the book leads the reader to conclude that all forms of mentoring, with healthy guidelines, are an invaluable asset to every believer. The guidelines which provide a greater chance of success include predetermined purpose, regularity, structure, life cycle, and level of accountability. The relationship should be evaluated, modified to fit real-life situations, and properly concluded when stated objectives are realized [9].

The application of these principles has been shaped by the Disciple Making Pastor online course at the seminary. They begin with a commission *to lead persons to a belief in God and an experience with God*. We know God cannot be explained; He must be revealed. The second objective, *to provide the essential relationships and structure which will lead persons in the experience of salvation, sanctification, and Spirit baptism*, characterize our ambition and local context. The third objective, *to lead persons to fall in love with God's Word and center their lives on the truths found in Scripture*, is an imperative which cannot be overlooked. Our fourth objective is *to help persons work out their faith through the empowering gifts of the Spirit and meticulous obedience* in the areas of values, fashion, and social witness. The fifth objective, *to lead persons to a greater involvement in church ministry and leadership*, can be accomplished with greater clarity of focus, consistent discipleship tools of assessment and clearly defined paths toward involvement. The sixth objective, *to train persons to use the Bible to solve every problem in their life*, will be accomplished with effective personal relationships which will help shape the faith and practice of the disciple. The seventh objective, *to challenge and equip persons for ministry and great commission living*, is being accomplished through the efforts to make room for the next generation of leaders by giving them opportunity to share in the ministries of the church. The eighth objective, *to fill their hearts with passion for His kingdom to come and to allow the hope of that promise to guide their life and ministry*, is a function of worship and the empowering of the Holy Spirit which makes the promises come alive [10].

The Missional Model of discipleship, used at Fellowship Bible Church of Little Rock, reflects a mixture of components found in other models that reflect a balance which resembles the goals of BCOG. Despite the simplicity of the plan, the Missional Model takes planning anticipation, resources, and clear mission. This works within my context at Buford Church of God; I am a directional and team leader. I find it easier to inspire rather than craft detailed strategy. A simple system, with thoughtful goals, is an excellent fit for my local church and ministry. This approach is self-directed, and allows for individual freedom and responsibility in the pursuit of growth and involvement. In this model, the church facilitates, tracks, and responds but does not assume the responsibility for outcome. Other styles of discipleship can appear manipulative. The Personal Development Program is an excellent tool which helps to focus people's attention on measurable outcomes and allows the church to be very responsive to the needs of the congregation, and we are developing a way to incorporate the elements of this program that will benefit BCOG. The simplicity of the objectives allows for their integration into every aspect of the ministry.

This model will require some adjustment before it will work effectively for my ministry. It

does not place enough emphasis on core theological foundations which I consider essential. The introduction a disciple receives is too brief. As a Pentecostal Church, we cannot insult the intelligence of new members by a “bait and switch” approach. The theology of the Pentecostal Movement is aggressively unique and requires agreement on a narrow, but intense, number of core beliefs. Another potential drawback to this model is that it may rely heavily on personal responsibility at the expense of necessary accountability.

The summary of this project is the pragmatic application of Biblical reflection. Administration has been a private journey of my ministry. Titles may change but the qualifications for leadership are consistent throughout scripture. “Administration is offered as a divine gift to the church for the express purpose of helping Christian ministries function effectively and efficiently” [4, p.11]. The New Testament Church has been given a summary of leadership gifts that provide balance to the leadership team.

The structure of the church can be established through the four defined offices of the church. Lead Pastor, pastoral staff, deacons, and elders define a careful application of Biblical administration. Every leadership team should be balanced with perspective and gifting of the apostle, prophet, evangelist, pastor, and teacher. The purpose of administration is the equipping of the saints for the work of ministry, for the edifying of the body of Christ. The apostolic offices of the church were given practical application in the ministries of the defined leadership teams. The twelve disciples are selected for specific purposes in Mark 3:14-15. The deacons are elected to fulfill a necessary function of the church in Acts 6:3. The ministry of the elders are the individuals called by God, identified by their testimony within the congregation, and appointed by the pastor to serve in the position characterized by spiritual authority. Jethro was right. Biblical leadership conceives endurance and the people who follow can go to their place in peace.

Христофер Грізлі

Кваліфікаційні особливості церковного служіння в умовах сучасного суспільства

У статті представлений аналіз діяльності різних фундаментальних інституцій в церкві. Автором досліджено процес зародження і становлення різних церковних санів. Особлива увага звернута на той факт, що початком і закінченням будь-якої праці в Церкві повинен бути Бог. У цій роботі автор описує еволюціонуючу перспективу приведення пасторів, дияконів, старійшин і пасторального персоналу, як чотирьох біблійних інституцій, до успіху церкви. Визначено специфічний внесок кожного відділу в поклонінні і учнівстві.

Ключові слова: лідерство, церква, пастор, диякон, старійшина, учнівство.

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