A FUNCTIONAL ANALYSIS OF CHURCH INSTITUTIONS

by

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ABSTRACT

The tasks of an archivist demand a thorough knowledge of provenance. One means to such knowledge is an analysis of an organization's functions and activities. Church institutions are a class of organization having characteristics about which it is possible to generalize. This thesis proposes that the Christian church as a whole, and the organizations within it, carry out five functions: worshiping, sustaining the institution, teaching, evangelizing, and providing pastoral care.

To establish the validity of the analysis, this thesis examines each function in light of the historical development of the church. It lays out the common activities which are undertaken by church organizations in performing each of the five functions. It then outlines classes of records associated with the activities to give some tangible substance to the general theoretical picture.

The study concludes by explaining how a general understanding of the church's functions can be applied to archival studies. More specifically, it delineates implications of the analysis for records classification, appraisal, description, indexing, retrieval, and reference services.
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INTRODUCTION

Provenance is a fundamental concept in archival theory and practice. It surfaces continually in every archivist's work, for all records have their origin with some organization or individual. It is not enough for archivists simply to name the provenance of an archival fonds; they must understand it in some depth. Where an organization is concerned, such an understanding can be achieved effectively through a functional analysis. This type of analysis equips archivists with a knowledge of the functions and activities from which an organization's records flow. The method can be applied to all kinds of organizations. This thesis endeavours to provide a comprehensive analysis of the Christian church which may be applied to any church organization. It is the particular aim of this study to answer the question: what are the universal functions which church organizations have performed in society over time? Five functions are proposed: worshiping, sustaining the institution, teaching, evangelizing, and providing pastoral care.

Underlying the discussion is the assumption that the Christian church is, in the broad sense of the term, an institution. While sociologists do not agree on any one definition, an institution can be described as a class of organization. A typical organization is a body of individuals which acts collectively toward a common purpose; it has activity systems—including formal structure, division of labour, and authority relationships—for accomplishing its work, and it enforces boundaries between members and nonmembers.1 As a class of

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organization, an institution has two distinctive characteristics: it is widely acknowledged and accepted by society and carries with it an intent of permanence.\(^2\) Hence, "institution" can be defined as a class of organization which is firmly established, is widely accepted by society, and which possesses a deliberate design of activity systems to accomplish one or more purposes.

An institution is an autonomous body. An agency, in contrast, is an administrative body which has been delegated authority to act as an agent for a higher body. A denomination such as the Anglican Church of Canada, for instance, can be referred to as an institution,\(^3\) whereas the Primate's World Relief and Development Fund would be considered an agency of that institution. As there is no formal organization of the wider Christian church, it cannot be spoken of as an institution in the same way as can a denomination. However, one can generalize about church institutions and, in that sense, still speak of the wider church as a class of organizations developed around common purposes. In this light, the Christian church as institution is a general concept covering all denominational, ecumenical, and other ecclesiastical organizations of the traditional kind which perform some or all of the functions that it can be determined the church performs.

It is important for archivists to study the characteristics of the broad class of


\(^3\)In the interest of simplicity, "denomination" will be used as a term encompassing the sociological concepts of both denomination and sect. The term "congregation" will also appear consistently; it is synonymous with "parish".
organization for whose fonds they have responsibility. First, their study will help create a conceptual framework on which to base their approach to virtually every task involving the institution’s records. Second, it will allow them to see any particular organization in a larger context so that those characteristics it holds in common with other organizations of the class will be brought to light as will those characteristics which are unique to it. This discussion focuses on the general characteristics of the church as institution while paying due attention to factors of context and circumstance that may determine the unique characteristics of church organizations.

A functional analysis is necessarily tied to the concept of function. The term "function", in relation to organizations, can be defined as encompassing all activities directed toward a specific purpose, considered independently of structure. A given organization may perform several functions, while each function, in turn, may encompass several activities. Function, in this sense, is distinct from an institution’s overall mandate, mission, or role. It is also distinct from the concept of documentary function, which is useful in the analysis of documentary form and pertains to the immediate purpose that a document is intended to accomplish. Functions and their constituent activities, as defined above, form the broader context and purposes which cultivate the creation of archival documents. Thus, a functional analysis explains how an organization functions; it explains purposive action, the kind of action organizations are designed to perform in fulfillment of their goals. Ultimately, it reveals the purposes behind the creation of the organization’s

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records.

Many authors in the field of archives have urged the profession to draw on theories and insights of the social sciences.\(^5\) The research of those disciplines can enrich archivists' understanding of organizations and how they operate. This thesis examines church institutions from a sociological perspective. More specifically, it adopts the functionalist paradigm,\(^6\) and its assumptions are in line with the school of thought known as "structural functionalism" or "systems theory". The theory employs a biological analogy. It proposes that a social system, like an organism, exists within its environment in a relationship of mutual influence and interaction; that is, the environment influences the internal functioning of a system and the system responds, affecting its environment.\(^7\) The functionalist paradigm, then, allows the archivist to analyze systematically the inner workings of an institution while recognizing that no institution functions in isolation from its external reality.

An analysis of an organization from the functionalist perspective enables archivists to approach the various tasks involving records of that organization on a sound theoretical foundation. In keeping with the aims of archival studies, the functionalist model is


\(^6\)Other sociological paradigms include the interpretive, radical humanist, and radical structuralist paradigms, as outlined in Gibson Burrell and Gareth Morgan, *Sociological Paradigms and Organisational Analysis: Elements of the Sociology of Corporate Life* (London: Heinemann Educational Books Ltd., 1979), 25.

\(^7\)This particular aspect of systems theory is known as the "open systems" notion. See Gareth Morgan, *Images of Organization* (Newbury Park, CA: Sage Publications, 1986), 44-46.
scientific in its approach. It is concerned with objective enquiry from the point of view of
the observer. Moreover, the functionalist approach can be used to explain how a class
of organization evolves over time. It imposes order on the evolution of an institution, both
past and future. Therefore, it can liberate one from too close a concern with an
organization's structural changes by illuminating continuities of function and tying any
changes in function to broader considerations of juridical context. The basic understanding
of an organization that a functional analysis imparts—the conceptual framework that it
creates—can thus be transferred and adapted to any number of contexts.

In discussing the church as institution from a sociological point of view, it should
be acknowledged that the chosen perspective cannot convey an entire reality. That is, the
church is more than patterns of actions and relationships, more than functions and structure.
Theologian James Gustafson points out that it has a "common inner life and spirit" too.
But, says Gustafson, it does require institutional form to continue its inner life. In other
words, the church is by necessity an institution, and can be analyzed as such, but the result
of this sort of analysis is far from a full representation of the church.

Likewise, the adoption of sociological theory cannot solve all the problems and
issues that archivists face when working with an organization's records. However, as
sociologist Gareth Morgan articulates, "practice is never theory-free, for it is always guided
by an image of what one is trying to do. The real issue is whether or not we are aware of


the theory guiding our action."¹⁰ Not only must one be aware of the action-guiding
theory, but one must consciously choose sound theory on which to base action. This thesis
does so in order to provide a way of thinking about the Christian church as institution that
will be of use to church archivists. It analyzes the functions of the wider church
independently of juridical system or of its various organizational structures.¹¹ Of course,
juridical context and structure do affect the manifestation of the church’s functions as well
as the types and forms of records it generates. However, as there is neither uniformity nor
predictability to structure within the church, and as the church both influences and is
influenced by the juridical system in which it operates, this analysis is useful only if
adapted to organizational and juridical context. In short, it provides a guiding framework,
but not a set of answers, for the church archivist.

Naturally, the author is bound by his own juridical context and by his enculturation
within the United Church of Canada. These factors inevitably colour the discussion.
Throughout the study, examples have been drawn mainly from the Canadian context and
from the United Church of Canada in particular. To avoid subjectivity as far as possible,
sociological works on religion and the church constitute the principal sources consulted.
As well, an attempt has been made to draw on relevant works written from a variety of
theological perspectives, including World Council of Churches publications and books and

¹⁰Morgan, Images of Organization, 336.

¹¹Luciana Duranti defines "juridical system" as "a collectivity organized on the basis
of a system of rules." It includes the political, legal, social, cultural, and other aspects of
the environment. See "Diplomatics: New Uses for an Old Science (Part II)," Archivaria
articles by authors of the Roman Catholic, mainline Protestant, and evangelical fundamentalist traditions. Research into the types of records associated with the church’s functions and activities has been limited to the British Columbia Conference Archives and the Manitoba and Northwestern Ontario Conference Archives of the United Church of Canada. The Guide to Holdings of the Central Archives of The United Church of Canada was also helpful in this respect.


The functions herein identified were selected on the basis of several resources combined, including relevant sociological and theological literature; the author’s own observations of the church and previous experience in church archives; and the assistance of Brian Fraser, faculty member of the Vancouver School of Theology. The actual terms that were chosen to represent the functions and activities have been derived from a
combination of sociological and theological sources, with a bias toward the former.

The first chapter considers the church as institution, exploring various sociological viewpoints as to its nature and social role. It then names the five functions, elaborates on their origin, and traces the evolution of a single function to demonstrate how any of the functions, while remaining ever present, will be manifest differently depending on their context.

The two ensuing chapters concentrate on activities associated with each function and on records associated with each activity. These chapters form the heart of the analysis. As there is some overlap among the functions of any institution, it is not the intention here to demarcate rigorous boundaries or categories of activities; in reality, an activity can relate to more than one function, often simultaneously. Furthermore, the descriptions of records are not intended as exhaustive inventories but as illustrative examples. The concluding section addresses the implications of the analysis in broad terms, suggesting ways in which it can be applied to the tasks of archivists.
CHAPTER ONE

THE CHRISTIAN CHURCH AS INSTITUTION

The Christian church is an institution with a history stretching back nearly two thousand years. Naturally, it has undergone many transformations since its earliest days. Today it is a world-wide institution finding expression in multi-denominational, multi-cultural contexts. As with other institutions, its growth has been accompanied by a sophistication of structure and a proliferation of activities. Its doctrine has varied over the course of time and across internal denominational lines. Yet, after centuries of change, and despite internal differences, the church functions much in the same way today as it did from its very beginning. For church archivists, this functional continuity is meaningful as it brings the elements of reliability and predictability to the study of the particular church body whose records are under their care. Although the church performs its functions differently depending on various contextual factors, the same functions have persisted and will undoubtedly continue to persist over time.

The Role of the Church in Society

In their work, archivists often find it helpful to move from an understanding of broad concepts to specific ones.\(^1\) To be consistent with this approach, an institution should be considered first in the broad sense of its social role and then in light of its internal...

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\(^1\)As an illustration, fonds-level descriptions normally precede series- and file-level descriptions in an inventory. Similarly, retrieval begins with provenance and ends with specific records.
functions. The role of religion in society has been a popular subject among sociologists of religion. Interest in this area began with the publication of Emile Durkheim’s influential study, *The Elementary Forms of the Religious Life*, first published in 1912. What Durkheim and others have said of religion’s role in society can also be applied to the church, if it is acknowledged that the church is simply an institutional expression of religion, and if Durkheim’s own observation that "the idea of religion is inseparable from that of the Church" is accepted.

Prior to Durkheim’s study, religion had been defined almost solely with reference to belief systems. Analysis focused on the spiritual and other-worldly characteristics of religion. Durkheim contended that "religion is something essentially social." He distinguished the aspect of "belief" from that of "ritual" or "practice", redefining religion in terms of both these aspects and their role in achieving social cohesion. Religion, said Durkheim, contributes substance to value systems and provides a basis for meaning; ritual in particular binds members of society more closely together. In essence, religion performs

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2 Most sociologists refer to the "role of religion" in society as the "function of religion". To avoid confusion, the term "role" will be used to denote the broad social function of religion, while the term "function" will refer to the internal categories of activities as defined in the Introduction.


5 Ibid., 471.
a socially integrative role.\textsuperscript{6}

Most authors have either accepted Durkheim's view or have developed variations on it to explain religion's social role. Thomas Luckmann, for example, maintains that "visible" (that is, institutionalized) religion will always promote unity in society.\textsuperscript{7} Other sociologists focus on religion's role in justifying society's values or its assistance in answering humanity's questions about life and death.\textsuperscript{8} As one author suggests, religion makes uncertainty and insecurity more tolerable and brings meaning to the life of society.\textsuperscript{9} James Coleman speaks of religion's role of introducing alternative values, whereby the church prizes certain conditions or qualities, such as poverty, that are normally not valued by society.\textsuperscript{10} Even though the role of providing "alternative values" appears to be at odds with the more widely recognized role of justifying society's values, the two ideas are not necessarily antithetical. Religion may both support some of society's underlying values and


introduce other values that make unattractive conditions bearable.\textsuperscript{11} In that sense, religion can be seen as operating in the socially integrative manner which Durkheim first perceived.

There are examples in the history and current situation of the church that illustrate its integrative role. For instance, countries such as Italy and France have traditionally been identified with the Roman Catholic Church while Sweden has been associated with the Lutheran Church. In these cases, the church has contributed to national cohesion.\textsuperscript{12} As another example, the church in medieval Europe provided the basis for political authority; it supplied the set of higher laws to which authority was subject. Although this legitimization of authority is no longer a role of the church, it is true that the church still affects politics to the extent that it shapes the convictions and values of its adherents, and beyond that, subtly influences the actions of those participating in the political sphere.\textsuperscript{13}

Even though Canada--like so many countries--is largely a secular society, the values and ethical principles to which it generally subscribes are rooted in a Christian heritage. In this way, the church has supported and, in a great many cases, continues to support the values which society takes for granted even today.

There is by no means consensus among sociologists as to the part religion plays in society. Religion may promote social cohesion. It may reinforce values already held or introduce new ones contrary to the standards of society. To be sure, religion does act in

\textsuperscript{11}It should be noted here that, in some countries today, the church's challenge to social values and structures has caused it to be seen as a threat to social order.

\textsuperscript{12}Gustafson, \textit{Treasure in Earthen Vessels}, 23.

\textsuperscript{13}W. A. Visser 'T Hooft and J. H. Oldham, \textit{The Church and Its Function in Society} (Chicago: Willett, Clark & Co., 1937), 105.
these ways and in other ways too. The point is that, regardless of the variety of sociological perspectives and of the plausibility of any given argument, a religious institution affects society not so much by the acting out of this or that particular role as by its mere existence. For church archivists, identifying religion’s role need not be an issue of concern. While the church’s larger effects will be evident in society and visible in the records, they will be extractable only by interpretation. Nonetheless, archivists do need to be conscious of the institution’s part in the larger system, if only for the sake of avoiding a false sense of the institution as an isolated entity.

The Nature of the Church as Institution

To restate the obvious, it will be readily acknowledged that religion has a role in society, the religious institution being its most prominent form. The church, which is the most common religious institution in North America, fits in well with the established structures of society. Aside from its religious nature, it is no different from the secular corporate bodies of this world.

James Coleman, a sociologist who has studied institutions from a functionalist perspective, holds a contrary view of the church. He asserts that the church is quite different from the "modern corporate actor" and claims that religious bodies are corporate actors of a premodern form, existing today as a sort of anachronism.\(^{14}\) The church, Coleman explains, was part of a primordial structure which was based on the family, neighbourhood, and religious groups. Religion is passed on to each generation as a part

\(^{14}\)Coleman, *Foundations of Social Theory*, 627.
of culture. For these reasons, Coleman would identify the church as a community rather than as an institution.

As the modern corporate structure has supplanted the traditional structure, many of the church's former activities have gradually been transferred to secular institutions.\(^{15}\) For instance, whereas the church used to look out for the poor, the aged, and other needy groups, the state has now come to tend to matters of old-age and unemployment benefits; whereas marriages were once performed solely by the church, they have now shifted in part to the hands of the state. According to Coleman, selfish interest now motivates the work of the church community as it fosters beliefs that will perpetuate its existence.\(^{16}\) In this way, he reasons, the church's role in society--along with that of the family and community--is withering away, yielding to the modern corporate actor.

Bearing Coleman's hypothesis in mind, there is a theory proposed by Thomas Luckmann which delineates four stages of the social forms of religion in relation to its functions. The first stage he describes as having included a "diffusion of religious functions throughout the entire social structure," where religion was an integral part of daily activities. This situation existed in archaic, hunting and gathering societies.\(^{17}\) The second stage, as typified by the city states and early empires of post-agricultural revolution society, was characterized by distinguishable religious functions. Such functions were frequently

\(^{15}\)Ibid., 585.

\(^{16}\)Ibid., 599-600.

to be found in those organized social entities which were closely identified with the political establishment. In the third stage of religion's social forms, the functions came under the control of specialized institutions, finding expression through traditional religious bodies such as churches. This development transpired in the medieval and early modern societies of the west. Luckmann detects a fourth stage which has recently emerged and which he describes as the privatization of religion.\textsuperscript{18} Instability of the former arrangement has led to a shift in religion's location away from specialized institutions. Now, although the four stages have unfolded successively in the course of history, more than one may coexist in any given society for long periods of time. As at least one other sociologist has remarked, the idea of "stages" has nothing to do with progress but has to do with social arrangements shifting to accommodate increasing social complexity.\textsuperscript{19}

Luckmann's model is helpful in providing context for the development of the church's functions in the larger scheme of things. He shares Coleman's perception of the relatively recent transference of activities from church to secular or non-institutional sources. In a sense, he thus supports Coleman's "withering away" hypothesis, albeit from a different perspective. He does, however, affirm the identification of the church as an institution in the conventional sense. He also names the medieval period as the time of institutionalization. Was the church not a firmly established organization which carried out specific objectives in a corporate manner since its earliest days? James Coleman, despite his view of the church as a pseudo-institution, offers some insight into this question.

\textsuperscript{18}Ibid., 175-76.

\textsuperscript{19}Budd, \textit{Sociologists and Religion}, 29.
Coleman observes that the first clear recognition of a corporate body, other than the state, as a substitute for a natural person is found in Roman law in the concept of *universitas*. This Latin term means, "literally, a whole formed out of many individuals."\(^{20}\) Applied to organizations, it supports the notion of the collective whole as a juridical person, that is, as an entity having the capacity to act legally. Western society did not actually need to employ the concept of *universitas* until about the thirteenth century.\(^{21}\) It was during the middle ages that there developed a greater social distinction and specialization in activities, producing a suitable environment for the creation of juridical persons. Prior to that time, the church would not have been regarded as a corporate actor; society was simply not organized around impersonal corporate bodies. More likely, it was viewed as part of the fabric of society.

Coleman explains that the church, in fact, illustrates how the idea of corporation took root in Germany and England between the twelfth and fourteenth centuries. The example he gives is that of a landowner building a church on his own property, and then offering it, along with certain land rights, to the priest as a loan. As the landowner was considered the church’s patron and the priest was simply an agent of the church, there was no clear owner of the church property. It was normally the saint after whom the church was named who was accorded ownership. Because the saint, an already deceased natural person, was unable to act in his or her capacity as owner, the church itself soon came to


\(^{21}\) Coleman, *Foundations of Social Theory*, 537.
be made a corporate actor with rights of ownership.\textsuperscript{22} The change in perception that this step effected slowly came to invade all aspects of life.

If the church was not a corporate actor until the end of the middle ages, it cannot be considered an institution until that point by today’s standards. All institutions, by definition, act corporately in the legal sense. Yet, even though there was not the structure to support corporate action, the institutional elements of the church are in clear evidence from at least the fourth century.

The first-century church cannot be described as an institution. It was too small and fragmented, too unstable and unestablished as yet to have a discernible place in society. Ideas as to how worship should be conducted, what should be taught, who should teach and provide pastoral care, and so on, were still being shaped. Yet, Christian believers at that time consisted of groups of people set apart as a community within society.

Perhaps what was present in the first Christian communities was a certain amount of what Gustafson calls "common inner life and spirit" but no truly objectified institutional form. In fact, members normally congregated in private homes, often in secrecy to avoid persecution by the authorities. It is more accurate to describe the church at that point as a number of people who identified strongly with each other in their basic beliefs, even if they did not all gather together as a whole, and even if there was division on some doctrine. In their common identification, early Christians necessarily set themselves apart from those who did not identify with the group, but they were not truly as yet part of an

\textsuperscript{22}Ibid., 538.
There were signs of institutionalization or, at least, formalization, taking place by the end of the first century. For example, three fairly distinct "offices" in the church of the 50s can be discerned: apostles, or missionary leaders; fellow workers, who helped apostles set up worshiping communities; and local leaders, who worked continuously among their individual communities. These were not fixed offices but, rather, changeable and adaptable roles, perhaps symptomatic of an "open" level of institutionalization. The more formalized structure of the church evolved as the need and opportunity arose. By the late first century, offices included the elder (a term used interchangeably with bishop at that time) and the deacon. The letters of Ignatius, Bishop of Antioch, in the early second century, give the first indication of the distinctive role of the bishop as head of all churches in a city. The early development of ecclesiastical offices makes it clear that the church had formalized to some extent by the second century and that it was seen in broader terms than the local congregation, as is suggested by the office of bishop.

23Coleman, "Social Cleavage and Religious Conflict," 44.


27There is also evidence from the letters of the apostle Paul in the mid-first century that all Christian believers were thought to be part of one large entity. In fact, Paul’s favourite image for the totality of believers was "the body of Christ."
One author has proposed that the church was simply a community of believers until its official recognition in the early fourth century by Constantine; only then did it realize its institutional nature.\textsuperscript{28} This argument is logical if considered in light of our definition of the institution as a firmly established organization. With its adoption by the Roman emperor, the church no longer needed to conduct its work in secret; its presence was acknowledged and its activities sanctioned. Sunday was set aside by decree as a day of rest. Worship became public. In essence, society (that is, the Roman empire) was Christianized and the church became an institution. By 323 C.E., it had some formal structure and authority relationships for accomplishing its work, it was widely accepted, and, from that point on, was firmly established.

The effects of the church's institutionalization on society were visibly far-reaching. Because of its impact, much can be learned about the church by studying society. In order to understand the church as a whole, however, it is not enough to consider it in such general terms. As Durkheim has stated, "a whole cannot be defined except in relation to its parts."\textsuperscript{29} To understand more fully the church as a socially functional whole, one must look inside it, at its component functions. Because they are integral to the whole, each internal function cannot operate in isolation. The discussion that follows is based on the assumption that, just as the church as an institution may be considered apart from society, so also may a single function be analyzed separately from the others. Yet one must always


\textsuperscript{29}Durkheim, \textit{The Elementary Forms of The Religious Life}, 51.
be mindful of the fact that, in reality, the church both affects and is affected by society; similarly, a single function both overlaps with and is supported by all other functions.

The Church's Functions

What, then, are the functions of the church, those component parts which together make up the whole? There are these five: worshiping, sustaining the institution, teaching, evangelizing, and providing pastoral care.30 By way of brief definition, worshiping is the practice of a gathered community of church members and nonmembers concentrating all faculties in corporate self-giving and response to God.31 The function of sustaining the institution involves all those activities geared toward perpetuating the existence of the institution so that its substantive functions may be carried out. Teaching has to do with educating both clergy and laity in the Christian faith and equipping them to do the same through expounding doctrine, interpreting scripture, and conveying knowledge in general. In performing the function of evangelizing, the church’s aim is to communicate its distinctively Christian beliefs through word and action to those outside its membership.32 Finally, providing pastoral care is related to the concept of nurture; it involves tending to the spiritual, moral, mental, and physical needs of individuals or groups within the


32This definition is based partly on that given in Gustafson, *Treasure in Earthen Vessels*, 67-68.
membership of the church.

Like the members that constitute the body of the church itself, all five of these functions are historically continuous. All are changeable but ever present. They have been present since the beginning of the church’s existence, even before it was truly an institution. It is therefore instructive first to consider briefly the historical roots of these functions.33

The Christian church began its life in Jerusalem, and its earliest members were in fact Jews who followed the teachings of and believed in the messiahship of Jesus. The earliest extant documents relating to the life of the nascent church are the letters of Paul to the Gentile communities about twenty-five years after the death of Jesus.34 It is evident from these letters, which were written in the 50s and 60s, that the early church was really many local groups and that these groups were not isolated but had contact with each other.

Paul’s correspondence with these groups or congregations reveals something of the functioning of the early church. First of all, Paul naturally did not communicate with the congregations in terms of their functions, as such. In addition to conveying Christian beliefs, he informed and reacted to specific activities undertaken by the congregations. Thus, it is possible to comment on the functions of the early church only by piecing

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33Such consideration is in keeping with the advice of Max Weber and Ernst Troeltsch who insisted on an approach to the sociology of religion which is guided by the history of Christianity. See Kaufmann, "The Church as a Religious Organization," 75. Edgar H. Schein, in Organizational Culture and Leadership, 2d ed. (San Francisco: Jossey-Bass Publishers, 1992), 177-78, reminds us that, in inquiring into the cultural assumptions of an organization, we must go back to the founding of the organization and look at the basic mission and ways of working that emerged early on in its life.

34While the book of Acts speaks of events that took place in the church prior to the writing of Paul’s letters, it was actually written at a later date.
together fragments of the functions as evidenced by those activities known to have existed.

If one looks at the earliest known piece of correspondence from Paul, his first letter to the congregation at Thessalonica (written about 51 C.E.), not only is it apparent that Paul and his helpers had there communicated the gospel (the "good news" of God's saving act in Jesus), but one can also observe that this congregation, too, had spread the same message to people of neighbouring regions (1 Thess. 1:8). Here is an early indication of the evangelizing function. Furthermore, in its reference to prayer, mutual encouragement, and in the assumption that Paul's greetings would be conveyed to a gathering of Christians, the letter contains clues that the congregation met regularly, presumably an expression of the function of worshiping. 

Regular worship is more fully described in Paul's first letter to the church in Corinth. More details are given in terms of outlining the content of worship at the time: "When you come together, each one has a hymn, a lesson [teaching], a revelation, a tongue, or an interpretation" (1 Cor. 14:26). All these activities, which were directed at worship, were also vehicles for teaching. So, the teaching function overlaps with, and is present in, the worshiping function. Another passage reflecting the frequency and content of worship centres on "the Lord's supper" (or eucharist), explaining in detail how to go about partaking of it (1 Cor. 11:20-34). Ritual was apparently very much a part of the earliest worship services. Participation of members in such sacramental ritual may also be considered a

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means of teaching; it is a conveying of doctrine through action.\footnote{MacDonald, \textit{The Pauline Churches}, 65.} The natural process of the community in worship undoubtedly had the effect of educating.

Aside from evangelizing, worshiping, and teaching, there were the more practical matters of caring for the sick, looking out for the welfare of widows, and extending hospitality to strangers (1 Cor. 12:9; 1 Tim. 5:16; Rom. 12:13). From a present-day perspective, it seems clear that these activities were geared toward providing pastoral care; they ministered to the needs of those who were members of the church, or to those being welcomed into the fold. From another angle, these activities may also have been a form of evangelizing in a more subtle sense. That is, they may have been undertaken to communicate the gospel through deed to those on the periphery or outside the church community altogether. In any case, such activities did provide a social service, whether they were aimed at members or nonmembers. It is enough to acknowledge that the function of providing pastoral care did exist in those foundation-building years of the church's existence. It is also a noteworthy example of a gray area where two functions are manifest simultaneously in associated activities.

Of course, the instances of overt evangelizing efforts are frequent and easy to point out. The fact that Paul visited such cities as Thessalonica and Corinth to preach the gospel and set up congregations demonstrates the early concern with a more aggressive form of evangelizing. Because it was so vital in the first years of the church to obtain members, this outgoing function was necessarily a dominant force and would have directed many of
the church’s undertakings.37

The indispensability of any institution’s function of sustaining itself goes without saying. The early church was no exception. There is mention of this function in the letters of Paul, particularly in reference to the activity of supplying financially for the needs of the saints (apostles) and local leaders (2 Cor. 8:3,4; 9; Gal. 6:6).

In short, the five functions of the church were present from very early on. The subsequent development of the church as an institution might logically be outlined by examining the growth of activities contributing to these functions. Such an outline would thoroughly demonstrate how each function has persisted over time yet varied in its expression according to environmental context and theological assumptions. However, rather than trace the entire history of the church as an institution from the time of Constantine to the present, it will suffice for the moment to identify some of the highlights in the evolution of a single function: worshiping.

Evolution of the Worshiping Function

With the church’s newly found status and openness following Constantine’s decree of 321, many new buildings were constructed for the purpose of corporate worship, and the church’s activities came to focus on the worshiping function.38 Worship was divided into

37 Arleon L. Kelley categorizes church functions according to the eastern philosophers’ idea of Yin (passive, nurturing) and Yang (aggressive, outgoing). Kelley proposes that, as forces in history, one or the other tend to dominate, in rhythm. The strong emphasis on evangelism in the early church might be an example of the Yang dominating. See Your Church: A Dynamic Community (Philadelphia: The Westminster Press, 1982), 75-76.

38 Boer, A Short History of the Early Church, 143.
two parts. The first part consisted of scripture readings, the singing of psalms, and the preaching of a sermon. This part was meant for all who would attend. The second part of worship was meant for communicants only—those who had formally adopted a Christian identity through baptism. It was set aside for the celebration of the eucharist. As the church continued to grow in membership, fewer people had to leave during the second part of the service until, by the sixth century, there no longer was a distinction between the two parts.\(^{39}\) Originally, only those people ("catechumens") who had been instructed in the faith for three years and who had exhibited certain prescribed standards of behaviour were permitted to join the church through baptism. The ritual of baptism took place every Easter. With the acceptance of Christianity as part of the fabric of society, baptism came to be less a rite of initiation into the community and more a rite of childbirth.\(^{40}\) Those who were baptized were not so much set aside as members of a separate community as they were born into the Christian culture. Thus, baptism, which had ordinarily been the crowning act for good catechumens at Easter, now became a regular part of the worship and celebration of the church throughout the year.

Meanwhile, western and eastern Christianity—later Roman Catholicism and eastern Orthodoxy—had begun to diverge in theology and the practice of worship. The rift goes back as far as fourth century Constantinople. It might be regarded as the beginning of


denominations. In the eastern churches, the same splitting of worship into two parts existed, but the second part was celebrated only once a year and on very special occasions. The laity were all but excluded from the celebration of the eucharist, which had become much more of a priestly ritual. Such a development was a fair divergence from the western church, which encouraged weekly or even daily participation by the laity.

By the end of the first millennium, frequency of lay participation in the eucharist of the western church had declined to about once yearly. The eucharist had become increasingly solemn and awe-inspiring—a priestly sacrifice of an exclusive nature. When the laity did partake of the elements, they were allowed only the bread and not the wine, partly because of superstitions which prevailed at the time. It was during the middle ages that the rosary (prayer beads) and individual prayer books were introduced to keep the laity in active but private adoration during services. Thus, the eucharist maintained a central place in worship, while its celebration was subjected to a sort of clerical monopolization.

During the middle ages, the spiritual and secular elements of western society were blended to a great extent. Church and state were integrated; indeed, the church enjoyed a degree of control over most aspects of life. By the end of the fifteenth century, however, there was underway a marked development in royal authority and national consciousness in western Europe. In France, England, Spain, and the larger territories of Germany, rulers


42 Boer, A Short History of the Early Church, 144.

43 Willimon, Word, Water, Wine and Bread, 57.

44 Ibid., 48.
began exercising local authority over the church. At the same time, and thanks to the invention of the printing press, a much wider distribution of the Bible in its many translations to the vernacular fostered a nationalism within the church. In England, the governance of the church was taken from the hands of the pope and placed in the hands of the English monarch and his bishops. Worship inevitably showed the effects of this break from Rome. For instance, the Book of Common Prayer of 1549 placed the texts of the worship services into the hands of the worshipers.

The Protestant Reformation, which, broadly speaking, included the Church of England, greatly disrupted the homogeneity of western Christendom. Aside from doctrinal reform, but as a direct result of it, the reformers brought a new emphasis to the worshiping function of the church. They deemphasized the "priestly" role of the clergy and the administering of the sacraments. They pared down the number of sacraments from the seven recognized in the Roman Catholic tradition to only two, namely baptism and the eucharist. What they emphasized was the "prophetic" role of the clergy and the education of the worshipers through preaching and prayer. The leading figure in the reform movement, Martin Luther, also revived the early practice of congregational singing of hymns, a practice which soon became an important part of Protestant worship. Due to the reform doctrine of sola scriptura, the greater authority accorded scripture made it a


more central part of worship.\textsuperscript{48} Although unintentionally, the celebration of the eucharist became, on the whole, an infrequent and almost peripheral activity in the Protestant tradition. At Sunday worship, the sermon came to dominate.

Through its experiences of the Enlightenment, the French Revolution, and Marxist socialism, society became more secularized and religion took its place within a separate compartment of society.\textsuperscript{49} Revivalist movements of the eighteenth and nineteenth centuries, including such new denominations as the Methodist and Congregational Churches, brought a concern for the evangelical conversion experience of the individual. In many such denominations, the sacraments of baptism and the eucharist scarcely had a place in the church, overshadowed as they were by the key role of the preached word and its effect in the act of conversion.\textsuperscript{50}

In the nineteenth century, there emerged various nondenominational agencies, such as the YM/YWCA and the Student Christian Movement which became worldwide organizations for the Christian education of youth. Interdenominational cooperation in missionary activities led to the World Missionary Conferences of the early twentieth century. Two further ecumenical organizations working in areas of common ethical action and doctrinal differences, known as the "Life and Work" and "Faith and Order" movements, united in 1948 to form the World Council of Churches. The recent growth of international ecumenism has been fostered by the existence of contemporary international organizations

\textsuperscript{48}Ibid., 62. 

\textsuperscript{49}Visser 'T Hooft and Oldham, \textit{The Church and Its Function in Society}, 61. 

\textsuperscript{50}Willimon, \textit{Word, Water, Wine and Bread}, 112.
such as the United Nations; it has filled a need for world unity in the face of international crises and world wars; and its present existence is in keeping with the emerging sense of the "global community".

Worship, of course, has felt the effects of ecumenism. For instance, the World Council of Churches has recently introduced a common liturgy for the celebration of baptism and the eucharist. Many Protestant denominations are now recognizing the centrality of the eucharist in worship, while the Roman Catholic Church is taking steps toward placing greater emphasis on scripture and preaching. If cooperation and dialogue among denominations has affected worship, so also has the merging of denominations. An obvious example of the latter situation is the United Church of Canada, formed in 1925 through the national union of the Methodist, Presbyterian, and Congregational churches.

Over the past few centuries the church has become more specialized and distinct as an institution within an institutionalized society. Within the church itself, doctrinal differences have become more clearly pronounced through the proliferation of denominations. In turn, worship among the denominations has become increasingly diverse although tempered somewhat through recent ecumenical efforts. Yet worship is still a central function of the church no matter what activities it comprises, no matter what beliefs motivate or influence it, and no matter what social or political changes affect it. Today, with the exception of those who belong to orders or sects that have broken off from secular society, the average person's only contact with the church, if at all, is through worship.

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Given the foregoing sweeping look at the development of one function in a number of different social contexts, it is appropriate to define precisely what is meant by the term "social context" or, to speak more inclusively, "environment". If it is assumed that an organization is like an organism, it follows that survival is the organization's most essential task. As one author has articulated, "In the long run, survival can only be survival with, never survival against the environment or context in which one is operating."52 An organization, then, is not only affected or influenced by the environment; it must adapt to its environment to ensure its own existence.

The term "environment" is vague because it is multi-layered.53 At the broadest level, the church as a whole responds to its global environment. For instance, during the past century, various factors have coalesced to create world-wide communication, conflict, and cooperation; the church has been a part of this movement through its own organizations such as the World Council of Churches. At another level, the church adapts to its national environment. The fact that Canadian denominations have their origins in Europe but cannot be fully understood by examining their European antecedents attests to this truth.54 Physical location also influences an organization at a further level, as in east versus west, or urban versus rural.55 The neighbourhood is perhaps the most specific useful level in

52Morgan, Images of Organization, 246.
54Visser 'T Hooft and Oldham, The Church and Its Function in Society, 66.
an analysis of an organization's environment. Of course, in terms of the church, it is the congregation which would respond to this layer of the environment. Demographic factors to consider would include age, ethnicity, educational attainment, employment status, and income.\textsuperscript{56} Naturally, all layers of the environment affect an institution, but certain layers will have a greater or lesser effect depending on the size of the institution itself or of the particular institutional stratum under consideration.

James Gustafson's observation that "the church is a chameleon" cleverly captures the adaptability of the institution to its environment.\textsuperscript{57} It brings to mind the passive reaction of the chameleon in blending in with the colour of its surroundings. This aspect of the metaphor communicates only a partial truth. Also to been taken into account is the chameleon's functional contribution to its environment; it helps reduce the insect population. Likewise, the church, or any organization for that matter, influences its environment as it is being influenced by it.\textsuperscript{58} The church is both an actor and a reactor. Its functions help shape and are shaped by the environment. In this way, a church institution can be examined as an autonomous body but it can never be fully understood in isolation from its environment.

Summary

In brief summary, the church is an institution, well established in and recognized by society, and affecting its environment by its mere presence. Its five functions of


\textsuperscript{57}Gustafson, \textit{Treasure in Earthen Vessels}, 112.

worshiping, sustaining itself, teaching, evangelizing, and providing pastoral care have been in evidence from its birth. As with secular institutions, the functions have evolved and have found expression in a variety of ways. These developments are, in part, the effect of the institution's "inner life and spirit"; by natural process, its norms, policies, goals, and theology have experienced modification. The evolution and expression of the church's functions are also, in part, a response to environmental context. Every institution must, to some extent, adapt to its environment, just as a living organism must in order to survive. So, the church as institution both affects and is affected by society. To this extent, it is comparable to any other institution.
CHAPTER TWO
THE FUNCTIONS OF WORSHIPING AND SUSTAINING THE INSTITUTION

All functions of a given institution are of equal importance to it because each function is integral to the whole. Just as the organicity of the records in a body of archives prohibits the removal of any individual record, so also does the interrelatedness of institutional functions defy the neglect of any one function. Just as the uniqueness of archival material implies the equal importance of each record to the fonds, so also does the uniqueness of all functions in the operation of an institution imply the equal value of each to the whole. Having made these observations, one might still go on to observe that two of the church's functions are central to its existence, namely worshiping and sustaining the institution. This is not to say that these two functions are more important to or more dominant in the overall scheme of the institution. Rather, it is to say that they are the functions which, figuratively speaking, nourish and are nourished by the remaining functions.

Worshiping and sustaining the institution are elemental functions for both theological and sociological reasons. While this study focuses on the sociological approach, the occasional theological consideration cannot be ignored, for the church "does not derive all its reality and strength from its institutional features."¹ Theologically speaking, then, worshiping is an elemental function of the church. It is where all teachings, beliefs, and

the corporate membership converge. It is the intersecting point for all aspects of its identity. The object of its focus--God the creator, revealed through Jesus Christ and the holy spirit--is the basis and motivation for all the church's undertakings. Without the worshiping function, the church would be simply a good deed organization, educating people in its beliefs and caring for the needy. In short, worshiping is what the church, in theological terms, is ultimately all about.

In sociological terms, sustaining the institution is a central function of any organization regardless of its nature. Functional theory posits that each existing social system seeks to survive and that, in the words of one author, survival "is its primary requisite, for it can meet the needs of no one if it does not exist."² Sustaining the institution refers to those activities necessarily undertaken to enable the institution to carry out its work. Although this function is supportive of the main work of the institution, it cannot be considered a mere appendage to an institutional analysis because it has vital relevance to all aspects of organizational life.³ The other four functions of the church could and do exist outside the institutional context but, as history has proven, the only truly stable form of Christianity is institutional in nature. For its identity to persist, it must transmit its beliefs and purposes to succeeding generations.⁴ The natural vehicle of conveyance, the institution, can achieve this end only through its own self-preservation,


hence the centrality of the function of sustaining the institution.

Thus, worshiping and sustaining the institution are the two elemental functions of the church. Their substance can be explored in terms of their respective component activities and resultant records.

1. Worshiping

In the previous chapter, a brief definition introduced the function of worshiping, followed by a sweeping overview of its development and expression in various contexts through the ages. To recapitulate, worshiping is the practice of the gathered membership of the church concentrating all faculties in corporate self-giving and response to God. It is true that such a definition is narrow because it refers to corporate worship only and does not encompass other forms of worship associated with personal devotions. While private worship is present within the lives of some church members, it does not necessarily have common elements from one person to the next, and the records it produces, if any, would be found in the personal archives of an individual. This discussion will therefore focus on corporate worship.

Generalizing about the content of the church's worship is difficult because Christian worship occurs all over the world in a great variety of cultures, each with their own unique history. There is a consequent diversity in terms of the forms of worship. James F. White has said that worship is a "mixture of constancy and diversity."\(^5\) The element of constancy contains two main features: the verbal communication of teachings or messages

(often referred to as the "liturgy of the Word") and ritual. These two elements are present in every worshiping community, although the extent to which either one is utilized varies among and even within denominations. It is obvious that the so-called liturgy of the Word in worship overlaps with at least one other institutional function, namely teaching. In another sense, the same feature supports the evangelizing function, since the beliefs communicated in worship may reach nonmembers directly if they attend a service or indirectly through the daily social interactions of the membership. The worshiping function may also coincide with providing pastoral care, as is the case when the eucharistic elements are brought to sick and shut-in members. In any case, all activities of overlapping and supporting functions become part of the worshiping function when expressed in that context.

1.1 Activities Related to Worshiping

The liturgy of the Word comprises such activities as the reading of scripture; preaching (usually based on scripture readings); common prayers; and psalms, hymns, or anthems. There are other activities which constitute the ministry of the spoken word during worship, such as the greeting, announcements, recitation of a creed, and the blessing and dismissal. These activities are straightforward and require no further comment.

More difficult to address are the activities associated with ritual. All such activities

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cannot possibly be present in a single service of worship and some are simply not practised by the majority of denominations. An attempt at describing the spectrum of ritual will be made, while the selection of activities appropriate to the denomination at hand will be left to the reader.

Ritual is defined as "an established structure or pattern of movement or activity for an individual or a group." It consists of actions, gestures, and set forms which are continually repeated. The sacrament of baptism is one example. In fact, the sacraments make up a large portion of activities associated with ritual in worship. The term "ritual", though, encompasses more than does the term "sacrament" and is preferred by social scientists. Other examples of ritual include lighting advent candles, standing for hymns, and bowing the head in prayer. Not all of these rituals are relevant to this discussion, but naming them in their diversity illustrates the inclusiveness of the term.

According to one group of authors who have studied this aspect of worship, rituals fall into two categories: rites of passage and rites of intensification. The former category is occasioned by transitions in an individual’s or a congregation’s life. For instance, ritual within the context of the worshiping function occurs around initiation through baptism, confirmation, ordination, installation of a new clergyperson, dedication of new buildings, marriage, serious sickness, and death. The latter category of ritual--rites of intensification--pertains to those rites which "intensify the group’s commitment to its

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9Shelton, "Worship as Ritual," 17.

10MacDonald, The Pauline Churches, 62.

shared beliefs and meanings.” Examples include the celebration of the eucharist, the regular order and movement of Sunday worship, and even annual church dinners. Often, special worship services are planned around a single ritual, as is the case with marriage and ordination. Ritualistic activity relates both to the ecclesiastical body’s identity with the church universal and to its identity with its own unique heritage and culture. In many cases, and particularly in connection with rites of passage, customs of secular society already existing within the given culture coincide with and sometimes even blend with the church’s celebration of the occasion. Because they vary with denomination and culture, it is impossible to provide a universally applicable description of specific rituals.

Another matter which potentially confuses the issue of ritual in worship is the sacraments. Those rituals which are enacted for the transmission of spiritual or divine grace are called sacraments. Until the Council of Florence published a decree in the fifteenth century, no conventional list naming the sacraments existed, so that there was question even as to the number of sacraments. Since the publication of the decree, the Roman Catholic Church has maintained that there are seven, namely baptism, confirmation, the eucharist, penance, ordination, matrimony, and last rites. In the Protestant tradition, only baptism and the eucharist are recognized as sacraments, although all but last rites are frequently practised in the sense of ritual and in the context of worship. Within the Quaker sect, where great emphasis is placed on inward experience and the enlightenment of the

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12 Ibid., 38.

13 White, Introduction to Christian Worship, 237.

14 Ibid., 156.
spirit, there are no sacraments. So, in the following description of ritualistic activity, it is important to be mindful of the fact that each activity will have different degrees of significance attached to it or will be absent altogether, depending on the given denominational context.

In the category of rites of passage, baptism is frequently the first ritual in which an individual participates directly. As an act of initiation into the membership of the church, it is strongly associated with--but by no means limited to--infants. In the case of the baptism of infants or children, parents make promises to instruct and nurture their children in a manner consistent with the teachings of the church, and the congregation promises to provide the means and support for the child’s spiritual growth. In the case of adult baptism, the person to be baptized makes a statement of faith and promises to contribute to the life and work of the church. In some denominations, such as those of the Anabaptist tradition, baptism is an occasion for wilful repentance and can be undertaken by adults only. Generally speaking, though, it is a symbol of rebirth which includes the laying on of hands and the application of water either by means of a sprinkling on the head or by total immersion of the body. Baptism is usually, but not exclusively, undertaken in the context of the worshiping community. With or without the congregation, an ordained clergyperson or licensed church worker plays a necessary part in the process. It is through the ritual of baptism that persons are formally introduced into the membership of the church universal and into the particular denomination.

Confirmation is a ritual similar to baptism and, as already mentioned, is really an extension of infant baptism. In the Roman Catholic Church, it sometimes coincides with
the first communion. The person being confirmed has already been made a member of the church through baptism but is now professing his or her belief and making a commitment to be an active participant in the work of the church. Confirmation is normally preceded by classes in church doctrine and accompanied by another ritual, the eucharist.

The ritual of ordination is practiced in most but not all denominations. At this point in the discussion, it is appropriate to consider the concept of juridical person once more, for in ordination, the church actually sets apart a distinct person with a specific area of responsibility. As defined in the previous chapter, the term "juridical person" can refer to a collectivity of physical persons, such as a congregation or a committee, which has the capacity to act as a single entity. The term can also refer to a succession of physical persons, such as the clergyperson who occupies the office of assistant pastor at a local Lutheran congregation. In this instance, the juridical person of assistant pastor exists even after the physical person has left because a succeeding pastor fills the same office. As this example illustrates, "a juridical person is by its nature perpetual."^15

A given individual may be several different juridical persons in various contexts. For instance, a music director in a local congregation may also be the chairperson of a hymnbook committee and treasurer of a church-run home for the elderly. Thus, a hymnbook committee would be an example of a juridical person as a collectivity of physical persons, while its chairperson would be an example of a juridical person as a succession of physical persons.

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The existence of juridical persons is necessary for the church, or any organization for that matter, to accomplish its functions and activities. That portion of a function falling within a specific juridical person’s sphere of responsibility is known as a competence. A single juridical person may have several competences. A clergyperson usually undertakes activities related to the five functions of the church and thus has competence relating to them all. A clergyperson plans, leads, preaches, and officiates at worship; undertakes administrative tasks; educates the members of the congregation; reaches out to nonmembers in an effort to reveal what the church believes; and provides pastoral care.

There is general consensus within the church that candidates for the ministry are ordained into the ministry of word, sacrament, and order. Thus, in the act of ordination, broad reference is made to the competence of the ordinand. Normally occurring in the context of worship, this ritual is performed "on behalf of the world-wide, intergenerational apostolic tradition," designating the ordinand as a representative of the church universal. Along with the answering of questions in the sense of taking vows, there are two main acts which constitute the rite: the laying on of hands (an act of blessing and setting apart) and prayer. In the Roman Catholic and Anglican Churches, the bishop is normally the one authorized to ordain, while in other denominations such as the Reformed and Methodist Churches, it is an action for which representatives of church courts have authority. In many Free Church traditions, the local congregation undertakes the act of ordaining.


17Ibid.

Similar rituals exist for the consecration of bishops and the commissioning of those seeking to be non-ordained members of the church’s diaconate.

In like fashion, the installation of clergy in a new pastoral charge is frequently accompanied by a worship service including some ritual involving the exchange of promises between the clergyperson and the congregation. A representative of the denomination usually officiates. A service of this kind is commonly referred to as an induction or covenanting service because it formally creates a new relationship between the clergyperson and congregation.

In terms of ritual surrounding marriage, weddings originally had no place in the church; they were public but secular acts. During the middle ages, as legal systems grew and concern for the legitimacy of marriages and offspring increased (particularly with regard to inheritances), official records of marriages were required by the state. Because the priest was often the only literate person in a village, his presence at a wedding was necessary for purposes of being a witness and creating a record. By the twelfth century, the church had incorporated its own elements into the ritual and the priest became essential for the wedding itself. Today, a marriage is a legal transaction—a public contract—in which the clergyperson officiates as a civil servant acting on behalf of and in accordance with the laws of the state. For this reason, weddings can be officiated by ordained clergy or other licensed agents of the state only. Because the contract is made in the context of the church’s worshiping function, the clergyperson also acts in his or her capacity as a representative of the church and in accordance with ecclesiastical laws or canons.

19Ibid., 238-39.
The ritual associated with serious illness is sometimes referred to as last rites or anointing of the sick. It was originally a special ministry to the sick but, by the late twelfth century, came to be a sacrament for preparing a dying person for entrance into heaven. Historically, the ritual has included the anointing of the body with oils (symbolic of healing) and the lifting of prayers. The eucharist is also given. The anointing of the sick is a feature of the Roman Catholic and Anglican/Episcopal traditions. Funerals and memorial services, by contrast, are common to all traditions. Quite simply, they are worship services occasioned by the death of an individual, usually preceding burial. Although worship is the focus, funerals serve also to comfort the bereaved. To generalize about the format of the service is not possible, but its very occurrence is part of ritual.

With respect to rites of intensification, the eucharist is most frequently and universally celebrated. It is alternatively referred to as holy communion or the Lord’s supper. As a sacrament, it can be administered only by those set apart by the church as symbolic of the identity of the community, and specifically by those ordained or licensed for such purposes. As is typical of ritual, it consists mainly of symbolic action supplemented by words. There are four key parts in the eucharist: oblation, thanksgiving, fraction, and distribution. Oblation refers to an initial offering of bread and wine to the presiding clergyperson. The thanksgiving is both prayerful and credal in character. Fraction is the breaking of the bread and the pouring of the wine or lifting of the cup, while distribution is the actual serving of the bread and wine.21

20Ibid., 258-61.

21Oden, Pastoral Theology, 121.
Penance is a sacrament in the Roman Catholic Church which was at one time publicly, though rarely, enacted. It has developed into a yearly or weekly ritual of a private and secret nature. The individual confesses wrongdoing or misguided living and is absolved and occasionally given advice by the priest. In nearly all traditions, including the Roman Catholic tradition, the act of confession is also done collectively by the entire congregation during worship and the assurance of pardon is pronounced by the leader.

All the activities described thus far are linked directly with the act of worshiping. In connection with the broader worshiping function, however, there are other activities which are necessary in accomplishing the same purpose but which are undertaken outside actual worship. Such activities include the preparation of the order of public worship; the making of arrangements for the administration of sacraments, for the music leadership, and for the occurrence of special services; and the study, consideration, and recommendations with regard to published service books, prayer books, and hymnals.

1.2 Records Related to Worshiping

There is a paucity of records generated by the activities associated with worship. For the most part, this discussion will include examples of records that commonly do exist, drawn mainly from the United Church of Canada. In connection with the actual worship service, there are normally orders of service produced to inform and include all those present and to ensure the flow of the service. As for activities within worship falling under the liturgy of the Word category, few result in records. The delivery of the homily or

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22 White, Introduction to Christian Worship, 182.
sermon is most often accompanied by notes, but these are almost invariably integrated with the personal fonds of the person who does the preaching. Because the act of giving a sermon is part of the competence of a clergyperson, records of sermons are arguably of church provenance. However, clergy have tended to treat sermons and other records they produce as personal papers; they usually carry their records with them to each new congregation that they serve, maintaining them for their own future use. Therefore, clergy records are normally not transferred to a church archives but are acquired as extra-institutional fonds, where sermon records might be found. Occasionally, congregations keep sermon registers. Records relating to other activities such as prayer may also be found in the fonds of the individuals responsible for the leadership of worship, but they have traditionally not been treated as part of the institution’s records.

More abundant are records flowing from the activities associated with ritual in worship. An essential part of baptism is the creation and maintenance of accurate records to be kept in a permanent register of names and particulars of baptized persons. Baptismal records indicate that persons have formally been made members of the church. Because baptism has, for so long, been associated with newly-born infants, these records were at one time the only record of births. In the English-speaking world, formal registration of baptisms, along with marriages and burials, was first required of all parishes by King Henry VIII in 1538. Similar practice was followed in other European countries until the late eighteenth and early nineteenth centuries when these countries and their colonies transferred
the responsibility to the state. The practice of keeping a register of all baptisms has persisted in the church. The related initiatory ritual of confirmation, however, does not necessarily produce records, although in the Roman Catholic Church, confirmation registers are routinely kept.

Ordination and commissioning are always recorded by the denomination of which the ordinand or commissionand is a member. As a specific example, the United Church of Canada has three levels of government above the level of congregation: the Presbytery, which oversees a number of congregations; the Conference, which oversees a number of Presbyteries; and the General Council, whose jurisdiction encompasses the entire denomination. Ordination and commissioning are accomplished by the Conference, so the related records are found within the published Record of Proceedings of the annual Conference meeting, as well as in the personnel files of the General Council. Similarly, the installation of clergy in the United Church is the responsibility of the Presbytery, so the record of this ritual is part of the minutes of the Presbytery.

In Canada, the creation of a record of each marriage is required by provincial legislation. Because a marriage is a public contract with legal ramifications, a record of the contract is sent to the appropriate office of the province. In most denominations, one entry is created in the congregation’s marriage register as well. Marriage registers are legal documents which may potentially be required by the provincial government. For this reason, necessary preservation and preventive conservation measures must be taken, along

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with precautions concerning the confidentiality of the records.

As with baptisms and marriages, the practice of recording entries of funerals in a register has continued, even though the responsibility for keeping a record of all deaths has long been in the hands of the state. The performance of the ritual of anointing the sick does not generate records, nor does the ritual of penance.

The celebration of the eucharist normally does not produce any records either, although there was a time when it did. In Canada, until about the mid-twentieth century, denominations such as the Presbyterian and United Churches required elders (those persons in charge of the spiritual interests of the congregation) to visit the homes of members prior to each celebration of the eucharist. Each member would receive a token with their name which they would bring to worship on the appropriate Sunday and place on the offering plate, indicating that they were in attendance for the eucharist. After worship, the names from the tokens would be entered in a communion roll, which could later be used to ascertain whether or not a particular individual was a member in good standing.

Within congregations and often within other units of the church, there are those individuals or committees which are responsible for the order of public worship. They produce records relating to the planning for worship in general, for special services, and for the administration of the sacraments. A worship-related committee’s planning and preparation activities are reflected in its minutes, as are activities related to the contribution of the congregation’s music program to worship.

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Finally, the higher courts or units of a given denomination have a hand in determining liturgy to be followed and hymns to be sung in worship. Committees on worship, ritual, and music, for example, prepare set forms and models of public worship and compile hymnaries. Work of this nature typically results in minutes; correspondence; financial records; research papers and reports for the revision of worship aids; submissions of original musical scores and lyrics for inclusion in hymnaries; and records related to the securing of permission from copyright holders.

2. Sustaining the Institution

In order to ensure its survival, an institution must undertake activities directed at the management of its organizational life. There are four aspects of the management of church institutions which will serve to organize this discussion of the sustaining the institution function: governance, finance, personnel, and property.25 Because of its sheer size and the potential diversity within each of its component parts, only a general analysis of this function is possible.

2.1 Governance

2.1.1 Activities Related to Governance

It is not an easy task to speak of governance abstractly without referring to structure. The governance of an institution is directly related to those juridical persons who control the institution—those who make the decisions and who see that they are carried out. It is

25In her discussion of this same function for colleges and universities, Helen Samuels refers to the identical four major areas of administration: governance, finances, personnel, and physical plant. See Varsity Letters, chapter 5, 135-227.
no longer adequate to assume that the persons who do the decision making exist only at
the highest level in an organizational hierarchy; such an assumption applies more readily
to the vertical organizations of the nineteenth and earlier twentieth centuries. In more
recent years, organizations have flattened out in structure and have come to include many
non-hierarchical relationships. This means that decisions are not always made at the
highest level and implemented at lower levels. As David Bearman and Richard Lytle have
suggested, archivists have to adopt a poly-hierarchical (as opposed to mono-hierarchical)
model in order to perceive "relationships which are not within the scope of
superior/subordinate relationships." A closer look at governance as it exists throughout
an organization is in order.

Within the church, governance does take place at all levels. There are
denominations with hierarchical systems of administrative units, as in the United Church,
and there are non-denominational bodies whose highest level of government is found at the
level of the congregation. No matter what the structure, at some level there must be a
juridical entity with the power to determine the constitution and administrative structure of
the denomination or congregation. Implicit in such authority is the power to appoint and
determine the competences of other juridical persons to carry out the work of the church.
While the constitution and administrative structure of an established denomination are
determined at the outset of its existence, they are continually being modified or replaced,

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26For further discussion of this transformation in modern organizations, see David A.

as archivists know so well. Another necessary part of governance is legislating on matters concerning doctrine, worship, membership, property, education of clergy, relationships with other religious bodies, and policy relating to everything from mission work to internal discipline. Legislating pertains mainly to the formal creation, modification, or termination of policies and procedures. Governance serves to coordinate all the advising, decision making, and implementation aspects of legislating.

There are varying degrees of responsibility for governance-related activities at different levels within a denomination. Numerous juridical persons throughout the organization have the power to establish policy and procedures within their own areas of responsibility. The highest level of administration directs, guides, coordinates, and contributes to the decision making of the denomination as a whole. At the same time, a subordinate body, such as a worship committee of a local congregation, needs to make regulations for the efficiency of its operation. This is true regardless of its primary competence, which is often not related to governance or even to sustaining the institution. In this way, governance permeates structure and, to some extent, supports all functions and activities.

In the United Church, the obvious juridical persons having a role in governance include the General Council, its General Secretary, its Executive, and the General Secretary

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28Samuels' discussion of the administration of governance in institutions of higher learning is helpful for understanding the complex layers of juridical persons having a role in governance. See Varsity Letters, 158-59.
and Executive of each Division of the General Council. The General Council itself, which consists of specific administrative officers together with lay and clergy representatives from each Conference, has powers to determine the number and boundaries of Conferences, to legislate on certain matters, to receive and dispose of petitions and appeals, to determine the broad policies of the denomination, and to appoint committees, divisions, and their officers. The General Secretary, who is the chief staff and administrative officer of the General Council, its Executive and Sub-Executive, has powers to arrange for the adequate staffing of General Council committees and to arrange for the communication and implementation of the decisions of General Council, as well as to coordinate work across the structures of the denomination. The Executive has similar powers in terms of enforcing General Council policy and appointing committee members. It also reviews the work and policies of Divisions and their committees and formulates rules for the regular transaction of its business. Divisions have general oversight of specific areas of the Church’s work; as an obvious example, the Division of Finance has responsibility for the Church’s finances. The Divisions also develop overall policies, advising and consulting with one another and with the lower courts and committees, and subsequently making recommendations to the General Council and its Executive.

29 The five divisions of General Council as of 1994 are: Division of Communication, Division of Finance, Division of Ministry Personnel and Education, Division of Mission in Canada, and Division of World Outreach.


31 Ibid., 176-77.

32 Ibid., 179-80.
Likewise, at the Conference level of the United Church, governance is most noticeably undertaken by senior juridical persons. Each of the twelve Conferences consists of administrative officers and representative clergy and lay members of the constituent Presbyteries. The Conference, headed by a President, has powers to determine the number and boundaries of Presbyteries within its bounds; to deal with petitions; to select from its members commissioners to the General Council; to examine and ordain candidates for the ministry; to establish boards and committees for its purposes; and to define the membership, organization, and powers of those entities. The Conference has its own Executive, Executive Secretary, Divisions or Councils, and standing committees to contribute to and coordinate the decision making and implementation process. Similarly, at the Presbytery level, there is a Chairperson, an Executive, and standing committees, and at the level of the congregation, there is an Official Board as well as committees which look after the governance of the Church.

2.1.2 Records Related to Governance

Record series which are related primarily to the governance of the institution are, like the activities which generate them, spread throughout the different levels of a denomination’s hierarchy. Because a great deal of the work in coordinating and directing the actors within a denomination is concentrated at the top of the administrative hierarchy, a consequent bulk of associated records are generated at that level. The key aspects of governance to keep in mind when identifying relevant records are the formulation of policies and procedures, the setting of goals, the establishment and termination of programs,
the creation of juridical persons, and the appointment of officers. Records of the decision making behind all these aspects are likely to be of lasting administrative and legal use.

As T. R. Schellenberg has pointed out, policy records are produced by both the facilitative and the substantive functions of an institution; they are found in record series relating to the church’s function of sustaining itself as well as its functions of worshiping, teaching, evangelizing, and providing pastoral care. In other words, they are widely dispersed. Policies of wide and overriding applicability, however, can be identified fairly easily. For instance, there may be a committee devoted solely to the development of policy which produces minutes and correspondence in its advisory role to decision-making bodies. Those executive bodies which do exercise authority to determine overarching policies and procedures create the most concentrated lot of relevant files. They will inevitably produce minutes, wherein the effective record of policies are most frequently set down. They will also create correspondence and reports in connection with church doctrine, discipline of clergy, and the settling of disputes.

Like policy making, goal setting produces records which are interspersed throughout the whole of a denomination’s documentary output. For instance, an ad hoc search committee of a congregation will consider and outline the goals of the congregation prior to identifying and interviewing prospective candidates who might help it meet those goals. There are often juridical persons designed for broad goal setting alone, such as the well

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33Samuels, *Varsity Letters*, 160.

known long-range planning committee, which looks at future program and building needs. Goal setting entities normally generate correspondence, reports, and minutes in connection with the submissions of ideas, review of past work, research into other denominations, and regular though not necessarily frequent meetings.

In terms of records generated through the establishment and termination of programs and of juridical persons, much of the material is found in the minutes and working papers of those committees or courts under whose jurisdiction such matters fall. The official board of a congregation, for example, may decide to establish a juridical person such as a social action committee. Related records would be found in the files of the official board. The established social action committee may make the decision at one point to begin a program of packaging food for the needy of the area. Related records would be found in the committee’s files.

At a broader level, such as the General Council of the United Church, a committee might exist for the purpose of reviewing, either regularly or on an ad hoc basis, the structure of the denomination. Such governance-related work would possibly involve several different committees at various administrative levels to consider the constitution, responsibilities, effectiveness, and staffing of church courts. These activities, in turn, might lead to a change in jurisdictional boundaries or to the amalgamation of divisions, boards, or congregations. In other words, there exist juridical persons whose main responsibility it is to develop proposals for administrative change. Because these juridical persons carry out activities which are directed at fulfilling this responsibility, it is their records which constitute the most concentrated source relating to the process behind the establishment,
maintenance, alteration, and termination of juridical persons and programs of a
denomination.

Control of the membership of the church is related to governance because an entire
denomination can be defined as a juridical person comprising a collectivity of individuals.
So, admitting individuals to the membership is comparable to appointing members to an
office or committee. Records created in this connection include membership rosters of
congregations--sometimes called "historic rolls"--and transfer of membership certificates,
which may be required when an individual changes congregations within a single
denomination. As well, senior administrative officers, such as the General Secretary or the
Conference Executive Secretaries of the United Church, may keep files associated with the
admission of clergy from other denominations.

2.2 Finance

2.2.1 Activities Related to Finance

A vital part of sustaining any institution is the management of its finances. The
church, like other institutions, must have an income of resources, must manage the
resources it has, and must disburse monies as appropriate. In more specific terms, one can
speak of soliciting funds, managing investments, budgeting, accounting, and auditing.

The solicitation of funds, in ecclesiastical parlance, is frequently referred to as
stewardship programming. As a non-profit organization, the church must continually
develop programs and methods for educating its membership about the financial
requirements for carrying out its mission. Underlying stewardship education is the careful study and development of educational and financial strategies, as well as the training and provision of educational resources for persons throughout the church to implement those strategies. Much of the funds secured are those received through the weekly offerings of the membership. Other income is obtained through bequests, special gifts, and donations to church organizations. Arrangements for loans and overdrafts on bank accounts are another form of income, albeit short-term. Because the church relies so heavily on contributions from private sources, the active solicitation of those contributions is essential.

Much of the funds that the church acquires are invested in order to generate more money. It appoints banks or trust companies to act as its bankers. It also purchases, transfers, and sells stocks, bonds, debentures, shares, and mortgages. Naturally, such activity requires the formulation of policies to guide the investment of money so that appropriate proportions are invested in the various companies, so that it is clear what to do with the profit gained, and so that the investments themselves are ethically acceptable.

Budgeting is a third part of financial management. It requires an ongoing knowledge of the plans and financial needs of all programs of the church. In essence, a budget indicates how much money will be spent in the coming year and how that money will be allocated. In order to draw up a budget, a study of expected income is conducted. Next, estimates of costs involved in carrying out the work of each program are gathered

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and a proposed budget is put together. After consultation with and eventual approval from governing bodies, the final version of the budget is produced. Throughout the year, the budget is used to gage the achievement of the financial plan in light of current income, pledges, and disbursements.\textsuperscript{36} To facilitate the tracking of the annual budget and the immediate exercise of remedial action where budget and financial conditions do not correspond, monthly and quarterly financial reports are normally made by the body in charge. Budgeting is thus a necessary planning activity in the financial management of the church.

A fourth aspect of church finance is accounting. It encompasses all those activities aimed at ensuring that funds are received and disbursed correctly. A key part of these activities is the recording of all transactions. Any income by whatever source—donations, bequests, interests, and so on—is recorded and acknowledged. All purchases, services, and debts are paid for. The flow of funds in and out of bank accounts is also monitored.\textsuperscript{37} Obviously, such control of financial activity is essential for the continuing management of the institution. It follows logically that accounting involves the regular reporting of the financial situation to other managerial offices. In order to certify the accuracy and completeness of accounting activities, an audit of the records is conducted. There is normally an ongoing audit by some of the institution’s own personnel to evaluate the management of resources. In addition, an audit by an external accounting firm takes place on an annual basis to reveal the quality of the accounting and internal auditing. Auditing

\textsuperscript{36}Ibid., 26.

\textsuperscript{37}Samuels, \textit{Varsity Letters}, 179-80.
is, in essence, geared toward maintaining or improving the economic efficiency of the church's administration.

2.2.2 Records Related to Finance

The fact that financial records are abundant in virtually all organizations is no secret to archivists. There is little trouble in identifying records issuing from finance-related activities; the major task for the archivist is to make sense of the mass, linking the records with the context of their creation and subsequent use. Approaching the records in this fashion assists in mentally sorting them into manageable form.

In soliciting funds, church institutions produce records related to the planning and coordinating of fund raising campaigns. Correspondence and minutes of the appropriate department or committee provide documentation of fund raising; they are associated with the production of promotional resources for the campaigns, the training of those responsible for educating the membership in the area of stewardship, and the canvassing of members for pledges. Other common sources linked with fund raising are women's and men's organizations which often undertake money-making activities to contribute to the outreach programs of the church. Their own financial records and reports are partially generated in part by their fund raising activities.

The responsibility for investing acquired funds is ultimately with the treasurer or treasury department of a church institution. There may be a committee on investments which is appointed specifically to this task. Minutes, correspondence, and reports convey investment policy. Copies of investment certificates, requests for the transfer of funds, and correspondence related to the purchase and sale of investments are commonly found in the
files of the office concerned. Reports of the investment committee or of the treasurer summarize the state of investments for a given time period and serve as a condensed record.

Budgeting may be undertaken by the finance committee of a congregation or, perhaps, by a budget sub-committee of a larger finance committee or department. Records include budget allocation requests from the various church program directors, indicating expected financial needs. Drafts of proposed budgets and final versions as approved by the governing board or department are obviously an integral part of the related records. Monthly and quarterly reports, which help the church keep on track of its annual budget, also contribute to the content of financial files.

Accounting records are a necessary part of monitoring the incoming and outgoing monies of the church. Because of the countless number of financial transactions, myriad records are produced, including all bills and receipts. Ledgers and cashbooks have traditionally provided a centralized record of all receipts and disbursements. Charts of accounts and periodic statements of finances are familiar and standard records generated through the accounting process. Today, these records are typically in electronic form. Records of audit committees include financial statements as well as minutes, correspondence, and summaries of statistics in relation to the review of statements and reports of the treasurer and internal auditors.

2.3 Personnel

2.3.1 Activities Related to Personnel

In sustaining itself, the church needs continually to ensure that its offices are staffed.
Subsidiary to this task is the need to ensure that the staff are suitable, that competences are adequately carried out, and that working conditions are maintained in accordance with church policy. The management of personnel can be broken into four main areas: recruiting, hiring, evaluating, and compensating.

When there are vacancies in existing positions or when a new position is created, the process of recruiting and hiring is set in motion. Recruiting requires first that job specifications either be developed or that they already be in place. Specifications define and describe the purpose of the position, the areas of functional responsibility that it entails, and the key duties involved. A salary is determined according to existing policy. Then the position is advertised. In some denominations, clergy are an exception to this process. For example, in the Anglican Church, a bishop appoints a priest to a vacant parish. In the United Church, newly-ordained clergy are "settled" in pastoral charges by the Settlement Committee of a Conference. Similarly, student interns are "placed" in pastoral charges for a limited period of time. In other denominations or situations, the recruiting process is the same for both clergy and other staff.

An activity straddling the recruiting and hiring of personnel is the screening of candidates. Personnel officers and supervisors may conduct the interviews for administrative staff, or there may be a special search committee set up for the hiring of ministry personnel. Because the church is not a profit-making organization and much of its personnel is consequently made up of volunteers, there are nominating committees at all administrative levels of a denomination as well to propose names of people suitable for
filling vacancies for volunteer positions.\textsuperscript{38} The nomination of volunteers follows simpler and less formal procedures.

Another activity related to the area of personnel is the evaluation of employee performance. Supervisors and personnel committees are most often responsible for this task. In the Anglican and Roman Catholic Churches, the review of clergy may be the responsibility of the bishop of a diocese, the archbishop, and so on. Evaluation helps keep the standard of work at an acceptable level by prompting and motivating improved performance. It also informs decision making in terms of awarding raises or promotions.\textsuperscript{39}

The term "compensating", when speaking of personnel, refers to the payment of staff for their services and the awarding of benefits. While the actual payment of salaries is associated with the financial management of the institution and is accomplished by a person such as the treasurer, the creation of a salary plan in compliance with policy and public law is more closely linked with personnel management. It entails the setting of salary ranges per job category, and the granting of raises within the appropriate range. Benefits may include dental coverage, pension plans, life insurance, disability insurance, vacation, study leave, or other forms of financial assistance. Often, employees may elect whether or not to belong to a given plan and may have to share the cost with the employer if they do choose to belong. So, the church, like any typical organization, compensates its employees


\textsuperscript{39}White, \textit{Managing Today's Church}, 109.
for their services through remuneration and benefit packages.40

2.3.2 Records Related to Personnel

The recruiting and hiring of church personnel usually calls for a number of standing and ad hoc committees. Within a congregation, it is common for a committee to be set up only when the need for new personnel arises. A personnel committee generates records such as job specifications and descriptions, applications for employment, congregational profiles, correspondence with prospective candidates, screening notes, and evaluations. At higher levels of a denomination, there are records created in relation to interview procedures, either in the form of directives or simply as an exchange of ideas. Normally a separate committee looks after the appraisal of employee performance. For instance, in a typical United Church congregation, there is a Ministry and Personnel Committee which serves to support the staff, both clergy and administrative, and which periodically evaluates their work. Evaluations usually become part of an employee’s file, along with records related to the hiring and to the history of financial adjustments for that employee.

Compensation involves the creation of financial records, policy-related records, correspondence, minutes, and reports. Records associated with salary administration tend either to be heavily policy-oriented or to originate in the financial office of the personnel department. Employee benefits encompass a range of activities and hence a variety of records as well. These particular records are basically non-existent at the congregational level and are centralized within the national structure of the denomination.

40Helpful discussions on compensation are provided in White’s Managing Today’s Church, 104-105 and Samuels’ Varsity Letters, 201-202.
2.4 Property

2.4.1 Activities Related to Property

As has always been the case, church institutions need land and buildings for their regular worship and work. The term "property" is used here in the narrower sense of real estate as opposed to general assets. In most cases, congregations and higher administrative bodies have building or property committees which deal with matters concerning church-owned land, edifices, manses, schools, hospitals, mission boats, and other property. The management of all this property involves acquiring, planning, building, maintaining, renovating, and disposing of real estate.

The acquisition of property entails research into a suitable locale, whether the property be for a congregation, administrative office, manse, or other church-run establishment. Usually, there is a considerable amount of consultation, deliberation, application for consent from higher authority, and fund raising prior to the actual purchase of any land or building. The securing of a land title is a legal matter accomplished by a written contract. If the site is to include a new building, the planning of a structure and its grounds constitutes the next step. Those who will occupy the building, whether they be a congregation or an administrative body, must specify space needs and other requirements for the facility. Finding and making a contract with an architect, engineers, and a builder follows. After the design of the building has been prepared by the architect, and perhaps modified and finally approved by the client, the architect and engineers create documents presenting building specifications from which the building contractor will work.

The maintenance of a building and its grounds is a continual task requiring staff
who tend to such matters as cleaning, mowing the lawn, shovelling, preparing the building for gatherings, and doing small repairs. Maintenance also includes larger structural and mechanical repairs which require the services of extra-institutional workers. The renovation of existing structures occurs when a church building or manse no longer meets the needs of its occupants. For example, space needs may increase or the style of worship or programs of a congregation might render the present structure inadequate. There are also cases where a building has deteriorated to the point of being unsafe, unattractive, or useless. In any event, renovating, like building a new structure, requires discussion, consultation, and defining of needs prior to making a contract with architects, engineers, and builders.

In late twentieth-century Canada, building and acquiring new lands for churches has become far less common than has the disposing of church property. Disposal of property refers to leasing, exchanging, selling, or demolishing church-owned real estate. Naturally, in the case of a decision to sell or demolish property, formal procedures must be in place to ensure that a certain amount of deliberation and ratification of the resolution precedes the act. In the United Church, the juridical person within a congregation competent to make decisions involving the disposal (as well as the acquisition and renovation) of church property is the Trustee Board. The Board must seek approval from the governing Presbytery prior to implementing its decision. In higher church courts, decisions concerning property require approval from the court itself, its executive, or its property committee, depending on the value of the property.

2.4.2 Records Related to Property

A host of juridical persons are associated with the creation and maintenance of
property records. They include trustees, property committees, church extension boards, mission departments, architectural plans and sites committees, and boards which oversee other church-run establishments. Most property records are of long-term use to church institutions.

In terms of land acquisition, records consist of surveys of districts to determine if a congregation is needed; plans of property from surveyors; property deeds; legal descriptions; correspondence and agreements having to do with property grants and loans; and certificates, constitutions, and by-laws of incorporated bodies. Once the property is secured and the planning and building stage is underway, there are produced such records as applications to build; tenders from architectural firms and building contractors; maps of sites; architectural plans; building specifications; expense sheets for construction; photographs; insurance policies; and plans and bulletins for dedication services.

The maintenance of property may generate inspection reports; inventories and appraisal of property and furnishings; financial statements in connection with repairs; and registers of legal documents created within the history of a given piece of property. Renovations to structures yield records similar to those associated with the planning and building of new structures. The disposition of property involves deliberation as is revealed in minutes and correspondence of committees and governing administrative units. It may also produce surveys of idle properties, applications for the disposal of church property, agreements of sale or lease, and discharge of mortgage certificates. Property records are generally all retained indefinitely because of their continuing legal and administrative use.
Summary

The church's functions of worshiping and sustaining itself share a centrality in the life of the institution. Worship is the crossroads where all the church's members gather and where the purposes behind all its functions converge into one purpose. Whether emanating from the actual worship services or from the preparation and design, activities yield few records. The function of sustaining the institution, common as it is to any institution, is vital to the ongoing existence of the church. Unlike worship, the governance, finance, personnel, and property-related aspects of this function generate a plethora of records with which the archivist must deal.

The imbalance of records produced by these two integral and equally important functions is representative of what happens in archives all the time; some functions and activities are poorly documented while others appear to be disproportionately represented within the fonds. Yet there is no arguing with records. They are simply the sediment of activity, created as they are needed. Nevertheless, a functional analysis such as this should make archivists sensitive to areas of activity which are devoid of records. It should also serve to support the assertion that, although a thorough study of an institution leads to an understanding its records, an exhaustive survey of those records will not necessarily lead to an understanding of the whole institution.
CHAPTER THREE
THE FUNCTIONS OF TEACHING, EVANGELIZING, AND PROVIDING PASTORAL CARE

The functions considered in the previous chapter can be regarded as representing what are called facilitative and substantive functions. Sustaining the institution is a facilitative function in that it supports the life of the church, enabling its mission to be carried out by substantive functions. Worshiping is a substantive function in that it plays an active and direct part in accomplishing the church’s mission. Teaching, evangelizing, and providing pastoral care fit into the latter category of functions. Along with worshiping, they are all vital in carrying out the mission of the church.

1. Teaching

Teaching is a function which the church has in common with many organizations. Its purpose is to convey knowledge and culture, mainly to its membership.\(^1\) This purpose is accomplished both indirectly and directly through the provision of formative experiences and through educational programs.

It is true that the church conveys knowledge and culture to its members through the process of its existence. In essence, the shared life of a congregation teaches.\(^2\) John

\(^1\)Culture, when referring to an organization, is associated with such phenomena as group norms, espoused values, formal philosophy, climate, and embedded skills, all of which are usually passed on to succeeding generations without being formally written down. See Schein, Organizational Culture and Leadership, 8-10.

Westerhoff, theologian, refers to this type of teaching as "enculturation" and suggests that the majority of activities in this regard are undertaken during corporate worship. Enculturation (hereafter referred to as formation) undoubtedly has a large part to play in influencing the minds of children growing up within the worshiping community. As well, it logically shapes the minds and lives of committed church members. Consequently, it is the principal means by which a spiritual culture is transmitted from one generation to the next. In this light, formation is crucial for preserving the Christian faith. So, when considering the church’s teaching function, this subtle, informal, yet intentional aspect should be kept in mind.

Of course, much formation takes place in the worship setting, but in that context it is a by-product of activities which are directed not primarily at teaching but at worshiping. Outside worship, the teaching function spawns several of its own experientially-based activities. These activities will be presented later in the discussion.

There is a more direct form of teaching. It is explicit in its attempt to transmit knowledge and skills through instruction and the provision of opportunities for critical reflection. The content of the teaching usually pertains to church doctrine, biblical and theological understanding, ethical behaviour, leadership (that is, equipping people to teach), and other matters directly linked with spreading Christian knowledge.

It is helpful to think of the direct form of teaching as falling into three categories: theological education, Christian education, and education in general. Theological education

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exists primarily to educate professional church workers, while Christian education aims to assist all church members in the development of understanding, beliefs, and faith. Education in general is concerned with helping people, regardless of membership status, to become responsible, informed, and contributing members of society. The teaching function, then, encompasses both an indirect and a direct aspect. Through teaching, the church seeks to transmit knowledge and culture to individuals and ultimately to future generations.

1.1 Historical Sketch

The earliest preaching and teaching most definitely had an evangelical bent. During the first century C.E., wandering apostles visited cities announcing the gospel and teaching about Christianity to all who would listen, in an attempt to convince citizens of the truth of their convictions. After initial contact had been made and groups of believers met, teachers would visit or stay with the new congregation to provide guidance. The content and style of the teaching was based on the Jewish tradition, including textual study, the reading of scripture, and the application of the text to everyday life. The main difference in the new teaching was that everything was interpreted in light of distinctively Christian

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7 Ibid., 93.
beliefs. Teachers explained the gospel and informed new believers about the meaning of baptism and the eucharist. There emerged a process in which those wishing to become formal members of the Christian community had to be a catechumen (that is, a student) for three years, during which time the teacher prepared the catechumen for the life of a Christian.

The conventional doctrines of the church began to be formulated in the early church, often in reaction to theological challenges and other difficulties arising from what were then considered to be heretical groups. Teaching helped keep acceptable church doctrine clear for both clergy and lay.8 A short-lived catechetical and theological school was established at Alexandria in Egypt in the late second century under Clement and Origen. By the fourth century, the church’s bishops—who regularly gave sermons, wrote letters and short books, and gave lectures—also had the authority to teach theology to those who taught catechumens.9 Thus, by the fourth century, formal education for both lay and clergy existed.

Throughout the medieval period, the tasks of the clergy and of the monastic communities made it necessary for them to read and to pass on their literacy skills to those who served the church as a vocation. Very few people outside the church were literate at that time. Monasteries began taking in children and instructing them. For example, boys were taught to read in order for them to be liturgical lectors.10 These children, however,

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10Ibid., 165-66.
did not necessarily go on to become monks or nuns. At this time, too, the cathedrals had schools for the purpose of educating children in both secular and ecclesiastical disciplines. Thus, the church took responsibility early on for the general education of at least some of its members.

While the church was concerned mainly with conveying a simple version of its message for the uneducated majority, there were also organized centres for higher theological education in Europe and in Constantinople during the medieval period. The church's monasteries and cathedral schools were, in fact, direct antecedents of the medieval university. Naturally, theology came to be taught at the newly-established universities of Europe. Here, theological books were written and, for practical reasons, theology itself was systematized. Despite all these vehicles for teaching, preaching prevailed throughout as the primary means for informing the church membership. It occurred not only at worship services but on market days, at festivals, at political events, and on street corners.

Following the invention of the printing press and into modern times, the writing of books and the compilation of scholarly journals became another effective means of communicating the church's teachings and, beginning with the Reformation, became a way of disseminating different theological positions. It was during the sixteenth century that the theological seminary was introduced. The seventeenth century brought a movement known as "pietism", which maintained that heart-felt faith is accompanied by prayer and

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13Ibid., 220.
the study of scriptures; it did much to promote bible study among church members.¹⁴

The roots of today's Sunday school go back to England where Robert Raikes first endeavoured in 1780 to provide literacy skills and moral instruction for poor children who did not attend day schools.¹⁵ Although Protestant and evangelical in its beginnings, the Sunday school was multi-denominational and became the major form of Christian education in nineteenth-century North America. When religion was legally separated from the public schools, the Sunday school provided a way of passing on Christian teaching to the youngest generation. Similarly, the YM/YWCA was evangelical but non-denominational in its nineteenth-century origin. It provided an environment for young people to absorb the "Christian way of life" and to learn through bible study, courses of popular lectures, and physical education.¹⁶ Underlying such programs was the pervasive effort to evangelize, so typical of the era. Today, one might view pluralism as a comparable force directing the purpose and expression of each of the church's functions. As one author has remarked, "the story of the purpose of Christian education shows that the purpose is constantly being reformulated according to the circumstances and the new vision of the time."¹⁷

The early twentieth century saw the formation of the Religious Education Association which, beginning in the United States, introduced methods of bible study,  


proposed curricula, and integrated educational theories. Sunday school and Christian education in general benefitted from this development. Today, most church organizations make special provisions for the Christian education of their members.

1.2 Activities Related to Teaching

Current types of activities that are common in the church’s performance of the teaching function are based largely on former practices. Some activities may seem innovative, and occasionally they are. In most cases, though, they are continuations or rediscoveries of what has already been done. It should be noted that, in carrying out the teaching function—and, as will be seen shortly, in carrying out the evangelizing function—the concept of "activity" frequently coincides with the concept of "program". Teaching activities can be considered in terms of the four above-mentioned categories: formation, theological education, Christian education, and education in general.

Activities associated with the formation aspect of teaching are predominantly social in nature. For example, church camping programs offer an environment in which beliefs, values, and norms common to the Christian community are assumed and reinforced. Children’s programs such as scouts and girl guides, which are inter-denominational, usually avoid passing on doctrine of any sort but serve to socialize children in a church context. Likewise, church-sponsored youth and young adult groups, couples clubs, and men’s, women’s, and seniors’ organizations all transmit something of the church’s culture and facilitate the membership’s understanding and internalization of all that the church

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Theological education takes a necessary place in the teaching of the church, for the church must provide and support a learned order of ministry. It must also produce scholars to do the work of teaching. Theology is taught mainly in seminaries and church-sponsored colleges. Theological knowledge is also conveyed through books and scholarly journals. Continuing education courses, workshops, theological libraries, and bookstores make educational opportunities available for those already in the ministry who wish to upgrade their knowledge. Besides the actual teaching of theology, there is the supervision of students, which usually includes monitoring the completion of academic requirements, and examining candidates with regard to character and doctrinal beliefs. A denomination will also normally recommend courses of study which lead to the various orders of ministry.

The work of teaching the laity can (and usually does) involve both clergy and lay persons. Christian education, which pertains to members and adherents of all ages, takes place chiefly in the congregation but at wider levels of the church as well. It tends to rely on volunteers who participate in the teaching. It entails educational goal setting, curriculum planning, selecting resources and supervising church libraries, leadership training, actual teaching, and evaluating programs. Typical Christian education programs include church school for children, youth, and adults; confirmation or catechism classes for those wishing to become formal members of the church; study groups of various kinds; discussion groups formed around particular concerns or issues; workshops relating to specific needs, such as

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how to deal with grief; and lay training programs which enable the wider membership to teach and provide pastoral care.  

For centuries, the church has taken it upon itself to provide general education for the public. Not only did the monastic and cathedral schools teach secular subject matter and lay the groundwork for the original universities, but many modern universities as well were originally established by the church. Parochial schools exist today, mainly in the Roman Catholic and Lutheran denominations. Other than its involvement in the administration of educational institutions, the church offers education relating to health and hygiene, drug and alcohol abuse, financial planning, literacy skills, and so on, to people lacking skills in those areas. Occasionally, it also coordinates ecumenical or community events for exploring secular local, national, or world issues. To the extent that it carries out such activities, the church provides education in general.

1.3 Records Related to Teaching

Before proceeding, the limitations of this discussion must be named. Much of the teaching notes and records of preparation are created by individuals such as clergypersons who keep them with their own personal funds. Although teaching-related activities, if conducted by virtue of a juridical person’s competence, produce records that are of church provenance, the records themselves have habitually been treated as belonging to the natural person. In theory, they should be considered part of the institutional records, but it will be assumed that, in practice, they are not. Further, the teaching of theology in educational

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institutions obviously produces a great many records. However, an understanding of those records can best be achieved through a functional analysis of colleges and universities, which others have done well.\textsuperscript{21}

Coordinating bodies are necessary in the ongoing teaching within congregations and beyond. Education boards and committees studying the needs of groups under their jurisdiction conduct meetings and surveys which generate minutes, correspondence, and questionnaires. They also receive reports from subcommittees overseeing specific programs. In planning curricula and selecting resources, there is normally a solicitation of opinions and proposals, and communication with editors of publications, which produce correspondence. Church-based media services distribute religious literature and audio-visual resources for the purpose of teaching, and in the process create reports of activities and services for the appropriate level of church government.

Leadership training may exist within the local congregation, but normally is provided at lay training centres or through workshops sponsored by wider church bodies. Observation practice sessions for Sunday school teachers, for example, generate records such as agendas and lecture notes. Most training centres create calendars, annual reports, minutes of staff meetings, and correspondence with participants, visiting lecturers, and other lay education programs. Courses, conferences, workshops, and lecture series geared toward educating church professionals may produce similar records, depending on their duration and purpose. For example, a long-term program involving practical or experimental

\textsuperscript{21}Works by Helen Samuels and Donna Humphries are most helpful, as is Frances Fournier's thesis on the appraisal of faculty papers.
situations (such as would be promoted by the Canadian Association for Pastoral Education) might lead to the creation of student evaluations or drafts of articles for scholarly publications. In contrast, an evening lecture by a famous theologian would generally not result in records other than the correspondence to arrange for the speaker. In any event, most leadership training and continuing education programs do involve program evaluations.

Some, but not all, education-oriented programs within congregations produce minutes as a matter of due course. Sunday schools, young people’s societies, and women’s groups have been especially conscientious about keeping minutes. Minutes of the official board or elders of a congregation will also commonly include reports from a Christian education committee, and the associated programs often account for their activities in an annual report.

2. **Evangelizing**

For many people, the term "evangelizing" has a negative connotation. It is associated with the western missionary era, which frequently accompanied colonial expansion and subjugated receptor cultures. It is also associated with the manipulative and dishonest schemes of some evangelists who have recently employed modern media to spread their message and raise revenue. Perhaps it is a word that is linked with bad experiences of harassment in one’s home or on the street. The experiences and learnings of most people today would logically lead them to equate "evangelizing" with "converting".

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22 Van der Bent, *Vital Ecumenical Concerns*, 40.
The word "evangelism" comes from the Greek word *euangelion* which is translated as "good news". It appears in the Greek New Testament both as a noun and as a verb (*euangelizomai*). As such, it can mean simply "good news" or "to do good news". These translations are helpful in giving insight into what evangelizing is all about. Evangelizing can be defined as the communication of the distinctively Christian message of God's saving act in Jesus Christ through both word and action. It involves exposing or making available Christian beliefs to those who are not necessarily familiar with them. While it includes activities aimed at gaining new members for the church, it also includes activities that bring moral judgment against injustices or consensus in society--activities that engender a need in society for the values embodied by the church. Its overall purpose is to get the church's message out; it is "to be the Christian story, to do the Christian story, and to tell the Christian story."24

The focus of the evangelizing function, then, is the outsider and not the insider. Through this function, the church uses its energy and resources to make its presence known in society. On that thought, there are two points of clarification to be made. First, "the outsider" might include those people on the periphery of the membership, perhaps formerly active members who have drifted away. Second, the church not only imposes its beliefs, values, and criticisms on society but also reevaluates its evangelizing work in response to society's experiences, questions, and criticisms.25

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24Ibid., 108.

an outwardly pointing function.

Finally, the evangelizing function tends to be bipolar in character. It communicates Christian beliefs through word, on the one hand, and through deed, on the other hand. Differing theologies and social contexts have brought denominations to concentrate their activities on one or the other aspects. David Moberg, sociologist, links this division with the given denomination’s perception of the goal or purpose of evangelizing. Those of a fundamentalist bent tend to see "soul winning" as its main purpose, seeking to convince non-believers through words and giving attention to social problems only in pursuance of the main goal. Those of the so-called "ecumenical" or "liberal" wing of Protestantism tend to stress actions aimed at altering structures and patterns that cause social problems, often doing so for purely humanitarian reasons and without identifying those actions with the church’s beliefs. While the two aspects of evangelizing have largely been expressed separately (through word or deed), they are not necessarily antithetical. In any case, they are both integral to the evangelizing function and therefore to this discussion.

2.1 Historical Sketch

From the start, the followers of Jesus evangelized, not only because of their sense of obedience and gratitude to God or because of their concern for the welfare of others, but

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26Several authors have made the same observation. See, for example, Michael Green, Evangelism--Now and Then (Leicester: Inter-Varsity Press, 1979), 15.

simply because they had to. In order to create a distinct community and to perpetuate their strongly held beliefs, early Christians needed to augment their numbers. Their method of evangelizing was quite straightforward; they preached with zeal. For more than a century, apostles or wandering missionaries traveled in small groups from city to city, addressing large crowds in public places. Thus, an oral tradition predominated in the earliest years.

By the fourth century, the church had begun to evangelize in deed as well. It established hospitals, shelters, orphanages, and homes for wayward youth. In addition, the first monasteries provided hospitality for travelers. However, the main thrust of evangelizing remained, throughout the medieval period, the acquisition of new members for the church. The targets of this quest were the barbarians of Europe and their descendants, as well as non-Christian nations. Local efforts were undertaken by monks and nuns who sometimes ventured out among pagan folk, sharing the gospel with them. Around the thirteenth century, there also emerged a breed of priest called the "mendicant friar", who journeyed to various locations in an attempt to effect conversions or at least renew Christian commitment. The famous crusades of the eleventh through thirteenth centuries are examples of expeditions to foreign lands for the sake of spreading Christianity. These imperialistic efforts involved unsuccessful but violent attempts to

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29 Ibid., 65; Green, *Evangelism--Now and Then*, 127.


31 Ibid., 207.
overthrow the Muslim administration of Palestine and reclaim the "Holy Land".\textsuperscript{32}

The period surrounding the Reformation of the sixteenth century saw an increase in the amount of foreign missionary activity. Moving hand in hand with exploration and conquest, evangelizing not only meant gaining new members but also imposing European culture, technology, and methods of health care. Another development of that time were the missionary villages which were economically self-sufficient and protected from European exploitation. In too many cases, however, evangelizing meant subduing, casting out, and even persecuting indigenous peoples who refused to submit to the church's ways. Until the early twentieth century, the church was able to increase its membership partly through territorial expansion, aggression, and intimidation.\textsuperscript{33}

From the late eighteenth century, humanitarian concerns gradually began seeping into the church's evangelizing activities, particularly among American and English Protestants.\textsuperscript{34} Women's organizations were especially active in social programs, managing and contributing to the upkeep of orphanages, old age homes, and schools and hospitals for the poor. Services were rendered to those both inside and outside the fold.

Nineteenth century evangelical revivalists took an interest in social welfare in addition to preaching the gospel to great crowds. Church organizations such as the Salvation Army organized gospel missions, employment bureaus, and other agencies in

\textsuperscript{32}For a detailed summary of the Crusades, see Walker, \textit{A History of the Christian Church}, 219-24.


\textsuperscript{34}Sawicki, \textit{The Gospel in History}, 261.
response to the needs of the poor.\textsuperscript{35} When, in the early twentieth century, the social gospel movement got underway and theologically liberal denominations took keen interest in humanitarian causes, social welfare work within the evangelical movement diminished. Those who advocated social action as a form of evangelizing increasingly dwelt on secular perspectives and issues.\textsuperscript{36} Today, the two camps still exist; mass evangelists such as Billy Graham preach and conduct crusades to convert the non-believer while liberal ecumenical organizations such as the World Council of Churches actively oppose governments and other agencies that restrict human rights and freedoms.

2.2 Activities Related to Evangelizing

"The question of 'how to evangelize' is permanently relevant, because the methods of evangelizing vary according to the different circumstances of time, place and culture. . . ." Such was the observation of Pope Paul VI in Chapter 40 of the Vatican document \textit{Evangelii Nuntiandi} (1975).\textsuperscript{37} In considering the wider ecumenical church, one is obliged to add "theological assumptions" to his list of factors influencing the methods or activities in evangelizing. Mention has already been made of the church's chameleon-like influence on and reaction to its external reality. Nowhere is this more true than with the evangelizing function. Both the external context and the internal theology of the church determines its choice of evangelizing activities.

\textsuperscript{35}Moberg, \textit{The Great Reversal}, 28-29.

\textsuperscript{36}Ibid., 30-34.

In terms of environmental and social context, perhaps the factors having the greatest impact on evangelizing are demographic. Activities will be different for a congregation in a neighbourhood of affluent families than for a congregation in an inner-city situation simply because the church must appeal to the needs of those it tries to reach. Likewise, one could compare levels of educational attainment among countries and find that the publication of promotional literature is not as effective an activity in a country with a high rate of illiteracy as it is in a country with a low rate.\(^\text{38}\)

In terms of theological orientation, we have already considered the current dichotomy between the stereotypical fundamentalist soul-winners and liberal humanitarians. A group of historical scholars has proposed more specific categories which are helpful in grouping the theological leanings of congregations.\(^\text{39}\) Those categories are: activist-oriented, civic-oriented, evangelistic, and sanctuary-oriented congregations. The activist-oriented congregations are those who are concerned with the relevance of the gospel here and now and who promote social change through organizing groups to participate in and speak out on social and political issues. Civic-oriented congregations, also concerned with the here and now, work for community improvement, provide community services, and encourage individual responsibility. Evangelistic congregations, concerned with personal salvation, actively invite outsiders to participate in the church and encourage members to

\(^{38}\)For an informative discussion on various ideological orientations within a single culture and how they influence evangelizing strategies, see Tex Sample, *U.S. Lifestyles and Mainline Churches: A Key to Reaching People in the 90’s* (Louisville, KY: Westminster/John Knox Press, 1990).

profess their faith publicly in order to save others for the world to come. Finally, sanctuary-oriented congregations, who also focus on the world to come, do little to reach outside the congregation; they tend to accept status, the law, and the political and economic conditions of the contemporary world. In order to understand the evangelizing function as it is played out in a given context, one must at least be aware of the theological and environmental influences at hand.

One of the activities most strongly associated with evangelizing is preaching. Although preaching is related to teaching, the two concepts are distinct. In simplest terms, preaching proclaims a message for hearers to absorb, whereas teaching instructs, explains, and generally conveys knowledge.  

Without examining the content of preaching, some observations about what it entails can be made. First of all, as theologian Thomas Oden has remarked, "preaching changes and yet remains ever the same."  What Oden means is that, while preaching is the proclamation of a message, the message is always the same and yet is continually expressed anew in relation to current conditions and concerns. Preaching normally seeks to declare the message through opening up, interpreting, and demonstrating the relevance of scripture in light of the gospel and the contemporary experience. Preaching, if truly in keeping with the tradition of the church, is not the same as lecturing. While it involves public speaking,

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40Stewart, *The Church*, 42.

41Oden, *Pastoral Theology*, 132.

42The message is generally referred to as the gospel, or "good news". The scripture passage most frequently cited as the gospel "in a nutshell" is John 3:16, which reads: "For God so loved the world that [God] gave [God’s] only Son, so that everyone who believes in him may not perish but may have eternal life."
it is not the expounding of private ideas. Rather, it is done on behalf of the church, even if through the experience of the preacher.\footnote{Oden, Pastoral Theology, 131.}

Preaching is an activity intrinsic to both the worshiping and evangelizing functions. However, because the primary purpose of each of those two functions is unique, it is helpful to consider how preaching may differ according to its functional context. There are two distinct types of preaching denoted by the Greek words homilia and kerugma. Homilia is concerned with preaching to those who are part of the church’s membership and who already espouse its beliefs but who require continued nurture. This kind of preaching occurs in the context of the worshiping function. In contrast, kerugma is preaching geared toward those outside or on the fringe of the community, and is commonly associated with missionary work. Obviously, this kind of preaching occurs in the context of the evangelizing function.\footnote{A discussion of homilia and kerugma can be found in Oden, Pastoral Theology, 132.} Thus, while the two kinds of preaching belong to the same concept, their respective purposes are in line with two separate functions.\footnote{Today, preaching takes place almost exclusively in worshiping or evangelizing. However, as mentioned in connection with the teaching function, preaching often occurred at various public gatherings during the medieval and early modern periods, when members of society were generally all members of the church.}

Other activities involving the communication of beliefs through word are directed at increasing the church’s membership. Christian organizations and missionary societies promote activities such as rallies and special training events aimed at facilitating the spread
of the gospel.\textsuperscript{46} The church has also been known to appoint personnel to propagate the gospel in foreign territories. A phenomenon of the church's evangelical wing, crusades are special mass evangelizing campaigns which are extended attempts to make the Christian gospel the major issue in a designated area for a specified number of days or weeks. Crusades involve preaching and various events for special target groups. They also involve a great deal of planning by local committees and sometimes bring about ecumenical cooperation.\textsuperscript{47} Mass evangelizing also takes place through the media. Television programs, radio broadcasts, and publicly distributed brochures reach a wide spectrum of people who would not otherwise encounter the church at all. Nearly all media work requires research, design, and the writing of text. Evangelizing may also take place through public lectures and debates, often held in academic environments or sponsored by socially conscious groups.

Action-focused evangelizing can be classified as relating to either social welfare or social action. Social welfare is defined as any social services given by medical doctors, counsellors, social workers, and other professionals whose aim is to assist victims of social problems. Social action, in comparison, refers to all activities directed at altering social structures and patterns behind problems.\textsuperscript{48}

There are countless activities associated with social welfare, most of which are


\textsuperscript{47}Michael Green, \textit{Evangelism Through the Local Church} (London: Hodder & Stoughton, 1990), 341.

\textsuperscript{48}Moberg, \textit{The Great Reversal}, 105.
undertaken through church-sponsored agencies such as drop-in centres, halfway homes, child day-care programs, sheltered workshops, child placement and adoption services, retirement homes, shelters for abused women, drug rehabilitation programs, and hospitals. The church also provides community services directly, through such activities as visiting prison inmates, supplying recreational activities and meals for children of needy families, welcoming and caring for refugees, providing employment, and extending hospitality to homeless persons. At the national and global levels, the church responds with material assistance in crisis situations, and in the past has contributed to development in underprivileged countries.

Activities associated with the social action aspect of evangelizing commonly involve confronting those with political power whose own actions have harmful social consequences. For example, the church responds to political issues and to legislation with moral concerns, regularly preparing statements and publishing documents representing its stand on a given matter, or lobbying politicians and other officials. It also conducts research to keep the community informed about peace and justice issues, to maintain contact with relevant secular organizations, and to pass on its knowledge to the membership. Through ecumenical agencies at global, national, and regional levels, the church also communicates with people of other living religions, promotes human rights, and fosters global consciousness and commitment to its causes.

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2.3 **Records Related to Evangelizing**

Most of the records related to the proclamatory aspect of evangelizing are created in the process of planning for events. For example, in the case of a crusade, there are local planning committees which produce minutes of their meetings, correspondence with persons involved, background papers in preparation for issues to be addressed, and evaluations and reports of the committee during and after the event. Ecumenical events will raise issues as to custody of the records, since the records will be complementary with those of each sponsoring denomination. Church staff involved in speaking or preaching engagements normally keep files consisting of copies of correspondence with the sponsors of the events and notes or full manuscripts of lectures. Other records may include copies of correspondence with inquirers about the church's work in areas of social concern. In evangelizing through the media, the church generates correspondence when promoting productions, conveying articles or books to be published, requesting literary sources from publishers, and drafting scripts for broadcasts. Inventories and reports of resource centres are further examples of related records.

The church's work in the areas of social welfare and social action leads to the creation of a variety of records. Journals, correspondence, and reports are received by the church from its appointed medical and teaching missionaries. Minutes of board meetings, monthly and annual reports from directors, and regular correspondence are standard documentation produced by the church's social agencies. Emergency relief efforts involve the creation of applications for relief, food and price schedules, and inventories of shipments of supplies. Research into social and political issues, whether domestic or
global, result in such records as questionnaires regarding social problems and service needs of communities; working papers and reports of task forces; and drafts of articles for newsletters, magazines, and journals. The job of mobilizing people into peace and justice activities might generate notes in the preparation for study groups; minutes of public forum planning committee meetings; and correspondence in relation to setting up conferences and securing guest speakers. Most activities involving the church’s pronouncement of its moral judgment result in correspondence, usually with national or local politicians in response to government policy and actions. Copies of such correspondence are often accompanied by copies of resolutions and press releases.

A good deal of evangelizing entails the creation of records. The potentially wide variety of documentation can therefore leave a substantial picture of this multifarious function.

3. Providing Pastoral Care

Pastoral care can be understood to be all those activities undertaken to meet the spiritual, mental, moral, and physical needs of people. Given such a definition, one can immediately perceive the similarities of this function with teaching (in relation to moral instruction) and with evangelizing (in relation to social welfare and moral judgment). However, pastoral care fills a place in the life of the church that cannot be filled by the other functions. Unlike the teaching function, its ultimate aim is the spiritual growth of persons, as opposed to intellectual growth.50 Unlike the evangelizing function, it is

50Howard J. Clinebell, Basic Types of Pastoral Care & Counseling, rev. ed. (Burlington, ON: Welch Publishing Co., 1984), 121.
directed at the church’s members and adherents, as opposed to the entire population outside the church.\footnote{There are those who would argue that this view is too narrow and elitist, but generally speaking, related activities are directed at the membership. For the purpose of simplicity, activities of a pastoral nature which are directed outward have been included in the discussion of the evangelizing function.} Furthermore, it seeks to do direct ministry and does not attempt to analyze or effect change within political or economic realms. An undertaking for both clergy and laity, pastoral care normally takes place within a defined geographical area for which a clergyperson is responsible, consisting of one, or possibly several, congregations.

The term "pastoral counselling" is frequently used in speaking of pastoral care; in fact, the sixteenth edition of the Library of Congress Subject Headings names pastoral counselling as the preferred term for pastoral care. Pastoral counselling, however, is only \textit{part of} the pastoral care function. It is specifically aimed at helping individuals deal with problems or crises and guiding them toward maturity and wholeness. It uses insights from the social sciences coupled with the church’s teachings to achieve its ends. Both pastoral care and pastoral counselling involve ministry either on a one-to-one basis or within small groups, but pastoral care is an ongoing function that attempts to maintain the health of the entire congregation whereas pastoral counselling is an activity directed at individuals only at certain times.\footnote{Clinebell, \textit{Basic Types of Pastoral Care & Counseling}, 25-26.}

3.1 \textbf{Historical Sketch}

Not much of the writing about pastoral care has considered its historical development. As has already been pointed out, scriptures dating from the first century...
indicate that, very early on, the Christian community cared for widows, orphans, and the poor. Prior to the Constantinian decree, society was antagonistic toward Christianity and believers had to look out for each other. From the second century on, clergy were writing letters and treatises regarding pastoral care, addressing themes of spiritual guidance, repentance, discipline, consolation, and growth.53 Their term for pastoral care, which reveals something of the theological motivation behind their work, was "cure of souls".

During the medieval period, pastoral care included caregiving activities, but the church's main emphasis was still on the cure of souls. It concerned itself with the removal of sin through moral discipline, exhorting all to fit the Christian pattern of society. By 1215, the Fourth Lateran Council required every adult to confess their sins to the local priest at a minimum of once per year. That move was in keeping with the church's preoccupation with the spiritual needs and salvation of its members.54 It had the power to judge sins, forgive them, and impose disciplinary measures. Meanwhile, some of the monastic orders that emerged in the middle ages, such as the Franciscans and Dominicans, responded to the neglect of the physical needs of the people by aligning their ascetic lifestyle with poverty and caring for the sick and the have-nots of society.

In the sixteenth century, Martin Luther fostered a greater concern for the individual, stressing the pastor's role as spiritual adviser and calling for the visitation of parishioners


in their homes. A century later, Lutheran Pietists used pastoral visitation to evoke in individuals feelings of remorse for their sins so as to lead them to a change of heart and a new way of life. Anglican and Reformed clergy had their own means of leading individuals to a life destined for salvation. While various theologies within Roman Catholic and Protestant denominations influenced the approach to pastoral care activity, a general moralism prevailed.

A more recent growth in the pastoral care function has been in part the result of a renewed concern in the nineteenth century with helping the less fortunate, usually by means of material assistance. Within the twentieth century, and particularly since the Second World War, developments in psychology have given the church tools for helping people realize mental and spiritual well-being. A program of Christian Pastoral Education was begun in 1925 by a Protestant chaplain who ministered to mentally ill persons in a Massachusetts hospital. This program, which has spread to other countries and continents, has brought theology students into clinical situations to integrate theological understandings with the findings of psychotherapy. While these developments have strengthened the church’s capability in providing pastoral care, they have also been accompanied by a growth in the secular counselling professions; people have consequently sought help from sources other than the church more frequently. At the same time, and particularly in

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55Heasman, An Introduction to Pastoral Counselling, 3.

56Holifield describes the theological orientations underlying pastoral care activity within the Roman Catholic, Lutheran, Anglican, and Reformed traditions since the time of the Reformation. See A History of Pastoral Care, 17-31.

wealthier countries where welfare politics prevail, congregations have generally become less active in tending to material needs and the physical care of the sick.\textsuperscript{58} Pastoral care continues to evolve and be shaped by its context.

3.2 Activities Related to Pastoral Care

There are very few activities in the direct expression of pastoral care beyond visiting, counselling, providing hospitality, and feeding and clothing the needy. In any case, all activities are expressions of help and support which sustain, heal, or guide persons toward spiritual, mental, moral, and physical well-being.

Pastoral visitation is common to any congregation and is undertaken by both clergy and lay people. It may consist of yearly rounds to every parishioner, or visiting the lonely, the hospitalized, the bereaved, the elderly, or the homebound. Hospitality is often extended to travelling or visiting church members, whereby the church provides shelter or members of congregations welcome strangers into their homes. Congregations situated in impoverished conditions most often provide pastoral care by making food and clothing available to those in need. Such activities are frequently the cause for ecumenical efforts.

Counselling is an activity which occurs in a variety of contexts. It often coincides with pastoral visitation but is a separate activity. Crisis counselling is offered to those experiencing pressure-laden periods in life such as times of illness, unemployment, natural disaster, or bereavement. Family life counselling usually relates to marriage problems, but also refers to the resolution of family conflict or the alteration of relationship patterns.

\textsuperscript{58}Oden, \textit{Pastoral Theology}, 198.
Educational pastoral counselling assists those who face issues requiring information, advice, or an outside point of view, as is the case in choosing a vocation or preparing for marriage. This type of counselling is often provided in the form of workshops or short courses. Finally, referral counselling points the counsellee to more effective professional help.

Counselling is not an activity which is undertaken solely by the clergy of a congregation. For example, the laity may participate in self-help or mutual support groups, such as widows’ groups, prayer groups, and growth groups. There are also clergy who do special ministries to particular groups of people, as do chaplains in hospitals, prisons, or universities.\(^{59}\) Counselling centres sponsored by denominations or ecumenical bodies employ therapy specialists to carry out the church’s work of pastoral care and to reach a broader scope of people with a high calibre of service. Another form of counselling that was present in the medieval church and that has re-emerged in recent times is spiritual direction. It has similarities with secular psychotherapy, but is concerned mainly with guiding individuals (on a one-to-one basis) in their prayer life and supporting them in their integration of spirituality with daily living. In the North American context, counselling is clearly the single pastoral care activity with the most numerous and varied modes of expression.\(^{60}\)

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\(^{59}\) Chaplaincies provide an example of an obvious overlapping of the pastoral care and evangelizing functions; it is difficult to identify the function to which they more clearly belong.

\(^{60}\) It is also true that pastoral counselling is virtually unknown in some parts of the world. In underprivileged countries, more pressing needs of physical care tend to make activities of feeding, clothing, or simply being present more prevalent than counselling.
3.3 Records Related to Pastoral Care

Very few records flow from this function. Most activities are accomplished verbally or by action requiring no records. A well-disciplined clergy or lay person might keep notes on individuals they have visited and counselled or on those who require a visit. Formal counselling outside the congregation provided by chaplains and professional pastoral counsellors requires the maintenance of client or patient files. Employees in agency- or institution-based counselling ministries may create reports of their activities. They also create correspondence in dealing with related agencies; in surveying the needs of their target sectors; and in communicating with professional associations and church organizations. The denominational and ecumenical bodies that sponsor these ministries generally have standing committees which produce minutes, correspondence, and reports in evaluating the ministries, developing new programs to meet clients’ needs, and reporting to the appropriate level or unit of the church. Beyond this brief list of records, very few exist for the pastoral care function.

Summary

Teaching, evangelizing, and providing pastoral care are three of the church’s four substantive functions. Of these three, two (teaching and providing pastoral care) are inwardly directed and one (evangelizing) is outwardly directed. The evangelizing function has perhaps the widest range of associated activities; it also exemplifies most vividly the extent to which environmental circumstances and theological understanding can influence the church’s choice of activities. Although, like the other functions, pastoral care permeates most aspects of the institution’s life and work, it is least often expressed in activities which
produce records. Altogether, these three diverse and continually evolving functions form a central aspect of the church's conduct of its affairs which can be distinguished from its concern for worship and sustaining itself, the two elemental functions.
CONCLUSION

The Christian church is an institution which, despite its existence in many different juridical and denominational contexts, can be considered as a whole. As such, it functions much the same today as it has for the past two millennia. Its five universal functions of worshiping, sustaining the institution, teaching, evangelizing, and providing pastoral care are finite in number, but the number of activities through which they are expressed is unlimited. Because they are integral to the whole, and to the extent that a given activity may be associated with more than one function, all functions are interrelated and overlap. This is demonstrably the case in terms of the various structures of the church which inevitably determine the combinations of activities directed at its purposes; frequently, in accomplishing one function, an office will draw on activities that are normally associated with other functions. In short, the five functions are distinguishable yet interrelated.

By examining, in historical and contemporary terms, the juridical and denominational contexts of the functions, it may be perceived how the external environment and internal theology of the church affect the way in which its functions are manifest. While all functions are generally present in any context, a particular denomination or theological wing may emphasize one function over the others, as did the reformers of the sixteenth century vis-à-vis the teaching function. Furthermore, because of its theology and environment, a particular denomination will inevitably emphasize certain activities related to a given function, thus shaping the substance and character of that function. For example, in carrying out the evangelizing function, fundamentalist evangelical denominations tend
to emphasize activities related to spreading the gospel through word, while theologically liberal denominations tend to emphasize activities related to proclaiming the gospel through action. In this way, each function will appear different in any number of contexts because of the various levels of importance that may be accorded it and because of the countless combinations of activities that may be chosen to carry out the function. The church does not express itself in the same way in any two contexts but it does express itself through the same five channels.

This thesis demonstrates that a functional analysis can be accomplished without reference to a specific juridical system, denomination, or structure. Such an assertion is valuable to archivists because, as an institution, the church operates and will continue to operate in countless juridical systems. As well, it encompasses many denominations, each with its own structure. Furthermore, whereas denominational structure can experience considerable change, the church’s universal functions are consistent. Although they do change and evolve in substance as they are adapted to specific situations, the same five functions persist. Consequently, this functional analysis provides archivists with a stable framework for approaching their work with church archives.

Moreover, a fundamental understanding of the church’s functions can increase an archivist’s awareness of the distinctive manifestation of those functions in a particular context. A general view of the church as a whole from a functionalist perspective can bring to light a single denomination’s or congregation’s own unique choice of activities in accomplishing the church’s purposes. It can reveal relationships of one denomination or juridical system with other denominations, organizations, or juridical systems. More to the
point, it can reveal relationships within and among the fonds of church organizations. This awareness, in turn, will enhance an archivist's knowledge of the environmental and theological influences that constitute the internal and external realities in which the church operates.

Naturally, the activities chosen to carry out the church's functions will affect documentary output. This is true simply because records are generated in the course of an activity as a necessary part of executing the activity. A comprehensive knowledge of the activities of the denomination or church body at hand cannot be gleaned by studying the records themselves because some activities do not result in records. However, a study of functions and activities as expressed through a church organization will enlighten the archivist with regard to its records, for in linking records with their activities of origin, one can infer the purpose for which the records were created.

Finally, understanding the church from a functionalist perspective is helpful in--but separate from--the study of church structure. Within an ecclesiastical body such as a denomination, each juridical person, whether a succession or a collection of individuals, will have one or more areas of functional responsibility--one or more competences. A competence, in essence, is a function expressed through responsibility assigned to a juridical person, whereby the person is authorized to undertake a specified sphere of activities related to that function. Juridical persons are indispensable in the life of any institution because, without them, functions cannot be carried out. So, a knowledge of the functions and activities of the institution will facilitate an understanding of each juridical person and its role in enabling the church to accomplish its purposes. Consequently, it will
clarify relationships within the juridical system; that is, it will reveal relationships among juridical persons carrying out distinct but often overlapping areas of activity. As a corollary, relationships among record series generated by the activities of those juridical persons can be identified.

All these observations and deductions that can be made by adapting this functional analysis to the particular situation have important implications for the work of the archivist. Records classification, appraisal, description, indexing, retrieval, and reference services can all benefit from the functions approach.

In the church, records management normally pertains to administrative offices above the level of congregation. To ensure that the records of these offices are arranged, maintained, and disposed of or transferred to the archives efficiently, it is in the interest of the archives to influence recordkeeping practices at the earliest stage of the records continuum. A records classification scheme imposes a pre-conceived order to the filing system of the administrative body. In recent times, classification has often been based on subject. The Government of British Columbia, for instance, has introduced a classification scheme supposedly based on administrative (that is, facilitative) and operational functions. In actual fact many of the functions named in the Government’s scheme resemble programs or broad subject headings which are further broken down into narrower subjects, but the idea itself is useful. Any records classification scheme can be broken into sections identifying classes of records according to function, and the heading for each section can

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1It is known as the Administrative and Operational Records Classification System, or ARCS and ORCS.
be based on the name of an institutional function. The primary entries within each section, in turn, can be based on activities. An accompanying record series list, indicating office of origin, would point the records creator or other users to the appropriate functional section and activity entry under which each series is categorized.

A classification scheme such as this is much more in keeping with the way in which records are naturally grouped than is classification by subject. The link between a series’ office of origin and its functional classification is logical because of the bridging concept of competence. Furthermore, because it is based on functions and activities, which are relatively consistent and independent of structure, the scheme does not have to be continually modified to accommodate structural change. Finally, a function-based classification scheme can clearly delineate relationships among record series by linking each to the functions and activities generating them.

Another attribute of the function-based classification scheme is its ability to incorporate and facilitate a function-based records retention and disposition schedule. The traditional detailed schedule is organized according to the structure of the records creating organization, and entries are long lists of series titles and retention periods. Frequent restructuring goes hand in hand with frequent revisions to the schedule. In contrast, functional records scheduling conforms to the fewer and broader entries already laid out in the functional classification scheme. Each primary entry might apply to more than one record series created by a number of offices; the schedule is therefore less cumbersome, is independent of structure, and requires minimal revision as structural change is implemented. Retention periods are determined according to primary administrative, legal, fiscal, and
audit needs and secondary needs as they arise. Of course, not all record series of similar content have to be retained for these purposes. By identifying the creating office whose competence is most strongly related to the activities from which the records are generated, one can discern and indicate in the schedule which office should have chief responsibility for keeping record series associated with a given primary entry. The retention period would then apply to that office. All other offices creating series falling within the same entry may dispose of those series sooner.

Aside from determining retention periods, a records schedule indicates the final disposition of the record series; it determines which records will ultimately be destroyed and which records will be transferred for permanent retention in the archives. In this capacity, the records schedule is an appraisal tool for archivists. Although appraisal is a complex issue involving expertise and a range of techniques and approaches, the functions approach offers some insight into the matter.

It is true that all records are unique with respect to their context within the records creator’s fonds, and all are equally important to the organic whole because of their interrelatedness. Theoretically, then, no records should be destroyed. It is only the practical concerns of space, cost, and manageability which necessitate the selection of

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2As Hans Booms has noted, series generated by the office of primary responsibility normally coincide with those series comprising the most concentrated records relating to the activities and transactions concerned. See "Überlieferungsbildung: Keeping Archives as a Social and Political Activity," Archivaria 33 (Winter 1991-92): 32-33. An archivist or records manager may also need to employ techniques of diplomatics to ensure that the series being retained are originals and not copies.
records within fonds for preservation in an archives. The two overarching purposes direct the appraisal process: one is to ensure the continued existence of records that are of lasting use to the creator and the other is to preserve society’s memory. The latter purpose is accomplished collectively by all archivists within a given stratum of society. At the level of the individual institution, archivists preserve the documentary memory of the particular institution in which they work. So, the archivist’s knowledge of the institution creating the records and of the immediate juridical system in which that institution operates cannot be overstated. Obviously, appraisal decisions will vary with institutional and juridical context.

A functional analysis can inform appraisal decisions. In selecting records for permanent preservation, the archivist cannot predict future research needs, for they are always changing. Furthermore, it is a mistake to base decisions on the belief that records generated at the top of the administrative hierarchy adequately represent the institution’s entire operations or its interaction with society. However, because records are residual evidence of the creator’s activities, the archivist can select those record series which best represent the whole of the functions and activities carried out by the creator at the time that the records came into being.

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3 The selection of records within congregational fonds is usually limited to culling because congregations do not normally generate sufficient records to warrant the destruction of entire series.

As this thesis has shown, there are some functions with a profusion of associated activities which generate an enormous amount of records; at the same time, there are those functions with relatively few associated activities leaving a meagre tracing of records. An understanding of the functions and activities of the institution can make the archivist sensitive to those areas of activity that are not well represented by records. Appraisal decisions can then take into account the record series’ ability to reflect the range of activities crucial to the continuation of the institution as it functions or functioned at the time of the creation of the records in question. Needless to say, records cannot be artificially created to fill holes in the documentation. Even so, records selected for permanent preservation should ideally reflect the range of activities within a given function, with due respect to their importance to the creator in relation to the whole of its activities. Thus, when faced with a mountain of records to appraise, the archivist can initially look beyond the actual records and hierarchy of originating offices, thinking instead in terms of the functions and activities from which the records proceed.

Appraisal for the acquisition of extra-institutional fonds can also benefit from the functions approach. Acquisition should follow the stipulations of an institutional policy which outlines criteria for determining the suitability of fonds as additions to the holdings. In some archives, the criteria are not well thought out or well defined; they may be based on a mix of subject, provenance, media, familiarity, and custom. Every acquisition policy, though, should be guided by the principle of complementarity. Separate fonds are complementary to the extent that their creators are related. Complementarity is revealed

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5Brown, "Records Acquisition Strategy," 35.
in records of transactions which create, modify, maintain, or terminate a relationship between two creators. The stronger the degree of complementarity, the more eligible is the extra-institutional fonds for acquisition.

An archives cannot acquire all fonds which are strongly complementary to its holdings. To be more discriminating, the acquisition policy can make use of a functional analysis. It might list the institutional functions and require that the creator of the records in question have contributed considerably to a certain minimum number of the institution’s functions or activities. Some records creators will have contributed a great deal to a variety of activities associated with a single function, while others will have made significant contributions to several or all of the church’s functions.

Obviously, complementarity is not an issue with regard to the acquisition of clergy fonds because, theoretically, clergy records are of church provenance. However, these fonds are seldom if ever acquired by transfer to an archives because, firstly, they have habitually been regarded as the personal property of the individual, and secondly, there are too many persons of this office to warrant consideration of each one of their fonds. Therefore, church archivists normally seek out desirable fonds of retired clergy and acquire them by donation in the same manner that they acquire extra-institutional fonds. Again, a logical criterion on which to base such acquisitions is the individual’s contribution to the institution’s functions and activities. One would examine the range of functions and variety of associated activities to which that individual contributed (via competence), considered at the hierarchical level of the denomination that the archives serves. Some clergy will have contributed a great deal to the variety of activities associated with a single function--as
might a missionary to the evangelizing function--while others will have made significant contributions to all five of the church's functions. Evaluating records in these specific terms is of greater help than judging their value in the more vague terms of significance. Appraisal decisions, of course, are always subjective. The point is that acquisition decisions can be more systematic, impartial, and theoretically sound if the functions approach is employed.

The arrangement of archives is seldom influenced by archivists beyond records classification. A records creator determines the arrangement of its own records as it carries out its work and as the resulting records group naturally into series. Also, the principle of provenance, inwardly applied, dictates that the records of one office must not be intermingled with those of another. Hence, all records associated with the same activity within a function can be mixed neither physically nor intellectually by the archivist; such a practice would destroy the relationships among the records that existed within the administrative context of their creation. A functional analysis may help the archivist understand the arrangement insofar as series are often organized along the lines of competence. In addition, where files have been shuffled and arrangement is not readily discernible, a knowledge of functions, activities, and competences can assist the archivist in reconstructing the original arrangement.

Description can gain much from the functions approach. As Terry Eastwood has remarked, "the goal of description is to represent the whole and the parts of archival fonds," and that therefore, "we must know what the nature and structure of the thing being
represented is.⁶ To bring this argument a step further, one could say that, in order to understand the nature and structure of the thing being represented, we must know what that which we are representing itself represents. That is, in representing the whole and parts of the fonds, we must know the nature and structure of the institution from which the fonds originates. A large part of knowing the nature of the institution and being able to represent it is understanding how it acts and functions.

Fonds-level descriptions should delineate, within the administrative history portion, the functions of the records creator. Similarly, in a series-level description, the activity or activities from which the series flows should be named. Likewise, series that are related by activity can be highlighted. References to significant juridical persons might be linked with institutional functions and activities through the identification of competences. In this manner, the functions approach can enhance descriptions of a fonds and its parts by revealing something of the nature of the institution, both as a whole and as several related parts.

With further reference to description, the development of a functions vocabulary in a thesaurus or authority file can support accurate and user-friendly finding aids and indexes. By identifying the preferred term for a single function or activity, the archivist can bring both consistency and precision of meaning to descriptions and, in particular, to access points. It goes without saying that these qualities are valuable for purposes of retrieval. When the precise meaning of a term is indicated in the scope notes of a thesaurus and

synonymous terms all point to one preferred term, users can more easily locate records relating to a given activity or function through a single channel. Indexing by function and activity allows users to bypass structure; it eliminates the need to identify all offices in the history of the institution which potentially created records relevant to the search. Activity-oriented access points lead the user directly to all related records and their creating offices. This method of retrieval can most readily be accomplished in automated finding aids with keyword search capabilities, whereby a search term identifying a specific activity calls up all descriptions containing that term. The descriptions, in turn, would point to record series relevant to the search.

Last of all, the functions approach can be useful in providing reference services. In assisting researchers, archivists normally try to suggest records of greatest pertinence to the research topic at hand. Bearing in mind the full range of functions and activities of the institution, an archivist can mentally associate the research topic with a function or functions and appropriate activities. With the combined help of function-oriented indexes, finding aids, and a general familiarity with competences, the obvious groups of relevant records can be located.

Additionally, the archivist will be aware of those activities of the institution which are part of its life but which fail to produce records. Consequently, areas of activity which are not reflected in the records can be brought to the attention of the researcher. If the archives carries non-archival reference material, it may be instructive to acquire sources which document those areas; if not, suggestions might be made as to helpful sources of information outside the archives. For instance, an amateur historian interested in writing
a history of a local congregation and seeking help from a church archivist will undoubtedly want to see the congregation's records. The archivist, knowing that the congregation produced few records associated with the worshiping and pastoral care functions, could convey these observations. The researcher might then interview long-standing members of the congregation, particularly with regard to those two functions. Thus, a functional analysis can help make an archivist more thoroughly aware of the potential of archival holdings to meet specific research needs. Instances of activity producing no records can alert the archivist to areas where he or she may wish to be prepared for referring researchers to non-archival sources.

When all is said and done, the question remains: where do archival services fit in the functional representation of the church? To answer the question, one must consider what overall purpose archival services help meet. Archives constitute the documentary memory of their creator and are preserved primarily to serve its needs. In this way, archives support the continuation of an organization's operations. The primary purpose of church archives, therefore, is to sustain the institution. A secondary purpose of archives is to be available for needs outside those of the organization itself, usually in regard to research of some sort. Thus, archives also help the church accomplish its teaching function. Accordingly, archives should be viewed above all as vital to the functioning of the institution and secondarily as a cultural or educational resource.

A knowledge of the primary purpose of archives will affect its location in the structure of the institution. If archival services are viewed as part of the church's teaching activities, they will likely be placed within an educational or communications unit of the
institution. If they are perceived primarily, as they should be, in terms of the church's function of sustaining itself, then they will be placed among the other administrative services of the institution, perhaps responsible directly to the highest level of church government. In this manner, a conceptualization of archival services within the functional design of the church will reinforce the archivist's orientation toward the institution's needs; furthermore, it will lead to the placement of archival services alongside other administrative services in the church institution's structure.

In summary, this thesis has examined the Christian church from a sociological perspective and has identified some implications of the functional approach for the work of the archivist. Obviously, this particular analysis is of greatest potential use to archivists working within church archives. Because of its underlying assumption that the church is an institution encompassing a variety of denominations and ecumenical bodies taking form in countless theological and juridical contexts, it follows that this analysis can be adapted to the archives of any church organization. In broader terms, a functional analysis gives the archivist a framework for understanding and communicating knowledge about an institution and its records. Grounded as it is in solid theory, this method will inform and strengthen the archivist's approach to every task.


Holy Bible, Revised Standard Version.


