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ABSTRACT

ENLISTING VOLUNTEERS IN MINISTRY

by

Jerry Fore

Adviser: Benjamin D. Schoun

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: ENLISTING VOLUNTEERS IN MINISTRY

Name of researcher: Jerry Fore

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Date completed: July 1995

Problem

Involving church members in ministry annually challenges church leaders. To meet this demand within the Seventh-day Adventist church, a committee typically nominates church members to fill prescribed offices--places of need. Filling offices, however, too often causes a committee to overlook some people or to mismatch interests, talents, and tasks.

Method

While serving the Kansas City Central Church as senior pastor, I introduced a Bible-based process to involve members' gifts and talents in ministry. Using trained interviewers in this one-year pilot project, members became involved after matching their talents and interests with tasks.

After the church approved the project, I gave three sermons to provide a biblical basis for a gift-oriented ministry. Working from this foundation, I trained ten people to enlist members in service.

During two weeks of interviewing volunteers, the ten trainees tentatively matched these church members with particular ministries, then asked a personnel-nominating committee not only to review the lists of ministries and volunteers but also to select people for any unfilled positions. The church approved the list of volunteers.

Before discussing the new process of matching members with tasks, I gave a survey to all church volunteers. Nine months after the project was implemented, all volunteers received a second survey. Contrasts between the two surveys revealed the value of the process.

Results

The two surveys showed that when a volunteer could choose his/her place of ministry, there was a greater degree of personal satisfaction, and more time was devoted to ministry than when the nominating process had been used.

Some officers, however, disliked the process of matching talents with jobs.

If new people assumed positions of influence traditionally held by these former officers, these changes created tension.

Conclusion

My conclusion after this year-long experiment at the Kansas City Central Church suggests three things: (1) that the Bible encourages matching people's interests and abilities with needs; (2) that a ministry based upon voluntary commitment rather than upon assignment invites more members into effective and fulfilling involvement; and (3) that implementing a process of matching gifts, interests, and jobs calls for a church committed to dealing with the kinds of changes and tensions engendered by a gift-based ministry.

Andrews University
Seventh-day Adventist Theological Seminary

ENLISTING VOLUNTEERS IN MINISTRY

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Jerry Fore
July 1995

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CHAPTER 1

INTRODUCTION

Purpose of the Project

Every year most Seventh-day Adventist churches in North America nominate church members to church offices as listed in the Church Manual. The typical Seventh-day Adventist church in North America has seventy-five or fewer members, so it does not have enough members to provide a leader for each of the forty-two individual tasks (excluding Sabbath School offices) suggested in the Church Manual.¹ In the typical, average-sized church, fifty people usually attend Sabbath services, fifteen or more of whom are children. This leaves thirty or forty adults to fill all leadership roles, with one person often filling several offices.

Traditionally, each year the church members select a nominating committee which in turn selects members to fulfill the many leadership tasks.

It has been my hypothesis that the church would be better served if the people who filled the various church offices were matched to the office according to gifts (talents) and interests rather than merely being appointed by a selected nominating committee.

¹Seventh-day Adventist Church Manual (Hagerstown, MD: Review and Herald, 1990), 126-7.

To test my hypothesis, I initiated this study in October 1, 1989, through September 1, 1990. It took place in the Kansas City Central Seventh-day Adventist Church in Kansas City, Missouri. At the time of the study, the church membership was six hundred with an attendance of around two hundred.

I hoped my study would stimulate more people to engage in active ministry, that more new members would be involved, and that appointments would be more successful than the traditional annual process of nominations had been in the past.

Three terms used in this report on the effectiveness of nomination and of interview must be defined to understand this study: personnel/nominating committee, volunteer placement adviser, and interview.

Personnel/nominating committee: Ten people made up the personnel/nominating committee. Members were selected by the pastor, approved by the church board, and accepted by the church body at a business meeting. The committee reviewed all of the names and positions of those who volunteered to serve in a ministry of the church.

On two consecutive Sabbaths at the 11:00 a.m. service, the committee brought the names and positions before the church for approval. The committee did not nominate individuals for a task; primarily it served as a personnel committee. However, at the church business meeting, the church body decided to include the word "nominating" with the term of personnel because many members found it difficult not to use the word "nominating" with the personnel committee.

Volunteer placement advisers: Ten volunteer placement advisers suggested

by the pastor were approved by the church board and accepted at the church business meeting. For two weeks the advisers were responsible to interview any church member who volunteered for ministry in the church. Ministry referral forms were used to record the interviews. The advisors gave all the ministry referral forms to the personnel/nominating committee to help them complete their task. Details regarding the qualifications and tasks of the advisers are outlined in chapter 3.

The interview: The interview process took place at the church during a two-week time period noted above. Any church member who was interested in being involved in a ministry met with a volunteer placement adviser. The purpose of the interview process and its implementation are treated in chapters 2 and 3.

Justification for the Project

My previous experience with a nominating committee has been frustrating at times. Selecting church officers can be a traumatic, time-consuming process for the pastor and nominating committee. Sometimes people accept responsibilities because they feel guilty if they say "no" when asked to do a particular task. Often volunteers do not enjoy their work because they are serving in a task that is not interesting to them.¹ Volunteers who accept a new position without receiving a complete job description frequently discover that the expected responsibilities were

¹Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis: Augsburg, 1983), 46.

not defined carefully by the nominating committee. When this happens both motivation and commitment may suffer. When volunteers are matched by interest and ability to their chosen ministries they have a stronger commitment and greater enthusiasm. New ministries can be created where individuals are free to design their own place of service.

The literature dealing with volunteer workers indicates that volunteers are more effective when they serve in an area of their interest and/or ability. The process of guiding persons into ministry based on their interest has been neither systematically evaluated nor implemented within the Seventh-day Adventist church. This idea needs to be explored to determine if a model can be provided that allows volunteers to serve at their full potential in ministry.

Involving laity in ministry based on ability is biblically based. In Eph 4:11-14,¹ Paul describes the laity as serving in various tasks of ministry. Paul uses the body (1Cor 12) as a model to illustrate how each part makes an important contribution to the work of the whole. Properly placed volunteers in service benefit both the local church (spiritual body) and the volunteer.

As senior pastor of the Kansas City Central Church during the time of this project, I shared my vision with church leaders and guided them through a process that allowed each member who chose to do so to become involved in a personally satisfying ministry.

¹All Bible quotes are King James Version unless otherwise noted.

Members of society and of the church are changing in the way they think, act, and spend their leisure time. The church must be ready to adapt to a changing mind-set and attitude, thus allowing members to use their talents in serving God and others.

Process of the Project

An investigation of current literature was made to discover the processes, motives, and principles that can be implemented when a church does not use the nominating process for the selection of church officers. Eight steps are outlined in chapter 3 describing how the Central Church implemented an interview process to guide individuals into ministries that were based on their interest and/or abilities.

CHAPTER 2

BASIS FOR THE INTERVIEW

PROCESS IN THE CHURCH

Theological Foundation for Volunteer Placement

Building of the Sanctuary

As God's people were on their way to the Promised Land after 400 years of slavery, God outlined to Moses at Mount Sinai the plans for a sanctuary where He could meet with His people. God used the tent of Moses as a temporary sanctuary until the work on the sanctuary could be finished.

Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp". (Exod 33:7 NKJV)

Moses shared with the people God's plan for a sanctuary and the materials and talent that were needed. "Take from among you an offering to the Lord. Whoever is of a willing heart, let him bring it as an offering to the Lord: gold, silver" etc. (Exod 35:5 NKJV). God's plan was implemented when "everyone came whose heart was stirred, and everyone whose spirit was willing" (Exod 35:21). God's plans rested upon the willingness of people to use their resources and to work for a common cause.

The stockpiles of material did not produce a sanctuary, but willing workers used their skills and talents to accomplish His purpose. Moses invited all "skilled among you shall come and make all that the Lord has commanded" (Exod 35:10 NKJV). The skilled workers responded to the invitation to serve in God's project. The "women who were gifted artisans spun yarn" (Exod 35:25 NKJV). Bezaleel was

filled with the Spirit of God, in wisdom and understanding, in knowledge and in all manner of workmanship, to design artistic works, to work in gold and silver and bronze, in cutting jewels for setting in carving wood and to work in all manner of artistic workmanship. And He has put in his heart the ability to teach. . . . He also filled them with skill to do all manner of work. (Exod 35:30-35 NKJV)

Three timeless ingredients in this story can be applied to the church today. First, Moses outlined the specific needs of the project and how everyone in the camp could become involved. Everyone could participate in supplying material for the project. The church today is more likely to stimulate a positive response in the members if it has a clear and realistic mission.

Second, people whose "hearts were stirred" by the Holy Spirit participated with a "willing spirit." The worker who becomes involved in ministry because the Holy Spirit has guided him/her into action is more productive than one who is serving because of guilt or pressure from the pastor, nominating committee, or other external sources. The "willing spirit" is essential for volunteers in the last-day church, just as it was manifested in the building of the sanctuary.

Third, individuals served where they could use their talents. Three types of

workers were available: (1) those who possessed skills and knowledge, (2) those who trained others, such as Bezaleel and Oholiab, and (3) the unskilled. The contemporary church has the same three groups of workers. However, the church needs to provide an assessment of each person's interest and ability and assist him/her into a ministry that is meaningful. This can be done easily through an interview process.

The church is building a "sanctuary" today, not of material but of people. The apostle Peter calls people stones, and Jesus "a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:4, 5 NKJV).

The Parable of the Talents

Jesus shared a parable about a man who entrusted his servants with talents (Matt 25:14, 15 NKJV). When the master returned from his journey, he discovered that the first and second servants had doubled their investments. The third servant buried his talent instead of investing it.

This parable illustrates the importance of investing our talents in service. Ellen White gives a broad definition to the word talent. She states, "The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to

be employed in Christ's service."¹

God is not pleased when members of His church who have talents do not choose to invest them in the building of His kingdom. Christian leaders need to provide a way for each individual to become involved. This will help the individual to grow spiritually, and the church to grow numerically.

Laos--Kleros Terms

The definition of laymen as it is used today in North America does not carry the same meaning that it did in Palestine during the first century. In the vocabulary of our religious culture, the word laymen

is used to distinguish the role of church members from the minister's role as a professional one and not to imply that there is any distinction between them as to basic Christian vocation. . . . The pastor is the employed minister of the church, giving his full time to the church; whereas, the layman is a volunteer minister of Jesus Christ devoting a part of his time to the ministry of the church in performing definite assigned roles.²

It is helpful to trace the terms used so freely today back to the first century. The words *laos* and *kleros* are both found in the New Testament. However, they are used interchangeably; both refer to the people of God and not two separate groups. A definition and description of their usage illustrate the uniqueness of each word. The word "laity," as it is found in the Greek language, is *laos*, which means the people of God. It includes all the people of God and is

¹Ellen G. White, Christ's Object Lessons (Washington, DC: Review and Herald, 1941), 328.

²Franklin M. Segler, A Theology of Church and Ministry (Nashville: Broadman Press, 1960), 75.

not limited only to the people of Israel. The Theological Dictionary of The New Testament states that the word "laity" was at one time limited to Israel and/or the remnant; however, after the early church it took on a new dimension.

The title is not herewith taken from Israel. But another *laos* now takes its place along with Israel on a different basis. This means that within Israel only those who meet the decisive conditions belong to this *laos*. Thus a new figurative Christian concept arises along with the old biological and historical view and crowds it out.¹

Paul challenges believers because they belong to God, that they are not to be yoked with unbelievers; "I will live with them and walk among them, and I will be their God, and they will be my people (*laos*)" (2 Cor 6:16 NIV). In 1 Pet 2:9-10 (NIV), God's people are identified as special, His chosen people. "But you are a chosen people (*laos*) . . . a people (*laos*) belonging to God. . . . Once you were not a people (*laos*) but now you are the people (*laos*) of God." God calls His people *laos*, regardless of their employment or position. The laity are those who belong to God's family.

The word clergy, as it is used today by many Christians, refers to the paid staff in a church. However, the word *kleros* as used in the New Testament originally meant "the object used in drawing lots to choose a person for a position."² The word is used when the Holy Spirit calls a person into the fellowship or service of the church. When the disciples met to select a disciple who would

¹Theological Dictionary of the New Testament (1974), s.v. "laity."

²Oscar E. Feucht, Everyone a Minister (St. Louis, MO: Concordia Publishing House, 1974), 57.

replace Judas they prayed,

"Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs." Then they drew lots (*kleros*), and the lot (*kleros*) fell to Matthias; so he was added to the eleven apostles. (Acts 1:24-26 NIV)

Paul uses *kleros* when the Holy Spirit calls a person into the fellowship of the church. "I urge you to live a life worthy of the calling (*kleros*) you have received" (1 Cor 1:1 NIV); "so do not be ashamed to testify about our Lord . . . who has saved us and called (*kleros*) us to a holy life" (2 Tim 1:9 NIV).

While the words *laos* and *kleros* are in the New Testament, the word *laikos*, which means "uneducated masses," does not appear in Scripture. "Strangely enough, today we have come to think of the laity (*laos*) as *laikos*--to an uneducated, untrained, non-seminary educated person."¹ In the early church a distinction existed between the function of spiritual gifts, but not a difference in status. The application of the term *kleros* changed slowly through the centuries and those who became known as clergymen were a select group with "status" who were separated from the rest of the believers assuming different responsibilities and dress.

Peter recognizes the difference in the function between the shepherd and the flock. He exhorts spiritual leaders to give faithful service and leadership in guiding their flock, and warns them not to use their role in ministry for their

¹James L. Garlow, Partners in Ministry: Laity and Pastors Working Together (Kansas City, MO: Beacon Hill Press, 1979), 55.

personal advantage.

Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. (1 Pet 5:2, 3 NIV)

Paul notes the difference in function in his list of leadership gifts in Eph 4:11 (NKJV); "and He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers." Several spiritual gifts are listed in Rom 12 and 1 Cor 12, but the gift of "pastor" is listed only in the Eph 4 passage. These leadership gifts do not set a person apart in status from those who exercise any of the others gifts, but they identify those who serve in leadership capacity. They are different only in their function. Rather than leaders separating from other members of the body, they are drawn closer together in joint labor of their leadership and followership roles. Pastors (leaders) will focus their ministry on "equipping the saints for the work of ministry" (Eph 4:12 NKJV) and the saints will be involved in ministry in and through their occupation. Both the "equippers" and the "saints" who do ministry are necessary for the church to function properly; neither group can function well without the other. Their mutual helpfulness and cooperation allows the spiritual body to function effectively, like the parts of a human body.

God wanted to share the gospel with all people by involving His people under the direction of able leaders. He followed the same plan throughout Scripture, but it was demonstrated in two different models. In the Old Testament,

priests and Levites led the people in His mission. In the New Testament, Paul introduced the concept of spiritual gifts, demonstrating the diversity and equality of all who are a part of the spiritual body of Christ.

At the Council of Nicea A.D. in 325, the term "laity" referred exclusively to the church members, and "clergy" referred to those who were part of a religious order. The change also was influenced by Greek dualistic philosophy, which separated the material world from the realm of the spiritual world. The laity lived in the secular world, and the priests separated themselves from the secular world and focused on issues in the spiritual world. The result was that "the church rated the layman like everything else secular, far inferior to the higher, eternal and more superior order of the priesthood."¹

Writers in the New Testament applied the term "laos" to all who believe in Jesus as their Savior. But the distinction between the laity and clergy has continued through the centuries. It is important for us to understand that the role of ministry is for all lay people whether they are volunteers who serve part time in the church or are paid workers who serve full time in the church.

Ellen White tried to help the Seventh-day Adventist church in its early years to understand that all of the members were to become involved in ministry under the leadership of the pastors. She suggested that "in laboring where there are already some in the faith, the minister should at first seek not so much to

¹Gottfried Oosterwal, Mission: Possible (Nashville: Southern Publishing Association, 1972), 105.

convert unbelievers, as to train the church members. . . . to work for others."¹

It is vital that leaders understand the function and role of those within the church so ministry can be shared by all of the *laos*. As a follower of Christ today I can say, "I am a part of the *laos* (the people of God), and I'm a part of the *kleros* (those especially set aside for service to God)."²

The Priesthood of All Believers

When the word "priest" is used in the setting of the priesthood, it is usually in the plural form, referring to believers serving in ministry. When the singular form is used, it usually refers to Jesus, our High Priest, who ministers to us and for us.³ The most direct passages found in the New Testament illustrate that the ministry of the church is to be done by all believers in Christ rather than by a few individuals appointed by the church. Peter states that all Christians are priests: "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:5 NKJV).

The role of the Christian as a priest is not the same role as a priest of the medieval years who lived in separation from others. He is a servant of God who

¹Ellen G. White, Gospel Workers (Washington, DC: Review and Herald, 1948), 196.

²James L. Garlow, Partners in Ministry: Laity and Pastors Working Together, 55.

³Rex D. Edwards, A New Frontier—Every Believer a Minister (Mountain View: Pacific Press, 1979), 76.

ministers to others.

Martin Luther introduced the biblical teaching of priesthood. Through the centuries, the priesthood evolved from a broad base of volunteers in the early church to an exclusive group of paid clergy. Luther explained in his treatise of 1520, "An Open Letter to the Christian Nobility,"¹ that the priesthood was not serving as an intercessor like Jesus or Aaron, and wearing royal robes. He challenged his readers to expand their understanding of "ministry" and to include the ordinary Christian as one who could attend to the spiritual needs of others. He believed that all members could serve and care for one another and that the work of ministry was not reserved for the priest at the church. Every believer must become involved in service for Christ.

The pastor in the local congregation is to equip the members who give of their time and talent for the service of God in their work place. The minister is no more important than any of the members in the congregation. The difference is that he or she can spend "full time" nurturing, equipping, and guiding members of the congregation, whereas the members can spend "part time" in their ministry.

Spiritual Gifts as a Foundation for a Volunteer Ministry

The foundation for a spiritual-gift-based ministry is a clear understanding of spiritual gifts and how they function in the church. Two common elements

¹Martin Luther, Works of Martin Luther, "An Open Letter to the Christian Nobility" (Philadelphia: A. J. Holman Co., 1925), 2:66.

exist in the Old Testament experience of building the sanctuary and the New Testament emphasis on spiritual gifts. First, the people were willing to give of their resources to build the sanctuary or early church, and, second, they responded to the prompting of the Holy Spirit.

The apostle Paul used the body as a model to illustrate how spiritual gifts function in the church.

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. . . . For in fact the body is not one member but many. . . . But now God has set the members, each one of them, in the body just as He pleased. . . . And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Now you are the body of Christ and members individually. (1 Cor 12:12, 14, 20, 26 NKJV)

The body has many parts that work in coordination with the mind to accomplish what a person desires to do. God designed the body so each part functions and interacts properly with the other systems.

A healthy church body needs to follow the same natural laws as the physical body. God expects every person to contribute his or her skills and talents to His cause so all may be blessed and can bless others. People need to be equipped so they can work inside and outside the church for Him. When individuals elevate their ministry above that of other members, they become offensive and the church becomes less effective. The church also suffers when a talented member chooses to withdraw from service.

For as we have members in one body, but all the members do not have the same function, so we, being many, are one body in Christ and individually members of one another. Having then gifts differing according to the grace

that is given to us, let us use them. (Rom 12:4-6 NKJV)

When church members today respond to the prompting of the Holy Spirit and they give their time and talents in ministry, the church body functions more effectively.

Spiritual Gifts Defined

Two Greek words, *doron* and *charisma* can be translated as "gift" in the New Testament; however, they each have a different application. In order to clearly define spiritual gifts, the appropriate translation must be used. The word *doron* translated into English means a gift or present that one receives--interpreted as Jesus, the Holy Spirit, a spiritual quality or characteristic. Below are a few texts where the word *doron* is translated *gift* (emphasis mine):

Matt 2:11: And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him **gifts**; gold, and frankincense, and myrrh.

Matt 5:23-24: Therefore if thou bring thy **gift** to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy **gift** before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy **gift**.

Matt 7:11: If ye then, being evil, know how to give good **gifts** unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

John 4:10: Jesus answered and said unto her, If thou knewest the **gift** of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Acts 2:38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the **gift** of the Holy Ghost.

Charisma, the other Greek word, when translated as "gift" means grace, favor, or kindness. *Charisma* refers to the work of God in the life of a person, rather than the receiving of an object or of God into one's life. When Paul describes spiritual gifts, he uses *charisma*, speaking of the work of God in one's life, rather than *doron*, as receiving Jesus or the Holy Spirit. Below are a few passages where gift is translated from the word *charisma* (emphasis mine):

Rom 12:6: Having then **gifts** differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith.

1 Cor 12:1: Now concerning spiritual **gifts**, brethren, I would not have you ignorant.

1 Cor 12:4: Now there are diversities of **gifts**, but the same Spirit.

1 Cor 12:9: To another faith by the same Spirit; to another the **gifts** of healing by the same Spirit.

Peter Wagner defines a spiritual gift as "a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body."¹ Roy Naden defines a spiritual gift as "the ability to perform a specific ministry for God under the direction of the Holy Spirit."²

Bruce Johnston defines a spiritual gift as

¹C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Ventura, CA: Regal Books 1979), 42.

²Roy C. Naden, Discovering Your Spiritual Gifts (Berrien Springs, MI: Institute of Church Ministry, 1982), 1:8.

a special ability given to a member of the body by the Holy Spirit that enables him to work effectively and with joy in helping the Church carry out its mission in the world. In its widest, deepest sense it is the call of God coming to an individual in the body singling him out for a particular ministry and carrying with it the ability to perform that ministry.¹

Ellen White does not limit spiritual gifts to the lists given by the apostle Paul in the New Testament. She includes talents as spiritual gifts. In the parable of the talents (Matt 25:13-20), she defines the talents as mental faculties, speech, influence, time, health, strength, money, kindly impulses, and affections.² She clearly states that spiritual gifts are not exclusive but inclusive of a broad spectrum of activities.

The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men.³

The definition of a spiritual gift that is used in this paper is the use of a person's ability, whether acquired or developed, for the building up of God's kingdom.

Discovering Spiritual Gifts

Every person has skills and talents. Spiritual gifts are made manifest when

¹Bruce Johnston, A Dynamic Experience in Discovering Spiritual Gifts (1979), 16.

²White, Christ's Object Lessons, 333, 335, 339, 342, 346, 348, 351, 352.

³Ibid., 328.

a person is empowered by the Holy Spirit at his/her baptism. Peter said on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The gift that one receives is not a specific gift such as teaching or preaching, but the gift (*doron*) of the Holy Spirit. The pastor should help each member develop or find a ministry where his or her skills and talents can be used. The Holy Spirit can utilize the gifts, talents, and abilities of the person to build up the kingdom of God.

The gifts and talents that are evident in one's life can be identified in several ways. First one can ask the following questions: "Have I received affirmation for doing. . . . ?" or "Do I feel comfortable doing. . . . in the church?" Second, one can ask others who know him/her well what ministry would be ideal for him/her. Third, one would be advised to take one of several spiritual gift inventories available. These can be obtained from Fuller Theological Seminary or a Seventh-day Adventist inventory available from the Institute of Church Ministries at Andrews University.

The Purpose of Spiritual Gifts

A study of spiritual gifts reveals a specific purpose for the recognition and implementation of the gifts. While more emphasis has been given on spiritual gifts in the last two decades, the theological basis goes back to Scripture. The apostle Paul outlines the purposes of spiritual gifts in Eph 4:11-16:

1. to *edify the body of Christ*
2. to bring *unity* in the church
3. to have a better *understanding of Jesus*
4. to foster *spiritual maturity*
5. to *prepare against deception*
6. to produce *growth* in the church.

Comparing Talents to the Spiritual Gifts and Fruits of the Spirit

The fruits of the Spirit (Gal 5:22, 23), talents, and spiritual gifts are involved in ministry. The fruits of the Spirit develop as the Holy Spirit becomes an integral part of a person's life and are manifest by a change in a person's attitude and behavior. The fruits are revealed as love, joy, and peace.

Talents can be acquired, inherited, or developed by practice, with or without the influence of the Holy Spirit. Talents that are used properly provide joy, reward, or financial gain. A person's spiritual experience or lack of it does not increase or decrease one's talents. An English teacher working in an educational setting is a teacher by profession. He/she may be very proficient and effective in the classroom exercising natural or acquired talent, but that does not mean the person is exercising the spiritual gift of teaching.

A spiritual gift is any ability or talent used by a Christian to build up the kingdom of God. The effectiveness of the gift is reliant upon the ministry of the Holy Spirit. A Sabbath School teacher who gives spiritual direction to a class may

not have a degree in education or may not even have much education, but that teacher can exercise the spiritual gift of teaching by using his or her ability to build up the spiritual kingdom through teaching. The teaching context and content determine whether he/she is a teacher by profession or one who exercises the spiritual gift of teaching.

Table 1 illustrates the uniqueness of each quality.

TABLE 1

CONTRAST OF TALENTS, SPIRITUAL GIFTS, AND FRUIT OF THE SPIRIT

	ORIGIN	RECIPIENT	PURPOSE
Talents	Parents	Any person	Performance, livelihood, pleasure
Spiritual Gifts	Holy Spirit	Christian	Build up church
Fruit of the Spirit	Holy Spirit	Christian	Demonstrate Christianity

Definitions of Individual Spiritual Gifts

The following definitions are a composite of several spiritual-gift lists. Each author lists spiritual gifts with a theological bias, influenced by a religious persuasion. Included or excluded are unique gifts such as miracles, tongues, and healing. This list does not include all the possible gifts. As society and technology change, new abilities will be used by the Holy Spirit to build up the kingdom.

This list includes the gifts that are mentioned in the Scripture. Larry Gilbert¹ suggests three divisions for spiritual gifts (see table 2).

The Role of the Volunteer

Volunteers in Society

Church leaders who understand how successfully volunteers serve in society can wisely implement the same principles of volunteerism in the church. According to the 1987 Gallup Survey "Giving and Volunteering in the United States," the eighty million volunteers in our society are providing 19.5 billion hours of service annually at a value of \$150 billion. Volunteers worked an average of 4.7 hours a week. People between the ages of sixty-five to seventy-four volunteer most (six hours a week), followed by those forty-five to fifty-four (5.8 hours a week). People with household incomes of \$20,000 to \$30,000 volunteered most often, followed by those earning \$50,000 to \$75,000.² The primary reason people give for volunteering is that they "want to do something useful." Other reasons given are: personal enjoyment, family benefits, or religious convictions.³

¹Larry Gilbert, Team Ministry (Lynchburg, VA: Church Growth Institute, 1987), Table of Contents.

²Mark Senter III, Recruiting Volunteers in the Church (Wheaton, IL: Victor Books, 1990), 160.

³Marlene Wilson, You Can Make a Difference (Boulder, CO: Volunteer Management Associates, 1990), 6.

TABLE 2

BIBLICAL GIFTS

Type of Gift	Description	Biblical Source
Miraculous Gifts		
1. Apostle	One who is sent, a pioneer, a missionary, one who begins a new style of evangelism	1 Cor 12:28
2. Tongues	The ability to share the gospel with others when there is the barrier of a foreign language	1 Cor 12:10,28
3. Miracles	Perform supernatural acts which glorify God	1 Cor 12:10, 28
4. Healing	Calling upon the healing power of God so that others in need receive healing	1 Cor 12:9, 28
Enabling Gifts		
1. Faith	The claiming of the promises of God and moving ahead with plans for the kingdom with unwavering confidence. Shown by one who is not easily discouraged or distracted from a course that would build up a ministry in the church	1 Cor 12:9
2. Discernment	The ability to identify people's needs and minister effectively to them to identify issues and conflicts, and recognize if they are from God or Satan. Give insight to the committees or board on which they participate	1 Cor 12:10
3. Wisdom	Practical knowledge and enlightenment that is evident in one's ministry so that time money and energy is used wisely	1 Cor 12:8
4. Knowledge	Study and understand God's word (by experience) so others are blessed. Spend time gathering and learning information in various aspects of life (technical and specialized information) that will enhance the ministries of the church	1 Cor 12:7,8

Table 2--Continued.

Type of Gift	Description	Biblical Source
Team Gifts		
1. Evangelism	Ability to dialogue with others about Jesus as Savior. Demonstrated by one who enjoys giving Bible studies or meeting new people for the purpose of sharing spiritual truth.	Eph 4:11
2. Prophecy	The giving of eternal principles and/or their application: may be found in a teacher, preacher, or evangelist.	1 Cor 14:2
3. Teaching	The ability to impart spiritual instruction to others in ways that can be understood and followed, may be found in a Sabbath School teacher or small group facilitator.	Rom 12:7
4. Exhortation	Being able to bring comfort, encouragement, and direction; also, can appeal to follow the will of God. Found in one who can listen and give hope and encouragement without threatening another--a spiritual counselor.	Rom 12:8
5. Intercession	The gift of devoting one's time to pray for the specific needs of others. A person involved in a prayer ministry.	
6. Pastor	One who is a genuine shepherd, ministering directly to the needs of the individual members of the congregation--a church elder, deacon, deaconess, or small group facilitator who recognizes and responds to individuals in need.	Rom 12:6
7. Mercy	Having compassion as to the feelings and needs of others, especially the deprived, outcast, and handicapped, in ways that bring comfort. It is manifested by those who greet in the lobby, help individuals from their car to the church lobby or serve in community centers.	Rom 12:8

Table 2--Continued.

Type of Gift	Description	Biblical Source
8. Administ- ration	Ability to establish objectives and affairs for large areas of God's work in ways to promote progress and to support those who administer. Found in presidents of conferences and senior pastors of churches	1 Cor 12:28
9. Leadership	Ability to establish objectives for a ministry or the congregation and to lead out in their accomplishment to bring about growth and harmony. Found in pastors and leaders of ministries.	Rom 12:6-8
10. Giving	Manifest in those who give regularly, liberally, cheerfully to those in need	Rom 12:8
11. Helps	They desire to assist in supporting tasks of any ministry. Being comfortable or desire to work behind the scenes as kitchen helpers, assistants in Sabbath Schools, doing church repair and providing maintenance	1 Cor 12:28
12. Hospitality	The expression of love or kindness in an unexpected, generous, or cordial way, may be manifest by those who visit the sick and those who are new in the church or community	1 Pet 4:9, 10

Where Are People Volunteering?

The church has the highest percentage of volunteers in the community. The church benefits because it receives help and the volunteers find fulfillment in ministry. Volunteers who are properly placed in service are happy and enjoy their ministry. By comparing other areas where volunteers give their time, Christian leaders can recognize how important it is to properly enlist, motivate, and reward their volunteers. (See table 3.)

TABLE 3

AREAS WHERE PEOPLE SERVE AS VOLUNTEERS

AREA	%
Religious Organizations	16
Informal (neighborhood, self-help)	15
Health	13
Education	12
Social Services/Welfare	10
Recreation	8
Civic, Social Fraternal Organizations	7
Political	4
Arts, Culture, Humanities	4
Work-Related Organizations	4
Community Action	3
Miscellaneous Fund-raising	3
Foundations	1
International, Foreign	1

Source: Marlene Wilson; You Can Make a Difference (Boulder, CO: Volunteer Management Associates, 1990), 94.

Who Is Volunteering?

The volunteer force of twenty-five years ago was different than it is today. The volunteers were White, middle-income housewives who did not work outside the home. Women spent their extra time in religious organizations and community activities, men volunteered in service clubs, sports organizations, men's

clubs, churches, and community events. A few teenage volunteers served as candy strippers in hospitals.

College students participated in activities with a cause, such as anti-war demonstrations.

The profile of today's volunteer has changed:¹

1. Two-thirds work outside the home.
2. Almost as many men volunteer as women (47 percent of all women volunteer; 45 percent of all men volunteer).
3. Many volunteers are from two-career marriages or are single "baby boomer" professionals.
4. Single parents are well represented.
5. Corporate-sponsored volunteer programs are becoming widespread.
6. Many people volunteer technical and professional skills.
7. High school and college students give thousands of hours to a variety of causes.
8. More and more handicapped and home-bound people are being given the opportunity to help others.
9. Newly retired blue-collar and white-collar workers, as well as seniors, are a rapidly growing mainstay of the volunteer workforce.

Volunteers today are as diverse as the population. The changes in age and

¹Ibid., 148.

the life stages of the population are having an impact on those who volunteer.

Notice some of the changes that have taken place among five age groups.

1. Teenagers: This group is 20 percent smaller today than ever before and is primarily involved in school-sponsored activities.

2. Baby Boomers: There are 76 million "baby boomers." This is 45 percent of the adult population.

These are parameters within which they do their volunteering:

- a. Seventy percent of women work outside the home, so both men and women need evening and weekend volunteer opportunities.
- b. Their employment is both hectic and uncertain due to the economic trends, so they prefer short-term, project-oriented volunteer assignments.
- c. Two-career couples prefer to volunteer as a team and, if they have children, like to involve them, too.
- d. Many like to share their professional skills, especially when they are underemployed.
- e. They favor participatory decision making, team work, good delegation skills, ethical behavior, and a sense of humor in the organizations where they volunteer.
- f. They represent the most well-educated generation this nation has ever produced (25 percent have a college education); therefore, authoritative leadership styles do not work well with them.

- g. Many "baby boom" women have their first child in their thirties or early forties and, if they can, stay home with their infants for a year or more. They will volunteer (to keep their skills sharp), but they need childcare options at a reasonable cost.¹

The lifestyle of this group needs to be understood by the church in order to mobilize them into service.

3. Sandwich Generation: This group is between ages forty-five and fifty-five. They are the smallest age group available to volunteer, yet they have been the backbone of most volunteer organizations. They are going through dramatic changes. Their adult children are returning home because of job loss or divorce, and their aging parents, in many cases, are moving in with them. They also have limited time but are willing to share leadership opportunities.

4. Senior Population: More than 30 million people are over age sixty-five. They are the fastest growing group.

Special needs for the senior populations are:

- a. Reimbursement for out-of-pocket expenses connected with volunteering
- b. Transportation to and from volunteer assignments
- c. Volunteer opportunities that are short-term to allow time for flexibility to accommodate "snow birds"

¹Ibid., 149.

- d. A positive attitude on the part of paid staff and other volunteers toward the aging
- e. An appreciation for the contributions older people can and do make.¹

The life expectancy of today's population enables the senior group to become a very important part of society. Dr. Ken Dychtwald in Age Wave² gives an optimistic view of the aging of America's population:

- a. In 1776, the average expectancy in the U.S. was thirty-five, and the median age was sixteen.
- b. In 1886, the average life expectancy in the U.S. was forty, and the median age was twenty-one.
- c. In 1989, the average life expectancy in the U.S. was seventy-five, and the median age was thirty-two.

5. Minorities Group: The minorities group is altering the demographic profile of America. It makes up 20 percent of the population, and by the year 2080, it could increase to 40 percent.

Changes that occurred between 1980 and 1985 are:

- a. The increase of the Caucasian population by 4 percent.
- b. The increase of the African-American population by 8 percent.
- c. The increase of the Hispanic population by 16 percent.

¹Ibid., 151.

²Ken Dychtwald, Age Wave: How the Most Important Trends of Our Time Will Change Your Future (New York: St. Martin's Press, 1988), 4-6.

- d. The increase of the Asian-American population increased 37 percent.¹

Finding volunteers in small communities is challenging, but the most successful method is through personal contact. In large metropolitan areas, the challenge is even greater because there is less personal contact with people. The church has an advantage since potential volunteers are members of the congregation.

What Volunteers Need

Wise leaders should view volunteers as valued, responsible people.

Volunteers who find a volunteer position that fills their personal needs will serve effectively in the organization. Douglas Johnson suggests four things that volunteers need.

1. **Appreciation:** A phone call or a brief personal note is sufficient to make this point. Leaders should avoid a thank-you in advance or a form letter; neither conveys a message of genuine appreciation.
2. **Recognition:** Volunteers like to be recognized before their friends and peers. Too often people who give willingly of their time and talent receive no public thanks by those who mean the most to them.
3. **Courtesy:** Leaders can easily hurt the feelings of volunteers and slight their needs when the urgency arises to meet deadlines and to keep the program running smoothly. Leaders must remember that volunteers are just that, volunteers

¹Wilson, You Can Make a Difference, 151.

and not employees. Good leaders are alert to the needs and feelings of those who are making the program a success.

4. Valuable contribution: Volunteers need to feel they are making a meaningful contribution, not just filling a "slot."¹

Marlene Wilson also found how important the needs of the volunteers are after interviewing hundreds of volunteers who had quit volunteering. They need:

1. To be carefully interviewed and appropriately assigned to a meaningful task.
2. To receive training and supervision to enable them to do the task well.
3. To be involved in planning and evaluating the program in which they participate.
4. To be regarded as persons of uniqueness.
5. To be accepted as valued members of the team.²

The Attitude of the Church Toward Volunteers

The church, therefore, may need to make some changes in its structure to accommodate its volunteers.³ First, the pastor should have time to recruit, train, and evaluate volunteers. Second, the laity should take a more active part in recruiting and training others. Most importantly, third, the time established for

¹Douglas W. Johnson, The Care and Feeding of Volunteers (Nashville: Abingdon, 1978), 24-25.

²Wilson, How to Mobilize Church Volunteers, 47.

³Roger L. Dudley and Des Cummings, Jr., Adventures in Church Growth (Hagerstown, MD: Review and Herald, 1983), 116.

service should accommodate the volunteer rather than the church.

Church leaders who desire to build up the body of the church with a volunteer work force should possess a good understanding of spiritual gifts. When leaders volunteer to participate in a ministry that matches their gifts, other individuals are more apt to be motivated to become involved and exercise their spiritual gifts.

Obstacles to Success

When leaders understand what obstacles keep individuals from serving in their church, the leaders can overcome or remove the obstacle and build a larger volunteer work force. Douglas Johnson outlines principles that aid leaders in understanding how the church can benefit from the service of others.¹

First, volunteers are not members of the staff. The authority and expectations of time and work quality for volunteers are limited.

Second, volunteers should not be taken for granted; they are not full-time workers. They can give time only when it coincides with their schedule and other demands in life. Their time and service may be greater on certain days, months, or seasons. Volunteer workers can leave or choose not to continue serving without any penalty.

Third, volunteerism costs volunteers something every time they serve the church, whether it be child care, transportation, or needed materials.

¹Johnson, The Care and Feeding of Volunteers, 22, 23.

Fourth, volunteers may not be able to see a project through to its completion. Their employment may change, health problems may develop, or family changes may restrict their time available for service.

It is not uncommon for resistance to arise when new ideas of service are introduced, especially if other ideas have been present for centuries.¹ Pastors may feel threatened by new ideas ("I am the pastor"). The church members may resist because they feel incapable or unworthy ("Who am I to pastor another?"). Some members may resist because they feel that a particular job is the pastor's responsibility ("He is the one who is called on when I'm sick or need counsel, I want a real pastor").

When God called Gideon to deliver Israel from the Midianites, Gideon asked, "How can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family" (Judg 6:15 NIV). Gideon asked the Lord for signs to give him assurance that he could do what God wanted. His focus should have been upon God's promise: "I will be with you, and strike down the Midianites as if they were but one man" (vs. 16). God told him to "go in the strength that you have" (vs. 14) and He would bless him.

Some volunteers may choose not to participate because of past events. Perhaps they were treated unfairly; feel inadequate, humiliated, or embarrassed; or their budget was reduced when their ministry increased. It may take years for

¹Melvin J. Steinbron, Can the Pastor Do It Alone? A Model for Preparing Lay People for Lay Pastoring (Ventura, CA: Regal Books, 1987), 30.

some individuals to volunteer to serve again in a position they left under duress, or even serve at all.

Leaders should be sensitive to the needs of individuals when inviting them to serve, and then allowing the Holy Spirit to guide regarding the time and place of service. The Apostle Paul did not let his past as a persecutor of Christians hinder him from serving God. In 1 Tim 1:12-16 NIV, he explains how God used him inspite of his past:

I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. . . . Christ Jesus came into the world to save sinners of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life.

Why Volunteers Say "No"

When a leader searching for a volunteer receives a "no" response, frustration sets in. Lyle Schaller says there are at least five productive responses to a "no."

When a person says no, he or she may be saying, "No, not now." The leader should acknowledge the person's right to say no and invite him/her to volunteer later. Those who say, "Who me? I could never do that!" may have an interest in a particular ministry but would be more comfortable in the position of assistant where they would receive training for the task. Those who are not interested in long-term, open-ended commitments may need a specific, short-term

task. Tasks that appear to be more complicated may need several individuals trained to cope with them.¹ A person may say "no" because he or she is objecting to the task or because of other personalities involved in the ministry they do not enjoy working with. Others may not have the necessary time or training required for the task.²

Why Volunteers Quit

Marlene Wilson directed a volunteer agency for seven years in Boulder, Colorado. She helped recruit, interview, and place volunteers in ninety different health, educational, welfare, and recreational organizations. One question always asked of the hundreds of volunteers was: "Why did you leave the last place you volunteered?" The most frequent responses were: "I never knew what they wanted me to do; I didn't even have a job description. I didn't know who I was responsible to, so I never knew who to go to with questions, ideas, or problems. They never provided any training to help me do what I was asked to do. I was asked to do more and more and finally just burned out!"³ Volunteers who respond like this are disappointed in their place of service and quit for lack of a clear job description and understanding. It is up to the leaders to meet this need to keep volunteers happy and involved.

¹Lyle Schaller, "What Does 'No' Mean?" Leadership, Summer 1982, 48.

²Robert E. Cook, "Thoughts on Motivating Volunteers," Leadership, Summer 1982, 39.

³Wilson, How to Mobilize Church Volunteers, 46.

Volunteers who quit may be willing to reenter church activity after a rest of three to twelve months. When they return to service, they likely will choose a completely new area in which to use their time and talents.¹

Burnout is not uncommon. A "Letter from an Ex-Volunteer" shows how burnout can take place in the life of an active church member.

Dear Pastor Potter:

They're going to be showing "A Bridge Too Far" on Channel 3 tonight. . . . The bass fishermen are meeting tonight, too, at the VFW Hall. . . . You and some others are down in Finney Hall in the church basement stuffing 20,000 flyers and invitations for the Madison County Deeper Life Campaign at the fairground. . . . As you've probably guessed, I'm feeling a little bad about that and about not getting to choir practice and dropping off the planning committee. . . .

For one thing, pastor, I think I'm burned out—spent, pooped, empty. . . . Now I don't want you to worry about me. . . . I have a suggestion. You know I work at Tri-State Coin Machine Co. . . . Well, last year our personnel director gave us all a form to fill out, two pages with questions like "What sports do you like best? Have you ever learned to give mouth-to-mouth resuscitation? Which one of these social events do you prefer; dinner/theater, miniature golf, a tour of the natural history museum, or stock car races?" Of course, they want to get everyone involved in the life of the company, happy employees produce more, and all that. Well, I was thinking we ought to have a form like that at the church. . . . Maybe the deacons . . . could make up a form like that and take it around to everyone and talk to them. For one thing you'll catch a lot of those people who fall between the cracks. . . .

Another thing it would do is to get the right people in the right slots. One year the church put my name up to serve on the public relations committee. Me? I'm a tool-and-die man. You might just as well ask me to make curtains for the preschool room. The crazy thing is I almost accepted thinking it was my "duty." When Marge about fell off the porch laughing, I got the point and told the committee no.

Well to close, pastor, like I said, I haven't dropped out. Maybe I just need to hear you say it once more: "Wilson it's the ninth inning and we're two runs behind. We've got two outs and no one on and you're up. We're

¹Johnson, The Care and Feeding of Volunteers, 41.

counting on you to hit, because Eddie Turner is right behind you and he's the best clutch hitter we've got and he leads in RBI's. So go get'em!"¹

Climate for Volunteers

A large metropolitan agency that was struggling to maintain a good relationship between paid staff and volunteer staff hired Marlene Wilson, a consultant for a volunteer organization. She conducted a workshop for the agency staff. A questionnaire was given to twenty-five volunteer leaders and twenty-five paid managers. The results revealed opposing views between the two groups. All the participants met and addressed their differences. The result of the paid staff and volunteer staff working together as a group established unity within the organization.

When differences in the organization occur between the volunteers and the paid staff, it is vital that both groups work together on the issue rather than one group give directions to the other.

The climate that exists among volunteers determines how productive volunteers are in their place of service. If the climate is good, workers are productive and continue in their place of service. Poor climates should be changed. Without a change, volunteers who are unhappy will serve only until they can find an acceptable way to quit. Litwin and Stringer identify the dimensions or factors that determine the climate in an organization. They are:

¹Ronald E. Wilson, "Letter from an Ex-volunteer," *Leadership*, Summer Quarter 1982, 50-53.

1. Structure, the feeling that employees (and volunteers) have about the constraints in the group. Is there an emphasis on "red tape" or is there a loose and informal atmosphere?
2. Responsibility, the feeling of being your own boss, not all your decisions are questioned.
3. Reward, the feeling of being rewarded appropriately for a job well done.
4. Risk, is there an emphasis on taking calculated risks, or is playing it safe the best way to operate?
5. Warmth, the cooperation and good feeling between the paid staff and the volunteers, and the absence of cliques.
6. Support, emphasis on mutual support from above and below.
7. Standards, the emphasis on doing a good job: the standards for volunteers set as high as staff.
8. Identity, feeling that you belong to a group and you are a valuable member of a working team.¹

The Role of the Leader

Leadership

The pastor is in the most strategic position to effectively lead a successful volunteer ministry.² When he combines the powerful gifts of preaching and leadership, he can recognize, affirm, and enlist people into active ministry.

The apostle Paul notes how important it is to have a spiritual leader for the flock:

Be shepherds of God's flock that is under your care, serving as overseers--

¹George H. Litwin and Robert A. Stringer, Jr., Motivation and Organizational Climate (Cambridge: Harvard University, 1968), 5.

²Carl George, "Recruitment's Missing Link," Leadership, Summer 1982, 59.

not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock. (1 Pet 5:2-3 NIV)

Marlene Wilson uses the ocean analogy to describe four leadership styles.

Victims walk out into the waves, get knocked down, turn around and walk back.

They never learn from their experiences. *Floaters* use an inflatable air mattress to support themselves above the turmoil. They float unconcerned. *Snorklers* are absorbed in looking at coral, rocks, and fish. They become detached observers.

Surfers know there is more to do in the ocean than float and look. They improve their skills with surfing lessons and realize that falling is part of learning, so they do not quit. They are not afraid of risks. Skilled surfers learn which waves to let go and which ones will take them to the shore, just where they wanted to go! The leader who emulates the surfer is more likely to see productivity in the church.¹

During the 1950s and 1960s seminary students were taught the "enabler" model for ministry. However, that model is not as popular. Peter Wagner states that the enabler model "was originally intended to stress two things: first, the servant role of pastors, and second, the need for them to equip the laity for ministry."² Richard Hutcheson defines the enabler as "a relatively uninvolved technician who understands the process by which things are accomplished and who

¹Marlene Wilson, Survival Skills for Managers (Boulder, CO: Volunteer Management Associates, 1981), 5-6.

²C. Peter Wagner, Leading Your Church to Growth (Ventura: Regal Books, 1984), 74.

enables others to achieve goals."¹ Lyle Schaller says that the "word enabler was a synonym for not being an initiator, not calling, not being aggressive and not taking leadership responsibilities."²

If a pastor serves only as an enabler for his congregation, it will not grow beyond 150 members.³ Wagner suggests that seminaries today train pastors to become "equippers" rather than "enablers." He defines an equipper as "a leader who actively sets goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals."⁴

The pastor is continually challenged to maintain a healthy balance in his leadership role. If he places too much emphasis on accomplishing *tasks*, he invites burnout in the congregation. If he focuses too much upon *nurturing* the people, they may become a stagnant or self-admiring club instead of a church interested in reaching out to others.⁵

The pastor may not always balance this tension as he would like, but one

¹Richard G. Hutcheson, Jr., The Wheel Within the Wheel: Confronting the Management Crisis of the Pluralistic Church (Atlanta: John Knox Press, 1979), 54.

²Lyle E. Schaller, Effective Church Planting (Nashville: Abingdon Press, 1979), 162.

³Wagner, Leading Your Church to Growth, 79.

⁴Ibid.

⁵Ben Patterson, "Noble Volunteer or Humble Slave," Leadership, Summer 1982, 31.

essential aspect of giving good leadership is spending time with leaders who have potential and a willingness to grow.

Leadership Training

Terry Muck, editor of Leadership magazine, compiled the results of a survey from readers targeting volunteer training. He discovered that "almost seventy percent of surveyed leaders said they see a need for a structured training program but do not have one because they don't have the time, feel unqualified to train, or simply don't know how to go about it."¹ Successful volunteer trainers involved in the survey had five recommendations for leaders who recruit and/or supervise volunteers.

First, recognize that training is hard work. Effective training that changes relationships usually does not take place in the classroom, although it may begin there. A more relaxed setting, such as a home, is better. It also takes time to impart a vision and to model leadership.

Second, be aware there is resistance to training. Asking four questions could lead to the reasons for this resistance:

1. "Why are you willing to serve the church in this way?" The answer indicates the trainee's purity of motive.
2. "What improvement would you like to have made in the last job you

¹Terry C. Muck, "Training Volunteers: A Leadership Survey," Leadership, Summer 1982, 41.

did for the church?" This answer indicates creativity.

3. "What did you like most about the last job you did for the church and why?" The reasons are more apparent than the answer.

4. "Describe the best person who worked for or with you." This will show one's ability to understand and relate to people.¹

Third, emphasize in-service training. Volunteers have feelings of inferiority when asked to work with experienced and professional people. The training program should fit the unique needs of each church. "Canned" training programs save time but rarely meet the needs of all congregations. Effective learning takes place when volunteers learn at their own pace from a well-prepared leader.

Fourth, challenge the laity to do its task and recognize that it is an integral part of the church. Members who do not see how their work is contributing to fulfilling the objectives of the church quickly lose interest and reinvest their time in projects that are meaningful.

Finally, recognize the limitations of training. It is hard for someone to come for training one night a week for eighteen weeks when he or she may be under financial pressures, working a second job, or trying to meet deadlines at his or her own place of employment.

Volunteer Motivation

Church leaders are more effective in recruiting volunteers if they understand

¹Ibid., 42.

what motivates people to serve in an organization. When a leader uses appropriate motivation, volunteers are more inclined to serve. Table 4 presents the primary reasons why people choose to volunteer.

TABLE 4

VOLUNTEER MOTIVATION

Reasons to Volunteer	Percentage
I want to help others	95
I enjoy the work	93
The specific work or cause interests me	89
I feel responsibility to volunteer	75
Someone asked me to volunteer	59
I have free time on my hands	41
To make new friends	40
To get job experience	15
My employer encourages volunteering	14
Required for membership in an organization	10
Get "freebies" such as complimentary tickets	7

Source: Adapted from Mark Senter III, Recruiting Volunteers in the Church (Wheaton, IL: Victor Books), 158.

Negative ways to motivate people are not recommended. Frequently guilt is used as a negative motive, but it is the most effective means of creating

passivity in a congregation.¹ An appeal to serve out of duty may cause people to agree, but not to act. An appeal to help others and to do so in a way that volunteers enjoy attracts people to serve. If eternal reward is upheld before the congregation and they are promised a "star in their crown," their response is short-term. Eventually, they return to an inactive role. Leaders who tell volunteers what to do without allowing them any input on the task limits motivation and creativity. Mary Schramm illustrates this concept with the following story.

Once a little boy went to school. It was quite a big school, but when the boy found he could go right to his room from the playground outside, he was happy, and the school didn't seem quite so big anymore. One morning when the little boy had been in school for awhile, the teacher said, "Today we are going to make a picture."

"Good," thought the little boy. He liked to make pictures. He could make lions and tigers and trains and boats. He took out his crayons and began to draw. The teacher said, "Wait. It's not time to begin." And she waited until everyone looked ready. "Now," said the teacher, "We are going to make flowers."

"Good," thought the little boy, and he began to make beautiful flowers with his orange and pink and blue crayons. But the teacher said, "Wait." She drew a picture on the blackboard. It was red with a green stem. "There, now you may begin."

The little boy looked at the teacher's flower. He liked his better, but he did not say this. He just turned his paper over and made a flower like the teacher's. It was red with a green stem.

On another day the teacher said, "Today we are going to make something with clay." "Good," thought the little boy. He could make all kinds of things with clay--snakes and snowmen and elephants and mice--and he began to pinch and pull his ball of clay. But again the teacher said, "Wait, I will show you how." And she showed everyone how to make one deep dish. The little boy just rolled his clay in a round ball and made a dish like the teacher's. And pretty soon the little boy learned to wait and to watch and to make things just like the teacher's. And pretty soon he didn't make

¹Donald McGavran and George G. Hunter III, Church Growth Strategies That Work (Nashville: Abingdon Press, 1980), 45.

things of his own anymore.

And then it happened that the little boy had to go to another school. On the very first day he went to school the teacher said, "Today we are going to make a picture." "Good," thought the boy, and he waited for the teacher to tell him what to do. But the teacher didn't say anything. She just walked around the room. When she came to the boy she said, "Don't you want to make a picture?"

"Yes," said the boy. "What are we going to make?"

"Well, I don't know until you make it," said the teacher.

"How should I make it?" said the boy.

"Why, any way you like!"

"And any color?"

"Any color," said the teacher. "If everyone made the same thing in the same color, how would I know who made what and which was which?"

"I don't know," said the boy, and he began to draw a flower. It was red with a green stem.¹

Greater effectiveness can be obtained with positive appeals. Individuals who are allowed to exercise their creativity and implement effective plans in their ministry experience personal satisfaction. Gratitude to Christ is the motive used by leaders of growing congregations today.² Another appeal that arouses the membership is personal involvement in evangelistic activities. Finding those who are estranged, defeated, and in need is a strong motive, also. Leaders are the most effective when they use positive motivation to recruit volunteers.

Mobilizing the Laity

Involving church members in ministry is necessary to maintain a healthy church life and build a solid foundation for the future. Peter Wagner identifies

¹Mary Schramm, Gifts of Grace: Discovering and Using Your Unique Abilities (Minneapolis, MN: Augsburg Publishing House, 1982), 25-27.

²McGavran and Hunter, Church Growth Strategies That Work, 47.

healthy churches by seven signs, one of which is a "well-mobilized laity."¹ When the church members and pastor join hands for ministry, there is fulfillment for each and a change in their lives. The Institute of Church Ministry at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, surveyed in 1982 more than 7,800 members who attended 112 churches in the Oregon Conference. The Institute compared the survey questions with church membership growth over a two-year period. The question with the highest rate of correlation of church growth and lay involvement was: "How many people have you been wholly or partially responsible for bringing into the church in the past three years?"² In addition to the church members, over one hundred pastors participated in the project. Two questions that had the highest ranking correlation with the churches that were growing were: "What percentage of your membership is actively engaged in some form of personal outreach to nonmembers?" "How effective have Bible studies by lay persons proved to be in this church for gaining baptisms?"³ Church leaders should enlist members in a ministry for the sake of God's kingdom, not for the sole purpose of being able to report how many members are involved in a task or how many studies were given in a month.

In Testimonies to the Church, Ellen G. White states:

¹C. Peter Wagner, Your Church Can Grow (Glendale, CA: Regal Books, 1976), 69.

²Dudley and Cummings, Adventures in Church Growth, 110.

³Ibid.

Strength comes by exercise. All who put to use the ability which God has given them will have increased ability to devote to His service. Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth. A man who would lie down and refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers not only fails to grow up into Christ, but he loses the strength which he already has; he becomes a spiritual paralytic. It is those who, with love for God and their fellow men, are striving to help others that become established, strengthened, settled in the truth.¹

People who are involved in ministry enhance their spiritual life and experience personal rewards. There is joy whether one serves within the walls of the church or directs ministry toward people outside the church.

Preparing a Congregation for a Gift-based Ministry

Preparing the congregation to begin a gift-based ministry is not the typical approach to church involvement. Many pastors have been successful in the implementation of a new style of volunteer enlistment. Two such pastors have published their strategy: Robert Logan and Melvin J. Steinbron. They each outline how to prepare the church to operate with a gift-based ministry.

Robert Logan, senior pastor of the Community Baptist Church, Alta Loma, California, and his staff served twelve hundred members. They planted a daughter church of 250 members each year for the first twelve years of their existence.

Logan outlines four steps to implement a spiritual gift-based ministry.

¹Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press, 1948), 5:393.

1. A church must establish its ministries upon the interests and spiritual gifts of its members.

2. Leaders must encourage people to select appropriate ministries.

3. Members must be taught the biblical concept of spiritual gifts.

4. Leaders need to build support environments for volunteers.

A church following his steps is going to take the biblical concept of spiritual gifts seriously.¹

Melvin J. Steinbron, associate pastor of College Hill Presbyterian Church in Cincinnati, Ohio, developed a Lay Pastors Ministry. He emphasizes that unless the members do the work in the church, a gift-based ministry is not successful.

Steinbron suggests seven ways to prepare the congregation to begin a spiritual-gift, talent-based ministry.

First, preach a series of sermons on the subject. Second, hold classes to coordinate preaching, teaching, study and discussion. Third, communicate the process of enlistment via church paper and pastoral letters. Fourth, share your actions, vision and plans with your people and invite them to be with you in action and spirit. Fifth, hold 'Lay Witness' renewal weeks or weekends. Sixth, have selected books on gifts for ministry, lay involvement in ministry etc. to sell and/or borrow. Seventh, observe who are already caring for others. Every church has them. Encourage them and draw their attention to their effective ministry. These people are possibilities for your Ministry Group.²

Recruiting Volunteers

Recruiting and training all the volunteers needed in the church are too large

¹Robert E. Logan, Beyond Church Growth (Old Tappan, NJ: Fleming H. Revell, 1989), 163-164.

²Steinbron, Can the Pastor Do It Alone? 60-61.

a task for one person. They are done more effectively when a group of trained individuals do the task under the guidance of the pastor. Douglas W. Johnson suggests how a pastor can guide a church in the recruitment process. According to him a pastor must develop a personnel committee that does the recruiting. The primary task of the personnel committee is to determine what positions must be filled and what gifts and/or passions for ministry are among the members. A job description should be made for each position or ministry.

Once the jobs have been defined, a group of leaders can determine what skills are needed. A list of all the tasks in the church, with an attached response card, should be made available to all members, as well as newcomers, once each year. People who complete a response card may not be agreeing to do the work, but they are indicating an interest and potential ability to do the task in the area of their competence.¹

Next a personal interview should take place with questions such as, "What sort of things do you most like to do and why?" or "Describe what you dislike in a job?"²

When a church follows a recruitment plan, it asks people to fill positions that are available. When certain selected members serve on the more prestigious and influential committees, volunteers develop the feeling that they are only cogs

¹Johnson, The Care and Feeding of Volunteers, 51.

²Marlene Wilson, The Effective Management of Volunteer Programs (Boulder: Volunteer Management Associates, 1976), 52-53.

in a large machine rather than a part of an organism.

Church members do not volunteer for a ministry because the pastor wants them to get involved, or because he delivered a stirring sermon. Members move into action when leaders of the church work hand in hand with the pastor to implement an effective strategy.

Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

The leaders in God's cause as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers.¹

The recruitment process works best when the church members and the pastor work together. Johnson outlines how the recruitment of volunteers happens when friends are encouraged to become involved:

The most important thing lay persons can do is to share the excitement of working in the church with one another. When another lay person tells about how working in the church did such and such for him, it means a great deal. . . . A pastor got me involved. He came to me and asked me to do something I didn't think I was capable of doing. He kept after me, and before long I was a volunteer. He kept pushing me into jobs that helped me grow and to become a productive member of the church. I doubt

¹White, Testimonies to the Church, 9:116-117.

anyone else in the church could have gotten me involved.¹

When an involved layman who enjoys ministry encourages a friend to become involved, the friend is very likely to seriously consider serving, especially if the friend's credibility is high. The "satisfied customer" attitude is a very persuasive influence. Another positive encouragement toward involvement is when the suggestion comes from the pastor. As the pastor observes the skills and abilities of the church members, he/she can encourage individuals to try a task for a while; usually the placement is a rewarding experience.

Delegating Responsibility

A leader must know what specific tasks can and cannot be delegated to volunteers. This is very important. A leader who "unloads" all the undesirable tasks for a project on volunteers and keeps easy tasks, or tasks that make him/her look good, will not have a very happy or productive group of workers for long.

Volunteers enjoy tasks that do not involve conflict, high stress, or resolving of problems. The staff should accept the unpleasant task of dealing with sensitive and difficult problems and not delegate responsibility to correct or discipline; major problems, tasks that involve confidential information, or responsibility that creates and maintains morale should be handled by the paid staff.²

¹Douglas W. Johnson, Empowering Lay Volunteers (Nashville: Abingdon, 1991), 50.

²Carl F. George and Robert E. Logan, Leading and Managing Your Church (Old Tappan, NJ: Fleming H. Revell, 1987), 118.

The other extreme of leadership is not to delegate at all. One who works alone on the large and difficult tasks soon burns out. This pattern of leadership indicates that the leader may be motivated to serve for reasons that do not bring lasting strength to the organization. Ted Engstrom points out five reasons why leaders fail to delegate. First, they believe the subordinates cannot handle the assignment. Second, they fear the competition of subordinates. Third, they are afraid of losing recognition. Fourth, they fear their own weaknesses will be exposed. Fifth, they believe they do not have the time to provide the necessary training to turn the work over to volunteers.¹

When responsibilities are delegated and volunteers are involved, the leader must determine whether mid-course corrections are necessary in order to reach the objective. Four questions can be asked that will help. The leader can determine if the organization is moving toward its goal and which areas may need attention by asking four questions: Are we doing what we said we would do? Are we having the results anticipated? Are we using the methods we planned to use? Do we need to make some changes?² The responses to these questions will guide leadership in redirecting organization toward its goals.

Jesus as a Model

The literature on leadership is based in the secular work place. The best

¹Ted W. Engstrom, The Making of a Christian Leader (Grand Rapids, MI: Zondervan, 1976), 164.

²Steinbron, Can the Pastor Do It Alone? 143.

model we can find for spiritual leadership is Jesus. His strategy gives us simple and effective methods for enlisting, training, and retaining workers. When Jesus began His public ministry, two of John the Baptist's disciples came to Him and asked "'Where are You staying'? . . . they came and saw where He was staying and remained with Him." (John 1:38-39 NKJV). Jesus invited them to follow Him. He also allowed followers to leave when they chose. Service was based upon their desire to follow Him. In the synagogue, Jesus called Himself the "living bread which came down from heaven--not as your fathers ate the manna, and are dead. He who eats this bread will live forever" (John 6:58). After this message, "many of His disciples went back and walked with Him no more" (John 6:66 NKJV). Based on the Divine model for volunteers, individuals began their service when they were convicted by the Holy Spirit. But when Jesus did not fulfill their expectation and they found His message difficult to accept, they left Him.

Robert Coleman outlines eight steps that Jesus followed in the selection and training of His twelve disciples.¹ First, Jesus selected men whom the multitudes would follow, rather than designing programs to reach the multitudes. His goal was to enlist men who could bear witness to His ministry and continue the work after He left.

The second part of His strategy was to teach them by drawing them close

¹Robert Coleman, The Master Plan of Evangelism (Old Tappan, NJ: Fleming H. Revell, 1963), 19.

to Himself. He was their school and curriculum. Next, He challenged them to stay with Him. Others followed when convenient and when miracles were demonstrated, but left during times of uncertainty. Only a few were consecrated and continued daily with Him.

Fourth, He gave all He had--nothing was withheld, not even His own life. He imparted to them everything He could. Fifth, Jesus showed the way of ministry, preaching, healing, and praying. Then He assigned them work. He gave them instructions and asked them to do what He did. Next, they were sent out, two by two, and were called back to report on their work. They were expected to produce. The pastor who follows the model established by Jesus reaps results in enlisting, training, and retaining workers.

Contemporary Models

John Stott, pastor of the All Souls Church in London, has conducted a successful training program for ministry since 1950.¹ Nearly fifty people finish the lay-ministry training program each year. These volunteers spend three hours a week in ministry. Their training for ministry is in three stages: (1) the annual training school; (2) the examination; and (3) the commissioning service.

The training school meets one evening a week from October to February. An open invitation is given to the congregation to attend the training program.

¹John Stott, One People: Helping Your Church Become a Caring Community (Old Tappan, NJ: Fleming H. Revell, 1968, 1982), 60-71.

The course is divided into two equal halves. The first section is the "theology of the gospel" and covers basic doctrines of Christianity. The second section is the "practice of evangelism" and covers issues such as how to persevere when discouraged, how to lead a friend to Christ, how to meet common objections; and how to visit in homes.

The second step is a written examination by the members taken in their own homes. The questions focus on the basics of Christianity and deal with practical questions and objections. After the examination, a personal interview is conducted with the trainer. At this time, the volunteer discusses the areas of his/her interest for ministry.

The commissioning service takes place during the week. A leader from this denomination speaks to the members, challenging them to service. The service concludes with prayer and the conferring of certificates.

Volunteers can serve in any of six areas of ministry. The first and largest target is the estimated nine thousand residents who live in the area of the church. The trained members go to homes, two by two, with the primary goal of talking about Jesus. They may leave literature and invite residents to a church program.

The second area of ministry is visiting the elderly and the sick. The group meets monthly to discuss those who need visiting. A small group visits individuals in their homes to sing and pray with them. The visitation team also takes the elderly shopping, makes arrangements for appointments, etc.

The third group works with the children and youth in the church, helping in

Sunday school and various "clubs." The fourth group visits new members and conducts a weekly class of Bible study and prayer. These volunteers serve as spiritual brothers or sisters for the new members until they are settled into the church.

The fifth group serves the "strangers"--those who have come from other countries. They respond to letters and telephone calls of concerned parents and friends who ask someone to contact a loved one who has just moved to London.

The sixth group conducts fellowship groups in homes to give pastoral care to the congregation.

The pastor is the key person in building a lay-involved ministry. If he has a vision of what needs to be done and skills to lead the congregation toward stated objectives, ministry slowly is transferred to a broad base of volunteers.

Shawnee Mission Medical Center

Community organizations continually enlist and train volunteers to serve in their organization. I interviewed Doris Richardson, director of Volunteer Services at Shawnee Mission Medical Center, in Shawnee, Kansas.¹ In 1991, the hospital received 100,723 hours of volunteer service--86,433 hours by 382 adults, and 14,290 hours by 90 to 150 youth volunteers.

The primary reason why individuals volunteer at the hospital is because they want to experience the joy of giving meaningful service for others. Many

¹See appendix F.

choose to volunteer at Shawnee Mission Medical Center rather than other community organizations because a friend or family member received good care as a patient, or a friend who volunteers invited them to join the volunteer organization.

The attitude between the volunteer staff and paid staff is one of high respect and cooperation. The two groups work well together serving as a unit to give quality care and service.

When a volunteer quits, 95 percent of the time it is due to family pressures or a change in circumstances. Volunteers are trained on the job before they begin their tasks. They also go through general orientation with the paid staff to learn about the vision and values of the organization and about security, confidentiality, and guest relations. They also receive benefits for their service such as a free meal after their shift, free flu shots, discounts in the gift shop, and luncheon awards. From the interview, I concluded that the needs and rewards of individuals are the same whether they volunteer in a spiritual or secular environment.

Summary

The idea of an interview process of volunteer placement in the church is biblical. The Hebrew people who built the sanctuary in the wilderness illustrated how each individual can be involved in service using his or her unique talent or ability. The sanctuary was built quickly, and the people were excited about the project.

Jesus used the parable of the talents to demonstrate how important it is for

each person to minister--to invest time, abilities, and resources so that the work of God can grow. Paul defines and describes how the Holy Spirit works through the spiritual gifts of those in the church.

Current literature in the field of management and leadership shows how important it is to enlist volunteers and properly utilize them in service. Ellen G. White strongly suggests that pastors take the initiative in leading their members into active ministry.

Successful models demonstrate that volunteers are carefully enlisted, selected, trained, and supported in their ministry. An interview with the director of a large metropolitan hospital reveals that when the theory of volunteer placement, training, and supervision is implemented, an effective blending of talents by the paid and volunteer staff results.

CHAPTER 3

IMPLEMENTATION OF THE INTERVIEW PROCESS

Introduction

This chapter describes how the interview process was implemented in the Kansas City Central Church. Further, it contrasts the results of two surveys: the first given to all volunteers prior to the project, and the second distributed after the implementation of the project.

The pastor described the interview process at a church business meeting in July. After a thorough discussion, the members voted to implement the process for one year. The biblical model for a spiritual gift-based ministry was shared during three worship services at the end of July and early August 1990. The pastor trained volunteer placement advisors in August prior to the personal interviews. Scheduled interviews by the volunteer placement advisors with the church members took place during the last two weeks of August. The personnel committee reviewed all the report forms in September and gave a list of volunteers to the church body for approval. The volunteers began serving in their ministries on October 1.

First Church Officer Evaluation

During a meeting at church, each church officer was given a survey of fourteen questions and a cover letter before the one-year pilot project was discussed.¹ A survey of the church members regarding their attitudes is not uncommon; however, when a survey is mailed, very few are returned. A high rate of return was realized when this survey was distributed at the church and collected at the end of the worship service.

I hand-delivered 145 surveys in the lobby of the church. Some volunteers received several surveys, one for each task, but only one survey was returned rather than one for each task. Seventy-eight surveys were returned and processed by Bergstrom & Lehmann of Collegedale, Tennessee. Steve Blumenschein programmed and compiled the survey data.

Table 5 shows how the church officers felt about their church offices. Response percentages are listed to the nearest whole number so the total of the responses may not equal 100 percent. An analysis of the questions follows. I looked specifically for any motives of service that surfaced from the answers.

The responses were: 1--not at all; 2--to some degree; 3--to a considerable degree; and 4--to a large degree.

Analysis of the Survey

The response to question 1, "I have a clear understanding of the tasks the

¹See appendix B.

TABLE 5

CHURCH OFFICE EVALUATION 1

Questions	Responses (given in percentages)			
	1	2	3	4
1. I have a clear understanding of the tasks the church expects of me in this office.	6	17	27	50
2. I also have my own vision of what I would like to accomplish in this office.	10	26	29	32
3. I feel a strong sense of commitment to the accomplishment of this responsibility.	8	12	24	55
4. My commitment is probably more a feeling of obligation rather than genuine inner motivation.	44	23	20	9
5. I often feel a personal initiative to want to work in this area.	15	24	34	21
6. I have a sense of enjoyment and fulfillment when serving in this job.	10	15	33	38
7. I feel that I am adequately accomplishing what needs to be done in this position.	23	24	36	17
8. I feel that the job expectation is reasonable.	5	14	31	42
9. I feel adequately trained to accomplish this job.	13	23	37	6
10. There are some obstacles outside of myself which keep me from accomplishing my task adequately.	36	24	15	18

Table 5--Continued

Questions	Responses (given in percentages)			
	1	2	3	4
11. I was happy to accept it.	8	18	35	8
12. I didn't really want to accept the office, but I did because I would have felt guilty if I hadn't.	65	18	5	5
13. I didn't really want to accept the office, but I did because I felt pressured by the caller.	79	5	4	5
14. Mark the amount of time that you spend in your task each month				
Hours per month	Percentage			
1-3 hours	53%			
4-6 hours	15%			
7-10 hours	10%			
more than 10 hours	8%			

Note: Questions 11-14 deal with the response when a member was contacted by a member of the nominating committee.

church expects of me in this office," indicates that 77 percent of the officers have a considerable or large degree of understanding of what the church expected of them. Only 6 percent claimed they did not understand what was expected.

Question 2, "I also have my own vision of what I would like to accomplish in this office," had a fairly even response between some degree, considerable, and large degree.

The commitment level by 80 percent of the respondents to question 3 reveals that those who serve are committed to their task: "I feel a strong sense of commitment to the accomplishment of this responsibility."

Question 4 focused on the volunteer's motive: "My commitment is probably more a feeling of obligation than of genuine inner motivation." The response reveals that the largest percentage of respondents (44%) do not serve out of a feeling of obligation. However, I was concerned that 47 percent had a feeling of obligation to some degree, or to a considerable degree. It is important that leaders enlist volunteers to serve based on a positive motivation.

Question 5, "I often feel a personal initiative to want to work in this area," demonstrates quite a division. Thirty-nine percent claim they did not want to work at all, or to some degree, while 55 percent wanted to work to a considerable or large degree. This response is one that I wanted to correlate with the post-project survey to see what caused such a difference.

The issue of fulfillment is important to a volunteer and is outlined in question 6: "I have a sense of enjoyment and fulfillment when serving in this job." A large number (71%) enjoyed their work to either a considerable or a large degree. Only 10 percent admitted they did not enjoy their work.

The question 7, "I feel that I am adequately accomplishing what needs to be

done in this position," came an even split in the responses. Although 53 percent stated that they were accomplishing what needed to be done, 47 percent stated that they were not.

Question 8, "I feel that the job expectation is reasonable," reveals that only 5 percent noted that the expectation was unreasonable.

An important part of developing a strong volunteer staff is to train the workers. Question 9, "I feel adequately trained to accomplish this job," reveals that 36 percent did not feel adequately trained for the task.

"There are some obstacles outside of myself which keep me from accomplishing my task adequately" (question 10) indicates that 60 percent felt pressure from outside that prevented them from accomplishing their task adequately.

The last four questions deal with the responses of members who were contacted by a member of the nominating committee. Seventy-three percent responded to question 11, "I was happy to accept it," to a considerable or large degree; only 26 percent were not happy at all or to some degree.

Question 12 focuses on the attitude of guilt. "I didn't really want to accept the office, but I did because I would have felt guilty if I hadn't." Ten percent accepted the office because of guilt. The remainder did not feel that guilt was a significant motivator in their decision to accept a church office.

The reaction of the volunteer when asked to accept a church office is addressed in question 13. "I didn't really want to accept the office, but I did because I felt pressured by the caller." Seventy-nine percent did not feel

pressured by the caller.

Statement 14 required a response about time devoted to the task. "Mark the amount of time that you spend in your task each month." The survey shows that over half (53%) spent one to three hours a month in their task, 15 percent spent four to six hours, 10 percent spent seven to ten hours a month, and only 8 percent spent more than ten hours a month on their task.

The response does not reflect an unhappy or dissatisfied group of volunteers. A large percentage know what to do, enjoy their work, and are committed to their task. Volunteers face pressures from outside sources, but 79 percent accepted their ministry without pressure from the nominating committee.

Church Approval of the Process

On July 11, 1990, church members met in a business meeting. The interview process for a spiritual gift-based ministry was introduced. Time was allowed for questions. The members voted to try the one-year pilot project when they would reassess the interview process and decide whether to continue the process or return to nominating-committee selection. The church board recommended ten volunteer placement advisors who would interview and guide any interested church members into ministry. A summary of the information that was presented at the business meeting follows:

The process of placing church members in ministry is accomplished by first selecting a nominating committee, which in turn selects people to serve in church offices. The committee assumes what the interests or abilities are of each person it nominates for a task. The primary question is, "Who can

we find to fill this task?" Members of the nominating committee have a list of church members and a list of vacant jobs. The purpose of the committee is to fill all the vacant jobs by calling the members on its list.

In order for this process to be effective, the nominating committee must know all the people in the church and their interests. This process works fairly well when the church is less than 100 members and each person is well known. The task is more difficult if the church has more than several hundred members or when a new person or family joins the church. Nominating committee members must know each person, otherwise some members will be overlooked. New members can become actively involved in the church if they (1) join the church before the next nominating committee meets; (2) get acquainted with key people in the church, or (3) express an interest in serving in a task where there is a need or a vacancy. If new members do not enter into a circle of friendship quickly, they will not become involved in church life easily. This is also true if a person joins the church just after the nominating committee has finished its work, and all of the needed tasks are filled. A new member is not needed and his/her interests will not be intentionally discovered.

Most nominating committees do not have written job descriptions; the committee member usually gives a description based on his/her knowledge of the task. The committee member invites a person to accept a task via a telephone conversation that lasts less than five minutes. Under these circumstances, it is very difficult to discuss in detail the needs of the task or the interest/desire of the church member.

If there is a "difficult" job to fill, the committee rejoices when the caller returns to the table and reports that "Mr. Smith" took the job. Sometimes there is even joking when the next "difficult" job needs to be filled--the person who got the last "difficult" job filled is asked to do the calling again. The basic purpose of the nominating committee is to find people to fill vacant jobs.

In this pilot project, the focus will be on helping a church member find a place to serve where he or she has an interest and/or ability. Tasks will be filled by willing and interested people serving in the areas they desire.

It is important to build ministries based on leadership rather than need. If there is a need and poor leadership, the ministry may begin, but will most likely flounder. If the ministry is built on good leadership, it is very likely to grow and be strong.

Placing volunteers in ministry will be a three-step process. Step 1: Everyone in the church will be invited to a thirty-minute interview with a trained volunteer placement advisor. During this time, the advisor can discuss with the member his or her interests and gifts. The person can volunteer for tasks that are of interest to him or her. Step 2: All of the ministries and volunteers will be reviewed by the personnel/nominating committee.

Step 3: A printed list all of the ministries and volunteers will be given to everyone present on Sabbath morning. If there are any concerns or questions regarding anyone on the list, the personnel nominating committee will meet again and listen to any objection. If there are no reasonable objections the list will be voted by the church the following Sabbath.

The purpose of this process is to aid people in selecting an area of ministry based on their ability and interest. The church will be open Monday through Thursday evening and Wednesday morning in order to accommodate as many people as possible.

The interviews will take place in August. The personnel/nominating committee will meet in September, and the list will be presented to the church body the end of September. The leaders will begin serving October 1.

The present church board consists of representatives from many areas of church life (see figure 1).

Fig. 1. The present church structure.

On the proposed model¹ the structure is divided into six main areas of service.² At the Kansas City Central Church each area functioned as a committee that consisted of representatives from each department. The committees met bimonthly to plan, organize, and review their ministry. The advantage of this process is that it allows the church structure to be built around the ministries of the church, rather than ministries being built around the church structure.

¹See appendix C.

²The six areas of ministry are modified from the structure of the Willow Creek Community in Chicago.

The pastor listed ten individuals who were recommended by the church board to serve as volunteer placement advisors who were trained for the interview process. Those selected were individuals who knew the activities and committees of the church and were able to communicate comfortably with people.

Education of the Church through a Series of Sermons

A series of three sermons was given during the 11:00 A.M. worship service.¹ This was the second public presentation explaining a gift-based ministry. Even though attendance was good at the business meeting, the concepts needed a more in-depth study--an explanation. Members believe that what is said from the pulpit is more important and worthy of attention than what is said at a business meeting or during the announcements. It was very important that the spiritual foundation be laid when people were willing to listen to spiritual messages. Preaching is an effective way to challenge and inform people of God's will and plan for their lives.

The sermons given on Sabbath were part of a planned sermon year. I presented several topical series that year. One subject was involvement in ministry. Ten months prior to the approval of this project I presented a series of three sermons, "Awaken to Your True Potential," "The Ministry of the Holy Spirit," and "Gifts, Fruits, and Talents." At the conclusion of the second sermon, I gave each

¹See appendix G.

person a two-page definition of spiritual gifts as they are listed in the New Testament. During the third sermon, I distributed a spiritual gift/talent inventory and invited everyone to fill it out. The members kept the inventory and gave me a summary sheet, which listed their scores and personal comments explaining how they would like to be involved in ministry.

As part of the current education process for the church, I gave another series of three sermons on spiritual gifts. The congregation was exposed to the biblical concepts twice within one year.

During the second series, ten volunteer placement advisors were trained and ready to interview individuals. At the conclusion of the third sermon, an invitation was given for all who desired to meet with an advisor and discuss their interest in ministry.

The first sermon, "Why Are You Here?" challenged each listener to think seriously about being involved in serving God through some ministry of the church.

I asked the question, "Why are you here?" at the end of each illustration in the sermon. We considered two categories of people. The first category included individuals God called to serve Him. The first person cited was Noah. When asked the question, he was able to respond by saying, "I am building an ark to provide deliverance for God's people." Moses was the second person. He could respond to the same question by saying, "I am leading the people of God from captivity to freedom."

The second category was a group of people through whom God had worked. The Hebrews of the Old Testament could respond to the same question by saying, "We belong to God and are a demonstration of His blessing." The church of the New Testament could answer, "We are here to give the gospel to as many people as possible." The third group mentioned was the Seventh-day Adventist church. Its members could say, "We are called to give the everlasting gospel to the world."

The appeal to be involved in some capacity for the coming church year was given in an illustration from baseball. The Kansas City Royals baseball stadium is only ten miles from the church. Members attend the games quite often, either individually or as a group from the church school. This illustration is one that nearly everyone could identify with immediately.

Church members can be like the fans in the seats, cheering on the players, or like the workers in the aisles selling food to the fans. Baseball is exciting when players are on the field playing the game. Members were challenged to become actively involved rather than playing supporting roles in the aisles and parking lots. Involvement in the game provides a sense of accomplishment and personal joy. The question was asked again, "Why are you here?" Each person must answer in his or her own heart. I hoped they could say, "To be actively involved in service for God."

There were two objectives in the second sermon, "What Are You Doing Here?" The first objective was to explain that everyone can do something in

church. Every church has people who are not involved. Some may not choose to participate in ministry because of burnout. They want time to rest and not to be asked to serve in any capacity. The second objective was to outline the process that would enable each person to become actively involved in a ministry based on his/her interest and/or ability.

When Elijah was running from Jezebel after the victory on Mount Carmel, God asked him, "What are you doing here?" It was a turning point for Elijah. He stopped running and began serving. By asking the same question throughout my message, the members had several opportunities to mentally make his/her personal response.

Building the sanctuary in the wilderness was an example of what happens when people are actively involved in the church. Moses invited everyone to participate in the project. The response was so good that he asked them not to bring any more supplies. Then he invited them to use their skills and time to build the sanctuary. The volunteers manifested two characteristics that were recorded in the biblical account: they were filled with the Holy Spirit and they were willing to use their hands. This story demonstrates how each person can do something in the building of the spiritual sanctuary.

Paul uses the human body to illustrate that a variety of individuals and their talents are necessary for a unified and effective church unit. Church members play a very important role in the work of ministry.

I summarized a discussion at the General Conference Ministerial Session

portraying churches that were growing where an intentional shift of responsibility was made from the paid clergy to the volunteer laity. In the places of greatest growth, the laity were actively involved in ministry and the pastor led and trained the congregation.

The sermon noted above and part of the second sermon dealt with the theoretical concepts of involvement in ministry. However, the second objective was to explain how members could become active in a ministry, one that reflected their interests and abilities. They were invited the following Sabbath to schedule an appointment with a spiritual gift advisor. I outlined the interview, the role of the personnel/nominating committee, and final approval of the church body at the business meeting.

The conclusion of the sermon was an appeal to consider one's personal attitude toward ministry. Members were asked if they identified with Elijah who was "running" when God asked, "What are you doing here?" or, if they were like those in the wilderness who participated in building the sanctuary. If God asked them the question, "What are you doing here?" could they say, "I am involved in ministry and building up your kingdom"?

The third sermon "Building a Church for God" had two objectives: to show that obstacles should not stop us from fulfilling our mission and move the listener from an intellectual response to action: making an appointment with a spiritual gift advisor.

When God's people decide to follow His instructions, they can surmount

any obstacle. The obstacles faced today are ideas that "We've never done it that way before" and "What if . . . ?" Objections arise when people implement new ideas. The biblical model was the story of Nehemiah. For sixty years, God's people tried to rebuild the temple, but they were constantly meeting obstacles. Nehemiah challenged them to focus only on their task and ignore all their interruptions. The result of their unified effort was a completed temple in fifty-two days.

Every person was invited to fill out an appointment sheet that was placed in the bulletin. These sheets were collected by the deacons and the service ended.

The response from the congregation during this three-week series was positive. Some asked me about the process and some "What if?" questions. They were usually questions for clarification rather than opposition. Members made the transition from gathering data in the sermons to taking action--making an appointment with a spiritual gift advisor. Fifty-seven people showed up for their appointment in the next two weeks. Thirty-three people spoke with a spiritual gift advisor on the telephone. Ninety individuals, more than half of the active adult membership, responded to the invitation to become involved. One hundred and seventy adults attended church regularly. The majority of those who did not speak to a spiritual gift advisor were not actively involved in church life--either the previous or following year.

The three sermons helped the congregation to understand the biblical principles of becoming involved in ministry. The large number of people who

volunteered for ministry either by interview or telephone conversation indicated that the sermons accomplished their purpose.

Training of the Volunteer Placement Advisors

The pastor trained the volunteer placement advisors in two hours. The participants sat around a large table where they could face each other and have sufficient room for their materials. There were three phases in the training process. The first phase was an explanation of the interview process; the second, a demonstration of an interview with the group; and in the last phase, participants interviewed each other.

The format of the interview encouraged church members to share their interests or concerns in a ministry that would be meaningful to them.

The time spent with interviewees varied depending upon their personal interest and need. The average time planned was about thirty minutes. Once individuals became comfortable and discovered no pressure on them to do a particular task, they could relax and share freely. It is very important to listen to interviewees' stories of the past or concerns for the present.

The materials prepared for the interview were:

1. The Ministries of the Kansas City Central Church listed six areas of service and their ministries. These classifications were designed to provide an effective way to implement and continue meaningful ministry. They are similar in structure to those prepared by the Willow Creek Community Church in Chicago.

2. The Ministry Placement Form was given to the Personnel Committee. It was designed to solicit the interest of the person interviewed and the name of the interviewer.

3. The Volunteer Referral Form outlined the volunteer's experience and status in the church. The completed form, filled in by the volunteer placement advisor immediately following the interview with the church member was given to the leader for the area of ministry in which the volunteer selected to serve. It then was given to the personnel/nominating committee.

4. The Manual of Job Descriptions¹ listed the thirty-five ministries in the church. The job descriptions were based on the needs and current activities of the ministry. (I spoke to the leaders of ministries and added activities that may have been neglected and needed to be included.)

5. The Inventory of Abilities was an inventory of eighty statements that one could use to discover one's own spiritual gifts. This combination of inventories and abilities I assembled myself specifically for the Central church.

In the second phase, the demonstration of an interview, I asked several in the group to share their interests and abilities and how they would like to serve the church. Then I shared with them the responsibilities of those tasks, as listed in the Manual of Job Descriptions. Needs and interests must guide volunteers into new areas of service for others.

¹See appendix E.

In the third phase, participants selected a partner to interview. This was an opportunity for them to practice and interview for their own placement in ministry.

At the end of the evening those present were asked if they would be willing to commit two 2-hour blocks of time for interviewing. Each person signed up on the schedule for the times that were most convenient for him or her.

Personal Interview with the Potential Volunteer

The spiritual gift advisor began the interview by explaining the process that would be followed. Interviewees were invited to fill out the "Inventory of Abilities"¹ if they had not done so in the past year. Then the advisor asked how they would like to use their gifts and abilities in ministry. This open-ended question allowed them to express their desire to serve in an existing ministry, or they could share a fresh idea that could become a new ministry in the church. Several people wanted to participate in a particular ministry that previous nominating committees had never asked them to serve.

Next the advisor showed them the chart of ministries and asked if one or more ministries appealed to them. The advisor had the manual of job descriptions so more information about the ministry could be supplied when needed.

As each person and the advisor discussed the ministry chosen, the interviewer filled out one "Volunteer Referral Form" and one "Ministry Placement

¹See appendix D.

Form" for each ministry selected. These forms were given to the personnel committee. At the end of the interview, the advisor prayed that God would bless the member as he/she served God.

At the end of each evening, advisors met together to share experiences. They felt rewarded during the two weeks of interviews because the members who met with them expressed such a positive attitude toward serving in ministry.

There were some surprises for the advisors. They met people who attended church but had not been active in any ministry but now wanted to serve. Two individuals volunteered to be greeters on Sabbath. They are very friendly and very reliable. They met several individuals who had never been asked to serve in the ministry of their interest. One person who operated a business volunteered to serve on the finance committee. He had attended the church for several years but had never been asked to serve in that capacity. He faithfully attended the finance meetings and shared valuable financial advice. Members of the committee later commented how glad they were to have him on the finance committee and wondered why the nominating committee never asked him before.

Personnel Committee Review of Those Who Volunteered to Serve in a Church Ministry

The personnel committee met two weeks after the interview process was complete. When all of the "Ministry Placement Forms" were compiled, a list of ministries was printed. Over 90 percent of all the positions for the church were filled by volunteers.

It was a pleasant surprise to have the positions filled more easily than in previous years when the nominating committee took ten or twelve meetings over three months. The committee reviewed each ministry to determine if those who volunteered were spiritually and morally in harmony with the standards of the church. They also appointed and/or approved the leaders for each ministry. The process was completed in three meetings.

Vote of Approval by the Church Body

The personnel committee report was printed and distributed to the church body in the worship service for the first reading; there was no opposition. The second reading of the report was approved with no opposing vote.

CHAPTER 4

THE RESULTS OF EACH PHASE OF THE IMPLEMENTATION

Training Volunteer Placement Advisors

Ten volunteer placement advisors participated in a two-hour training process. At the conclusion of the training, each person interviewed his or her learning partner. The advisors served in this ministry because they were interested in helping members find a meaningful place in ministry. After interviewing their partners, advisors were anxious to begin their visitation with the members. The training process strengthened their belief in the interview process.

Instruments Used in the Interview

On the "Volunteer Referral Form,"¹ the sections "desire/dream/passion" and "interest and/or ability" were not always filled out by the spiritual-gift advisor, therefore, that part of the sheet was not very helpful when the leaders of the ministries received their copies. The advisor did not always circle the section M-1, M-2, etc. The most useful sections on the form were "Spiritual Maturity" and "Availability." The advisor faithfully filled out the "Ministry Placement

¹See appendix D.

Form"¹ for each person.

The "Inventory of Abilities" was offered to each individual who came for an interview. If interviewees had not taken an inventory recently, they could fill it out; however, most people had filled out an inventory within the year during the previous series of sermons on spiritual gifts. A list of "Spiritual Gift Definitions" was also available for those who wanted to review it after they filled out the inventory.

Personal Interview with Potential Volunteers

Interviews began a week after the third sermon of the series, when the "Appointment Schedule" was distributed to everyone. Whenever a new project begins, not everyone agrees with the process or the concept. Such individuals should not be overlooked. However, ninety individuals volunteered for service; fifty-seven made an appointment and thirty-three were contacted by telephone. Individuals had several reasons for not coming to the church for a personal interview.

First, several simply did not feel comfortable participating in the process. They were reluctant to volunteer for a ministry that required ordination, such as elders or deacons. They believed the Holy Spirit should guide the nominating committee and did not want to interfere with the work of God. This view was prevalent especially among the ordained men. Only a minority of the eighteen

¹See appendix D.

prevalent especially among the ordained men. Only a minority of the eighteen elders and twenty-four deacons made an appointment for an interview. Those who did come to the church for an interview were pleased with the process and supported the concept of involving people in a ministry based on their gifts, interests, and abilities.

I spoke personally with most of the ordained men who did not participate in the interviews. They were faithful workers, but they wanted a "spiritual" person to ask them to serve. When I asked them if they would continue serving in their ministry if asked to do so by the personnel/nominating committee, each agreed to continue. When the personnel committee met, I explained the situation. When the committee asked the men to continue serving in their present ministry, they all said yes. Their desire to serve in an ordained position was good and not in conflict with Scripture. Note that Paul wrote to Timothy that "if a man desire the position of a bishop, he desires a good work" (1 Tim 3:1) The bishop was an ordained position as overseer for God's people. While it is not common to volunteer for an ordained position in the Seventh-day Adventist church, that practice is encouraged by Paul when he speaks of others who desire a position of bishop--which requires ordination. Jesus accepted volunteers as His disciples to teach and heal in His name.

Second, seventeen who had hectic work schedules were too tired to attend another evening activity. Some family schedules were very demanding so scheduling an interview was nearly impossible.

Third, six families who lived thirty to forty minutes from the church could not go directly to the church from work and did not want to go back into town after they arrived home.

And fourth, a retired individual with a health problem could not leave his home; however, a telephone interview took place. He began a new ministry that he could lead from his home.

The volunteer placement advisors anticipated that the interviews would last about thirty minutes and were pleasantly surprised when they ended up spending thirty to forty minutes with each person or couple.

The interview was the start of a healing process for some who felt they had been mistreated by a nominating committee in the past. Some had continued to serve, overlooking a bad experience. Others had harbored hurt feelings for years, feelings they were reminded of as unpleasant every time the nominating committee met.

After two weeks of interviews, volunteer placement advisors felt the church members were moving to a deeper level of commitment. They were happy for such a broad base of workers in the church. They believed the church as a whole would be stronger in the future because of this experience.

Personnel Committee Review of Those Who Volunteered to Serve in a Church Ministry

The personnel/nominating committee was surprised so many people had participated in the process and that 90 percent of the ministries were filled. Some

on the personnel committee noted that a small group had controlled the church for years. They were glad to see such a diversity of people involved in ministry. Several families committed themselves to do more in the coming year than in the past, and many individuals volunteered to serve in new places.

The committee finished its work with a positive spirit rather than the negative, "I am surely glad that's over," or "I won't serve again for a long time."

Vote of Approval by the Church Body

A list of leaders and workers was printed and given to the church members at the end of a worship service. Anyone who objected to anyone listed was asked to contact the chair of the personnel/nominating committee within the week and share his/her concerns. No one raised any objection.

The following Sabbath, the list of volunteers was approved. Many members commented that it was good to have the process finished in only a few weeks.

The Church Board

The church board consisted of two to four individuals from each of the six areas of ministry, giving a total of twenty members; this board met bimonthly. The agenda for the board meeting was a review of past church activities, current church activities, sharing plans from the six areas of ministry, and church business. Most time was spent coordinating plans and activities and discussing church business. The board meeting became an intentional and effective group of working leaders who provided a united effort for ministry.

Typically, board meetings focus on the "business" of operating a church. If concerns are raised regarding the nurture of a member or a forgotten repair on the church, they are likely to arise during the discussion of another issue or at the end of the agenda when the chair is closing the meeting. Too often, someone will say, "What are we going to do about . . . ?" or "I think we ought to . . ." Then a quick, simplistic response follows and little is done. A response of "Let's talk about it next month" can be the beginning of doing something concrete about the issue.

The church board meetings during this pilot project were different. When the board met, leaders planned ministry based on what the volunteers saw as needs. The primary focus of the board was planning and reviewing the ministries of the church. Church boards that follow this board format probably will do more to build up ministries in the church than they do when they follow an agenda focusing on personnel problems, policies, or finance.

The Second Church Officer Evaluation

Nine months after the volunteers were approved by the church, a second "Church Officer Evaluation"¹ and cover letter² were mailed to each volunteer. One hundred different individuals performing in 160 positions of ministries received the forms--some receiving two or three forms. Only fifty-six forms

¹See appendix B.

²See appendix A.

were returned, although no negative reactions resulted from sending out a second form. (The first survey resulted in seventy-eight responses.) I cannot determine what factors may have caused the decrease in returns. I thought that after eight months of service, the evaluation would be more valid than one given shortly after the implementation of the process.

Questions 1 through 10 of the survey were the same as those in the survey given to church officers who were chosen by a nominating committee. Questions 11 through 15 dealt with the people's reaction to choosing their own ministry. Table 6 shows the differences in the responses to the two surveys.

The responses were: 1--not at all; 2--to some degree; 3--to a considerable degree; and 4--to a large degree.

Contrast of the Results in the Surveys

The responses are different on the first and second surveys. Any significant variation may give an indication of the benefit or problem with a particular process. Contrasting the two surveys reveals a more positive response by volunteers selecting their own ministry than by those selected by the nominating committee.

Question 1 shows that 66 percent have "a clear understanding of the tasks the church expects"--16 percent higher than those selected under the nominating-committee process. During the interview process, the volunteer placement advisor had a manual of job descriptions available to share with the individual.

TABLE 6

CHURCH OFFICE EVALUATION 2

Question	Nominated Office (Shown in percentages)				Volunteer Office (Shown in percentages)			
	1	2	3	4	1	2	3	4
1. I have a clear understanding of the tasks the church expects of me in this office.	6	17	27	50	2	1	21	66
2. I also have my own vision of what I would like to accomplish in this office.	10	26	29	32	4	14	36	46
3. I feel a strong sense of commitment to the accomplishment of this responsibility.	8	12	24	55	4	15	18	63
4. My commitment is probably more a feeling of obligation rather than genuine inner motivation.	44	23	20	9	55	25	7	13
5. I often feel a personal initiative to want to work in this area.	15	24	34	21	3	28	29	40
6. I have a sense of enjoyment and fulfillment when serving in this job.	10	15	33	38	2	14	30	54
7. I feel that I am adequately accomplishing what needs to be done in this position.	23	24	36	17	16	21	23	40

Table 6--Continued.

Question	Nominated Office (Shown in percentages)				Volunteer Office (Shown in percentages)			
	1	2	3	4	1	2	3	4
8. I feel that the job expectation is reasonable.	5	14	31	42	2	11	24	63
9. I feel adequately trained to accomplish this job.	13	23	37	6	11	11	32	46
10. There are some obstacles outside of myself which keep me from accomplishing my task adequately.	36	24	15	18	33	21	10	23
11. I was happy to accept it. (First Survey)	8	18	35	8				
11. I enjoyed choosing an area of ministry. (Second Survey)					7	13	21	59
12. I didn't really want to accept the office, but I did because I would have felt guilty if I hadn't. (First Survey)	65	18	5	5				
12. I would have felt guilty if I hadn't chosen an office. (Second Survey)					44	23	18	23
13. I didn't really want to accept the office, but I did because I felt pressured	79	5	4	5				

Table 6--Continued.

Question	Nominated Office (Shown in percentages)				Volunteer Office (Shown in percentages)			
	1	2	3	4	1	2	3	4
by the caller. (First Survey)								
13. I had a great desire to fulfill my responsibilities this year, because I selected a place of ministry, than I did when a committee selected a task for me. (Second Survey)					26	10	22	42
14. Mark the amount of time that you spend in your task each month	1-3 hours	53%	4-6 hours	15%	7-10 hours	10%	10 hours	8%
	1-3 hours	45%	4-6 hours	18%	7-10 hours	16%	10 hours	10%

Note: Questions 11-14 deal with the response when a member was contacted by a member of the nominating committee.

Previously, the job descriptions were passed on verbally on the job as the need arose. Each job description included the name of the person to whom the volunteer was accountable and which meetings they were expected to attend. The 16 percent higher response may be influenced by the availability of written expectations.

Question 2 had a 82 percent response by those who thought they had "my

own vision of what I would like to accomplish in this office." Only 62 percent of those who were nominated had this conviction. Volunteers were willing to give of their time and talent for a ministry that interested them. This attitude reflected a 20 percent higher response than when the task was selected for them.

Question 3 addresses the volunteers' "sense of commitment to the accomplishment of the responsibility." A difference of 7 percent more was evident for those who selected their own ministry. However, the difference was not as great. In question 2, the issue was having a vision of what he/she would like to do; question 3 deals with the desire to do the task once committed to do it. Those who served in a ministry were committed to do the task regardless of the process used for ministry placement.

Question 4 shows that when people were asked by a nominating committee to serve, 29 percent felt "to a considerable degree" or "to a large degree" the "feelings of obligation rather than genuine inner motivation" for the task. When a person chose his/her own task, the same categories revealed that 20 percent felt an obligation--a difference of 9 percent.

A marked difference exists between the two processes on the issue of motivation. In question 5, "I often feel personal initiative to want to work in this area," 15 percent of those selected in the nominating process responded "not at all." Of those who selected a ministry, only 3 percent gave the same negative response. In other words, those asked by the nominating process gave a negative response five times greater than those who selected their own ministry. Twenty-

one percent marked "to a large degree" if they were asked by a nominating committee, but 40 percent if they selected their own ministry, indicating that the potential for developing personal initiative in ministry is twice as high for the volunteer who can choose his or her own ministry.

For question 6, the first survey showed 38 percent who marked "to a large degree" to "having a sense of enjoyment and fulfillment when serving in this job." The second survey showed 54 percent. For those serving in the nominating process, 10 percent marked "not at all," and of those who selected their own ministry, only 2 percent selected the same category. Again, a large differential shows between the responses. Those who selected a ministry had a 16 percent higher score in "to a large degree" category than those who were nominated.

Question 7 illustrates another marked contrast: "I feel that I am adequately accomplishing what needs to be done in this position." When nominated, only 17 percent feel "to a large degree," but 40 percent of those who volunteered felt they were accomplishing "to a large degree" what needed to be done. The difference is twice as great for those who choose a ministry. People who begin a ministry of their choice have a strong desire to build or enhance that part of church life. The desire to bring about change for improvement is greater than in a ministry that is already in place and needs to be kept going. People who bring a high level of enthusiasm to their ministry have more productivity and produce a greater feeling of accomplishment.

In question 8, "I feel the job expectation is reasonable," 42 percent nomi-

nated respondents said "to a large degree" in contrast to 63 percent of the volunteers. Again the 21 percent increase is influenced by the fact that the volunteers who chose their ministry did so because they had the ability and/or desire to do that task and understood what would be expected of them. They were also more inclined to gather more detailed information regarding the expectation of them in doing the task.

Question 9 reveals that the volunteers felt adequately trained to do the job. Forty-six percent of them marked "to a large degree," compared to only 26 percent of those nominated. When volunteers choose a ministry where an interest or ability already exists, they are probably more capable of doing the task than are those persons selected to serve in a ministry because others think that they will do well.

Question 10 focused on the possibility of "obstacles outside of myself which keep me from accomplishing my task adequately." The responses in both surveys were almost the same in each category. Outside influences apparently impact one's time for ministry, regardless of whether they were asked to serve or they chose their ministry.

Question 11, "I enjoyed choosing an area of ministry," revealed that when a person was asked by a nominating committee to serve, 38 percent responded "to a large degree," and 59 percent of those who selected their ministry so responded—a 21 percent differential between the two processes.

Question 12 asks if guilt entered into the process of choosing a ministry.

This does not appear to be an issue in accepting an office. Those who accept their position because they were asked by a nominating committee admitted "to a large degree" of guilt in only 5 percent of the cases; the "not at all," 65 percent. Of those who selected their own ministry, 23 percent marked "to a large degree." Those who volunteered had a response rate four times higher than those selected by a nominating committee. It appears that question 12 focused on two different issues. In the nominating process, question 12 states: "I didn't really want to accept the office, but I did because I would have felt guilty if I hadn't." The response was based on saying no to serving in a designated ministry. But the statement in the volunteer survey stated "I would have felt guilty if I hadn't chosen an office." They were not asked to serve in a particular ministry but asked if they would feel guilty if they did not choose any ministry. Thus one cannot make a correlation between the two surveys on the issue of guilt as a motivator of service. Guilt was not a large factor with either process.

In the first survey, question 13 states: "I didn't really want to accept the call, but I did because I felt pressured by the caller." Seventy-nine percent marked "not at all," and only 5 percent marked "to a large degree." In the second survey, those who volunteered responded to a different question: "I had a greater desire to fulfill my responsibility this year because I selected a place of ministry than I did when a committee selected a task for me." Twenty-six said "not at all" and sixty-four responded with either "to a considerable degree" or "to a large degree." "Pressure" from a caller inviting someone to accept a church position

apparently was not a factor in accepting a place of service.

The opportunity to select a ministry "that was of interest to me," question 14 on the second survey, indicated a positive response among volunteers. Nearly 80 percent marked their positive feelings "to a considerable degree" or "to a large degree." The interview gave an opportunity to choose a meaningful ministry.

The amount of time spent in a ministry was about 5 percent higher in each time category among those who chose a ministry than by those who were nominated. Those who were nominated, 18 percent, spent more than 7 hours in ministry per week. Of those who selected their ministry, 27 percent spent more than 7 hours--an increase of 9 percent when one has the opportunity to select his/her ministry.

One can gather several conclusions from these contrasting differences. First, those who volunteered had a better understanding of what was expected from them in their ministry. They had a vision of what could be done in their ministry so they had a higher motivation to serve. The result is a better leader who stimulates a better team that can accomplish their task.

The volunteers not only had a higher level of motivation but had a greater sense of fulfillment. They approached their work with an attitude of serving in ministry, not just doing a job. This positive attitude creates a significant difference in their level of fulfillment--17 percent versus 40 percent. The expectations are reasonable because they set their own goals and work within their own framework. They prepare to serve and are committed to improve their ministry. Regardless of

the category of time, those who volunteered spent more time serving in ministry.

The contrasting differences between the two surveys do not indicate that a thirty-minute interview is a "magic" solution. However, the results do demonstrate that a measurable difference in the attitudes and service exists when one has the opportunity to develop or select the ministry of his/her choice.

An Evaluation/Reflection of the Process

Under this new system, many people served in new positions that broadened the base of leadership. Some were happy to leave a position that they did not like for one that interested them. The beginning of the church year was a fresh experience.

Members who were not involved in church life became more active in the church. Two examples below illustrate different results from the interview process. One example introduces people who were very talented but did not participate because of a negative experience in their previous church. The second illustrates that new leaders and volunteers in a ministry can bring a higher level of competence and a broader base of involvement.

One couple who came to Sabbath School always came late when they attended. However, when they came to the church for their interview, they spent more than an hour sharing with the interviewer how they were hurt in an incident that happened in the church they had previously attended. Their sense of injustice and lack of care they had observed and experienced had never been resolved.

After sharing their story with a caring advisor, they discussed what they would like to do in the church. Both husband and wife were very committed to the Seventh-day Adventist church, but they needed to "unload some baggage" that had hindered them from serving in any church responsibility. Both volunteered to serve in a ministry. After the interview, the advisor and his wife took a special interest in that couple. They visited with them on Sabbath at church and spent time with them at other activities. The time spent in personal support and friendship helped them in their return to active church life. Not only did the new volunteers serve well during that year, but the following year they assumed greater responsibilities. Not all bitterness can be removed or dealt with in an interview; however, hurts may be discovered and healing can begin.

In this case, two positive results came from the interview. First, the couple dealt with the hurdle that kept them from becoming involved. They did not want to have another experience like the one they had had in the past. Second, they served effectively in a ministry that I would not have expected them to choose and the nominating committee had never considered them for.

The second case shows how an active ministry controlled by one person can become a ministry built upon a broader base of volunteers. Several volunteers were involved in this weekly ministry, but the leader kept supplies hidden in the church or at his home. I explained to the leader the importance of the ministry working as a team. He said "Yes, it was important that volunteers should be involved in ministry." Although he agreed on the surface, he actually prevented

the helpers from participating. Removing the leader immediately would have reduced the problem quickly. However, I wanted this leader to experience the joy of a shared ministry.

After the interviews were finished, several individuals chose to serve in that particular ministry. The leader did not schedule an interview. When I spoke to him regarding the interview process, he agreed it was an excellent idea but did not want to participate in any church responsibility for the next year. As a result, a new leader was appointed and the volunteers were permitted to serve. The ministry became a positive part of church life again, and the volunteers were happy to participate in a ministry they enjoyed.

The former leader quit coming to church. I visited him in his home and on the telephone, but he chose not to attend church. He is still inactive, and we are good friends. His methods of leadership in ministry directly reflected his personal problems. He did not harbor negative feelings toward the church or anyone who served in his former ministry.

The interview process brought together a group of individuals to serve in ministry. Now, under new leadership, they function as a team. In a few weeks, church members were thankful that the ministry was active again.

There was some negative reaction in the church, but this was not solely because of the interview process. The spring following the pilot project we had a business meeting to review what had been done. The church members were asked whether they would like to continue this process or return to a nominating

committee. The church voted to select a nominating committee and discontinue the interview process.

The process of interviewing was effective; however, other factors entered into the decision. Just prior to the beginning of this project the worship service was in transition from the traditional style to a non-traditional style. The service began with fifteen minutes of singing with both hymns and choruses led by a group of four singers. The program was intentionally thematic: music, Scripture reading, children's story, and sermon. Twice a quarter a drama or reading was used to highlight a particular message in the series.

This new format was followed for six months. The church had two traditional services and two non-traditional services each month. At the end of six months, the majority of members asked if the church could continue the "live" service and stop the "dead" service. We did.

This current project was implemented six months after the non-traditional service became the weekly format. During this time a few church members received a video produced by John Osborne. The video was copied and circulated by those who felt we had become a "celebration" church and polarization resulted over the issue of worship style. Regardless of the issues addressed at the church board or business meeting, two distinct groups of individuals existed.

The first major change in the church was the worship style, next was the interview process. When the church met for the business meeting to determine whether to continue the interview process or return to the nominating process, a

vocal minority strongly opposed continuation of any new activity in the church. The vocal group wanted the church the way it was previously to live up to its reputation as "the most conservative church in Kansas City." The church returned to the nominating process.

The Advantage of the Interview Process

Even though the Central Church chose not to continue with the interview process, several advantages seem evident when using the interview process rather than the nominating-committee process. Six advantages were experienced as a result of providing an opportunity for interviews.

1. New leaders bring fresh ideas to a ministry. This is most noticeable when people come from an active congregation to the church. Their ideas are not limited by past experience of the ministry.

A new mix of personalities in a ministry has more potential for becoming vibrant than one that is composed of the same personalities year after year. When new leaders serve in a ministry, they bring to the church board a fresh viewpoint. This can be a stimulus to others who have served on the church board for years, but have not contributed toward guidance or support of the church. One negative factor needs to be considered. Individuals who have just joined the Seventh-day Adventist church can become members of the church board. That issue is addressed below.

2. More volunteers become involved in ministry. Some ministries

function with one person working and several watching. When responsibilities are not shared, the person carrying the work load can easily be discouraged and experience burnout. With the interviews, several individuals may chose to work in the same ministry. For example, one ministry needs only three individuals, but six people requested to serve in that ministry. In that event, a member of the personnel/nominating committee spoke to the individuals involved and asked each person whether this was his/her primary interest in ministry or whether other ministries could hold their interest. Members who were involved in more than one ministry were encouraged to spend more time in one ministry rather than a small amount of time in several ministries.

When a number of individuals volunteer for the same ministry, they are united by their common interest. The potential for that ministry to be effective is very good. They also have the potential to nurture each other. A group of volunteers that has this affinity becomes a team, not just a group of people doing a similar task. The team spirit enhances their level of work, and joy in ministry is shared.

3. New ministries begin. Several individuals had an interest in opening a resource center where books, magazines, and tapes could be taken home or loaned to a friend. This team began with three individuals: a woman who had previously worked at a large Christian bookstore in the area, another who was interested in distributing literature, and a retired literature evangelist.

A storage room next to the church lobby was filled with old, no-longer-

needed supplies. The volunteers submitted a request to the church board that a hole be cut in the wall and a passage door be installed from the storage room to the lobby. It was approved.

Those interested in the ministry, along with the janitor, spent a day discarding old supplies. Two carpenters installed storage shelves, a retired man painted the walls, an electrician installed a large florescent light in the ceiling. Literature display racks, books, and videos were ordered by the resource team. Several hundred cassettes of camp meeting and special events were donated. All were labeled and displayed.

The room was staffed before Sabbath School and a half an hour after the worship service. Because the room was easily accessible and well supplied, many people took material for their own personal growth or for their friends.

4. Several small groups began in homes. Small groups in the church did not exist when we embarked on this project. However, several families had a desire to either host or lead a small group. After I spent time planning and organizing with those individuals, four fellowship groups began meeting weekly in homes. We did not start these groups so we could say we had a small-group ministry; we started them because individuals desired to be involved in this ministry. The small groups became a very important part of the church. The small groups excelled in personal nurture and gave encouragement and support to those who were sick or discouraged.

Another group was interested in establishing a prayer ministry. A prayer

basket was placed on the communion table. Prayer requests could be placed in the basket any time during the morning as well as at the invitation time for those who wanted to bring their request forward in the worship service just prior to the pastoral prayer. As the ministry grew, prayer partners met immediately following the service to pray specifically for each request. If appropriate, the prayer partner contacted the person during the week and prayed for and with them. The prayer ministry directed members toward God during their times of joy and need.

5. Difficult tasks were made easier by breaking them down into smaller ministries. The role of visiting members had been assigned to the elders, deacons, and deaconesses. We established visitation report sheets, tried to team individuals up with friends, and encouraged volunteers to visit people they knew. All of the planning and coaching produced very little visitation. On the ministry sheet, the tasks of the elders, deacons, and deaconesses were divided into several areas so members could select the area they were comfortable with, and not feel guilty if they did not choose the type of work they did not enjoy.

Members could choose any of the visitation ministries--homebound, hospitalized, active members, inactive members, new members--or they could serve communion or collect the offering. I conducted a Sabbath afternoon training session demonstrating the type of visit needed for each type of ministry.

Those who volunteered for visitation were primarily those who had previously served as an elder, deacon, or deaconess. Now they focused on an aspect of ministry they enjoyed the most. Each person checked on a visitation sheet the

hospital where he or she preferred to visit, namely the hospital closest to their place of employment or home. When someone was admitted to the hospital, I notified the coordinator of hospital visitation and he called the individuals who volunteered to visit members in that hospital. The visitation of hospitalized members was no longer limited to the pastor and head elder, for now many experienced the joy of ministry in a convenient location and at a time that blended with their work and travel schedule.

6. Spiritual nurture takes place when people work together in the ministry. True ministry not only benefits others but is a blessing to the volunteers.

In the parable of the Shepherd and one lost sheep, many interpret the shepherd as the pastor, the sheep as church members, and the lost sheep as non-church members. The responsibility of caring for the sheep in the fold and the lost sheep falls on one man. The pastor faces a very difficult challenge.

We discover a timeless principle when we look at the parable from the perspective of the sheep rather than the pastor/shepherd. Each sheep that was in the fold was cared for by a shepherd. The responsibility for care shifts when we interpret the shepherd as church leaders and the sheep as church members who are in the "fold" or lost in the wilderness.

Church leaders should be concerned that each sheep has a shepherd rather than on how many sheep are in the flock. The first interpretation directs attention to the anatomy of a church; the second interpretation on the role of ministry.

The parable illustrates how much love Jesus has for the people of this

earth. We can easily apply the message to Jesus and miss the application for ourselves.

Cautions to Consider When Beginning a New Ministry

Whenever a church implements a new concept, it faces some risks. It is better to know the risks at the beginning of the project than fail because of an inadequate understanding of the possible results. When I began the project, I believed that if ministry could be improved by following a spiritual principle taught in Scripture, we should move forward. However, I have concluded since that because a course of action is God-given and outlined in Scripture, it may not be best to implement that concept in all circumstances.

When pastors have visited with me on the telephone or at worker's meetings, they have asked about the interview process. I have shared with them what happened at the Central Church and given them photocopies or computer disks of materials. I encouraged each pastor to launch into a program of encouraging his members to enter into a ministry based on their interest and/or ability. As the pastors shared the concept with their church boards they met strong resistance.

I have discovered two problems. First, a pastor should carefully consider the process and its effect upon the church before beginning such an endeavor. I would not suggest introducing any change if the church has a history of conflict. Unless the church is at peace and the pastor understands the conflicts of the past, the implementation of any new process is dangerous. The pastor should be aware

of past conflicts and how they were handled. Some questions must be asked:

Was the problem resolved? Did those who were at the root of the problem die, move away, or are they still in the church? What effect did the conflict have upon the church as a whole and on the pastor? How did the pastor handle the situation? Did he ask to be moved? Did he remain? If so, how effective was his ministry?

Leadership is the second area of concern that must be addressed before implementing the interview process. What impact will the change have on the leadership structure of the church?

If the church board is composed primarily of individuals who hold a particular church office, perhaps elders, but do very little or nothing in the church, they may become road blocks to any progress in the church. When those who accept leadership positions in the church are not allowed to sit on the church board, they become demoralized. They may ask themselves, "Why do those who sit on the board do very little and those who are given leadership positions not permitted to make decisions for the church?" The role of leadership brings with it accountability and responsibility.

When the church board is comprised of non-working members who are present because of financial influence or seniority, the church has a problem. Those who sit on the board need to give leadership in the church.

When new ministries start, real difficulties may begin, or new leaders may be placed in positions of leadership. The balance of power on the church board may change. During this time of transition, the pastor must work very close with

the leaders and make sure that changes in the church are made very slowly. When individuals on the board are replaced by others who have not served before or in recent years, several months should be used to build new bonding and establish a smooth working board. I would advise pastors who implement this process to add only a few new members to the church board each year. If the percentage of new members is too large, unnecessary tension can occur within the leadership.

The Central Church had twenty-five church board members; about fifteen attended. After the interview process was completed and the new church year began, eight new members replaced several who had served on the board.

The average attendance was still about fifteen to eighteen. However, there were new personalities and new ideas. The new members did not always agree that all things should continue just because they had been done that way for years. New members asked long-time members of the board such questions as "Why?" or "Why not?" This created tension within the church board. While new members attended the meetings, they were not assimilated into the leadership circle of the church. Before the church year was completed, half of the new members no longer attended the church board. Some continued in their position but resigned from the church board. The pastor must be realistic when beginning any new strategy in the church, especially if a strong power structure is in place.

I no longer encourage all pastors to enter into this process. If the pastor is secure in his ministry and if the congregation is willing and capable of making changes in the church without conflict, then he/she can move ahead slowly.

Some possible situations could arise and create problems. One question asked early in the planning of the interview process was, "What do you do with a person who volunteers but has 'problems'?" We did not have that situation; however, if the steps in the planned process are followed carefully, the "problem" person will not be placed in ministry. Before anyone begins serving in a ministry, the personnel/nominating committee reviews all volunteers, using the standard of church leadership outlined in the Church Manual. Persons with problems that would hinder them from serving would not be listed on the volunteer list and brought to the church body for approval. Also, in the interview process, the interviewer explains to the person volunteering for a task that there is no guarantee that he/she will serve in that ministry. Occasionally situations may arise where a certain person is a problem in a congregation. Wise leaders must deal kindly and firmly with problem people regardless of the process used for selection of church leaders.

The traditional church may find this new approach to ministry too dramatic of a shift in thinking. Such a church could use a volunteer sheet that would allow each person to share his or her interest in ministry. Then the nominating committee could use these sheets for resource. However, there is a bonding and sense of worth when a personal visit takes place with an interested volunteer. If one were to compare a pastor's visit in one's home to one in the church lobby, the home visit would more likely give a message of importance and worth to the member.

The place where the implementation of the interview process would work most effectively is in a newly planted church. The new congregation begins without a history that needs to be maintained. Those who plant churches should be ready to participate in an effective equipping ministry and be willing to explore different methods and take risks for the building up of the new congregation.

CHAPTER 5

CONCLUSION

Enlisting volunteers for ministry at the Kansas City Central Church was a one-year pilot project. Members of the church body came to the church for an interview and determined what their interests are in life and how they can find a place in ministry based on their spiritual gifts, interests, and abilities.

The hypothesis I considered at the beginning of the project was that volunteers who could select their own ministry would serve with less guilt. However, guilt was not a factor in the survey for either process. I discovered that those who chose their ministry experienced a greater sense of fulfillment, had a vision for their ministry, were better trained for their task, and spent more time in ministry than those who were selected by a nominating committee.

Following the interviews, names of all volunteers were reviewed by the nominating/personnel committee and were then submitted to the church body for approval.

Two surveys were given: the first, before the project was suggested to the church board; the second, nine months into the new church-officer year. A comparison of the two surveys revealed that when persons could select their place of ministry, their number of hours in ministry was higher, they were more

motivated to set their own goals, and they more often accomplished them.

This process resulted in the introduction of several new ministries in the church that stimulated more activity in the areas of nurture and outreach.

Individuals who select their place of service, based on their gifts and interests, serve with a higher degree of satisfaction, motivation, and enthusiasm. When given the choice, members prefer to choose their own ministry rather than accept a ministry selected for them by a nominating committee. The interview process benefits the volunteer and the church, but it should be implemented only if the pastor and church leaders are willing to deal with the changes that it naturally imposes on their current style of church life.

This project strengthened my relationship with volunteers in the church, and provided me with a better understanding of how to guide volunteers toward a ministry. Pastors who follow these principles may be able to involve more church members in service and stimulate a higher level of commitment.

APPENDIX

APPENDIX A

LETTERS

CHURCH OFFICE EVALUATION 1 LETTER

Dear Church Leader,

This past year I have been concerned about how you may be feeling regarding your church office. Some of you have only been serving a few months, and others for years. Would you take just a few minutes and mark your responses on the enclosed evaluation form.

Some of you may hold more than one church office, and will receive one evaluation form for each office you hold. I believe the questions are self explanatory. But if you have any questions please call me at the office any morning at 444-0280, or at home, 737-1318. When you have finished, please place the sheet in the secretary's office on top of the four draw file.

Thank you for your time and interest in the work of the Church.

Sincerely,

Jerry Fore

CHURCH OFFICE EVALUATION 2 LETTER

October 11, 1991

Dear Church Worker,

During the past church year, October 1990 to September 1991. Most of the church members served in the church task of their choice. During the summer of 1990 we gave each member an opportunity to volunteer for a ministry by an interview/discussion process, rather than selection by a nominating committee.

The enclosed survey asks you to share the attitude that you had during the previous 12 months toward the task that you chose. I am interested in learning how you felt about this process. I am trying to determine the best process that can be used to enlist volunteers in a ministry. This survey is for my personal understanding. The reason the department is listed on the back side of the sheet is so you will know which task your responses should relate to. I am not trying to trace any responses to those who fill out this sheet.

You may have one or several sheets. If you have more than one, would you respond regarding your attitude toward each task.

When you have finished would you place the yellow sheet in the black plastic basket on my desk. If you have any questions, or need help please ask me.

Thank you for your cooperation.

Sincerely

Pastor Jerry Fore

APPENDIX B

SURVEYS

CHURCH OFFICE EVALUATION 1

What follows are a few questions which give you an opportunity to express your relationship to the church office which you hold. You will not be personally identified with your responses, so I encourage you to be as candid as possible. This will be the most helpful for the sake of the betterment of our church. Please choose either 1, 2, 3, or 4, based on the following categories, and then circle the appropriate number.

1 = not at all

3 = to a considerable degree

2 = to some degree

4 = to a large degree

1. I have a clear understanding of the tasks the church expects of me in this office. 1 2 3 4
2. I also have my own vision of what I would like to accomplishment in this office. 1 2 3 4
3. I feel a strong sense of commitment to the accomplishment of this responsibility. 1 2 3 4
4. My commitment is probably more a feeling of obligation rather than genuine inner motivation. 1 2 3 4
5. I often feel a personal initiative to want to work in this area. 1 2 3 4
6. I have a sense of enjoyment and fulfillment when serving in this job. 1 2 3 4
7. I feel that I am adequately accomplishing what needs to to be done in this position. 1 2 3 4
8. I feel that the job expectation is reasonable. 1 2 3 4
9. I feel adequately trained to accomplish this job. 1 2 3 4
10. There are some obstacles outside of myself which keep me from accomplishing my task adequately. 1 2 3 4

Examples _____

When I was called by a member of the nominating committee to accept my present office

1 = not at all

2 = to some degree

3 = to a considerable degree

4 = to a large degree

11. I was happy to accept it. 1 2 3 4
12. I didn't really want to accept the office, but I did because I would have felt guilty if I hadn't. 1 2 3 4
13. I didn't really want to accept the office, but I did because I felt pressured by the caller. 1 2 3 4
14. Mark the amount of time that you spend in your task each month (circle 1, 2, 3, or 4)
 1. 1 - 3 hours
 2. 4 - 6 hours
 3. 7 - 10 hours
 4. more than 10 hours

Church Office I hold: _____

CHURCH OFFICE EVALUATION 2

What follows are a few questions which give you an opportunity to express your relationship to the church office which you hold. You will not be personally identified with your responses, so I encourage you to be as candid as possible. This will be the most helpful for the sake of the betterment of our church. Please choose either 1, 2, 3, or 4, based on the following categories, and then circle the appropriate number.

1 = not at all

2 = to some degree

3 = to a considerable degree

4 = to a large degree

1. I have a clear understanding of the tasks the church expects of me in this office. 1 2 3 4
2. I also have my own vision of what I would like to accomplish in this office. 1 2 3 4
3. I feel a strong sense of commitment to the accomplishment of this responsibility. 1 2 3 4
4. My commitment is probably more a feeling of obligation rather than genuine inner motivation. 1 2 3 4
5. I often feel a personal initiative to want to work in this area. 1 2 3 4
6. I have a sense of enjoyment and fulfillment when serving in this job. 1 2 3 4
7. I feel that I am adequately accomplishing what needs to be done in this position. 1 2 3 4
8. I feel that the job expectation is reasonable. 1 2 3 4
9. I feel adequately trained to accomplish this job. 1 2 3 4

10. There are some obstacles outside of myself which keep me from accomplishing my task adequately. 1 2 3 4

Examples _____

When I had the opportunity this past year to select my present church office:

1 = not at all

3 = to a considerable degree

2 = to some degree

4 = to a large degree

11. I enjoyed choosing an area of ministry. 1 2 3 4
12. I would have felt guilty if I hadn't chosen an office. 1 2 3 4
13. I had a great desire to fulfil my responsibility this year, because I selected a place of ministry, than I did when a committee selected a task for me. 1 2 3 4
14. I chose an area of ministry that was of interest to me. 1 2 3 4
15. I selected a task that I had not served in previously or recently.

True or False

16. Mark the amount of time that you spend in your task each month (circle 1, 2, 3, or 4)

1. 1 - 3 hours

3. 7 - 10 hours

2. 4 - 6 hours

4. more than 10 hours

Church Office I hold: _____

APPENDIX C

MINISTRIES OF THE KANSAS CITY CENTRAL CHURCH

MINISTRIES OF THE KANSAS CITY CENTRAL CHURCH

<u>ADMINISTRATIVE</u>	<u>SERVICES</u>	<u>PASTORAL CARE</u>	<u>PROGRAM</u>
Business	Usher		Worship
Finance	Communion	Small Groups	Prayer
Communication	Greeter	Host	Offering
Secretarial Records	Tape Duplication	Coordinate	Music
	Resource Center	Participate	Coordinate
	Literature	Visitation	Participate
	Tapes	Homebound	
	Books	Grieving	Drama
	Fellowship Dinners	Hospital	Audio/Visual
<u>BUILDING</u>		Active	
Decor	Funeral Dinners	Inactive	Children's Story
Maintenance		Sabbath School	Coordinate
Electrical		Leader	Participate
Plumbing		Helper	
Air/Cond		Teacher	
Electronic		Secretarial	
Cleaning		Showers	
	<u>EVANGELISM</u>	Singles	
	Small Groups	Coordinate	
	Host	Participate	
	Coordinate	Prayer	
	Participate	Volunteer Ministry Advisor	
	Visit		
	Guests	Church Socials	
	Media names		
	Bible Studies	Pathfinder	
	Magazines	Leader	
		Helper	

APPENDIX D

FORMS

Appointment Schedule

I would like to review the possible tasks available for service in our church.
(Circle the time that would be best for you.) Time required will be approximately 30 minutes.

Monday 20th, 10 - 12 a.m.

Monday 28th 10 - 12 a.m.

Monday 20th, 5 - 7 p.m.

Monday 28th 5 - 7 p.m.

Monday 20th, 7 - 9 p.m.

Monday 28th, 7 - 9 p.m.

Tuesday 21nd, 7 - 9 p.m.

Tuesday 29th, 7 - 9 p.m.

Wednesday 22nd 10 - 12 a.m.

Wednesday 29th 10 - 12 a.m.

Wednesday 22nd 5 - 7 p.m.

Wednesday 29th 5 - 7 p.m.

Wednesday 23rd 7 - 9 p.m.

Wednesday 29th, 7 - 9 p.m.

Thursday 24th, 7 - 9 p.m.

Thursday 30th, 7 - 9 p.m.

NAME _____

MINISTRY PLACEMENT FORM

Name _____

Department _____

Area of Ministry _____

Interviewed by _____

Date _____

VOLUNTEER REFERRAL FORM

Name: _____ Date _____

Interviewer: _____

DESIRE/DREAM/PASSION (based on your discussion)

M 1 Untested/uncertain

M 2 Probable

M 3 Competent

M 4 Proven

1. M = _____

2. M = _____

3. M = _____

INTEREST AND/OR ABILITY (based on Chart of Ministries and Inventory)

M 1 Untested/uncertain

M 2 Probable

M 3 Competent

M 4 Proven/Affirmed

1. M = _____

2. M = _____

3. M = _____

4. M = _____

SPIRITUAL MATURITY (based on your discussion, and knowledge)

M 1 Potential church member

M 2 New church member

M 3 Stable & Growing

M 4 Leader/trainer

AVAILABILITY (based on your discussion)

M 1 Not now

M 2 Limited time

M 3 Sufficient

M 4 Whatever it takes

INVENTORY OF ABILITIES

Please mark each statement as it reflects your experience, or you think that you have that ability.

Much = 3 Some = 2 Little = 1 Not at all = 0

- == 1. Enjoy drawing or designing various objects.
- == 2. Repairing or maintaining things comes easy for me.
- == 3. I receive affirmation from others when I am able to discern between truth and error.
- == 4. Find satisfaction when I can help others discover new meaning to life through involvement in a skit.
- == 5. Look forward to distributing tracts etc., in the community.
- == 6. I am willing to spend time with one who is seeking encouragement or advice.
- == 7. I would rather give my support in the background rather than being the leader.
- == 8. Enjoy sharing our home with others for fellowship
- == 9. I can find new Biblical insight through my personal study.
- == 10. I have been instrumental in helping others reach their goals.
- == 11. Singing or playing an instrument, alone or in a group is fun.
- == 12. Spend time with the lonely or shut-in.
- == 13. Praying for those who are sick, or in need.
- == 14. Spend time caring for the spiritual welfare of others.
- == 15. Explain clearly Biblical themes or passages when ask.
- == 16. Putting my thoughts into writing is not difficult.

Please mark each statement as it reflects your experience, or you think that you have that ability.

- ☐ 17. Time passes quickly when I am making things.
- ☐ 18. Enjoy working with my hands on projects
- ☐ 19 I determine easily between the unsatisfactory and the acceptable.
- ☐ 20. Find joy in practicing a play for others, so they can grow spiritually.
- ☐ 21. Can share Spiritual information easily with others.
- ☐ 22. Am comfortable speaking words of comfort to those who may be discouraged.
- ☐ 23. I am comfortable helping the one in charge.
- ☐ 24. Visitors feel welcome and comfortable when they visit our home.
- ☐ 25. Others have been drawn closer to God as a result of my Spiritual insight.
- ☐ 26. I am comfortable taking charge when the leaders is absent.
- ☐ 27. Time slips by quickly when singing or playing my instrument.
- ☐ 28. Comforting one during a time of sickness is rewarding for me.
- ☐ 29. Spend time in prayer daily for others.
- ☐ 30. Welcome the responsibility for the spiritual growth of others.
- ☐ 31. Sharing the Bible results in changed values, attitudes, or conduct.
- ☐ 32. Satisfied when others are blessed by my writing.
- ☐ 33. Painting pictures or making handcrafted objects is enjoyable
- ☐ 34. Others comment on my ability to repair or maintain things.
- ☐ 35. I can usually discern error in anothers Biblical interpretation.

Please mark each statement as it reflects your experience, or you think that you have that ability.

Much = 3 Some = 2 Little = 1 Not at all = 0

- ___ 36. Feel rewarded when others say they were blessed by my participation in the presentation of a spiritual value, through the medium of drama.
- ___ 37. Enjoy sharing with unbelievers the joy I have found in the Lord.
- ___ 38. People I encouraged said they were helped by my suggestions.
- ___ 39. Leaders tell me that I am a good helper.
- ___ 40. Making new friends is easy for me.
- ___ 41. Applying Biblical principles to another persons situation, which benefits them.
- ___ 42. When I speak in a group people usually listen and agree.
- ___ 43. My performance in music has been an encouragement to others.
- ___ 44. Visit willingly those who may not be noticed by others.
- ___ 45. Others have told me how much they appreciate my prayers for them.
- ___ 46. Willing to spend time encouraging the straying Christian.
- ___ 47. Teaching others what I have learned strengthens their faith.
- ___ 48. Enjoy writing stories or articles for the benefit of others.
- ___ 49. Like to make things that others will appreciate.
- ___ 50. My knowledge of buildings and mechanical things is helpful to others.
- ___ 51. I can see through a misrepresentation before the error is evident to others.
- ___ 52. Look forward to participating in a play that will encourage those who are present.

Please mark each statement as it reflects your experience, or you think that you have that ability.

Much = 3 Some = 2 Little = 1 Not at all = 0

- == 53. Sometimes lose track of time when sharing the Bible with others.
- == 54. Spending time encouraging those who are troubled brings me satisfaction.
- == 55. I am comfortable with routine tasks, that allow others to spend more time in ministry.
- == 56. Others comment on how comfortable they are after our fellowship together.
- == 57. Time goes quickly when spent in studying Biblical principles to help others.
- == 58. Things usually go well when I am in charge.
- == 59. Enjoy honoring God through the use of my musical ability.
- == 60. Visiting those who can't come to church very often, is important to me.
- == 61. I lose track of time when I am in prayer.
- == 62. Welcome the opportunity of ministering to a small group of church members.
- == 63. Enjoy sharing what I have learned in the Bible with children/adults.
- == 64. Others have shared with me how much they enjoy my writing.
- == 65. Others comment on my creative artistic work.
- == 66. Time slips by quickly when making or repairing things.
- == 67. Easily identify ideas, or activities that are not in harmony with Scripture.

Please mark each statement as it reflects your experience, or you think that you have that ability.

Much = 3 Some = 2 Little = 1 Not at all = 0

- == 68. Find that time goes quickly when practicing a play.
- == 69. I am comfortable sharing with others Biblical themes.
- == 70. I am willing to spend time speaking words of encouragement to those having a difficult time.
- == 71. I look forward to doing some special job for the church.
- == 72. Enjoy helping visitors feel comfortable when they visit our church.
- == 73. Others have said, that I have helped them clarify key Biblical issues.
- == 74. Others seem comfortable when I am the leader of an activity.
- == 75. I am rewarded when others are blessed by my music.
- == 76. Calling those at home who are recovering from hospitalization, is enjoyable.
- == 77. Share my answers to prayer with others.
- == 78. Others ask me to communicate with those who need spiritual guidance.
- == 79. I like to share Biblical themes so they are practical.
- == 80. Find preparing an article for the newsletter or publication very fulfilling.

RESPONSE TO THE INVENTORY

Step # 1

Enter the numerical value for each response, next to the number of the statement. Begin with 1, 2, 3 Enter them going down the page vertically

Much = 3 Some = 2 Little = 1 Not at all = 0

Total

1	__	17	__	33	__	49	__	65	__	__	Craftsmanship (artistic)
2	__	18	__	34	__	50	__	66	__	__	Craftsmanship (manual)
3	__	19	__	35	__	51	__	67	__	__	Discernment
4	__	20	__	36	__	52	__	68	__	__	Drama
5	__	21	__	37	__	53	__	69	__	__	Evangelism
6	__	22	__	38	__	54	__	70	__	__	Exhortation
7	__	23	__	39	__	55	__	71	__	__	Helps/Service
8	__	24	__	40	__	56	__	72	__	__	Hospitality
9	__	25	__	41	__	57	__	73	__	__	Knowledge
10	__	26	__	42	__	58	__	74	__	__	Leadership
11	__	27	__	43	__	59	__	75	__	__	Music
12	__	28	__	44	__	60	__	76	__	__	Mercy
13	__	29	__	45	__	61	__	77	__	__	Prayer
14	__	30	__	46	__	62	__	78	__	__	Shepherd/Pastor
15	__	31	__	47	__	63	__	79	__	__	Teaching
16	__	32	__	48	__	64	__	80	__	__	Writing

Step # 2

Total the scores for each line, beginning on the left and add across to the right. Begin with the top line, Craftsmanship (artistic). The higher scores indicate areas that you enjoy the most and can probably be of the greatest service for the Lord.

Step # 3

Enter the abilities with the highest scores. Example: Teaching 13, Knowledge 12 etc.

Score	Ability	Score	Ability
1st.		4th.	
2nd.		5th.	
3rd.		6th.	

Step # 4

Check areas that you would be able to volunteer your skills in maintaining the Lord's house.

_____ Painting	_____ Carpentry	_____ Electrical
_____ Electronics	_____ Auto repair	_____ Painting/sketching
_____ Plumbing	_____ Air conditioning	_____ Sewing
_____ Washing	_____ Decorating	_____ Care of flowers, shrubs
Other _____	Other _____	

Step # 5

Hobbies and/or recreational activities that I enjoy when time permits,
(softball, knitting, water skiing, golf, gardening, crafts, cycling etc.)

1.	4.
2.	5.
3.	6.

I would like to visit with a Spiritual Gifts Advisor discuss my abilities, so that we can determine what capacity I will be able to comfortably serve the Lord.

Name _____

Please give this page to a Spiritual Gifts Advisor when completed. You may keep the inventory for your file.

APPENDIX E

MANUAL OF JOB DESCRIPTIONS

JOB DESCRIPTION

DEPARTMENT: Administrative

MINISTRY AREA: Finance

JOB TITLE: Finance Committee

JOB SUMMARY: Review, examine and the Church finances.
Find estimates for repairs.
Recommend to the Church Board financial strategies that will maintain a sound base for operation

MEETINGS: Monthly Finance Committee
Administrative Board

TIME INVOLVED: 1 - 2 hours per month

RESPONSIBLE TO: Administrative Board

QUALIFICATIONS: Discerning mind.
Experience/wisdom in financial matters.

JOB DESCRIPTION

DEPARTMENT: Administrative

MINISTRY AREA: Communication

JOB TITLE: Communication Secretary

JOB SUMMARY: Write articles about church life for the Outlook magazine

MEETINGS: Administrative board every other month

TIME INVOLVED:

RESPONSIBLE TO: Administrative Board

QUALIFICATIONS: Writing skills, able to use a camera or have some else do the photography

JOB DESCRIPTION

DEPARTMENT: Administrative

MINISTRY AREA: Secretarial

JOB TITLE: Church Clerk

JOB SUMMARY: Keep records for the Church Board, and process all transfers

MEETINGS: Administrative board each month, and the Church Board.

TIME INVOLVED: 2 hours a month

RESPONSIBLE TO: Administrative Board, Church Board

QUALIFICATIONS: Organizational skills, secretarial interest

JOB DESCRIPTION

DEPARTMENT: Building

MINISTRY AREA: Maintenance

JOB TITLE:

JOB SUMMARY: Be able to maintain or repair the property and building, using the skills of:

Electrical, Plumbing, Air Conditioning, Electronics, Cleaning.

MEETINGS: Every other month with the Building Committee, or as called.

TIME INVOLVED: 1 - 2 hours in a planning meeting every other month, and perform maintenance as needed.

RESPONSIBLE TO: Church Board

QUALIFICATIONS: Skills in areas of Craftsmanship

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Usher

JOB TITLE:
Usher (Deacon/Deaconess)

JOB SUMMARY: Collect the offering at the Worship Service.

MEETINGS:

TIME INVOLVED: 1 - 2 times a month

RESPONSIBLE TO: Head Usher

QUALIFICATIONS:
Wear a tie and jacket

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Communion

JOB TITLE:

JOB SUMMARY: Meet Friday evening for communion rehearsal.
Set up the rooms for communion.
Serve the people during the footwashing service.
Clean up after communion.

MEETINGS:

TIME INVOLVED: 2 - 3 times a years during the Worship Service.

RESPONSIBLE TO: Communion coordinator

QUALIFICATIONS: gift of helps/service

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Greeter

JOB TITLE:
Greeter

JOB SUMMARY: Greet all who come to church on Sabbath morning, or any special event.

MEETINGS: Training at the beginning of the year and occasional meetings as needed.

TIME INVOLVED: 9:00 – 10:00; 10:30 – 11:15 a.m. Sabbath as arranged

RESPONSIBLE TO: Greeters coordinator

QUALIFICATIONS:
Gift of hospitality, naturally friendly, enjoys meeting people

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Tape Duplication

JOB TITLE:

JOB SUMMARY: Duplicate tapes of the Worship service

MEETINGS: Meet with Services department every other month

TIME INVOLVED: 30 minutes after the Worship service

RESPONSIBLE TO:

QUALIFICATIONS: Get along with people, operate a tape duplicator

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Resource Center

JOB TITLE: Resource worker

JOB SUMMARY: Help people check out tapes and books, and keep the literature racks filled

MEETINGS: Occasional meetings as needed

TIME INVOLVED: 9:00 – 9:45; 12:00 – 12:30 on Sabbath, as arranged

RESPONSIBLE TO: Resource Center coordinator

QUALIFICATIONS: friendly, enjoys visiting and sharing resource materials, gifts of hospitality and helps/service

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Fellowship Dinners

JOB TITLE:
(Deacon/Deaconess)

JOB SUMMARY: (men) set up and take down tables and chairs

(women) prepare food for serving and clean up the kitchen after the dinner

MEETINGS: Occasional, as needed.

TIME INVOLVED: (men) 20 minutes before Sabbath School and 20 minutes after the dinner

(women) immediately following the Worship service until the dinner is served, and 30 minutes after the dinner

1 or 2 times a quarter

RESPONSIBLE TO: Fellowship dinner coordinator

QUALIFICATIONS: willing to help

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Fellowship Dinner

JOB TITLE:
Kitchen coordinator

JOB SUMMARY: Coordinate the workers for the dinner

MEETINGS: Meet with the Services committee every other month, or
as needed

TIME INVOLVED:

RESPONSIBLE TO:

QUALIFICATIONS:
Organizational skills, get along with people

JOB DESCRIPTION

DEPARTMENT: Services

MINISTRY AREA: Funeral Dinners

JOB TITLE:
(Deaconess)

JOB SUMMARY: Serve a dinner after the funeral service for the family

MEETINGS: Occasionally as needed.

TIME INVOLVED: 2 – 3 hours when needed, usually between 11:00 a.m. and 3:00 p.m.

RESPONSIBLE TO: Funeral Dinner Coordinator

QUALIFICATIONS:
Enjoy working in the kitchen, and meeting people

JOB DESCRIPTION

DEPARTMENT: Evangelism

MINISTRY AREA: Small Groups

JOB TITLE: Leader

JOB SUMMARY: Lead a small group composed of members and non-members

MEETINGS: Evangelism committee every other month

TIME INVOLVED: 1 hour meeting a week

RESPONSIBLE TO: Small Group coordinator

QUALIFICATIONS: Teaching, leadership, hospitality, enjoy sharing with others

JOB DESCRIPTION

DEPARTMENT: Evangelism

MINISTRY AREA: Small Groups

JOB TITLE:
Small Group Host

JOB SUMMARY: Open your home for someone to lead an evangelistic small group

MEETINGS: Occasionally as needed.

TIME INVOLVED: 1 hour meeting a week

RESPONSIBLE TO: Small Group Coordinator

QUALIFICATIONS:
Hospitality

JOB DESCRIPTION

DEPARTMENT: Evangelism

MINISTRY AREA: Small Group

JOB TITLE:
Participant

JOB SUMMARY: Attend a Bible study group

MEETINGS:

TIME INVOLVED: 1 hour a week

RESPONSIBLE TO:

QUALIFICATIONS:

JOB DESCRIPTION

DEPARTMENT: Evangelism

MINISTRY AREA: Visitation

JOB TITLE:

JOB SUMMARY: Visit potential members – Sabbath guests and referral names from the media

MEETINGS: Occasionally, with evangelism committee to discuss potential interests.

TIME INVOLVED: 1 – 2 evenings a month

RESPONSIBLE TO: Visitation coordinator

QUALIFICATIONS: Gift of hospitality, likes visiting with people

JOB DESCRIPTION

DEPARTMENT: Evangelism

MINISTRY AREA: Bible Studies

JOB TITLE:

JOB SUMMARY: Give Bible Studies to those who are interested in learning more about the Bible

MEETINGS:

TIME INVOLVED: 1 visit a week for an hour

RESPONSIBLE TO:
Bible study coordinator

QUALIFICATIONS: Gift of evangelism, able to get along with people, tactful

JOB DESCRIPTION

DEPARTMENT: Evangelism

MINISTRY AREA: Secretary

JOB TITLE:
Secretary (Personal Ministries Secretary)

JOB SUMMARY: Order all periodicals/books for the church, and process all orders for the Signs, Listen, and Liberty.

MEETINGS: Once a month

TIME INVOLVED: 2 hours a month

RESPONSIBLE TO:
Evangelism Board

QUALIFICATIONS: Organizational skills, secretarial interest

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Small Groups

JOB TITLE:
Leader

JOB SUMMARY: Lead a small group composed primarily of church members

MEETINGS:

TIME INVOLVED: 1 hour meeting a week

RESPONSIBLE TO:
Small Group coordinator

QUALIFICATIONS: Teaching, leadership, hospitality, enjoy sharing with others

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Small Groups

JOB TITLE:
Small Group Host

JOB SUMMARY: Open your home for someone to lead an evangelistic
small group

MEETINGS:

TIME INVOLVED: 1 hour meeting a week

RESPONSIBLE TO: Small Group coordinator

QUALIFICATIONS: Hospitality

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Small Group

JOB TITLE:
Participant

JOB SUMMARY: Attend a Bible study group

MEETINGS:

TIME INVOLVED: 1 hour a week

RESPONSIBLE TO:

QUALIFICATIONS:

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Volunteer Ministry

JOB TITLE:
Volunteer Ministry advisor

JOB SUMMARY: Interview members who are interested in serving in the church

MEETINGS:

TIME INVOLVED: 2 - 3 hours a month

RESPONSIBLE TO:

QUALIFICATIONS:
Gift of discernment, tactful, good communication skills

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Visitation – homebound

JOB TITLE: Visitor

JOB SUMMARY: Visit those who are confined to their home, or can attend church occasionally

MEETINGS:

TIME INVOLVED: 2 –3 hours a month

RESPONSIBLE TO: Visitation coordinator

QUALIFICATIONS: Gifts of mercy and hospitality, interested in people who have limited abilities

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Visitation – Grieving

JOB TITLE: Visitor

JOB SUMMARY: Visit those who are experiencing loss.

MEETINGS:

TIME INVOLVED: 2 – 4 visits to a grieving person

RESPONSIBLE TO: Visitation coordinator

QUALIFICATIONS: Gift of mercy, able to listen and give encouragement

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Visitation – Hospital

JOB TITLE: Visitor

JOB SUMMARY: Visit those in the hospital

Visit those who are recovering at home for a hospital-
ization

MEETINGS:

TIME INVOLVED: 2 – hours a month

RESPONSIBLE TO: Visitation coordinator

QUALIFICATIONS: Gift of mercy, enjoys visiting with people

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Visitation - inactive

JOB TITLE: Visitor

JOB SUMMARY: Visit the non attending member and encourage them to visit church

MEETINGS:

TIME INVOLVED: 2 - 3 hours a month

RESPONSIBLE TO: Visitation coordinator

QUALIFICATIONS: Tactful, enjoys people, good communication skills

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Prayer

JOB TITLE:

JOB SUMMARY: Pray after church with those who desire spiritual encouragement

MEETINGS:

TIME INVOLVED: 20 minutes after the worship service once a month

RESPONSIBLE TO:

QUALIFICATIONS: Gift of prayer and encouragement

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Sabbath School leader

JOB TITLE: Leader

JOB SUMMARY: Coordinate the Sabbath School program

MEETINGS: Sabbath School Council

TIME INVOLVED: 9:00 10:45 a.m. on Sabbath

RESPONSIBLE TO: General Sabbath School Superintendent

QUALIFICATIONS: Gift of leadership

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Sabbath School Helper

JOB TITLE: Sabbath School assistant

JOB SUMMARY: Help the Sabbath School Leader with the program

MEETINGS: Sabbath School Council

TIME INVOLVED: 9:00 – 10:45 a.m. Sabbath morning

RESPONSIBLE TO: Sabbath School Council

QUALIFICATIONS: Gift of helps, enjoys Sabbath School

JOB DESCRIPTION

DEPARTMENT:	Pastoral Care
MINISTRY AREA:	Sabbath School
JOB TITLE:	Sabbath School teacher
JOB SUMMARY:	Teach the Sabbath School lesson
MEETINGS:	Sabbath School Council
TIME INVOLVED:	40 minutes on Sabbath morning
RESPONSIBLE TO:	Sabbath School Council
QUALIFICATIONS:	Gift of teaching

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Showers

JOB TITLE:

JOB SUMMARY: Organize showers for those who are having a baby or getting married

MEETINGS:

TIME INVOLVED:

RESPONSIBLE TO: Shower committee

QUALIFICATIONS: Gift of hospitality, organized

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Church Socials

JOB TITLE:

JOB SUMMARY: Plan social events for the church
April kite fly, July corn roast
Fall Festival, Valentines etc

MEETINGS: Once a quarter

TIME INVOLVED: 2 - 4 hours a quarter in planning, and organizing time
as needed to help with a social event.

RESPONSIBLE TO: Social committee leader.

QUALIFICATIONS: Enjoy socializing and being with others

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Singles

JOB TITLE:

JOB SUMMARY: Plan monthly activities for the singles

MEETINGS: As needed to plan activities.

TIME INVOLVED:

RESPONSIBLE TO: Leader of Singles

QUALIFICATIONS: Single, enjoy social activities

JOB DESCRIPTION

DEPARTMENT: Pastoral Care

MINISTRY AREA: Pathfinders

JOB TITLE: Pathfinder leader

JOB SUMMARY: Lead the Pathfinder club

MEETINGS: as necessary, for the smooth operation of the club.

TIME INVOLVED:

RESPONSIBLE TO: Pastoral Care Board

QUALIFICATIONS: leadership, like to be with children

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Worship Service

JOB TITLE: (Elder)

JOB SUMMARY: Call for the offering, and/or have prayer during the worship service

MEETINGS: Occasionally, as needed

TIME INVOLVED: 1 - 2 hours a month

RESPONSIBLE TO: Coordinator of Worship Committee

QUALIFICATIONS: Willing to participate on the platform during the worship service

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Audio/Visual

JOB TITLE: (Deacon/Deaconess)

JOB SUMMARY: Operate the audio and visual equipment during the church programs

MEETINGS:

TIME INVOLVED: 9:00 - 12:00 a.m. on Sabbath, and an occasional wedding on Sunday

RESPONSIBLE TO: Leader of Audio/Visual

QUALIFICATIONS: Desire to learn and/or experience in operating the equipment

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Music

JOB TITLE:

JOB SUMMARY: Share musical talent

MEETINGS:

TIME INVOLVED:

RESPONSIBLE TO:

QUALIFICATIONS: Able to perform so others are blessed

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Drama

JOB TITLE:

JOB SUMMARY: Conduct skits that can be used in the church programs

MEETINGS:

TIME INVOLVED:

RESPONSIBLE TO:

QUALIFICATIONS: Willingness to practice and learn

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Music

JOB TITLE:

JOB SUMMARY: Schedule special music for the worship service

MEETINGS:

TIME INVOLVED:

RESPONSIBLE TO: Music coordinator

QUALIFICATIONS: Know people who can perform

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Children's Story

JOB TITLE:

JOB SUMMARY: Schedule story tellers for the worship service

MEETINGS:

TIME INVOLVED:

RESPONSIBLE TO:

QUALIFICATIONS: Organizational skill, tactful

JOB DESCRIPTION

DEPARTMENT: Program

MINISTRY AREA: Children's Story

JOB TITLE:

JOB SUMMARY: Tell the children's story

MEETINGS:

TIME INVOLVED: once every 6 – 8 weeks

RESPONSIBLE TO: Children's Story coordinator

QUALIFICATIONS: Can hold the attention of children 3 – 8 years of age

APPENDIX F

SHAWNEE MISSION MEDICAL CENTER INTERVIEW

Shawnee Mission Medical Center

In 1991, the Shawnee Mission Medical Center received 100,723 hours of volunteer service, 86,433 hours by the 382 adults, and 14,290 hours by the 90 to 150 youth volunteers.

I interviewed Doris Richardson, the director of Volunteer Services for the past three and a half years. Her responses to the following questions reveal how closely the theory regarding volunteers is a reality in the work place.

Question: "Who are the people who volunteer? What is their age? What type of task are they willing to do?"

Response: The trend today: volunteers are getting younger. It is mainly those who are looking forward to a medical career.

Two thirds of the volunteers are women. The largest group is retired. The median age is 60.

Sometimes organizations like the Boy Scouts come to get introduced to the services in the hospital.

The area where most of the volunteers serve is transporting patients.

Most common places for people to work is: delivery of mail or flowers, information at the front desk or the gift shop.

Question: "What do volunteers need from an organization if they are going to serve?"

Response: To feel they are contributing to an organization that is giving meaningful service.

Appreciation by the organization. The hospital has a large wooden plaque on the wall next to the lobby. The name of each volunteer is posted who has contributed 500 hours of service.

Benefits that recognize their service as valuable. The hospital offers the following benefits to each volunteer.

A free meal after each 4-hour shift.

Insurance: medical and liability coverage while they are working.

Free flu shots each year.

Discount in the pharmacy, cost plus 10%, and a 15% discount in the gift shop.

A 50% discount on educational class offered by the hospital.

Give gift certificates at Christmas.

Luncheon awards.

Free ticket for the Christmas party.

Recognized in a meaningful way by the department they work in during the year.

Recognized during "National Volunteer Week."

Question: "What attitudes are reflected by paid workers toward volunteers?"

Response: Very positive attitude toward the volunteers. There is no competition between the two groups. The paid workers see volunteers as an asset to their department.

Question: "Why do volunteers say 'no' or change their mind about volunteering?"

Response: The older generation is more committed to serve as volunteers.
The younger generation has such a busy schedule.

Question: "Why do volunteers quit?"

Response: Ninety-five percent of those who quit do so because of: family matters, a health condition or they move away. Seldom do they quit because of hurt feelings. Rarely are volunteers ask to leave.

Question: "What type of training do volunteers receive before starting on a task?"

Response: New volunteers go through general orientation with all the new paid staff and are trained in the following areas:

- vision and values
- security
- confidentiality
- guest relations
- infectious control

They tour the hospital, review the policies in the department they will volunteer (check in/out)

They will receive some one to one training with another volunteer in their department. Each department has specific training for their volunteers.

In the Emergency Room etc. they train three times before they are on their own.

Question: "What motivates volunteers to volunteer?"

Response: The most common reason, the hospital workers have been so good to them or their family during a hospitalization.

Second, a friend invited them to volunteer.

Third, they can give something to their community.

Fourth, they have time now, but didn't before.

Question: "How does the hospital recruit a volunteer?"

Response: The people come in to volunteer all through the year because:

1. The hospital has a good reputation in the community.
2. The volunteer program is good.
3. The location is good (in the suburb away from the main part of the city).
4. The parking lot and building has good security.

The department sends out to the area pastors a list of the needs in the hospital.

Johnson County volunteer organizations can list their programs in the local weekly paper.

Question: "Could you outline the steps that are followed to place a volunteer in a department?"

- Response:
1. A person makes an appointment with the director of volunteers.
 2. Together they review the overall volunteer program in the hospital.
 3. A list of the current openings are discussed.
 4. They discuss placement, using job descriptions. The placement is a mutual agreement between the volunteer and the director and is based on:
 - a. skills of the volunteer
 - b. availability of the volunteer.
 5. They set up a training date and a time to beginning work.

Question: "What would happen in the Church if we placed volunteers in the same fashion that you do in the hospital?"

- Response:
1. People would be placed more accurately in a place of service.
 2. When an individual seeks or desires a job they would work with a higher level of motivation.

APPENDIX G

SERMONS

Sermon #1
Why Are You Here?

The question "Why are you here?" may be asked on the golf course, at the Royal's stadium, on the tennis court or in the church pew. That question can be asked of those who have served God in days past, "what purpose do you serve?" and "how do you help the cause of God?" Let us look first at the lives of some individuals who had a specific task for the cause of God.

In Genesis 1:28 (N.K.J.V.) God said "Be fruitful and multiply; fill the earth and subdue it; have dominion over . . . every living thing that moves." Verse 15, God "put him in the garden of Eden to tend and keep it." If we asked Adam and Eve the question "why are you here?" They would say "to love one another and fill the earth with their descendants, and to care for all of God's creation."

God said of his creation, "It is good." But many centuries later He sees the results of sin on the earth and says, "it is bad." God asked Noah to build an ark for deliverance of the righteous, so that God could deal with sin. If we asked Noah the question "Why are you here?" He would say "to prepared a place of safety during the time of destruction.

God called Moses to lead his people from captivity. Exodus 3:9,10 (N.K.J.-V.) "Come now, therefore and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt." It was God's desire to relieve His people from generations of oppression. Now He needed a man who would follow His instructions. For the next 40 years Moses was God's representative. He

listened to the complaining of the people, interceded for them, and tried to be patient with their unbelief. If we asked Moses the question "Why are you here?" He would say "to take the people of God out of captivity to the land of promise."

We have looked at three individuals, and the purpose they served in the raising up of God's kingdom. Now I would like to shift our attention to a group or a movement of God's people.

The Hebrew people who left Egypt were protected by God through the plagues that fell upon others. Because they were delivered, many of the Egyptians wanted to serve a god who was more powerful and who cared for His people better than their gods had. They chose to leave Egypt with the Hebrews hoping for a better life with a new god. Because of their lack of faith and understanding, it was only a short time before they began complaining.

God's intention to bless those who worshiped Him so that the surrounding nations could learn about Him through His people. God wanted to do more than just save them from the plagues. He wanted them to be His witness so others would be redeemed. In Isaiah 43:10-12 (N.K.J.V.) "'Your are my witnesses,' says the Lord, 'and my servant whom I have chose, that you may know and believe Me, and understand that I am He. I, even I, am the Lord, and besides Me there is no savior. I have declared and saved, I have proclaimed, and there are no foreign gods among you; therefore you are My witnesses,' says the Lord, 'that I am God.'"

If we were to ask the Hebrew people of the Old Testament times "Why are

you here?" They would respond by saying, "we are a special people, and are known among all nations, because God has blessed us above all other people."

Let us examine the gentiles in the New Testament, through whom God was able to perform wonderful works. Acts 9 records the conversion of Saul, who God called to be a channel through whom the gospel could go to the gentiles. God revealed his plan to Ananias, in verse 15 (N.K.J.V.), "Go for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel."

Then in chapter 10 God gave Peter a dream, which could not be misunderstood. The dream directed Peter to also give the gospel to the gentiles.

The message of salvation was a well-kept secret in Jerusalem, but now God is revealing His plan to the gentile world. His plan results in the most rapid growth in the history of the church. During the ministry of Jesus we find that followers increased from 12 to 120, Acts 1:15. Only six weeks after the death of Christ, there was an increase from 120 to over 3,000, Acts 2:41,47. These followers were not there for free bread, but because they were "cut to the heart" and they repented. A short time later Peter and John preached to the people in Jerusalem and created such a commotion, that they were imprisoned. Acts 4:4 (N.K.J.V.) states that "the number of men came to be about five thousand." The church is now growing by thousands.

Only 13 years later the churches were multiplying throughout the regions of "Judea, Galilee, and Samaria" Acts 9:31 (N.K.J.V.). About 30 years later "myriads of Jews . . . who have believed," Acts 21:20. The measurement of church growth

changes from individuals to numbers of churches, to 10's of thousands of people.

If we asked the early church "Why are you here?" They would respond by saying, "we are here to give the gospel to as many people as possible, as quickly as possible."

Let us look now at the spiritual awakening that took place in the 19th century. There were Bible study groups that mushroomed all over the United States. Preachers in different continents proclaimed that Jesus was coming soon.

The question must be asked of the Seventh-day Adventist church today, "Why are you here?" We turn to Revelation 14 for a response. The message of three angels outline the purpose for the church. In verse seven we discover that we are to give the message of salvation to all the people of this world, calling them to worship the Creator of heaven and earth, and give a warning of the coming judgment upon the earth.

The second angel describes, in verse eight, the conditions of the lost world. In verses 9 and 10 the third angel shows the consequences of choosing to live apart from God.

The reason the Seventh-day Adventist church is here today is to give a message that will result in the salvation of lost people. We need to move to a more personal level and ask ourselves the question "why are we here?" How do you relate to what you know? Is all that you learned in your Christian experience something that is just tucked away in your mind, or is it the information that will lead you to a better understanding of how and why you can have a meaningful

relationship with God? Is the spirit of the early Christian church, and the pioneers of the 20th century church still alive in you? Or is church attendance only a pattern that is so deeply entrenched in your life that it is easier to continue than to quit? Does thinking about the return of Jesus excite you, or do you prefer to think about living here? Are you excited enough about the coming of Jesus that you are willing to commit your time and talent to building the church and being a part that reaches out to the lost of this society?

Lets review the challenge that Jesus gave in Matthew 28:18-20. The verbs He used are; "go," "teach" and "baptize." However the imperative word in the commission is to "make disciples." A disciple is not made because of an intellectual understanding, but by partnership, with one who has influenced their life by the modeling and spending time together. This leads to combining as "one" in certain dimensions of their life. When we spend time with another person, sharing information and demonstrate a spiritual life for that person, we are making a disciple.

Lets consider the game of baseball as a model for discipleship. The object of the game for the player at bat is to go from the batters box, around the bases to home plate. When you develop a friendship with a person you that you can comfortably share a spiritual message, you made it to first base. If you share information with them about Jesus and they want to learn more, you made a double. If the person becomes a Christian that is worthy of a triple. A hit is always a contribution to the team. What really counts in baseball is when someone crosses

the plate. When a new Christian that you introduced to Jesus becomes involved in sharing the good news with another person then the team has a home run! There is cheering and shouting when the batter gets a single. But a great roar comes from the stands when there is a home run, if others are already on the bases and the team increases the score two, three, or more.

Is this church accomplishing its objectives? Are we doing anything for the cause of God? Does this church need to change? If your response is yes, then you and I must change. If we are going to be status quo, then the church will be status quo. If we decline in our experience, then the church will decline. If we grow then the church will grow. Do you want to sit up in the bleachers and cheer for the players on the field, or do you want to be on the field and involved in the excitement of the game? Whatever you do determines the quality and level of ministry of this church. I would hope that this church will have some part in the finishing of the work of God on this earth.

We are in the ninth inning of the game. Are you outside the stadium, protesting and complaining about what is going on inside the stadium? Are you in the isles selling popcorn and peanuts, enjoying the excitement taking place around you? Are you in the stands cheering the players? Or are you out on the field using your energy and talent to give the team a victory?

Sermon #2
What Are You Doing Here

The question we need to ask is found in 1 Kings 19:9. Elijah was running from Jezebel, after God's victory at Mount Carmel. "He went into a cave, and spent the night in that place; and behold the word of the Lord came to him, and He said to him, 'What are you doing here, Elijah?'" Of all the questions God could have asked him, He uttered this simple question. He could have reminded him of all the times He delivered him in the past and fed him in the wilderness. But He did not.

That same question could be asked of any of God's children, the question does not focus on location, but upon action. The question can be asked "what are you doing?" If you are not doing anything, "what are you doing here?" Elijah lost the vision of what God had in mind for him and the faithful people of his day. I wonder how the church today would respond to the same question. We need to ask ourselves "what are we doing?" Lets look at the statement in the affirmative. The Lord needs workers in all generations who will challenge people around them with the good news.

The main point is that God wants all kinds of workers for His kingdom. In Exodus 31:1-6 (N.K.J.V.) God outlines to Moses the building of the Sanctuary in the wilderness.

Then the Lord spoke to Moses, saying: "See, I have called by name Bezal-eel . . . and I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in manner of workmanship, to design artistic works, to work in gold in silver in bronze, in cutting jewels for setting, in

carving wood, and to work in all manner of workmanship. And I, indeed I, have appointed with him Aholiab . . . and I have put wisdom in the hearts of all who are gifted artisans, that they may make all that I have commanded you."

Notice the two qualifications for building the sanctuary. First they are filled with the Holy Spirit, and second they had unique abilities that could be used for God's service. The same criteria is present for the building of the modern church.

In the New Testament Paul says to the people of Corinth, "now there are diversities of gifts, but the same spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but is the same God who works all in all," 1 Corinthians 12:4-6 (N.K.J.V.). Paul uses the model of a healthy body to illustrate how a variety of gifts are required to have a healthy church.

At the Ministers Conference on July 2, 1990, in Indianapolis, which preceded the General Conference a panel of six pastors discussed the need for volunteer workers in the church. During the introduction they discussed the following statement.¹

The real character of the church is measured, not by the high profession she makes, not by the names enrolled on her books, but by what he is actually doing for the Master, by the number of her persevering faithful workers.

They concluded that the primary need of the church is the involvement of the laity with the clergy in ministry. Six questions were raised, and we will briefly review the summary of their discussion.

¹Ellen G. White, Gospel Workers, (Washington D.C.: Review and Herald, 1948), p. 200.

Question 1 - "Why do 20% of the people do 80% of the work, why don't 80% volunteer?"

Because they failed in the past. Second, they do not have a sense of mission, they do not know why or where the church is going. Third, they do not think they have the necessary skills for the task.

Question 2 - "Are more or less people volunteering now?"

The pastor from the United States said "less. A ministerial director from Europe said, "more. There were 1700 Home Bible Fellowships, in the eastern European block. The reasons given were: people found that materialism does not hold the answers to life's problems, and the church has good programs to attract people.

Question 3 - "Is the local elder becoming more or less significant?"

The pastor from Inter-American Division said "more" The pastor has multiple church districts, and the elder must lead the church. They have about 49% of the membership involved in evangelism.

The North American Division response was "less significant role" Because there was no job descriptions, and very little training for the task.

Question 4 - "Does the church grow better with much or little pastoral help?"

The North American Division response was that the church would grow better with much pastoral help if the leader is not dominant. The international representatives felt that the church would be better with strong lay leadership.

Question 5 - "What percentage of the Pastors time should be involved in training members for service?"

Brad Thorp suggested: two evenings a week for the family, three evenings for church responsibilities, meeting with boards or committees, and two evenings for evangelistic activities.

Question 6 - "What means of training do you find most effective?" When they receive a job description. Second if they can sit with the person who did the job before. Third, use the calendar to set goals and objectives. Then review their goals quarterly.

There is often a difference in the attitude by those who minister outside North America than those who serve here. In this country there is a greater expectation by the members to let the pastor do the work of the church.

Paul points out in Ephesians 4:11-14 that all of the members of the church should experience the joy of ministry. The church has increased by 40% in the last five years. However, only 12% of the church membership is now living in North America.

The Reformation of the 16th Century took place when the Bible was given to the people. It has been suggested that the Reformation of the 20th century will take place when laity are given a place in ministry.

There are reasons for growth outside of North America. It is not because the Holy Spirit is limited in North America, but we are. The Holy Spirit prospers where there is work that can be blessed and multiplied! We hear of the wonderful

stories and wonder why we are not having the same results? There are many factors, social, economic, etc, which we cannot control. And there are factors within us, such as lack of involvement. The factor that is always present when there is growth, is the involvement of the laity in evangelism, and nurture.

Pastors who have 15 to 30 churches, are not really pastors. They are presidents or bishops (overseer) of districts while the pastoral work of the church is accomplished by the laity.

Reducing the pastoral staff in the conference will not make the church grow. But increasing the number of people who are actively involved in evangelism will make a tremendous difference. Not every one is interested in doing evangelistic work, but any improvement, any increase to the number of people involved in evangelism, even the smallest, would help.

It is time to link our study to working with the Holy Spirit. It is time to pray for the out pouring of the Holy Spirit. There is no right strategy or formula to follow that will be a remedy for all of the ills of the church or the world. But I would like to share the plan that the Church Board and those who attended the business session last week voted to implement in this church, to provide an opportunity for you to serve.

The greatest need is for workers in the area of evangelism, without overlooking nurture. Too often we consider the work of caring for the operation of the church on Sabbath morning as all we can do. We need to make a shift in the way that we enlist people in ministry. At our last board meeting, and business meeting

we discussed the importance of involving people in areas of ministry where they feel they have an interest and ability.

I would like to share with you our plan to involve more of our congregation in ministry. In the past we tried to involve people in the church selecting a committee to fill all of the offices of the church. There are some pitfalls with the process that we have employed for years. First, not every one on the committee knows everyone's interest and/or ability. Second new members who join our church and desire to become involved may be accidentally discovered. We don't have an intentional action to involve them. Also some of the offices of the church are very broad in their nature, and it is difficult to serve well in those types of offices, others are clearly defined, and easier to do.

The plan of the church for this year, as it was voted recently is to: provide an opportunity for you to visit with a person who would show you the various tasks of our church, and allow you to select an area of ministry that you may be interested in serving. There are more than 50 different ministries that you can review. The tasks are arranged by activity rather than office, which separated the task of a deacon into several different activities – building, offering, visitation etc. A job description is written for each task, and spells out the skills needed, time involved, and any meetings that may be necessary to attend. Once you select the place(s) of your choice, a Personal Committee, will be selected by the congregation. They will review the final list of the volunteers, and make a recommendation to the church for acceptance of the workers. In the event of some vacant

positions, the Personnel Committee will then function as a nominating committee for the church.

In August we will make appointments for you to come for a 20 minute visit. You can discuss with a gift advisor your interest in a particular ministry. And select a ministry where you will find joy and the church will be blessed by your service. The times for visitation will be Monday through Thursday evening, and Monday & Wednesday mornings.

In September, training and organization of the departments will take place. The new church year will begin October 1. If this church is going to rest solely upon my time and my ability to meet the present needs, it will suffer greatly. I have limited time and energy. Also I have a wife and two children. The Lord could accomplish so much more if we join together in ministry. The church would be so much stronger. In May we will review this process and determine whether we will continue the process next year.

There was a young man who planted a tree, it grew rapidly and was so beautiful that people came and picked the fruit. They planted the seeds in a circle around the beautiful tree. One day as the man sat under the tree that he planted, and saw the many small trees around he was pleased. An old man from the community said that he should cut down the big tree. He pointed out that it shaded all the small ones and they didn't produce as much fruit. So the big tree was cut down. In a few years all of the small ones grew large and produced so much fruit. There was great rejoicing in the town.

The story illustrates how important it is for the pastor to give support and guidance. But if the pastor is so dominant that the other "trees" cannot produce fruit then the pastor may need to be removed so the laity can produce fruit. This drastic procedure may not be necessary if the laity and clergy can join hands now for a balanced and cooperative effort in ministry.

Sermon #3
Building a Church for God

A friend of mine decided to build his dream home in the country. He purchased the land and began digging the basement. He and his wife continued for many years working on Sundays and holidays. They worked alone on the house, doing all of the work possible alone.

There is another way to build a house. A contractor can bring to a vacant lot a variety of skilled workers and give them each the plans and arrange for each of them to do their task. And within weeks the home can be finished and ready for occupancy. A house can be built either way. However most people would agree that building a house quickly with a team of skilled workers would probably be the best choice. The building of a house is very similar to building a congregation.

If the members believe that the best way to build up the church is to give generous offerings so the pastor can have resources to accomplish the task. Then there will be many long winters before much happens. It would be better when a pastor can bring a group of people together, and each person can contribute to the building process by using his talent and energy where he/she is gifted.

Let us look at Ezra and observe how he led the church members in the rebuilding the temple and wall, following the 70 years of captivity in Babylon. Zerubbabel focused his attention on rebuilding the material church, and Ezra directed his attention to the rebuilding of the spiritual church.

The first thing they must do before they could rebuild the city and the wall was to begin services again in the city. They needed to have the spiritual relationship with God that their ancestor experienced before their captivity. He records in Ezra 3:1-4 (N.K.J.V.)

....the people gathered together as one man to Jerusalem . . . and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God....though fear had come upon them because of the people of those countries, they set the altar on its bases; and they offered burnt offerings on it to the Lord, both the morning and evening burnt offerings.

The first obstacle Ezra encountered was opposition by those who were currently living there, Ezra 4:2. They said that they wanted to help in the rebuilding of the city, but all they really wanted was to control the activity, and ultimately stop it.

When Zerubbabal refused to allow them to work with them they sent a letter to Artaxerxes telling him that if these people settled in the area, they would keep their tax money and be a problem for the government (Ezra 4:16). When that plot didn't succeed they sent a letter to Darius stating that they didn't have a building permit (Ezra 5:17).

They decided to correct the behavior in their lives. They began a study of God's law to determine what God's will was for them. And discovered that they should not have married outside the camp of God. They set up a court and judged each family. All agreed that those who took a foreign husband or wife should send them back to their homeland (Ezra 10:10-11). If building a physical church

building for God brought such a drastic measure. It is very important that we follow God's will when we are building up His church on earth.

Nehemiah (Nehemiah 6) is trying to establish a political foundation for the people of God to become a nation. Sanballot tried to stop him from building, the wall and the workers had to keep a weapon on them at all times while working.

God's people had been struggling for 60 years to make some progress. When Nehemiah challenged them to work together as a team they accomplished the task in only 52 days. We will see the same type of progress when we work together with a purpose and in an area of our skill, we will see progress in the building of a church.

We designed a process so that you can have part in the building up of this church. For the next two week we will have trained members at the church and interested in sharing time with you outlining the ministries of our church. If you can spent 30 minutes reviewing your interests and accessing the needs of the church I know that you will find a place of service.

If you are thinking, well I'll wait until someone calls me and asks me to do something you may be disappointed, because we will not have a nominating committee functioning this year.

Will you take the blue slip from you bulletin¹ and look at the schedule for the next two weeks. If you would check the time that would be the best for you.

¹See appendix D.

We will pick up these slips in just a few moments.

When we finish all of the visits, the personnel committee will meet in September, and we will begin our new church calendar on October 1.

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