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ABSTRACT

AN APPROACH TO MOTIVATION FOR VOLUNTEER
CHURCH MINISTRIES

by

A. Wayne Owen

Adviser: Clarence Gruesbeck

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN APPROACH TO MOTIVATION FOR VOLUNTEER MINISTRIES

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D.Min.

Date Completed: December, 1988

Problem

One of the important aspects of the minister's work is that of motivating his parishioners in the work of ministry. This involvement is not only necessary to the work of the church but also for the development of the parishioners' faith and growth in Christian maturity. It is the purpose of this study to determine the results of the implementation of psychological and sociological principles outlined in the literature of business and education in the administration of a local church.

Method

The principles of motivation that would apply to volunteer ministries were implemented in the various departments of the church, as well as the overall personal leadership of the pastor in carrying out his duties and functions--ranging from his role as leader of the church, leader in worship, visitation, and counseling.

Results

A marked increase was noted of individuals who contributed time and talent to carrying out various ministries. New ministries were established, new building programs initiated, church membership increased, and a new church congregation established as a result of member involvement.

Conclusions

Determining ways in which people are motivated and ministering to those needs created in members a greater desire to contribute their time to projects that satisfied them as being important, meaningful, and significant. It appeared that the development of ministries that met such individual needs as self-gratification, self-achievement, and self-fulfillment seemed to lead to a significant increase in the number of individuals who became involved in the ministries of the church, in the amount of time contributed, and in the volunteers' personal spiritual growth.

Andrews University
Seventh-day Adventist Theological Seminary

AN APPROACH TO MOTIVATION FOR VOLUNTEER
CHURCH MINISTRIES

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

by
A. Wayne Owen
December 1988

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CHAPTER I

INTRODUCTION

One common phenomenon in the Christian Church which has been a source of puzzlement and concern is the lack of personal involvement by the vast majority of its membership. Seldom does any church find more than 20 to 40 percent of its attending membership actively involved in the life and ministry of the church.

This project had as its focus the Mount Pisgah Academy Seventh-day Adventist Church, Candler, North Carolina. The church is situated in a beautiful cove, surrounded on three sides by mountains. Within this cove is an academy of 210 high-school students who for nine months of the year call the church home. A denominationally owned nursing home (118 beds) is across the street, and many of its employees are members of the Mount Pisgah Academy Church. Adding further to the unique flavor of the church is a denominationally owned and managed retirement community. The sixty-six families living in these condominium units make up part of the church family. The majority of these are retired church employees.

The total church membership in September 1983 was 409. The average attendance (excluding the 210

students and visitors) was 280-310, 125 of which held a church office (40 percent of the attending membership). Members listed as inactive or moved but not yet transferred numbered 119.

The concern of the project was the 175 members who attended but were not active in direct church-related ministries--they held no office and were not involved in any organized study group, outreach ministry, or community outreach. The question to be addressed was: How does the pastor tap the potential in each of these individuals? How do their gifts and talents come under the use and direction of the Holy Spirit?

Justification of the Project

Pastors, administrators, theologians, and active church members have all wrestled with the problem of getting the "pew sitter" or the "religious consumer" to become a productive, growing, maturing Christian. Is it in the members' spiritual interest to become involved in ministry? Are they required by their profession of faith to share in the ministry of the church? As a pastor, I have often asked myself: How can I help more of my congregation become active in ministry? Why are some active to the point of obsession and exhaustion while others remain inactive regardless of the most insistent encouragement? In what kind of programs would these inactive members be interested? What can I do to attract more people to take interest in the work of the church?

My own personality rebels against constant promotion, gimmickry, coercion, and prodding that some aspects of the ministry seems to require. It seemed that my ministry was fast becoming a job of grand salesmanship and Madison Avenue marketing. Therefore, I needed to reconcile my conviction of God's call to the ministry with my feelings of rebellion against the promotion I perceived in my role of pastoral ministry. In my process of growing I wanted to find a way in which I could reconcile my preferences with the needs of the church. Thus, a study on how to encourage parishioners to volunteer for ministry without begging and pleading on the part of the pastor seemed essential.

Purpose of the Project

To accomplish this purpose I believed that some form of research on what motivates people to give freely of their time, energy, and abilities for the work of the church must be undertaken. In addition, I wanted to learn if there were ways in which I could improve my leadership. Were there principles of motivation that could be utilized in the church to actualize the maximum potential of each member? Were there some aspects of my preaching, leadership, visitation, or social interaction hindering church members from ministry? Was there any way to recoup the fervor of the pioneer laity for personal evangelism? Perhaps the information gained from such a project could be used to improve the willingness of the

membership of my church to engage in ministry. It could give me a method of initiating ministries without resorting to salesmanship tactics.

The purpose of this project, then, was to identify ways in which I could give leadership in my church to accomplish needed programs without resorting to tactics that were foreign to me. George Williams writes:

When it comes to getting things done, 'one motivation is worth ten threats, two pressures and six reminders.' It is the responsibility of top management and on down through the chain of leaders of all parish groups to create a climate in which people want to achieve.¹

Furthermore, this project was an intentional and systematic approach to the motivating, training, and recruiting of volunteers for various forms of ministry to the church body as well as to the community. The assumption was that involvement of church members in a personal ministry was considered to be essential for the member as well as the church.

The purpose of this project was also to sharpen my pastoral skills in administration, preaching, counseling, Christian education, and group dynamics.

Definition of Terms

A number of terms used throughout this project need to be defined.

Ministry: Ministry refers to the activities

¹George M. Williams, Improving Parish Management (Mystic, Connecticut: Twenty-Third Publications, 1983), p.38.

in which the church is to engage if it is to accomplish the purpose God intended. David Haney, wrote:

Somewhere between A.D. 33 and the present, 'minister' moved both grammatically and theologically from a verb (an action) to a noun (a person doing it); what was originally a function of the Church became a station in the Church. That is, 'ministry' was originally the assignment of all believers; indeed, each follower had his own ministry or ministries.¹

Ministry is not limited to the work of the pastor, teacher, or church administrator. For purposes of clarity, "ministry" is defined as being all activities motivated by faith in Christ and contributing to the upbuilding of the church.

Motivation: A study of the literature on motivation reveals a wide range of definitions. Atkins, one of the foremost researchers on motivation, states: "The study of motivation has to do with the analysis of the various factors which incite and direct an individual's action."² This definition agrees with Webster's definition of motivation: "that which impels or incites a person to action." Furthermore, in motivation there are basically two forces at work: intrinsic and extrinsic. Intrinsic motivation is that force which impels a person from within to some action, while extrinsic motivation results from some external force.

¹David Haney, The Idea of the Laity (Grand Rapids, Michigan: Zondervan Publishing House, 1973), p. 40.

²John W. Atkinson, An Introduction to Motivation (Princeton, New Jersey: Van Nostrand Company, 1966), p. 1.

In short, motivation is that which causes people to do whatever it is they do. Most typical extrinsic forces are removed from a volunteer organization, since there is no remuneration. Most extrinsic forces would be outside the bounds of ministerial and professional ethics.

Leadership: For years a running debate has raged on how to define leadership. "The concepts leader and leadership have been defined in more different ways than almost any other concept associated with group structure."¹ A person's concept of the role, to a great degree, reflects his definition of the term. The fact that different leaders have varying styles further complicates the search for a clear, concise definition. Leadership has been defined as dictatorial, autocratic, benevolent, and democratic styles of leadership. The definition varies depending on a person's concept of preferred style. Christian leadership must be viewed as that leadership stemming from and related to service to the church. Engstrom and Dayton, both deeply involved with Christian leadership, state:

What is Christian leadership? It is leadership motivated by love and given over to service. It is leadership that has been subjected to the control of Christ and His example. The best Christian leaders exemplify to the utmost all those attributes of selfless dedication, courage,

¹David. W. Johnson and Frank. P. Johnson, Joining Together: Group Theory and Group Skills (Englewood Cliffs, New Jersey: Prentice-Hall, 1982), p. 36.

decisiveness, compassion, and persuasiveness that mark that great leader.¹

In summary, "leadership" designates those who are placed in positions that have a direct influence upon the organization. This includes the pastor, elders, and those department heads of the church which constitute the church board. These positions have a direct cause-and-effect relationship on the effectiveness and willingness of those who can and will volunteer for ministry.

Limitations of the Project

This project was limited to the members of the Mount Pisgah Academy Church and my ministry to that church. The study analyzed the material on motivation, implemented various programs into the above-mentioned church, and evaluated my leadership style in light of the motivating influence it exerts.

In doing this project I limited myself to formulating a process of increasing member involvement through the use of group process, pastoral leadership, sermon material, pastoral visitation, and the development of new ministries. This study is, therefore, a descriptive study of what, why, and how it was done. I focused upon doing a qualitative analysis rather than quantitative.

¹Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word Books Publisher, 1976), p. 27.

CHAPTER II

THEOLOGY OF PERSONAL INVOLVEMENT

The problem, simply stated and lamented by church leaders, is the dire lack of personal involvement within the church. This problem has far-reaching results for the future of the church and may even threaten its existence. Towards a solution to this problem, a theology of personal involvement is suggested. In approaching this subject, the following points were addressed: (1) What ought the church to be? (2) What are the implications of church membership? (3) How are ministry of the Holy Spirit and His gifts to the church represented in the life and ministry of the church? (4) What motivated the Apostolic Church toward ministry?

Alvin Lindgren suggests that one should begin with what the church ought to be:

Thus Paul, early in the history of the Christian church, insisted that answers to specific administrative problems can be properly given only as they are seen in the perspectives of what the gospel is and what the church ought to be. This New Testament pattern should be followed today by church administrators.¹

¹Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville, Tennessee: Abingdon Press, 1965), p. 27.

The Nature of the Church

Over the past few years many highly respected writers have written on the nature of the church. Most of these reveal their own bias as they approach this subject.

Defining the nature and purpose of the church is an intensely personal matter for the minister, since the concept of ministry emerges directly from the concept of the church.¹

It would be hard to say which arises first, the minister's concept of the church or his concept of ministry. In either case it becomes essential that an understanding of the church be a controlling factor in approaching the problem of member involvement. This factor is essential for each member as his concept of the church reflects his relationship to the church.

Whether one sees church-member participation as a progressive or regressive sign depends on one's view of what the church is. Avery Dulles comments:

Christians cannot agree about the measure of progress or decline because they have radically different visions of the Church. They are not agreed about what the Church really is.²

This fact should alert us to the necessity of the pastor's making clear to his church his basic assumptions regarding the church. Since the pastor's beliefs affect his view of ministry, I see no reason for not

¹Ibid., p. 30.

²Avery Dulles, Models of the Church (Garden City, New York: Image Books, 1974), p. 19.

assuming that the layman's view of the church also affects his ministry and personal involvement.

In any study of the church, one point which should be kept uppermost in mind is that the church exists solely by the direct will of God. Any approach to understanding the nature of the church which disregards this fact falls short. Dulles says:

In all Christian ecclesiologies, the Church is intimately connected with divine revelation. If there were no revelation there would be no faith in the biblical and Christian sense, nor any worship, nor any Church. If people accept the Church at all, it is because they find in it a way of communion with God who freely emerges from His silence and discloses Himself to men.¹

Before attempting a study of the nature and mission of the church, we must take things as they should be and not as they are. This study proposes a statement of what God's intention for the church is. This can be done by looking at three basic biblical descriptions of the church: (1) the Greek word for church, (2) the church as the body of Christ, and (3) the church as the kingdom of God.

The Church

The original connotation and denotation of the word "church" provide us with an understanding. The Greek word used is rich in meaning and was in common use. "Church is used to translate the Greek word ekklesia employed to designate the community of those

¹Ibid., p. 183.

who have accepted the Gospel of Jesus Christ."¹ This word is a compound word made up of ek and kaleo. The obvious meaning in Greek would be ek--"out" or "out of"--and kaleo--"to call." Together "to call out" or "those called out."

The word was well-known in the Hellenistic world (the world in which the church was born) as a political term. It went back to the Greek city-state of some five hundred years earlier, where the head of the city-state, the king, on occasion, would call together all of the citizens out of their homes, their businesses, their recreation, whenever there was some matter that concerned the life of the city in its relationship to the country round it or the world at large. This word for church was thus made to order for the early disciples' understanding of what they were because of God's act in Christ. They saw themselves as under the sovereignty of a king, the Lord God Almighty, who acting in Christ called them out of former lives into a new kind of fellowship.²

In this word we have the basic ingredients of the church as being a people called out of the world for a special purpose by and for God. To belong to such a people brings with it a responsibility for the established purpose. Although the purpose is not inherent in the word itself, we nevertheless can draw from this study that there is a functionary purpose that one assumes by becoming a member of the church. One does not call another unless he wants his attention for some

¹Van A. Harvey, A Handbook of Theological Terms (New York: Macmillan Company, 1964), p. 51.

²Robert N. Gray, Managing the Church (Enid, Oklahoma: Phillips University Press, 1971), p. 21.

reason, or perhaps needs his help. Some function is inherent.

The Body of Christ

The second point we are taking up is visionary, descriptive, and the most familiar concept we have of the church in Scripture. The church as the body of Christ has spawned many sermons, books, and articles, all exploring its far-reaching implications. What we have is the idea of direction, interdependence, and a diversity of gifts. Two of these suffice to draw the conclusions necessary for laying the foundation for this theological study on personal involvement. Consideration of the diversity of spiritual gifts follows this discussion of what the church ought to look like and be.

Nowhere in the Scripture do we find the phrase "the body of Christ" except in the writings of the Apostle Paul. The four references divide themselves into two logical and diverse, yet complementary, areas of concern. In Ephesians and Colossians the terms are used to denote the supreme authority that Jesus has over the universal church. Paul's prayer for the church of Ephesus is an example: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph 1:22,23). Similarly, "And he is the head of the body, the church" (Col 1:18) also denotes the overpowering rulership and sovereignty of Jesus Christ.

David Watson also comments on this:

In these letters, it is Christ's headship over the whole church and his authority over all things for the whole church that is the important point. The 'body of Christ' is the universal church.¹

Concerning the other two usages of the metaphor in Romans and Corinthians, "Paul is much more preoccupied with the harmony and order of the local body of Christians."²

Paul's understanding of the function of the church is best understood by his usage of this metaphor. Not only can we see the role of each member but also the reason for its existence and its source of direction. Each part of the body is essential in playing a significant role in the function and mission of the body. Note the following:

The body, to be sure, had different parts. But each part was understood not in its own distinct shape or function, but in the manner in which each reflected, witnessed to, and pointed to the central purpose and function of the whole body. In each part both the church and world could see the whole body's commitments, values, and purposes and the rule of the head, Jesus of Nazareth.

Paul was insistent that there can be no functional distinction between the body and that which motivates the body.³

¹David Watson, I Believe in the Church (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1978), p. 98.

²Ibid.

³Robert C. Worley, Change in the Church a Source of Hope (Philadelphia, Pennsylvania: Westminster Press, 1971), p. 49.

The functionary purpose of the church which Christ originally intended can be illustrated in viewing the nature of the church as Christ being the head and the interdependence of the various body parts as illustrated by Paul's usage.

Christ as Head of the Body

Clearly the matter of direction under Christ's absolute control is obvious, and at the same time a mystery (Eph 5:32); yet it is important in determining what the church ought to be. The church of today must recognize Christ as the only head (Eph 4:15) and acknowledge Him as head through a personal commitment to Him (Eph 5:23). "The Church cannot be true to her nature apart from a meaningful acceptance of Christ as head of the Church."¹

It seems clear that Paul is speaking of the life and ministry of the church and the nature which the work and life of the church is to take. "The nature of the Christian church, therefore, has been determined by Christ who is its head and by his gospel which it is called to proclaim."² Christ, as the head of the church, continues to direct His ministry through the church and its various members through the Holy Spirit and Holy Writ.

¹Lindgren, p. 46.

²Ibid., p. 44.

The Body as Interdependent

The members of the body exist solely as interdependent parts. The various parts that cannot exist apart from the body illustrate a very important point in our search for what the church ought to be. The church ought to exist as an indissoluble unit with each member functioning as a living, useful part of the body. "Whatever our differences, we all need one another and we all belong to one another."¹ By viewing the church as a living organism one observes the essentialness of each part.

Paul speaks of the various parts of the body primarily to demonstrate the unity and completeness that each member contributes to the body. Alvin Lindgren notes that Paul illustrates in this model the fact that in the corporate unity of the body there is certain interrelatedness of the parts of the body.² This is the way the church should look and function; therefore, it seems essential that every member must become involved in a significant way in meeting the needs of fellow members. "And whether one member suffers, all the members suffer with it" (1 Cor 12:26a).

In summary, our investigation shows that the living body of Christ, the church, must have as its

¹Watson, p. 99.

²Lindgren, p. 47.

primary object to be led and guided by Christ, as it is under His complete and absolute direction. Furthermore, the church must be sensitive to each of the parts that make up the body, principally the members. This responsibility for each member, functioning in an interrelated and dependent manner, falls not only upon the member himself but also upon all who give leadership to the body. Worley notes:

This body pays attention to itself, appreciates and builds upon the contribution of all members. It cares, really cares, for all its members, feeding, supporting, and sustaining those diverse parts. Any personal crisis is a threat to the whole body as the body of Christ.¹

The focus of the church must be the focus of Christ, which is the world. Evangelism then becomes a natural function of the body as it takes its direction from Christ, while all the time caring for its members.

The Kingdom of God

Jesus does not use the word "church" enough times to give us a detailed theology of the church. Only two times does He use the term--once to Peter (Matt 16:18) and once to the disciples in connection with the matter of discipline (Matt 18:17). Jesus does refer to the Kingdom of God or the Kingdom of Heaven, repeatedly, well over 100 times. John the Baptist urges men to repent, for the Kingdom of Heaven is at hand.² Jesus

¹Worley, p. 59.

²Matt 3:2.

came preaching the same message.¹ A current debate concerns whether the Kingdom of God is to be identified as the church. The debate stems from the final consummation of the glory of the Kingdom and the weak, feeble, and sometimes ineffective church. The two cannot be reconciled by many scholars. However, the work of Christ in His ministry seems to make an obvious correlation between the Kingdom and the church. Thomas Torrance observes that the proclamation of the kingdom and the calling out of a people are inseparable:

From the very start of his public ministry Jesus came proclaiming the Gospel of the Kingdom of God and saying, 'The time is fulfilled and the Kingdom of God is at hand: repent ye and believe the Gospel,' and set about at once calling a people to Himself in His mission to gather and redeem the people of God. With His advent and presence the transcendent Kingdom of God that had so long been the object of longing and prophecy had arrived and was active among them for their salvation.²

Torrance further comments that the Kingdom of God and the people of God were essentially "Correlative Conceptions"³ often used together for the same idea. David Watson, on the other hand, states: "It would be wrong to identify the Kingdom of God with the church, or even to talk of the church as 'the present form of

¹Mark 1:15,16.

²Thomas F. Torrance, "Foundation of the Church," in Theological Foundations for Ministry, ed. Ray S. Anderson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1979), p. 206.

³Ibid.

the kingdom of God."¹ This disagreement presents an interesting prelude to defining the nature of the church.

Essentially, what we are looking at is an escatological concern. The Kingdom of God is escatological in nature, dealing with the final redemptive act of Christ. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev 11:15). Therefore, the role of the church is fourfold: (1) To enter into the kingdom (1 Pet 1:11); (2) to proclaim the Kingdom (Matt 24:14); (3) to display the Kingdom (Matt 25:1-46, John 17:17-24); and (4) to bring the Kingdom to pass since the church "exists as the agent to accomplish this goal."²

From Christ's teaching concerning the Kingdom of God, we draw several conclusions: (1) The Kingdom of God precedes the church; (2) the Kingdom of God is the creation of God because of His sovereignty; (3) the Kingdom of God transcends time--in that it is at the same time coming, present, and future; (4) the Kingdom of God is in God's absolute control.

What then is God's intention for the church? How should the church look in today's culture? The church

¹Watson, p. 52.

²Haney, p. 29.

exists by the will of God. It is not man's creation; therefore, it ought not be manipulated by man. No member nor group of members must exert control nor dictate its goals or methods of reaching those goals. There are some definite objectives for the church because of the way the existence of the church came into being.

The church needs to recognize that God is the absolute sovereign. When the church gathers it is to recognize Him as the absolute, supreme ruler. Worship then becomes a motivating factor for what the church does; it plays its role in ushering in the Kingdom of God. All motivation for service, love, fellowship, and activities, either membership or outreach-oriented, must stem from its worship to the sovereign ruler of the universe. Then, since God is the benevolent benefactor of the Church, He provides it with the necessary resources to accomplish His purposes through the Holy Spirit and the gifts that the Holy Spirit gives to the church.

The Spiritual Gifts of Each Member

Interest in the gifts that the Holy Spirit gives to the church has grown and blossomed in the last fifteen years into an elaborate theology tied to church growth and member involvement. The reasons are obvious and, in all practicality, essential. Without the Holy Spirit's ministry to the church, the church would not, or could not, fulfill the previously discussed primary

objectives of the church. Jesus clearly stated, "I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever" (John 14:16). "Comforter" is a translation of Parakletos. The NASB translates it as "Helper," the NEB, "Advocate," and the RSV, "Counselor." No one English word has been found to adequately translate this word made up of two Greek prepositions, para and kletos, meaning "called to the side of." This is what God's intentions are--for the Holy Spirit to be called beside the church member to offer help. Jesus is telling us "that we may have the help, fellowship, comfort, and support of unspeakable heavenly resources."¹

That Christ, as the head of the church, gives the church help through the Holy Spirit to accomplish its mission is prudent and necessary. That the Holy Spirit then provides each member with the skills to accomplish the mission of the church is logical and Biblical. What the Holy Spirit gives to each member in order for him to accomplish the spiritual work of the church is called "spiritual gifts." Peter Wagner, writing on how spiritual gifts can help the church grow, states:

Ignorance of spiritual gifts may be the chief cause of retarded church growth today. It also may be at the root of much of the discouragement,

¹John Shuller, Your Best Helper: The Holy Spirit (Mountain View, California: Pacific Press, Publishing Association, 1983), p. 17.

insecurity, frustration and guilt that plagues many Christian individuals and curtails their total effectiveness for God.¹

Spiritual gifts, therefore, is a subject that one needs to understand when looking at member involvement and church ministry. What is a spiritual gift? 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"².

Scripture points out that every person committed to Jesus Christ has received a gift. "As every man hath received a gift, even so minister the same one to another" (1 Pet 4: 10). Again, "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph 4:7). Each time Paul speaks of the spiritual gifts, he does so in the context of the body--the body made up of the various parts all functioning together for the well-being of the body. Each part is needed so that the body can be a whole. God has determined what function each member of the church is to play. Cor 12:18. Each member has a gift, and for the church to function, each gift must be brought into use. Subsequently, what is the purpose of these gifts?

¹C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Ventura, California: Regal Books, 1979), p. 34.

²Ibid., p. 42.

Purpose of Spiritual Gifts

Spiritual gifts are given by the Holy Spirit as He wishes (1 Cor 12:6,11). The obvious conclusion is that if there is a need in the church, the Holy Spirit gives some one in that congregation the needed gift to accomplish that job. Many of the writers on spiritual gifts claim that to find one's gift is to discover one's job description. The purpose then is to find God's will for life and service. There are three other purposes for spiritual gifts that need to be considered.

For Every Man to Profit

Scripture informs us that the gifts are associated with the body of Christ, or the church (1 Cor 12:7). In this discussion, Paul intends that one should look upon the gifts not in a self-centered way but with the church's interests in mind. Each gift is to be used for the care of each other (1 Cor 12:25). The mutuality and interdependence of the gifts are demonstrated in a graphic way in this chapter. When someone faithfully fulfills his spiritual directive not only does he benefit but the church is strengthened also and he, in turn, benefits from a stronger church.

For the Perfecting of the Saints

Spiritual growth is one of the essential works of the spiritual gifts. "Perfecting the Saints" (Eph 4:12) can be understood as their reaching maturity (no longer

children, Eph 4:14). Wagner claims, "When the church matures, predictably it grows."¹ If we desire a growing church, then we must have a church that cooperates with the Holy Spirit. This becomes obvious when the church takes seriously its proper position of being subject to Christ as its head and that the Holy Spirit is sent from Christ to help the church. Only this will accomplish the mission of the church.

Aid in the Work of Ministry

Ministry, as defined earlier, is "all activities motivated by faith in Christ, contributing to the up-building of the church."² Who knows better than the head of the church, Christ, what the needs of that church are at any given time and circumstance? As the work of meeting the various needs progresses, individuals who are spiritually gifted should be available to accomplish and meet these needs, all under the direction of the Holy Spirit.

For the Edifying of the Body of Christ

Edification, simply put, is growing in instruction and teaching. Correct doctrine is essential for proper understanding of the mission of the church, the role of the layman, the role of the pastor, and the role

¹Ibid., p. 50.

²See p. 5 above.

of each officer of the church. Many gifts were given for directly work within the church. While many were for the outreach of the church, those that were given for the work within the church are to be used for the benefit of the body.

For a Right Understanding of Self

A further important work of the Holy Spirit is to help each member to view his rightful place in the ministry of the church. He should neither depreciate himself nor be conceited, but "every man that is among you, not to think more highly than he ought to think" (Rom 12:3). Each person in the church functions in the capacity which God, through the Holy Spirit, appoints. The attitude cannot be one of having arrived or attained, but one of humble gratitude for the honor of serving wherever the Lord desires. If a person is asked to teach because of his gift of teaching given him by the Holy Spirit, he needs to remember that any position bestowed is because of the gift, not his wealth, looks, or popularity.

In summary, the purpose of the gifts of the spirit is for the work of the church. Even when applied to the individual, it is not cause for boasting or pride, but for the collective benefit of the church. All the gifts are for the growth of the church in fulfilling God's predestined purpose for the church. This leads us to investigate to what the stirring force within the apostolic church can be attributed.

Motivational Force within the Apostolic Church

The identification of all the motivational forces at work within the apostolic church is impossible because what motivates each person is as individual as his finger-prints. From a study of the New Testament, though, nine main motivational forces can be identified that give a hint of the reasons for the aggressive evangelism.

Sense of Importance

Two strong motivational forces merged to combine a theologically correct concept of God that, if properly restored, could produce similar results: (1) The concept of the primacy of the Kingdom of God and the relationship of the church to that kingdom, and (2) the Kingship of God and His absolute sovereignty over the lives of His servants. The Apostolic church knew the sovereign rights of a King and respected those rights. His will was the command of everyone. Each church member, by virtue of acceptance of Christ, took upon himself the desire to be obedient to that calling. In an age of royal decrees and royal subjects, no one questioned the prerogatives of the King. Being a "royal priest" (1 Pet 2:9) to the "King of kings and Lord of lords" (Rev 19:16) was an honor that one would humbly fulfill and carry out as faithfully as possible. When the motivation of working for the establishment of the Kingdom of God is within the heart of a

person, every aspect of ministry carries a sense of importance because of the promised reality of the Kingdom of God. (Matt 24:14). What ministry was done during the New Testament period was done for this reason--to advance the Kingdom of God.

In a very real sense, whenever men work for peace and brotherhood, whenever sickness and disease and poverty are fought, whenever justice is corrected and the abused are protected, it is evidence that men long for that kingdom to come.¹

The motivational forces at work within the apostolic church must be applied in today's church when building a theology of personal involvement.

Sense of Ministry

Much has been written in the past number of years on the shift of "ministry" from a verb to a noun. The responsibility for ministry, since the days of the Apostle Paul, has rested with the pastor. He has not trained and equipped the members for the work of ministry. This is not the way it was in the Apostolic Church. Roland Allen, in his work, charges the missions with creating a situation that fosters this concept.

It is the training of the first converts which sets the type for the future. If the first converts are taught to depend upon the missionary, if all work, evangelistic, educational, social is concentrated in his hands, the infant community learns to rest passively upon the man from whom they receive their first insight into the Gospel. The fatal mistake has been made of teaching the converts to rely upon the wrong

¹Haney, p. 25.

source of strength. Instead of seeking it in the working of the Holy Spirit in themselves, they seek it in the missionary. They put him in the place of Christ, they depend upon him.¹

The missionary was only carrying with him the concept of the church that he had. That concept needs revision. David Watson shares six principles of Christian ministry from the writings of Andrew Kirk:

1. No distinction either in form, language or theory between clergy and laity, was ever accepted by the New Testament Church.
2. The ministry is co-extensive with the entire church (I Cor 12:7).
3. The local church, in the apostolic age, always functioned under a plurality of leadership.
4. There are no uniform models for ministry in the New Testament; the patterns are flexible and versatile.
5. In the New Testament church can be found leadership and authority, but no kind of hierarchical structure.
6. There is one, and only one, valid distinction which the New Testament appears to recognize within the ministry, apart from the different functions to which we have been alluding: the distinction between local and itinerant ministries.²

There are two key words that are used in the New Testament for "ministry." The primary word is diakonia, meaning "service," and the other, doulos, meaning "slave." Who is the minister? The answer linguistically and theologically is "One who serves another." This should be both "layperson" and "pastor." The distinction

¹Watson, p. 270.

²Roland Allen, Missionary Methods: St. Paul's or Ours (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1962), p. 81.

between the laymen and pastor has been an unfortunate development. It should never have happened. Notice the following:

How wrong it is, then, to classify laity in contrast with ordained ministers, and vice versa. The New Testament and the early Christian church contrasts laity with those who have not taken their stand for Christ, the pagans. No distinction is made between higher and lower, priests or non priests, active or passive members. All who by their vows have pledged to take an active part in the great war between Christ and Satan are called laity. By virtue of their baptism, in principle, all members participate alike in the apostolic succession (authority, in the priesthood), in the ministry, in the worship, in the mission, and in the charismata (gifts) of the church.¹

In conclusion, the role of each member is that of a disciple for Christ. The New Testament clearly held that each baptized member had a ministry and was a minister. The role of the pastor was that of equipping the church for the work of ministry. This is a key motivational force in that each member knew he had a work to do and did not need to be prodded to accomplish that work.

A Sense of Power

The Christian in the Apostolic Church had a high degree of spiritual motivation due to the highly visible working of the Holy Spirit. We find much evidence of supernatural manifestations of the Holy Spirit. From the Day of Pentecost to the call of Paul to mission

¹Gottfried Oosterwal, Mission Possible (Nashville, Tennessee: Southern Publishing Association, 1972), p. 110.

service we find examples of the leadership of the Holy Spirit in a dramatic and visible way:

The early believers of the New Testament times were motivated to spread their message of "good news" because of the overwhelming experience of the love of God which they had received through Jesus Christ. This sense of gratitude, of devotion, of dedication to the Lord who had given new life; this sense of being commissioned by Him and empowered by His Spirit to do the work of messengers and ambassadors, was the main motive in evangelism in the early church.¹

Of interest is the way the Holy Spirit gave life and breath to the new church. Acts gives a history of the role of the Holy Spirit in the church. It is my understanding that the same leadership role can take place again if the congregation so desires it. "The Holy Spirit brings the Church into being, sustains its inner life, renews it from time to time, empowers it for mission, and causes it to grow."²

The motivating force of the Holy Spirit cannot be emphasized too much. Christ told the disciples, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The

¹Herbert W. Byrne, Motivating Church Workers (Printed by Dr. H. W. Byrne, Asbury Theological Seminary, Wilmore, Kentucky 40390, 1982), pp. 87,88.

²John T. Seamands, "The Role of the Holy Spirit in Church Growth," in God, Man and Church Growth, ed. A. R. Tippett (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1973), p. 96.

role of the Holy Spirit in the early church was a close relationship:

1. The Holy Spirit endued the disciples with power for witnessing and preaching.
2. The Holy Spirit also guarded the purity of the church.
3. The Holy Spirit called and commissioned the first missionaries in the church at Antioch.
4. The Holy Spirit also guided the missionaries, indicating both where to go and where not to go.
5. The Holy Spirit comforted in times of persecution.
6. The Holy Spirit guided the early church in matters of administration.
7. The Holy Spirit played a significant role in the outreach and growth of the early church,¹

In summary, the Holy Spirit gave the early church the ability to cope with a changing world and a changing church. The various circumstances of carrying out the mission that the apostles faced demonstrated the motivational force of the Holy Spirit upon the New Testament church .

Sense of Commission

The words of Christ were fresh in the minds of the disciples from day to day. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt 28:19). The commission was clear and very unmistakable Gene Getz observes:

The disciples understood! The book of Acts demonstrates this beyond doubt. Luke's document is a precise record of the disciples' activities and accomplishments as they seriously and

¹Ibid., pp. 96-97.

systematically carried out Jesus Christ's marching orders.¹

Throughout, Acts is a record of the church "making disciples" or doing evangelism and teaching. These two acts give a clear picture of the singleness of purpose that the early church attached to the mission that Christ gave the church. There was a clear purpose and a clear goal. This gave the early church leadership and members a strong motivation for ministry that needs to be rekindled today.

Sense of Responsibility

Dr. Herbert W. Byrne has identified a number of major motivational principles in his excellent study.² The assuming of responsibility within the Apostolic Church was commonplace. The matter of church discipline was taken seriously, as Paul illustrates in his letters (1 Cor 5:5, 2 Cor 13:1,2; 2 Thess 3:14; Titus 3:10-11). The responsibility for righteousness was also taken seriously (Col 1:10; 1 Cor 4:1,2; Gal 5:16,17). "The early Believers felt very deeply their responsibility before God to live lives consistent with their profession of belief in Jesus as Lord."³ "The gospel must be understood, believed, and lived out in its fullness before men

¹Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1974), p. 21.

²Byrne, pp. 88-90.

³Ibid.

can go out and teach others."¹ This motivational force was an intrinsic force and is evident in the manner in which the early church attacked its mission.

Sense of Concern

From the writings of Paul we see his deep concern for the preaching of the Gospel (1 Cor 2:1-5; Rom 9:1-5). This concern for the salvation of both the Jews and the Gentiles marked Paul throughout his life. This concern is evident in the quick response that the Antioch church gave to the leading of the Holy Spirit in sending Paul and Barnabas out on their first and subsequent missionary trips. All the New Testament Christians were themselves rescued from a hopeless world, and they took it upon their shoulders to proclaim the Gospel to each person in the known world.

This attitude found its champion in the Apostle Paul, who established churches, trained members, and set the pattern of evangelism within the new-found church. Paul's attitude was that he had been called by God "to reveal his Son in me, that I might preach him among the heathen" (Gal 1:16).

Concern and compassion, as taught by Jesus and vividly portrayed by Paul, came about by example and a constant reminder of what God is like. "The German theologian, Ernst Troeltsch, was once asked, 'How

¹Oosterwal, p. 36.

do you develop a sense of justice and compassion in people?' To which he replied, 'Get them to read the Bible.'¹ Only by developing the mind of Christ in them (Phil 2:5) was the Apostolic Church able to develop the compassion and concern that kept the spark of concern for evangelism alive in the church.

Sense of Successful Attitude

Attitude was just as important for motivating people in the New Testament church as it is today. There were not any doubts that they could not accomplish the work of evangelizing the whole world. Even the persecution that they were to suffer only enhanced the possibility of reaching that mission (Acts 8:4; Acts 11:19; Acts 13:45-52). Not only was the attitude of success important, but generally "attitude is extremely important in success or failure (Proverbs 23:4; Acts 7:59,60; 16:25; 26:1,2)."² The attitude of success is shown in the deportment and manner of the early church. They were excited, enthusiastic, and zealous in their evangelism.

Sense of Urgency

The recurring theme that the Gospel must be preached in all the world provides a strong motivational

¹Nolan P. Howington, "Biblical Interpretation," In The Equipping of Disciples, ed. J. Hendrix and L. Householder (Nashville, Tennessee: Broadman Press, 77), p. 32.

²Byrne, p. 89.

force within the Apostolic Church. The soon and imminent return of Christ did not give much time. This eschatological imperative motivated all activity. There was no time and no money to build elaborate church facilities. There was no time for building great mission headquarters or administration offices. Only the mission of accomplishing all that could be done before Christ returned seems to be characteristic of the early church. They were convinced time was short, and this conviction was reflected in every phase of early church evangelism and ministry. This eschatological urgency further emphasized the importance of living a holy life. "Paul's eschatological expectation did not preclude, but rather intensified his concern for the Christian's life in this present world."¹

The living of a holy life and the witnessing of Jesus (Acts 22:15) went hand in hand in the believer's life, testifying to the urgency of getting the work done.

Sense of Worship

Worship, probably more than any other item, was the prime motivator for involvement in the Apostolic Church. This is the primary task of the church--to worship God. This principle is again reiterated in the remnant church of Rev 12:17 and 14:6,7. Note:

¹Victor Paul Furnish, "Theology and Ministry in the Pauline Letters," in A Biblical Basis for Ministry, ed. Earl E. Shelp and Ronald Sunderland (Philadelphia; Westminster Press, 1981), p. 128.

When the Spirit was poured out on the disciples on the Day of Pentecost, they were so overwhelmed with the love of God that spontaneously they worshiped Him in languages given to them by the Spirit. They could not but praise Him for His mighty works.¹

Worship was what brought the Apostolic Church together for encouragement, instruction, and exhortation (Heb 10:25). The writings of the Apostles were read and studied, the Old Testament writings were studied and searched, all as a continual reminder of God's love, care, and power that is directed to them. Evangelism could not help being the natural result of worship.

In conclusion, the forces that motivated the Apostolic Church were all tied together eschatologically. The intrinsic motivation for ministry can categorically be applicable for today's church. The nature of the modern church theologically has not changed. The gifts of the Holy Spirit are still needed, and the purpose of the gifts has not changed. What is lacking is the resultant fervor, spirituality, and sense of mission.

The one ingredient that the early church had that the modern church is lacking, regardless of all the managerial techniques and committee work, is the spirituality of the primitive church. The mission of the pastor, therefore, is to communicate that vision of the potential, the possibilities, and the mission of the

²Watson, p. 183.

church in a manner that all can see clearly. The next section of this project explores sociological and psychological principles of motivational theory with a view to discovering how this vision of the potential, possibilities, and mission of the church can be communicated to the church.

CHAPTER III

SOCIOLOGICAL AND PSYCHOLOGICAL PRINCIPLES OF MOTIVATIONAL THEORY

Within my first year of pastoral work I noticed that some church members worked and performed better than other church members. Not all church members were as equally involved in the work and mission of the church. Were they not as concerned about the mission of the church as the more active members were, or was it something else? Many of the major denominations have tried to handle this lack of involvement through an emphasis on skills and training.

So training classes have been conducted with regularity within the churches that I have pastored. There have been constant training classes for Sabbath School workers, Sabbath School teachers, church treasurers, elders, deacons, and deaconesses, as well as an untold number of classes for training members to give Bible studies. Seldom have any of these training classes produced the desired results.

Finally, I came to the conclusion that if church members were not willing to do what I wanted, then I should rewrite the job description to reflect what it is

they want to do. This has proven to be as ineffective as any other approach.

Perhaps the reason why some members perform the work of the church better is not because of skill, training, selection, or customizing of the job description, but each person may reflect a different level of motivation.

The approach a leader in the church must take is twofold: (1) to improve the skills of the motivated and (2) to increase the motivation of the skilled. This is the approach that I decided to take in my work as pastor of the Mount Pisgah Academy Church.

As we turn from the problem to the solution, the motivational research in its sociological and psychological facets needs to be explored. It was the purpose of this study to give a concise overview of the research on motivation and to draw conclusions that can be of help to the leader of the church.

The theories of motivation which are abundant in the business world are the result of this past century's struggle with maintaining a balance between production and worker satisfaction. The manager strived to reach the company's goals, while at the same time endeavoring to reduce the amount of employee absenteeism and increase the employees' production with the maximum level of quality.

In the Mount Pisgah Church I faced a similar

situation. I must lead the church in meeting the overall goals of the church, "make disciples," which requires the participation of each member, and keep the level of satisfaction of each member up to prevent his/her absenting him/herself from the church.

Of all the theories of motivation, several have much to say to the church and church leaders. Below is a list of such theories and a discussion on the implications of each for the church leader.

Motivational Research and Its Effect on Church Administration

The Principles of Scientific Management

Fredrick Taylor pioneered the theory of Scientific Management as a way to fill in the shortcomings that he found in the system of incentive and rewards. Taylor was greatly impressed by the process of measurement and timing. He felt that most jobs can be scientifically studied and rules applied, which, if followed, would guarantee the job efficiently and effectively done. "In most trades, the science is developed through a comparatively simple analysis and time study of the movements required by the workman to do some small part of his work."¹

Taylor outlined the duties of the managers to be

¹Fredrick W. Taylor, "The Principles of Scientific Management," in Management and Motivation, ed. Victor H. Vroom and Edward L. Deci (New York: Penguin Books, 1970), p. 298.

grouped under four headings:

1. The managers develop a science for each element of a man's work.
2. The managers scientifically select and then train, teach and develop the workmen.
3. The managers then insure that all of the work is done in accordance with the principles of the science that has been developed.
4. The management insure there is an equal division of the work and responsibility between management and the workmen.¹

This theory tends toward the making of a bureaucratic hierarchy that would make the work of the church almost impossible. The work of ministry is not of a nature that can be that scientifically studied, as it is more subjective than objective. Little in the work of the church is of such a routine nature that would lend itself to such a scientific study, except the janitorial work or the landscaping.

Some soul-winning classes have been taught in accordance with this theory. "If you follow this formula and ask these questions then you can expect a decision." Probably little in this theory would be of help to the pastor. I mentioned this because it sets the stage for the next theory which does offer some help for the church leader.

The X and Y Theory

Douglas McGregor from the Massachusetts Institute of Technology suggests that the theory which for generations had influenced management was:

¹Ibid., p. 295.

1. The average human being has an inherent dislike of work, and will avoid it if he can.
2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, wants security above all.¹

McGregor labels this view as Theory X. Along with Theory X a whole battery of motivational techniques has been developed that he identifies as the "carrot and stick" theory of motivation. The motivation of reward and punishment does not offer itself as a possibility for the pastor.

Theory Y, on the other hand, makes some assumptions based upon the research that has been done in the last few years that may be of benefit to the pastor:

1. The expenditure of physical and mental effort in work is as natural as play or rest.
2. Extreme control and threat of punishment are not the only means for bringing about effort toward organizational objectives to which he is committed.
3. Commitment to objectives is a function of the rewards associated with their achievement.
4. The average human being learns, under proper conditions, not only to accept but to seek responsibility.
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.
6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.²

¹Douglas McGregor, The Human Side of Enterprise (New York: McGraw Hill Book Company, 1960), pp. 33,34.

²Ibid., pp. 47,48.

Theory Y probably speaks to more pastors today concerning the realities of the church. The basic assumptions that one has towards his church, to a large extent, control how he will be able to be the agent for motivation.

The church leader who thinks the best of his people and dedicates himself to their development is able to evaluate the assumptions of Theory Y in seeking out opportunities to:

1. Motivate sustained involvement in church affairs.
2. Promote commitment of constructive energies to its activities.
3. Stimulate identification with its objectives.¹

This is the basic assumption of another similar theory of motivation entitled "cognitive dissonance," which suggests you get what you expect. If you expect incompetence, you will probably get it. On the other hand, if you expect competency and focus upon it, you will get competent performances.

In recent years two approaches to motivation have surfaced. Both are based upon the very general statement: People do what they do because something pushes them. What pushes them is at the center of the controversy. Theory X holds the view that extrinsic forces push people, and Theory Y holds there are intrinsic forces that push people.

¹M. Gold, "Underlying Principles of Management in Motivating Action," The Church Administrator, February 1971, p. 21.

What these intrinsic forces at work are and how one appeals to these is the subject with which the bulk of the recent research is concerned. The primary implication is that these intrinsic forces are the drive to satisfying needs, which brings us to the next section.

The Needs Reduction Theory

Though highly controversial in Christian circles, this theory, simply stated, says: A person recognizes a need, he does something to satisfy that need. Two prominent men have espoused two theories along this idea: Dr. Carl Rogers, developed the Actualization theory of motivation, and Dr. Abraham Maslow, popularized a very convincing theory called need-hierarchy which correlates the relationship of needs to the choices an individual makes. Maslow suggests there are five needs that every individual must satisfy. As each of these needs is met, it no longer tends to motivate a person, and he/she then moves to satisfy the next need.

1. There are at least five sets of goals which we may call basic needs. These are, briefly, physiological, safety, love, esteem and self-actualization.
2. These basic goals are related to one another, being arranged in a hierarchy of prepotency.
3. Any thwarting or possibility of thwarting of these basic human goals, or danger to the defenses to protect them or to the conditions upon which they rest, is considered to be a psychological threat. A basically thwarted man may actually be defined as a 'sick' man.¹

¹Abraham Maslow, "A Theory of Human Motivation," in Management and Motivation, ed. Victor H. Vroom and Edward L. Deci (New York: Penguin Books, 1970), p. 40.

This theory known as the "Theory of Hierarchy of Needs" has brought considerable discussion to the church as to its validity. Herbert W. Byrne, in a book on motivation, discusses Maslow's theory:

Major criticism of Maslow's theory is centered in two things. First, apparently the five basic needs were arbitrarily selected according to Maslow's humanistic views. Second, many of his conclusions were not scientifically validated, although in very recent years some research based on his views gives the principle of the self-actualization need promise.¹

Byrne further suggests that the Christian would emphasize the spiritual aspects of self-actualization rather than the purely biological aspects.

Dr. Carl Rogers' "premise for motivation in the individual was based on his belief that man possesses an inherent tendency to develop all his capabilities toward the purpose of personal enhancement."² Dr. Rogers takes the needs of a person a little higher than Maslow by implying that man has not only a tendency for basic survival but also a basic tendency toward self-actualization. This tendency is what motivates a person to "behave consistently with his or her self-concept at the moment to enhance the self."³

So far, several principles of motivation have been identified: (1) a person chooses either to act or

¹Byrne, p. 18.

²Ibid., p. 15.

³Ibid.

not to act--leader can offer aid to a person only as he discovers what motivates him; (2) a person is motivated by his needs; (3) a person often acts in response to more than one need; (4) some needs are stronger than other needs, and the stronger needs must be met first; and (5) as the lower needs are satisfied, the higher needs have more influence on a person's behavior.¹

How or in what way or ways does this help the pastor lead in his church? Since man is a complete person and is affected by all areas of his life, this theory has validity. Man must satisfy his physical needs as well as his psychological needs. We may not carry this idea as far as Maslow's theory would suggest; but we cannot deny that Christ satisfied many of the physiological needs before He was able to appeal to the self-actualization needs, such as forgiveness of sins and relationship with the Father.

It has been reported that Mahatma Ghandi said, "God Himself dares not appear to a hungry man except in the form of a loaf of bread." Jesus speaks forcefully to the leaders of the church that they must meet the physiological needs of those they find. Only then are many able to comprehend the gospel. This is the first step in the introduction of Christianity, and it produces then a

¹Reginald M. McDonough, Working with Volunteer Leaders in the Church (Nashville, Tennessee: Broadman Press, 1976), pp. 51,52.

willingness to listen, followed by the motive of gratitude. The chart in figure 1 is based upon Matt 25: 35-36.

<u>Maslow's List</u>	<u>Jesus' List</u>	<u>Christian's Response</u>
<u>Physiological Needs</u>		
Food	I was an hungered	Ye gave me meat
Water	I was thirsty	Ye gave me to drink
Sleep	I was a stranger	Ye took me in
Shelter	I was naked	Ye clothed me
<u>Safety and Security Needs</u>		
Security	I was in prison	Ye came unto me
Health	I was sick	Ye visited me.

Fig. 1. Meeting needs

Obviously a leader must recognize opportunities to help gratify the basic needs before he is able to be of greater help to his members in satisfying higher needs. Dr. Gold, a professor at the University of Pennsylvania, helps bridge the gap between theory and practice, when he writes:

The Church leader should attempt to develop a sensitivity to the real and potential needs of the congregant to promote an active involvement in church affairs. His success as a motivator of lay leaders may be gauged by the degree to which he brings into accord the satisfaction of the needs of the church and the member.¹

The dilemma here is that a church leader must be a motivator, and yet there are many different reasons

¹Gold, p. 22.

for which a person is motivated. The leader needs to understand why people act in certain ways because, to a large extent, all people have certain psychological needs. What motivates one person does not necessarily motivate another. This is not an endeavor to manipulate people, but a caring approach to help each person meet his fullest potential. So long as the goal of the church is to help people reach the highest ideals that God has for them, there is no conflict. Note:

Leaders need to learn all they can about the internal forces of workers so they can blend them harmoniously with the external influences which leaders can control. They need to show workers how to break down all barriers to motivation and how to rise to greater heights so that they can fulfill their greatest potential. God has made man by birth a striver and builder.¹

Achievement Motivation

The Achievement Motivation theory has been perhaps the most influential of all the theories. Applied mainly to the educational system, it states that a person achieves because man is created with the need to achieve. That is all the motive he needs when sufficiently challenged. The research of David C. McClelland and John W. Atkinson has paved the way for several conclusions: (1) If a person expects a great return from an experience, he will try harder. (2) The more difficult the task is perceived to be, the greater the stimulation to accom-

¹Byrne, p. 20.

plish the task. (3) If a person wants to achieve success, believes that he can achieve it, and sees some incentive value in success, he will try harder.¹

McClelland-Atkinson's theory of motivation has been applied to business by George Litwin and Robert Stringer by identifying three need motives that affect people's work-related behavior:

1. The need for achievement.
2. The need for power.
3. The need for affiliation.²

It is pointed out in this theory that "impulses stem from within the person and lead him to act in ways that will satisfy such impulses."³ The way we think determines the way we will act. They further point out that there are "three intrinsic motives that have been shown to be important determinants of work-related behavior: the need for achievement (n Achievement), the need for power (n Power), and the need for affiliation (n Affiliation).⁴

Marlene Wilson illustrates this principle with a diagram (see figure 2) where she explains that "...each motive leads to a different type of behavior. Everyone

¹Ibid., p. 13.

²George H. Litwin and Robert Stringer, Motivation and Organizational Climate (Boston: Harvard University Press, 1968), p. 8.

³Ibid., p. 7.

⁴Ibid., p. 8.

has three valves or outlets through which energy flows, but the valves vary as to size and how much they are used from one person to another."¹

McClelland and Atkinson have identified some characteristic and behavior patterns for the three motives. By examining these we may be better able to determine the needs of volunteers so that their various needs can be met.

Fig. 2. Motivational Flow

Again, borrowing from Marlene Wilson's book to illustrate McClelland's and Atkinson's research:

Achievement-motivated people

Goal

Want to achieve success in situations that require excellent or improved performance.

Characteristics:

- * Are concerned with excellence and wanting to do their personal best; set moderate goals and

¹Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis, Minnesota: Augsburg Publishing House, 1983), p. 29.

take calculated risks.

- * Like to take personal responsibility for finding solutions to problems.
- * Have the desire to achieve unique accomplishments.
- * Are restless and innovative--take pleasure in striving.
- * Want concrete feedback.
- * Are better organizers than maintainers.

Spend their time thinking about:

- * Doing their jobs better;
- * Accomplishing something unusual or important;
- * Goals and how they can attain them and obstacles and how they can overcome them.

Affiliation-motivated people

Goal

Want to be with others and enjoy mutual friendships.

Characteristics:

- * Are concerned with being liked and accepted (interpersonal relationships).
- * Need warm and friendly relationships and interaction.
- * Are concerned about being separated from other people (definitely are not loners).

Spend Time Thinking About:

- * Wanting to be liked and how to achieve this;
- * Consoling or helping people;
- * Warm and friendly relationships;
- * Their feelings and the feelings of others.

Power-motivated people

Goal

Seek to have impact or influence on others.

Characteristics:

- * Are concerned about their reputations or positions and what people think of their power of influence.
- * Give advice (sometimes unsolicited).
- * Want their ideas to predominate.
- * Have strong feelings about status and prestige.

- * Have a strong need to influence others, to change other people's behavior.
- * Often are verbally fluent, sometimes even hard-headed.

Spend time thinking about:

- * How to gain influence and impact over others;
- * How to use influence to win arguments, change people, gain status and authority.¹

The church especially needs all three kinds of motivated people to function. The Achievers are the ones who help create new programs, can solve problems, and are ready to accept new challenges. The Affiliators are those you want working with people. Their tasks are those things they can do with other people. The Power People should serve on boards and bodies that hold the organization accountable. Much of the work the church does is in the area of influencing others--preaching, teaching, evangelism. The principles of this motivational theory are readily adaptable to the church program.

Self-Worth Motivation

The theory of Self-Worth Motivation has been very popular and is often referred to as the Fredrick Herzberg model. Herzberg did a study of 200 engineers and accountants from the city of Pittsburgh, representing a cross-section of Pittsburgh's industry. They were asked about events they had experienced at work which resulted in either an improvement or a reduction in job satisfaction.

¹Ibid., pp. 30-32.

Five factors stand out as strong determiners of job satisfaction--achievement, recognition, work itself, responsibility, and advancement--the last three being of greater importance for a lasting change of attitudes.¹

Interestingly, Herzberg found the job dissatisfiers were "company policy and administration, supervision, salary, interpersonal relations and working conditions."² The implications for the church volunteer in this theory are important. The importance of the work of the church as well the assumption of responsibility and the ability to advance to other areas of need within a church ministry must not be overlooked. The job dissatisfiers which are mainly the church structure can hinder the willingness of volunteer ministry.

1. A sense of achievement motivates. Persons want to see results. They like to know what is expected and what the goals of the job are. They set high standards for personal performance.
2. Recognition of a person's accomplishments motivates. People want to know their efforts make a difference to the organization and that they are appreciated.
3. Challenging work motivates. People want to know that what they do is significant. Dull, repetitive or "busy" work is not motivating.
4. Increased responsibilities motivates. Often an increase in responsibility is met by an increase in motivation. Persons who do their tasks well may no longer continue to be motivated by the same task.

¹Fredrick Herzberg, "The Motivation-Hygiene Theory," in Management and Motivation, ed. Victor H. Vroom and Edward L. Deci (New York: Penguin Books, 1970), p. 87.

²Ibid., p. 89.

5. Growth and development motivate. Persons often are motivated by jobs that offer opportunities for personal growth and development of knowledge and skill.¹

In this model of motivation, self-esteem needs are the real motivators of people. This theory has significant implications for the ministries of the church. When a person is asked to do a job in the church, there needs to be clear understanding of the goals, support in reaching those goals, and then recognition and appreciation when those goals are reached. The person doing the job in the church wants to know that his job makes a difference to the church and in the lives of those to whom and for whom he/she ministers. When the task is completed, there can easily be advancement to another ministry.

The Motivation of Christian Commitment

For the church worker there is an added dimension that cannot be studied in the same manner as the above theories, it is the motivation that arrives from the basic belief and faith in God.

A recent study of Church volunteers showed that the two most important motivational factors were concern for the larger community and its welfare and the opportunity volunteering gave for expressing and acting out personal faith.²

¹Volunteers and Volunteer Ministries, The Ministry of Volunteers: A Guidebook for Churches (Saint Louis, Missouri: Church Leadership Resources, United Church of Christ, 1979), p. 41.

²Ibid., p. 42.

Some other theories of motivation exist but the above hold the most potential for the church and the church pastor in his effectiveness in motivating for ministry. Principles of each must be used as the leader incorporates a systematic approach to managing the church.

This brings us to the next section: creating an organizational climate that enables one to apply an atmosphere where each member can function to his or her maximum potential.

Creating an Organizational Climate for Motivation

A working definition of organizational climate that guides in this study is "the environmental and interpersonal factors that directly mold and shape motivation and behavior."¹

The climate is basically what a person feels about that organization. "There are friendly climates or stuffy climates, climates that are inviting, or foreboding, warm or cold, exciting or dull, cooperative or competitive."² The leader of the organization can, through example, influence, and his interpersonal relationships create a desirable and highly motivating climate.

¹Litwin and Stringer, p. 6.

²Wilson, p. 37.

Research findings indicate that the manager is one of the major determinates of climate. His actions, his personality, his leadership style all act to generate certain patterns of motivation.¹

The organizational climate also sets that overall nature of the degree of motivation in the organization:

Yale's Chris Argyris describes the climate for the motivation of excellence as one which offers opportunities for commitment, full use of abilities, mutual understanding, encouragement, trust, and self-esteem. The examples of behavior the leader and organization set, support, and reward will act as motivators for its members. This 'management by example' is essential to creation of integrity.²

Accordingly, Litwin and Stringer have identified nine factors that greatly effect climate:

1. Relationships
2. Rewards
3. Warmth/support
4. Conflict
5. Physical Setting
6. Identity
7. Standards
8. Creativity/risk
9. Expectations³

These nine factors must be dealt with by the pastor if he is to effectively motivate his church members for ministry. As the factors for the organizational climate are varied, no one approach is sufficient to motivate all. The motivator has to be very sensitive to the various needs of each individual as he recognizes the effect of the overall organization.

¹Litwin and Stringer, p. 6.

²Gold, p. 21.

³Litwin and Stringer, pp. 81-82.

Questions arise such as: Am I all alone or am I part of a team? Is my work acceptable? Are the goals of the church worthy of my support? Is the church something I can be proud to have a part in? Naylor suggests the following:

If you want my loyalty, interests and best efforts, remember that...

1. I need a SENSE OF BELONGING, a feeling that I am honestly needed for my total self, not just my hands, nor because I take orders well.
2. I need to have a sense of sharing in planning our objectives. My need will be satisfied only when I feel that my ideas have had a fair hearing.
3. I need to feel that the goals and objectives arrived at are within reach and that they make sense to me.
4. I need to feel that what I'm doing has real purpose or contributes to human welfare--that its value extends even beyond my personal gain, or hours.
5. I need to share in making the rules by which, together, we shall live and work toward our goals.
6. I need to know in some clear detail just what is expected of me--not only my detailed task but where I have opportunity to make personal and final decisions.
7. I need to have some responsibilities that challenge, that are within range of my abilities and interests, and that contribute toward reaching my assigned goal, and that cover my goals.
8. I need to see progress is being made toward the goals we have set.
9. I need to be kept informed. What I'm not up on, I may be down on. (Keeping me informed is one way to give me status as an individual.)
10. I need to have confidence in my superiors--confidence based upon assurance of consistent fair treatment, or recognition when it is due, and trust and loyalty will bring increased security.¹

¹Harriet H. Naylor Volunteers Today--Finding, Training and Working with Them (New York: Associated Press, 1967).

The climate of the organization (or church) is therefore a high motivator of individuals. Is the church important in my life? Does it meet my expectations? Is it doing something effective in the community that I am proud of and wish to share in? Does it matter? Belonging to a church that has a high profile and is known and respected for its accomplishments tends to be a motivator. People wish to be a part of something that is important and is taking its mission seriously.

The self-concept of the church is critical, because if as an organization there is a low self-esteem, then its reaction as an organization is reflected by its own concept. Pete Bradshaw notes:

Organizations with low self-esteem from one or all of the four primary sources feel about themselves and act in ways strikingly similar to the ways you and I might as an individual with a negative self-concept. That is, organizations with low self-esteem often demonstrate such feelings and behaviors as these:

- Easily Threatened
- Win or Lose posture
- Blaming
- Intra-group conflict
- Anger, resentment
- Little problem solving
- Conflict avoidance
- "Telling and Selling"
- Communication patterns
- Autocratic management
- Little future orientation
- Low Creativity
- Little self-responsibility
- Little risk taking
- Little commitment
- Parochialism
- Manipulation
- Politicking
- Mimicking a power figure¹

Interestingly enough, Bradshaw further observes that an organization with a high self-esteem shows just

¹Pete Bradshaw, The Management of Self-Esteem (Englewood Cliffs, New Jersey: Prentice-Hall, 1981), pp. 27,28.

the opposite, and individuals have a positive self-esteem in just being members of the organization.

Therefore, since the creation of the organizational climate is largely dependent upon the leader, we need to consider the leadership style needed to most effectively motivate the church for ministry.

Sociological and Psychological Effects of Differing Leadership Styles

What is leadership? From our earlier definition¹ leadership is used to designate those who have direct influence upon the organization, which in this case is the church. This influence, either good or bad, has a direct cause-and-effect on the overall motivation of church members. In describing leadership one often ends up describing a summary of the style of various leaders one knows and respects.

The importance of leadership for motivation cannot be understated. The definition for motivation implies a leader which can cause people to move toward some goal. The way to accomplish this is best understood by analyzing the varying styles of leadership. "To get people to contribute their best in time, in effort, and in resources, they must be encouraged, assisted, recognized and appreciated."² This, primarily, is the goal of

¹See above, p. 7.

²Gray, p. 15.

each pastor as he provides leadership to the church.

The mechanics of utilizing the greatest resource the church has, which are its members, should be among the highest aim that a pastor-leader can have. J. C. Penney is quoted as saying:

The asset which towers above all others in business is not money, not buildings, not land, but men inspired by confidence in one another, men who see their own success in the success of their business associates, men who are not working for one another but with one another.¹

The ability to accomplish this must of necessity be developed by the pastor. He is by virtue of appointment the one to bring about this type of organizational climate. In developing an approach to leadership in the church, note:

We strongly urge that the role of pastor-as-manager or administrator be intentionally assumed, its needed skills acquired, and its functions performed effectively.²

This advice is excellent as applied to developing a balanced ministry. John Calvin conceived of the pastor's role as consisting of three parts--prophetic, priestly, and kingly.

1. Prophetic--Calling the church to human love and justice; challenging, discomforting, warning. Most clearly seen in the activity of preaching.
2. Priestly--Calling the church to its highest

¹Ibid., p. 109.

²Alvin J. Lindgren and Norman Shawchuck, Management for Your Church (Nashville, Tennessee: Abingdon Press, 1977), p. 135.

possible spiritual state; consoling, comforting, accepting, forgiving. Most clearly seen in pastoral-sacramental activities (administering sacraments, counseling, and so forth)

3. Kingly-Administering wisely and effectively the resources God has given the church. Most clearly seen in organizational activities (management, planning, training, and so on).¹

To effectively understand leadership one must take into consideration the various theories of leadership. There are five predominate theories of leadership: (1) inborn, genetic traits, (2) style of leadership, (3) ability to influence others, (4) occupation of positions of authority, and (5) ability to provide helpful behaviors in diverse situations.²

In trying to determine the best leadership qualities for increasing the motivation of church members, the above five theories need to be considered in analyzing the role of the pastor.

Trait Theories of Leadership

Trait theories of Leadership propose that leaders are born not made and that great leaders are discovered and not formed. The studies conducted between 1948-1970, according to Stogdill (1974), indicated that leaders that have the capacity for organizing and expediting cooperative effort, and for motivating people have the following characteristics:

1. Strong drive for responsibility and task completion.

¹Ibid., p. 17.

²Johnson and Johnson, p. 36.

2. Vigor and persistence in pursuit of goals.
3. Venturesomeness and originality in problem solving.
4. A drive to exercise initiative in social situations.
5. Self-confidence and a sense of personal identity.
6. Willingness to accept the consequences of decisions and actions.
7. Readiness to absorb interpersonal stress.
8. Readiness to tolerate frustration and delay.
9. Ability to influence the behavior of others.
10. The capacity to structure social systems according to the purpose at hand.¹

Stogdill further explains that whether a person with these traits rises to a leadership position depends upon his being in the right place at the right time. This may tend to support the theory of leadership because of occupation or position, and suggesting that if a person finds himself a leader because of his position in order to be successful he must demonstrate the above qualities.

The Leadership-Style Theory

Some pastors seem to dictate orders and exert strong control over the church; they tend to set policies--often bypassing boards and committees. These types of leaders are often called autocratic. Other pastors set policy from group discussion and group interaction; they are called democratic. Other pastors do not participate in the decision-making process at all; these are called laissez-faire leaders. The preceding approaches

¹Ibid., p. 43.

are called style of leadership--a theory that suggests that various styles of leadership make a difference in group function.

Style, therefore, is the "summation of how the leader goes about carrying out his leadership function."¹ The leadership style is the manner in which the leader can accomplish ministry within the church.

Style is often what is perceived to be one way or another by those he is attempting to lead. There is generally considered by the researchers no 'one best way' to lead. Leadership is not a set of rules to do and what not to do. In fact, "Stogdill (1974) noted that neither democratic nor autocratic leadership can be advocated as a method for increasing productivity, but that member satisfaction is associated with a democratic style of leadership."² Trying to pick the correct style is often futile, as the "major shortcoming with the leadership-style approach is that different styles are effective under different conditions."³

The Influence Theory of Leadership

Inherent in influence theory is the concept that the leader is the person that exerts the most influence upon the group. This influence is either assumed or

¹Engstrom and Dayton, p. 29.

²Johnson and Johnson. p. 48.

³Ibid., p. 49.

given, as Hollander states: "A leader denotes an individual with a status that permits him to exercise influence over other individuals."¹ In this model of leadership there is an implication that a reciprocal role relationship exists:

Without followers there can be no leader, and without a leader there can be no followers. The leader and the followers both give something to and receive something from each other. As Homans states, "Influence over others is purchased at the price of allowing oneself to be influenced by others" (1961, p.286). While leadership may be defined as the successful influencing of other group members, the followers also influence the leader. The leader receives status, recognition, esteem, and other reinforcement for contributing her resources to the accomplishment of the group's goals. The followers obtain the leader's resources and ability to structure the group's activities toward the attainment of a goal.²

This reciprocal role is often healthy when both the appointed leader and the group have similar values and goals, as is often the case in new church ministries. In this situation influence is high and mutual respect is excellent. There is a warning that eventually the style may have to change as the organization grows. Note:

Most voluntary organizations and not-for-profit organizations are founded on the assumption of a common vision and shared goals. They have the strength of seeking success (reaching their goals.) When the organization is young, the founder can depend on his strength of vision to attract others who share his goals. However, as the organization is successful other means of maintaining a common vision will be needed. If the leadership style is not modified to include

¹Edwin Paul Hollander, Leaders Groups and Influence (New York: Oxford University Press, 1964), p. 16.

²Johnson and Johnson, pp. 49-50.

participative sharing of goals, too often the organization will adopt the strategy of avoiding failure.¹

The influence theory of leadership is valuable for the church leader as long as it is remembered that the right to exert influence is based upon the earning of the right to exert influence, and the compatibility of the goals and values of the organization.

The fundamental empirical question about the legitimacy of leadership is not whether transcendence of members' attitudes has occurred but whether that transcendence is in the direction of the organization's core values. If so, the burden of proof is on those who want to accuse leaders of oligarchy in a pejorative sense, and the proper assumption is that leaders have claimed legitimacy on the basis of their belief in the organization's values and have had that claim honored by the membership.²

The Position Theory of Leadership

Simply put, the position theory is that people are leaders because they are put into positions of authority. A person that is the president of a company is the leader because he is the president. The problem is that one often knows how or does not know how people arrive in various positions. For a working model within the church, this theory holds little value in our

¹Engstrom and Dayton, p. 31.

²James R. Wood, Leadership in Voluntary Organizations: The Controversy over Social Action in Protestant Churches (New Brunswick, New Jersey: Rutgers University Press, 1981), p. 102.

discussion, since we believe Christ is the head of the Church and He is still in control.¹

The Situational Theories of Leadership

As already noted none of the above theories gives a complete explanation for leadership nor explains the effect of leadership upon the volunteer member. There is currently held among social scientists the belief that "leadership skills and competencies are not inherited from one's ancestors, that they do not magically appear when a person is assigned to a leadership position, and that the same set of competencies will not provide adequate leadership in every situation."²

A quick look at four situational theories gives the latest understanding of leadership by providing insight for implementing and developing leadership.

The Distributed-Actions Theory of Leadership

The understanding of the distributed-actions theory is that each group has two primary objectives: (1) complete the task and (2) to maintain good relations among group members. In any group the need to accomplish the objective in an acceptable manner requires obtaining, sharing, and organizing information to make an amiable

¹See p. 14 above.

²Johnson and Johnson, p. 55.

decision while at the same time not alienating several group members. Gordon states:

The research clearly shows that the effective leader must be both a 'human relations specialist' and a 'task specialist.' Leader effectiveness requires treating people decently, while at the same time successfully motivating them toward high performance in their work. One without the other doesn't work.¹

Six leadership functions are necessary if friendly relationships are to be maintained and must be utilized in a church setting by any leader.

1. Members have to encourage one another to participate.
2. They have to relieve tension when it gets too high.
3. Facilitate communication among themselves.
4. Evaluate the emotional climate of the group.
5. They have to discuss how the group's work can be improved.
6. They have to listen carefully and respectfully to one another.²

The distributed-actions theory of leadership best fits into my understanding of the theology of the church and the gifts of the Spirit. It is simply that any group member may become the leader anytime by taking an action that helps the group complete its task or helps maintain group relations. Each member of the group may step into the leadership role at any time. This theory holds a lot of potential for the effective motivating of members for the following reasons:

¹Thomas Gordon, Leader Effectiveness Training (New York: Wyden Books, 1977), p. 6.

²Johnson and Johnson, p. 56.

1. If members do not participate, then their ideas, skills, and information are not being contributed, and this hurts the groups effectiveness.
2. Members are committed to what they help build. Members who participate become more committed to the group and what the group has done. Members who remain silent tend not to care about the group and its effectiveness. The more members feel they have influenced the group and contributed to its work, the more committed they will be to the group.
3. Active members often become worried or annoyed about the silent members and view them as unconcerned about the task completion.¹

This theory of leadership is perhaps the approach to developing the leadership qualities in other people that one would use the most in the church since the pastor desires to develop lay leaders. Developing leadership in another member is one of the essential qualities for the Christian leader, "And the things that you heard from me among many witnesses, commit these to faithful men who will be able to teach others."² Another author agrees:

This indispensable leadership cannot be developed unless there is a pastor in the church who models the likeness of Christ in his own life and thereby inspires and equips some men for leadership.³

Interaction-Process Analysis

The interactions-process analysis theory of leadership is based upon the assumption that when a

¹Ibid., p. 57.

²2 Tim 2:2 (NKJ).

³Ron Jenson and Jim Stevens, "Leadership the Basis of Church Growth," Vineline, April 1979, p. 27.

group of people gather together a recognizable social pattern emerges and one person emerges as the leader for task elements and another emerges with social elements. These elements are observable as the patterns of interaction take place.

Fiedler's Situational Theory

Fiedler's situational theory holds that under different situations some task-oriented leaders are effective when the leader is on good terms with the group, the task is clearly structured, and the leader is in a high authority position. This theory, while having some flaws such as what is high, moderate, or low positions, still is of value for the leader so he/she can be aware of the situational conditions that often exist.

Hersey and Blanchard's Theory of Situational Leadership

Hersey and Blanchard's theory concludes that there are two classification of leadership activity: initiation of structure (task actions) and consideration of group members (relationship of maintenance actions).¹ The research regarding this theory ranges from the maturity level of followers to identifying and categorizing whether a task is low or high. This theory demonstrates the flexibility that a pastor must have in working with different committees within the church.

¹Johnson and Johnson, p. 61.

In summary, "in spite of the voluminous research on leadership, the definition and the dimensions of the concept remain uncertain."¹ For the pastor to be an effective leader the research clearly shows that he must maintain a balance between task and personal relationships. Gordon suggests developing a team-management spirit. Note the following:

1. Effective leaders must behave in such a way that they come to be perceived almost as another group member; at the same time they must help all group members feel as free as the leader to make contributions and perform needed functions in the group.
2. Effective leaders act very much like group members and effective group members act like group leaders.²

According to my study, it appears that in order to increase motivation in the church, the pastor needs to place a high regard for the feelings of the members and to develop a team spirit and a shared leadership. Therefore, the following traits would be most compatible for the church leader wishing to increase his/her overall motivational effectiveness:

1. To have a strong drive to fulfill the commission Christ gave to the church
2. To maintain persistence in the pursuit to accomplish the churches goals

¹Jeffery Pfeffer, Leadership Where Else Can We Go? ed. Morgan W. McCall, Jr., and Michael M. Lombardo (Durham, North Carolina: Duke University Press, 1978), p. 14.

²Gordon, pp. 42-43.

3. To have and to allow freedom to be original in solving problems

4. To have and allow freedom to express views and opinions without censure or embarrassment

5. To be able to articulate values and goals well

6. To never abuse the sacred position or influence of the office of pastor for coercion of personal goals and opinions

7. To maintain good working relations with all members of the church especially those serving on various committees

8. To teach and train relational skills with the members of the church through example

9. To share leadership functions with skilled members

10. To provide resources to aid in any decision making process

11. To work and function under an interactive pattern of leadership as often as practical in the following ways: (1) giving and sharing information, (2) seeking information by asking questions, being responsive to various viewpoints and to the experiences of others, and (3) developing alternatives

Chapter 4 describes the way I endeavored to incorporate the motivational principles and the principles of leadership in my pastorate.

CHAPTER IV

IMPLEMENTING MOTIVATIONAL PRINCIPLES INTO THE CHURCH

One could take a number of approaches to put the strategies for motivation into a workable package for the church. Motivational theories, because of the complex nature of people, are dependent upon the administrator's personality and people skills to implement them in any setting. Consequently, the aim must be to keep the high ideals of the church intact while at the same time not being manipulative or coercive.

The implementation of motivational principles into the church was as inclusive and complete as possible. Each area of the church was analyzed, from the Sabbath School to the work of the treasurer, from elder to deacon, and from any and all outreach to any committees and boards that were functioning. The purpose was to gather information about the overall quality and effectiveness of each functioning group within the church. This was done with a desire to understand the style and the approach of the former pastor and his plans and basic goals so as not to undo his work but to build upon his strengths. The impact of the worship service

for instilling and illustrating the overall mission of the church was also analyzed for content and effectiveness.

In addition to analyzing the church, I took further steps to implement an effective ministry. For example, I took the following actions:

1. Developed a Mission Statement, as the congregation did not have one already
2. Developed a strong pastoral visitation program
3. Maintained strong communication with the full church through a newsletter and personal letters
4. Conducted several surveys to discover the interests and desires of each member
5. Preached a series of sermons on spiritual gifts and then developed ministries around the spiritual gifts
6. Worked closely with the Personal Ministries director to develop new ministries
7. Held training seminars to teach skills for different ministries
8. Developed a data base of members' interests and skills (See Appendix E)
9. Set an example in personal soul winning.

Defining the Mission of the Church

According to the motivational literature, a clear and concise goal of the organization's purpose is the first requirement. No clear organizational goals were

in place except a list of building needs that the Master Planning Committee had drawn up with a tentative time schedule. This list was never shared with the full church. The membership was not fully aware of what was being planned for them. One quite obvious reason for this was that the total cost estimates for all the future planning exceeded one million dollars; it was suggested that this would tend to discourage the congregation. Other than this one item, the church was waiting to see what goals the new pastor was going to impose upon them. The definition of leadership that I was working with was "the task of discovering and clarifying the goals and purpose of the field it serves and of moving in a coherent, comprehensive manner toward their realization."¹ Therefore, it was necessary to find out the direction that the church wanted from the pastor and what they saw as their unique ministry. A Statement of Mission was printed in the bulletin, but the church did not know where it came from and assumed the previous pastor wrote it when he had the bulletin covers prepared. It was not their statement and was not understood by many. In an informal survey, I found confusion as to why the Mount Pisgah Academy Church existed, since the church was made up largely of four distinct congregations.

The academy students viewed the church as something that was required. The retirees found the church

¹Lindgren, p. 23.

as a social outlet, with spiritual beliefs being reaffirmed several times a week. The faculty viewed the church as an extension of their work. More than once one heard the statement: "I work for the church all week teaching these kids. Don't expect much else from me." The community members who were not students, retirees, or directly tied into the school program had been largely ignored and were noticeably a bit edgy and assertive about that fact. To pastor with a sense of purpose, a mutual understanding was needed. What were we going to do together? Only then could the pastor contribute to the members' goals so as not to force his own program upon them. Obviously an investigation was needed to identify the goals and desires of the members, and then an attempt would have to be made to find people within the congregation who could help achieve those goals immediately.

Given this type of background, the approach to motivation would first take on an educational or rather a reeducational flavor. The approach was intentional and systematic. Before the church was ready to seriously consider its mission in terms of defining its goals and carrying out those goals, a model of what the church could be was painted through sermons, mid-week meetings, newsletters, committee meetings, and in the homes of each member. Each avenue of the church--worship, preaching, Sabbath Schools, board meetings, and mid-week

services--was used to present the vision of what a church is and ways of arriving at the ideal model of a loving, caring, and working church.

This approach was consistent with Lindgren's concept of the position of the early Christian church. "Paul, early in the history of the Christian church, insisted that answers to specific administrative problems can be properly given only as they are seen in the perspectives of what the gospel is and what the church ought to be."¹

Role of Worship

The proposition that was taken in light of the preceding theological study² was that all motivation for service to God stems from proper worship. Therefore, one of the first items in implementing the principles of motivation in the church was a study of worship. Time in prayer meeting, board meetings, and through the newsletter was devoted to a study on worship. ("It is only through meaningful worship and a study of the Christian faith the the church can gain an understanding of her nature and mission.")³

In my study of the worship service of the Mount Pisgah Academy Church with the intention of identifying the dynamics that were taking place, I discovered that in

¹Ibid., p. 27.

²See above, p. 34.

the Mount Pisgah Academy Church the pastor was the undisputed leader of worship. To alleviate this situation, I requested a Worship Committee to give study and direction to developing a more meaningful worship service. My intent was to expand the number of people involved in this important part of the church. Unfortunately, the Church Board resisted this move and suggested instead that the Board of Elders serve in an advisory capacity if needed. I accepted this suggestion, but because of the lack of the representation from the various groups within the church, the Board of Elders was not able to function as envisioned. It was evident that any significant innovations to be made would of necessity have to be made by the pastor. Instead of pursuing this issue at the time it seemed better to proceed with other changes which by all indications were well received.

One of the first changes was an increase in the level of member participation by redesigning the order of the service so as to increase the flow and to enhance the pedagogical value of the worship service. This was accomplished in the first few weeks. No opposition arose; obviously, the pastor was expected to be the leader in worship. To facilitate this change a printed theme was added to the bulletins. This theme was to focus the worship upon a certain element through which all the service was to flow. The theme was chosen to spark the imagination and focus each worshiper upon the

reason for gathering in the church building on Sabbath morning. The songs, scripture, prayers, worship headings, and sermon all reflected the one theme.

Second, a weekly responsive scripture reading was introduced. This involved a corporate response and had the added benefit of heightening member participation. Further it was used as the call to worship signifying the beginning of worship. Theologically I liked this because worship began with the reading of God's word, placing a primacy upon the Word of God.

Third, the number of songs were increased from two to three. This increase came concurrently with the arrival of the New Seventh-day Adventist Church Hymnal which was used to great benefit.

Fourth, since the members desired the continuance of the children's message, it was retained. This was an ideal aid in conveying the principles of worship and instruction in the theme of the worship service.

Fifth, the worship headings were changed weekly to furnish the worshipers with a constant guide. This had the added incentive of creating some suspense and freshness to the worship service.

The implementation of these changes was an endeavor to create and stimulate a highly visible situation which would prompt internal motivation. The intended desire was to bring a strong, positive, and exciting worship service to meet the needs of each worshiper. Each

change was taken in a methodical, calculated way to achieve a deeper spiritual relationship so each worshiper would receive the spiritual motivation to serve the Lord and His church.

Role of Preaching

Much has been written on the role of preaching for conversion, comfort, education, persuasion, and many other areas. Few works have been written on the role of preaching for motivation. In professionally observing the Mount Pisgah Academy Church, I noticed several consequential things:

1. A low organizational self-esteem¹
2. A strong cautious nature that made acceptance of people a very slow process
3. Some intra-group conflict
4. A repressed hostility toward conference-promoted programs

The slowness with which the church accepted new people hurt the ministry of the church. Some who had been members for years were still struggling to find ways to get involved in the work of the church. Many expressed the feeling that they had no close friends within the church. This was particularly puzzling since, as an institutional church, the congregation should have been quite used to having families move in for a short

¹See above, pp. 50-52.

time and leave again. Comments regarding the leaving of the former pastor even reflected this attitude. A general comment was, "He betrayed us. He promised he would not leave us." Trust was very low and openness was almost non-existent. Many people were fearful of small-group relationships, and even small-group Sabbath School classes were not well attended for fear that something revealing might be said.

Given this general nature, preaching on building positive self-worth, creating a positive self-image, and affirming God's acceptance of all seemed to be the ideal way to begin before any effort in motivation for ministry could be attempted successfully.

From a purely pragmatic position, if an increase in the self-esteem were available to ourselves and to the members of church, both our sense of well-being and the performance of the church would surge upward. To accomplish this, the focus of the preaching would need to be upon the four sources of self-esteem--achievement, influence, value, and acting upon beliefs.¹ The preaching at first was an attempt to increase the self-confidence and self-acceptance of the church. These sermons were planned to continue for several months, but they had to be cut short. Many members became concerned that the pastor was using too much psychology and not

¹Bradshaw, pp. 5-6.

preaching the Bible (some of these sermons had only a few Bible texts). I turned to more Bible-centered, Adventist-flavored preaching to instill confidence that the new pastor was indeed a solid Bible student.

However, preaching alone was not able to accomplish what was envisioned. Perhaps with the direction that was taken, the same ends could still be accomplished, but it would have to be in a longer time frame. Several overall objectives were underpinning the preaching.

1. There should be no guilt-producing sermons which would hinder self-worth.

2. An emphasis must be upon the ministry and work of Christ in each of us.

3. The imminent return of Christ must always be upheld..

4. The total acceptance of God for each member had to be emphasized.

5. The concept of service must be defined, i.e, "to minister is to serve; to serve is to minister. Service is at the heart of Christianity. Jesus Christ came, not to be served, but to serve, even to the point of self-sacrifice."¹

The role of preaching, therefore, was to increase the overall climate for motivating each member to

¹Byrne, p. 175.

actualize his/her fullest potential. The sermon, because of the central position it holds in the life of the church, was one of the key factors in the overall implementation of the motivational principles.

Role of Sabbath School

Due to the very nature of Sabbath School within the Seventh-day Adventist Church, the pastor is somewhat hindered in restructuring a program that is so well defined and promoted through denominational hierarchy. Only limited advice and counsel can be given, visiting each class and department from Cradle Roll to the Senior Citizen's Class. This was done within the first year.

Following each visit I made it a point to specifically contact the leader or teacher, to give an intelligent comment on the positive things that were noticed. By emphasizing the positive things, hopefully, they would be reinforced. This contact provided an opportunity for them to express their concerns for their department, to air their opinions that could be shared with the Sabbath School Superintendent.

Since Sabbath School is the area where most volunteer help is found within the church, it was the place to implement motivational principles concurrently with the preaching of God's acceptance and the availability of His gifts. The training potential of the Sabbath School is unlimited if properly utilized, and the possibilities for involvement are exceptional.

Since the 1960s, the dramatic increase of women returning to the work force has left its impact upon the children's divisions. Time was when a woman would take the position as a division leader and spend large blocks of time developing and implementing a representative program. With the increase of young mothers entering the work force, relatively few women stay home. Thus, the Mount Pisgah Academy church was facing a shortage of volunteer staff. To reduce the frustration and work load of those already overtaxed, it was discovered that more people would be willing to donate time if they were responsible for small specific duties that were not difficult to prepare for and yet were satisfying. In analyzing each department, it was discovered that such positions would free the division leader or superintendent from some heavy duties.

In the Cradle Roll, for example, one person could be solely responsible for piano playing. He/she could either play or get a substitute. This would relieve the division leader from worrying about that job or spending time each week trying to find someone to play. Furthermore, it was found that someone could always provide someone to tell the weekly story. The same idea could be followed in the preparation of the felts, toys, and decoration of the room. Breaking the work load of the Sabbath School divisions into smaller modules had a two-fold effect: (1) It increased the number of people in-

volved in Sabbath School, and (2) it increased the satisfaction of those carrying out leadership responsibilities. The Adult Division had already started doing something similar, in that they were scheduling the piano players and the song leaders for the entire year. This relieved the superintendent from arranging for these duties each week.

The number of Adult Sabbath School classes was restricted by the physical plant. Four classes were conducted in the sanctuary and several in the hall as well as the pastor's study. Sabbath School classrooms were non-existent, and no place was left for a pastor's Bible class. Since most of the classes were too large for adequate interaction, this was, and still is, a problem. No satisfactory solutions have emerged as yet, although long-range plans are made to build an addition that will correct this problem.

Overall, the Sabbath School program was running smoothly. Many of the division leaders have been involved in conducting workshops throughout the conference. This recognition of their abilities has aided in lifting their overall effectiveness and increasing the level of their satisfaction.

Role of the Board

The Church Board of the Mount Pisgah Academy church had twenty-two key officers. The Board was based upon offices held within the church, with the pastor

acting as chairman. The board met monthly following prayer meeting on Wednesday evening at 8:30; it was to last only one hour. Little work of a serious nature could take place within such time constraints. Consequently, the work and function of the board was reduced to approval of financial matters only. The long-term spiritual matters were left in the hands of others, with no possible time for evaluation, review, or approval that would elicit the involvement of the other officers of the church. Furthermore, attendance of the board members ran around 50 percent. No quorum was established and little effort was made to increase the percentage of attendees. The process of implementation of motivational principles within the governing body of the Mount Pisgah Academy Church was begun via the approach of developing a process of decision making that would (1) require accountability of the board, (2) focus attention upon the role of the board, (3) evaluate the priorities the board had for the pastor, (4) clarify the authority of the board, and (5) make a clear statement of mission and purpose in formulation of long-range goals.

1. Accountability of the board. The pastor as the chairman of the board endeavored to put the responsibility of what happened in the church squarely upon the church board. That meant that all but the most mundane and routine matters were taken to the Board. As board meetings began to take longer members, experienced

frustration. I insisted that plans had to be presented to the board, financial matters outside the budget had to be approved, and that expenditures over \$100 (except utilities and standing orders) even if within the budget had to be approved. Responsibility for various areas was given to the appropriate committees. As far as possible, each item was talked out until a consensus was reached. If no consensus was reached, then the item was tabled until more research was done. If the church board was to assume responsibility for its actions, its members needed to be united on the decisions they made.

2. Attention to the role of the board. The board, to give to the church the leadership that was necessary, needed to be the recognizable clearing-house of all the volunteer ministries within the church. Its members needed to set the spiritual tone, create the expectations of excellence, and determine the rewards.

3. Evaluate the priorities of the pastor. One item of primary concern was to determine the role and function of the pastor. To do so an exercise to determine priorities was used. On ten separate cards a description of one of ten separate functions of the pastor was written. Each board member was given a stack of ten cards and asked to pick three he/she considered the most important, and then to pick one considered least important for the pastor of this church. The three areas of concern were almost unanimously, chosen--visiting, coun-

seling, being the leader with specific emphasis on leading worship (see Appendix A).

Seeking this information from the board was an intentional effort to elevate the authority of the local church board. The intent was to include them in the overall structuring of the ministry of the pastor as well as to create mutual accountability.

4. Clarify the authority of the board. In viewing the church (as described in chapter 1) as the body of Christ, the position of the church board is crucial.

The Bible describes the church as fitted together like a human body, with each person having a special important function. Each part must, in some sense, submit to the other parts, and give them authority to carry out their roles. This submitting to one another is what authority is all about. It is given for the good of the whole, not for the exaltation of an individual. If the body is to act in a harmonious and purposeful way, then it is important that the authority--the freedom of right to take action--of each part be understood by each person.¹

Church-board membership carries with it the responsibility of making final decisions. This authority should not be abused, but it is, perhaps, the critical area for implementing the church for motivation. It would take only one adverse action to negate the responsibility of an officer or to discourage him/her from being satisfied with the service given.

¹Ted W. Engstrom and Edward R. Dayton, The Christian Leaders 60-Second Management Guide (Waco, Texas: Word Books Publishers, 1984), p. 41.

5. Formulating long-range plans. To find a goal that is challenging, imaginative, and important was one of the basic assignments for the board members. If there was a vision of something big, challenging, and creative that would tend to hold us together and focus our attention, then all would work together and not against each other. This goal was found in the dream of establishing a new congregation. The long-range planning was brought together through the combined efforts of the elders, the Personal Ministries Department, the Master Planning committee, and the church board. Each group identified possible projects that would reach out into the future for five years or more. The elders saw member involvement in soul winning established around the conducting of Revelation Seminars; the Personal Ministries Department saw the possibility of a new church; the Master Planning Committee saw the needed addition and renovation of the existing church building; and the church board became the sounding board and springboard from which to launch these major projects. Time frames were established, and the long-range plans caught the imagination of the church body. The plans were brought to the church board by a wide body of people working in different areas of the church.

Role of Spiritual Gifts

One method that could possibly be a source of strength in the incorporation of motivational principles

is the use of the Spiritual Gifts Inventory. In theory, once a person finds where his or her gifts lie, the individual is more satisfied to minister in those areas. Unfortunately, the trust level among members of the Mount Pisgah Academy Church was so low that after four sermons on the gifts of the Holy Spirit and the distribution of the Spiritual Gifts Inventory, very few even turned in their completed forms. Of the 400 distributed, only 35 were returned--not a sufficient number to be very helpful.

This same pattern held true no matter which surveys were distributed. Hence, I ruled out surveys as a possibility for gathering any information from the church.

Role of Mid-Week Service

The mid-week service of the Mount Pisgah Academy Church did not possess a great source of motivational implementing ability. The attendees were the residents of Pisgah Estates, a retirement community. I had hoped that by covering an in-depth study of denominational history, I could accomplish certain things.

1. Establish confidence in myself as pastor, that I was indeed a firm believer in the heritage and uniqueness of the Seventh-day Adventist church.

2. Demonstrate through history the hand of God in the rise of the Adventist Church to insure members today that if God did this for the people then, he could do the

same today.

3. Develop a sense of kinship with the spirit of sacrifice and personal dedication with which the work of the Seventh-day Adventist church began, and instill the idea that it will end in the same manner at the Second Coming.

Role of the Business Meeting

Within the Seventh-day Adventist church the business meeting is the highest governing body within the local congregation. This meeting, comprised of each member of the church, is where all major decisions should be made. This is where reports are presented and necessary data is given to help church members make important and far-reaching decisions on long-range plans. The role of the church business meeting for implementing motivational principles is high in that it involves each member who is willing to attend. In this forum congregational goals must be decided and approved.

The process of defining the mission of the church was long and arduous. In concluding the work on the mission for the church, a formal written statement was drafted. The actual wording was insignificant to the outcome of the process used in arriving at the results. Projects that involved the members came in fast, and the urgency to accomplish the plans that were drawn up was exciting (see Appendix B).

service programs and if possible, involving each member in the work of evangelism.

The cost estimate of these projects came close to \$1 million. It was rewarding to hear people beginning to get impatient with all the plans and say, "Let's get started."

The church had developed a sense of purpose larger than itself. Each member would have a definite part in seeing the goals and plans of the church come to fruition. Many of the broad general plans would require training and help beyond the abilities of the local church. In the midst of our planning, a conference-level administration change took place which seemed, at first, to interrupt the long-range plans of the church. After the initial adjustment, however the new personnel provided a very supportive role in accomplishing the goals of the church. Training classes were conducted for various ministries that existed within the church. Training classes were provided for Sabbath School workers, Personal Ministry trainees, and for elders and deacons, as well as several that were conducted to teach laymen how to conduct Revelation Seminars. The constant challenge was to get the people into the training programs.

Role of Pastoral Visitation

Since pastoral visitation was high on the priority list of the church board, a strong pastoral visitation program was initiated. The first ones visited were

the individuals that were attending and the shut-ins; those who had absented themselves for several years could be visited later. Visits were designed to meet the spiritual needs of each person as well as to get to know several important things about each church member. The agenda for these pastoral visits was simple:

1. To get acquainted
2. To learn of their spiritual history
3. To find out what offices they had held
4. To know what they saw as the greatest need of the church

5. To determine how they might help fill that need

6. To read a text of scripture for encouragement and offer prayer. The entire visit lasted 30-45 minutes.

From such a visit the pastor and the church member got to know each other better. When positions in the church opened up, these members could be approached easily to serve the church.

Some literature suggests that a formal interview be instituted, but personal visitation seemed to establish a greater desire to serve. If one suggested that the greatest need was more fellowship, it could be assumed that would be the area in which that person could best serve; if one mentioned evangelism, that one could be contacted to help with personal evangelism work. The visitation program was one link to connect all the minis-

try needs with volunteers. This information was recorded on the back of the personal information form.

Recruiting Volunteers

The assumption that each member needed to be involved in some form of ministry for his or her spiritual growth and satisfaction became the underlying principle in the efforts to recruit volunteers. Toward this end all boards and nominating committees took the official position that when asking someone to serve the church, it was for their own spiritual growth and maturity.

At least two possible approaches to recruitment that could be taken: (1) to find the person's interests and find a position for him/her to fill or (2) to identify the need and then find the person to fill the position. Generally, the second option was taken. This finds its support in the literature on working with volunteers and is in keeping with the psychological principles of motivation management. One author suggests:

The process of enlistment should be well planned. It should begin with a study of the leadership needs of a church.

The study should be two-fold. First, determine the present and future priorities the church must establish to achieve its mission. Leadership is one of only four resources--leaders, time, money, and facilities--that a church has to do its work. leadership should be placed according to the priority mission of the church...

The second part of the study should focus on the leadership needs. This forecast is based on the present organizational structure. However,

it should reflect changes in the structure that are projected because of anticipated program and enrollment changes....¹

The Mount Pisgah Academy Church did not have a great desire to plan long-range projects. Thus, we settled for analyzing the specific needs that were most obvious. One of the problems the church board tackled was analyzing what should be done that was not already being done. Since the Sabbath School program was running well, there was no need to make any changes. However, nothing was currently being done for outreach. Two years previously, a large evangelistic meeting had resulted in about fifty baptisms; only five to seven of those were still in attendance. As a result, members were hesitant to act when evangelism was mentioned and wanted nothing to do with that type of evangelism. But outreach was becoming a desire.

A type of outreach that was creative and innovative enough to catch the imagination of the entire church was imperative. A suggestion was presented that had the potential of accomplishing all the above.

In 1979 seven people decided to begin a new church in an area where there were no members and no church. They were frustrated with the large churches in the area and felt something else was needed. They organized into a small company and met in a building back in a

¹McDonough, p. 20.

dead-end cove far from people and a highway. The Conference administration asked the Mount Pisgah Academy Church to take over the responsibility for this company. The board agreed and a study was undertaken to determine the potential for a concerted outreach program. The company had decided to cease their efforts and begin later in a better organized manner. The reason for this move included: (1) a fanatical element that had been associated with the area in the past, (2) the present building being was not owned by the church and which the owner would not sell, donate, or lease to the church, and (3) the inaccessability of the location with little possibility for growth.

When the doors closed, the seven people united with the Mount Pisgah Academy Church. Their funds were placed in a special account and held in a trust called the "Leicester Project." People were encouraged to give to this fund if they wished, and a committee was set up to search for land. At each church board meeting, time was set aside for brainstorming and planning this new project. News of the venture was presented to the church and a positive spirit was evident. Committees for the project were appointed: (1) committee on location, (2) committee on outreach, and (3) the planning committee.

Committee on Location. The location committee did some demographic studies to determine the best location for the new church. The general location was nar-

rowed to a five-mile area where a five-lane highway was projected in the near future. Land was now cheaper in this area and many young couples were moving into the area. The potential in this area was the best for future growth.

Committee on Outreach. The outreach committee was set up to look into projects that could be initiated in that general area. Primarily, they were anticipating a health-type outreach--programs that would minister to the needs of the community. All this was in a state of limbo until a facility could be acquired. A year and four months later, arrangements were made with a small Methodist church to rent their facilities. By this time, \$5,000 was in hand and the Mount Pisgah Academy Church budgeted a sizable sum to help launch the program. The Personal Ministries Department was fully supportive, and the Sabbath School classes were involved. On December 7, 1985, the first Sabbath service was held with thirty-one people in attendance. Everyone was encouraged and pleased with the potential.

Officers were elected, and plans including a tentative budget were drawn up for the coming year. Members from the Mount Pisgah Academy Church and other area churches were invited to come. Six months later a company was officially organized following a successful Revelation Seminar that resulted in three baptisms. Through the summer all thirty-six people were actively

involved in some form of ministry (inreach as well as outreach)--cooking schools, another home Revelation Seminar (that later resulted in five more baptisms), literature distribution, newspaper articles, and Stop Smoking clinics. In the fall, another Revelation Seminar was conducted, and in the spring of 1987 several more home seminars were conducted. Within two years the new church had fifty-five members with a building fund of \$30,000 ready to build a new church.

Most of the principles of motivation were incorporated into this ministry.

Theological

1. Harmony within the body of Christ
2. Christ as the head of the church, what is it that He wants us to do
3. All member functioning together
4. Advancement of the Kingdom of God (eight baptisms the first year)
5. Utilization of the spiritual gifts of each person
6. A high degree of the sense of importance (what can be more important than beginning a new church?)
7. A sense of ministry to the community and each other
8. A high sense of power (if God wants this, then who can stop us?)
9. A sense of commission (evangelism was the

major purpose of all efforts)

10. A sense of awesome responsibility that what was being done was here was for eternity

11. A sense of concern to reach each home within the Leicester postal area

12. A sense of success (a constant assurance that we were doing what God wanted, and He would guarantee success)

13. A sense of urgency punctuated by the constant studying of the Book of Revelation

14. A high sense of worship and fellowship

Sociological and Psychological

1. The church members desire for something to happen

2. Each person fulfilling his need to accomplish something for the Lord

3. A feeling of meeting the needs of the community in Leicester

4. A great and difficult task providing the higher incentive value in achieving success

5. Appealed to all three classes of achievement

a. The need for achievement--desire to achieve success through excellent performance

b. Affiliation-motivated people--a smaller family atmosphere where each person felt at home and accepted

c. Power-motivated people--desire to have an

impact or influence on others

6. Self-worth motivation evident in a task to be done with many stages of accomplishment: (a) start, (b) organize into a company, (c) organize into a church, (d) buy land to build a building, (e) pay off land and begin construction, (f) dedicate new building. All stages filled the sense of accomplishment and self-satisfaction.

In summary, the implementing of the principles of motivation into the local congregation was a process that took several years and is an ongoing process.

Chapter 5 evaluates the process of implementing motivational principles of management into the local church.

CHAPTER V

EVALUATION OF THE PROJECT

The process of evaluation for this project does not rely totally on objective statistics because of its developmental nature. The approach used in evaluating its effectiveness has focused primarily on a subjective analyses that demonstrates my professional growth in utilizing theological, psychological, and sociological principles of motivation in enhancing the positive involvement of the members of the Mount Pisgah Academy Church in ministry. Although there was significant kingdom growth, that growth is not in itself the criteria used for evaluation.

Evaluation of the Implementation of Motivational Principles into the Worship Service

The method of implementing constructive change within the worship service was in a relatively prompt and ancillary manner and was accepted without controversy. The worship service and its dynamics were studied with ways of introducing items that would tend to increase the level of individual participation and heighten the internal motivation of each member by increasing the personal satisfaction of each participant.

Upon reflection on what happened within the worship service theologically, several important items were noticed that needed changing.¹ Of these changes, universal acceptance was evident. Some areas of the worship were better received than other areas.

Fellowship

Importance was given to the establishment of friendship and acceptance of others in an endeavor to encourage fellowship within the church. This was needed to develop a sense of belonging not only for the members themselves but also for any potential members. This established a high sense of self-worth and provided the intrinsic motivation for most members--as described by David McClelland and John W. Atkins. The achievement-motivated individuals were interested in developing excellence in worship and an excellent reputation. The affiliation-motivated people, those that were concerned with being liked and accepted, found that this method of incorporating fellowship satisfied their needs. The power-motivated wanted to be members of a church that had the best reputation for friendship and acceptance, thus their concern with enhancing their reputations motivated them. Different ways of welcoming visitors were attempted to use positive reinforcement. Some of the methods were: (1) Wishing everyone a good Sabbath by shaking

¹See above, p. 71.

hands with those nearby; (2) telling those nearby, "I am happy to see you today," (3) telling those nearby, "Jesus loves you," and (4) for those brave enough, "Jesus loves you and so do I." Many other variations of this were developed from Sabbath to Sabbath. It was often difficult to bring the service back to order as individuals took part in welcoming each other to church. The Mount Pisgah Academy church became known as the friendliest church in the area. When news of this reputation was shared with the church, a sense of purpose and pride developed. No formal survey was taken to document this; the perception that this was true was all that was necessary. The veracity of this reputation was evident in that a high percentage of members transferring into the area chose to attend the Mount Pisgah Academy church because of its friendliness.

This principle of friendliness was incorporated by the official greeters as well as the deacons, elders, and, eventually, many church members. Those that visited the church were routinely asked by those who carried out the visitation program how they felt when they attended the church. Generally the response was that the church was warm and friendly, and that they felt they were at home. Such positive statements were shared with the church members whenever appropriate to continue elevating the profile of the church.

Understanding of Worship

To evaluate the effectiveness of the worship service contributing to the intrinsic motivation of each member, it was necessary to take into account what each person considered his/her special needs. Surveys proved ineffective and unproductive, as was demonstrated in four different attempts. Only visitation feedback, group dialogue, and shared perceptions could be used to make an evaluation.

Changes to the worship service were introduced (1) by explaining worship to make it more understandable, (2) by demonstrating how worship was meaningful, (3) by increasing member involvement in implementing changes through committees and discussion, and (4) by increasing member involvement in participation.

First, the study of worship to make it more understandable was attained through a newsletter. Several pastoral letters regarding the purpose of worship were also printed. These were well received as worship was defined and illustrated monthly. Changes were introduced or explained in the newsletter. It was evident that the newsletter was widely read, and the editor who put it together did an excellent job in producing one of the most interesting and perhaps one of the best church newsletters I have ever seen.

Second, the study of worship by the church board involved practical things: How the offering should be

taken, how announcements should be made, and the general type of items that should be in the bulletin. More could have been done in the board meeting in this respect except for the limitations in time imposed by the board. What little time was spent was not very effective in implementing the overall changes in the program. Perhaps board meetings would have been more effective if I had insisted that the board meet sometime other than after prayer meeting, thus allowing more discussion time. But such a move could have contributed to resistance by board members--demonstrated by absence.

Third, the study of worship by the board of elders to identify principles for enhancing intrinsic motivation proved totally ineffective. The first year the time was spent defining the work of an elder and little on worship. The elders' agenda was different. Since the work on the role of an elder was of equal importance in the overall strategy to increase the motivational level of every member, I thought it best not to spend time on the study of worship.

Fourth, the most fruitful time for instruction was in the study of worship in prayer meeting. The drawback here was the limited number of people who attended (about forty to fifty retired members). The study of worship brought to light many feelings and beliefs about worship. Several suggestions made were helpful. One suggestion was to use testimonies during the worship

service, to allow time for sharing common concerns and requesting prayers, as well as sharing victories and answers to prayers. This idea found fruit later in the work of the personal ministries director when he established a weekly sheet called Prayer and Praise. The Prayer and Praise sheet helped to increase personal involvement and to heighten the spiritual importance of worshiping together. The sheet included a list of prayer requests and items members were thankful for. The bottom section allowed space for prayer requests and for listing items for giving thanks. These could be torn off and turned in. Many answers to prayers were realized as the church united in prayer. During the pastoral prayer, which was always offered by the pastor, these items were brought before God. This was effective in at least three ways: (1) It united the focus of prayers to specific personal needs, (2) reported faithfully when prayers were answered, and (3) increased personal involvement to the urgent nature of worship by sharing the real-life concerns that brought people together for worship.

Thus, several theological principles were now incorporated into the worship service. Five specific principles emerged that brought the worship service in line with the theology of member involvement -- defined as a motivational force within the apostolic church.¹

¹See above, pp. 24-34.

First, the service was designed to build a sense of importance. Any changes that were incorporated into the worship service were implemented through a theological study. Never was a change made just for the sake of change. It was obvious that with a scriptural basis or a logical reason behind the suggestion, resistance to the change was minimal and reception was favorable. On the down side, the importance of what was happening during those hours together on Sabbath morning was not emphasized enough. Perhaps, several sermons on the importance of not missing the worship service as well as creating anticipation of what was to happen would have been beneficial and should have been incorporated.

Second, the sense of ministry as service was a regular part of the worship service. The work of reporting specifically service-related ministries was done in different ways. Many such activities were conducted by different groups within the church. Items done by the Academy students as well as the other groups were reported in a variety of ways, from slide programs to interviews. The establishment of the Prayer and Praise sheet developed a positive, constant reminder that we were serving others and that all could be involved through intercessory prayer.

Third, there was a conscious desire to develop a sense of the power of God that is available to all. The reminders of answered prayer established confidence in

the working of God within the life of the church. On many Sabbaths, individuals would share either verbally or in writing in the Prayer and Praise sheet answers to prayer.

Fourth, an increase in the spirit of community was developed through the concern for each other as identified and developed in the Prayer and Praise sheet. Members aware of the needs of others and a request for prayer aided this spirit.

Fifth, a sense of success was evident in all areas of the church. Goals that were completed were reported to the church. The progress of projects under way was also reported. For example, items of special interest were: (1) the beginning of a new church, (2) the church remodeling, (3) the work of involvement of volunteers in the ABCCM (Asheville-Buncombe Cooperative Christian Ministries), (4) the holding of Revelation Seminars, (5) witnessing baptisms as a result of church activities, and (6) the establishment of the Day Care Center. In fact, a program put on by the children enabled the church to witness the results of the work that was going on. These accomplishments established a success pattern that encouraged and kindled a "can do" attitude within the church.

To evaluate the overall effectiveness of incorporating the intrinsic motivational principles within the worship service, is at best subjective. It is impossible

to attribute the proportion of effectiveness in reaching the overall goals of the church to any one of the areas that interplayed in reaching those objectives. The worship service contributed to the extent that it was constantly doing the work of theology and maintaining solidarity to the Kingdom of God.¹

Evaluation of the Implementation of Motivational Principles into the Sabbath School

As stated earlier² the Sabbath School uses more volunteer help than any other area within the church. To facilitate a better Sabbath School, the work load was divided into smaller units of specific work items. This plan was started immediately and demonstrated great potential for the divisions for younger children from primary age and below. It was also effective in doubling the number of people involved on a constant and regular basis. Initial investigation revealed that nine individuals were involved in the Cradle Roll, Kindergarten, and Primary divisions. Similar positions were needed in each department and, in time, several more were added. The added positions amounted to six more individuals involved in the Sabbath School divisions. To give greater help with the divisions, a separate Sabbath School superintendent was put in charge of coordinating just the activities of the children's divisions and to help find the

¹See above, p. 16.

²See above, p. 79.

necessary volunteers needed as the departments grew and as individuals needed to be replaced.

To evaluate the work of the Sabbath School personnel in light of the theological, psychological, and sociological principles for motivation, several observations were made: (1) Individuals in the various departments were able to use and develop their interests and gifts; (2) many new members were involved for the first time in areas of service, thus helping to establish them in a ministry, (3) division leaders began working with others rather than trying to do everything themselves, (4) more people felt increased ownership in the Sabbath School work, and (5) a training model developed as newer volunteers observed the methods of other workers. This created a pool of individuals that later became leaders in the departments.

Many of the principles as outlined in this study came into use: (1) the theory of cognitive dissonance, (what you expect, you will get), (2) achievement motivation theory, and (3) self-worth motivation. All are evident within the work of the Sabbath School departments.

Other areas of the Sabbath School were unaffected because the building size limited the implementation of any change within the adult division. The class sizes remained the same and, in spite of continued church growth, that continued to be a problem.

Evaluation of the Implementation of Motivational Principles into the Spiritual Gifts

The resistance of the church members to cooperate with the work in Spiritual Gifts Inventory was very discouraging. It was obvious that until the level of trust and confidence could be raised, it would be fruitless to try to implement spiritual gifts to utilize motivational principles. The reason for the inherent distrust of this and other surveys is quite puzzling and was unwarranted. Apparently a residual distrust which hampers the maturity level of the church still exists within the church. Hopefully, this attitude will soon be overcome.

Evaluation of the Implementation of Motivational Principles into the Business Meeting

The business meeting is the highest governing session of the local Seventh-day Adventist Church. As such, it sets the tone for the overall church business. The items brought to a church business meeting are those of routine budgetary and membership reports. From the beginning, the business meeting is a time of unrestricted information flow. At each business meeting the pastor endeavors to provide a well-organized outline of items to members several weeks prior to the meeting (see Appendix C for samples of agenda). This emphasizes the importance of the meeting and encourages time for research and answers to questions before meetings. Time was given during the meetings to develop a positive organizational

climate¹ and allow for discussion around the agenda. I tried to incorporate all these principles in the business meetings of Mount Pisgah Academy Church. In addition I made extensive use of graphics to help illustrate what was happening. A spirit of cooperation and overriding concern for the best for the church was always kept paramount in all discussions. In doing this, personal issues were kept out of all discussions. On sensitive subjects, all the facets of discussion were analyzed before the meeting and put in the agenda outline in an effort to keep personalities out of the discussion. This worked quite well because the issues were between point 1 or point 4 and not my idea against Brother X's ideas. When decisions were finally reached, there was always a unanimous decision. Negative votes sometimes arose much later from those that did not attend. Fortunately, these negative opinions were not able to hurt or damage the momentum of the project because they usually brought up items that had already had been discussed. One principle was always kept in mind: "What is the best decision for the church with the information before us?" (See Appendix C.)

The principles of motivation that best interacted with the church business meeting are the sociological principles regarding the make-up of the organizational

¹See above, pp. 49-51.

climate. The business meeting needed to deal not only with ordinary items like budget, but the budget had to be presented within the context of the past history of the church. Points to discuss were, how is this budget different from that of last year? Is our budget growing or decreasing, and why? The decisions required to take into account the future orientation of the church to maintain an outlook that would realistically evaluate the principles of motivation that are part of the larger progressive picture of the church.

The evaluation of the effectiveness of this plan is again difficult. It is dependent upon the perception that each individual has. Individual perceptions vary and are almost impossible to articulate.

Evaluation of the Results of the Implementation of Motivational Principles

The effectiveness or lack of effectiveness of the process of implementation can be partially analyzed by the results. This section deals with some of the statistical data that have been collected.

Membership

Membership of the Mount Pisgah Academy Church on January of 1984 (the beginning of this project) was 409 members with eight people in the Sandy Mush company. At the close of this project in December of 1987, there were 413 members in the Mount Pisgah Church and 48 members in the new church that began in Leicester. (See figure 3.)

This represented a total growth of 52 members, and included baptisms and transfers of people moving into the area and from other churches in the area.

These numbers seem to reveal some validity of effectiveness. Over the four-year period, 104 members transferred from the Mount Pisgah Academy Church, but only three individuals joined other area churches; the rest moved to other areas of the country. Twenty-one members were lost by death and another fifteen were disfellowshipped. No study was done as to the motivational impact upon the dropping of names. There is some suggestion that maintaining high standards raises the importance of belonging to the church. This item was not investigated and made a part of this study. Further work on this area may be fruitful.

MOUNT PISGAH ACADEMY CHURCH GROWTH

Fig. 3. Church growth chart

Real growth was recorded by 55 baptisms and 137 transfers into the church. The transfers were largely new people moving into the Asheville area and making a choice among the nine area churches available. The baptisms resulted from a combined effort of the pastor and laymen working together through the various ministries. These baptisms came from three main areas: (1) Revelation Seminars, (2) personal Bible studies conducted by laymen and pastor, and (3) biological growth.

Revelation Seminars were a part of our coordinated effort and planning. For three years Revelation Seminars were emphasized and contributed to the work of involving people in ministry. For each seminar, it was felt we needed the number of church members equal to the number of individuals enrolled. This ratio was not maintained, but was attempted. The first series of Revelation Seminars that were conducted were started in March of 1985. Three seminars were conducted--two by laymen and one by myself. The seminars were staggered Monday, Wednesday, and Friday evenings and one on Monday, Wednesday, and Friday afternoons. The other one, in a different location, was conducted Sunday, Tuesday, and Thursday evenings. From this effort we had five baptisms. We were a little disappointed because over 150 people enrolled.

The seminars that were conducted by laymen were not as successful as we had anticipated because of the

lack of time was a difficult obstacle for laymen to overcome. The teacher of the seminar had to make the visits. Each of the seminars had only one person presenting the topics. Later Seminars used a team approach so more people could be included in the visitation.

Later in the year another set of three seminars was scheduled with an enrollment of 95 people. The Fall did not prove to be as good a time as the Spring for seminars. This could be due to the number of visitors to the area during the height of the Fall foliage. Fall seminars were conducted team fashion with a number of individuals involved to share the teaching and visitation load. All these seminars were to be conducted by laymen; the pastor to lead out in the visitation program. Again, results were a little disappointing. One team canceled the day before the seminar was to begin and I had to take over that seminar. The afternoon seminar was conducted by an academy student who expected help from several of his friends. Unfortunately, his friends had to discontinue because of poor grades and work schedules. Thus only one evening seminar was conducted as planned. Visitation never reached our intentions, but it was conducted as well as could be and another two individuals were baptized.

Concurrently with these seminars, Harry Robinson, the founder of the Revelation Seminar, had a seminar done on video tape. One student that attended a seminar

purchased the seminar tapes and the church gave her the material necessary to conduct a seminar. She was encouraged, and with some training, she conducted a seminar with nine in attendance. Of these nine, four were baptized along with herself. This experience seemed to inspire the church beyond anything else. Her success spoke to each member in a very positive way. Many stated, in effect, "If she can conduct one, I might also." She shared with the church what she did, and in time this was shared with the conference-level administration. It was determined that others may find this a ministry they could do in their homes. Fortunately, a large gift was given to the Carolina Conference for lay evangelism. With it the administration gave to willing laymen a VCR and Revelation Seminar video tapes if they would conduct a seminar. This plan coincided with our continued strategy to develop a ministry for everyone. Eighteen members volunteered to conduct a seminar, equipment was given, and scheduling was started.

Many members soon discovered that they could not find people to come to the seminar. So, as pastor, it fell my lot to help provide interests for the seminar. The personal ministries team was called together to accomplish this task. The leader at the time was not convinced about direct outreach ministry and did not wish to cooperate. Rather than discourage what he was doing, I chose to move quickly and use the resources at hand.

The first step was to search the interest files. Three invitations were given to each person in the file, either verbally or written. Many responded, but not enough to meet the many seminars. Another approach was to have the seminars start on the first Monday of each month. This made everyone in the church aware of the ongoing Seminars, and enabled each member to know when the next seminar would take place. Thus, whenever a member contacted people who were interested in Bible Study, they could invite them on the spot. This only had partial success, but the idea is still being pursued in the church.

The seminar strategy helped involve more people than any type of evangelism known and provided personal and immediate rewards. Training classes for the Revelation Seminars were conducted every three months so the graduates of the seminar could attend one themselves and even be conducting one before they were members. It was discovered those that came into the church through the seminars were the best supporters of the seminars, and they often chose that avenue for their ministry. One individual has one seminar continuously in process; another has had four already. In the two-year span covered by this project, untold numbers of people were involved in helping conduct a seminar by doing everything from inviting people to attend, distributing the material, and running the projector to teaching. Precise

records are not available, but it is estimated that over 500 people have attended and graduated from the seminars conducted either in the Mount Pisgah Academy Church or the Leicester Church.

This approach of member involvement met almost every principle of motivation that was previously identified. This was also instituted upon success, importance, and gave constant and immediate evaluation as to effectiveness.

In evaluating the growth of the church, statistics suggests positive growth. The contribution of church growth to the implementation of the motivational principles through the blessings of the Holy Spirit seems to be plausible.

Involvement

The approach to involvement went further than just recruiting individuals for conducting and supporting Revelation Seminars. Much of the area of recruitment was involved in establishing a personal ministry. The hope was that each person would find the ministry that he/she would take as valuable enough to contribute his/her time and energy. Initially, 127 or 31 percent of the total members (see figure 4.) were involved in some form of ministry within the Mount Pisgah Academy Church. This included everyone that was actively giving a Bible study as well as those holding a church office. By the conclusion of this study, there was an increase to 194 members

or 42 percent of the membership.

The ministries that helped contribute to the increase of volunteer workers were: (1) Membership to the Asheville-Buncombe Cooperative Christian Ministries, an agency created to provide services to the needy. This agency needed volunteer workers and four individuals to spend one morning a week helping serve in this ministry. (2) The creation and development of Pisgah Small World, a day care center. This state-licensed center for forty-six children served a definite need in the community. Generally four to six members served on a weekly volunteer basis helping the paid staff meet the needs of the children. (3) Several building projects. These involved a number of people on a volunteer labor basis. A balcony was installed to handle the increase in attendance. A new Community Building that was built by volunteer labor over a two-year period. This especially added to the good will and fellowship of the Church. (4) Volunteers added to the ministry to the residents of the Pisgah Manor Nursing home. In cooperation with the administrator of the nursing home, several members daily volunteered time to help feed, read to, and write letters for the patients. (5) Involvement of academy students. Many students also became involved in many new and exciting ministries. There were a number of Revelation Seminars conducted for the students by faculty members, clown ministries flourished, and tutoring children at the

MEMBER INVOLVEMENT COMPARISON

Fig. 4. Comparison of involvement

childrens home was begun. Although their involvement was not included in the research, there was evidence of a carryover both ways to and from the Academy.

Officers

An attempt was made to meet the needs of the various age groups within the church. It was noticed the average age of the officers of the church was quite high. When I arrived at the church, I was the youngest member of the church board. This problem was identified and it was suggested that leadership should be developed among the younger men and women of the church. This was quite successful in involving younger couples.

Nominating Committee

The work and function of the nominating committee came under review early in the analysis. I recommended that the nominating committee be a standing, ongoing committee to fill ministries as they came into being. The church rejected this as unnecessary. Since the formal process was rejected a less formal method was adopted. I personally asked individuals to do certain jobs, and then reported to the board who would be willing if asked. Thus the church board, in practice, became the ongoing nominating committee. The plan was not ideal, but it was acceptable.

Job Descriptions

An attempt was made to develop job descriptions for each position. Several were developed, but obviously the members did not like to write. If any were to be done, I would have to do them myself. Time constraints and lack of secretarial help prevented this from becoming a reality. If it could have been implemented, I believe it would have helped the process.

Mission Statement

The process of drawing up the mission statement helped the elders and church board members to focus on the mission of the church. The process was good but not much use was made of the Mission Statement. Probably this was due to my own low priority of this item and the

lack of funds to re-design the bulletin cover. In review, this should have been done early in the process. (See Appendix B.)

Groups within the Church

The congregation was made up of several distinct congregations. The hardest balancing act was to maintain attention upon the needs of each group. One crucial assessment that caused unanticipated concern was in the establishment of the new church in Leicester. The membership of that church came primarily from the community at large rather than from the academy or the retirement element within the church. Taking such a large number from the community group weakened this segment of the church. Several community individuals not involved in any ministry of the church became very frightened and vocal concerning the weakening of their power base. This caught me by surprise. This group probably should have had greater input and visibility in the overall ministry.

Home Bible Fellowship groups were attempted several times but were unsuccessful. Many pastors have noticed the same phenomenon in many of the East Coast churches. The resistance to small groups is felt not only in Sabbath School classes but also in any serious growth groups. My goal was to use intrinsic motivation and not do a super salesmanship-type promotion to implement any ministries. This item was soon dropped.

Summary

Determining what motivates people for ministry and then creating and designing ministries that meet those needs has been a productive challenge. Measurable results were seen as new individuals were incorporated into ministry. Membership grew and the percentage of involvement increased.

Areas of further study are the development of a formal assessment tool for determining specifically what motivates each person within the church, thus creating a data base to draw upon. This was not possible in the Mount Pisgah Academy church because of the low trust level.

Another area for continued study is the impact upon subgroups within the church as a result of planting a new congregation. I was surprised at the reaction of this church. I had assumed that everyone was anxious to see the church grow. Further study in this area apropos to reducing the stress of planting a new congregation should be made.

The acceptance of church growth is another area that needs further work in the Mount Pisgah Academy Church. I assumed that as a natural result of the concerted effort of the preaching, the study, the emphasis on fellowship, and visitation, things were going to happen. The process of accepting new members into the

congregation was very difficult for some. A common remark made during the closing year of this project was: "There are so many new people here, I feel like a stranger." Some lost the sense of community. This was unfortunate. These people missed the sense of being a part of what was happening. A very small group was not prepared for so much change to take place within four years, and became a real problem to some. Some of the changes that had to be faced were: (1) a glass enclosure of the outer foyer and gardens, (2) acceptance of almost 192 new members, (3) remodeling the bathrooms, (4) installing a balcony, (5) redesigning the hall ways, (6) beginning of a new church congregation, (7) building a new Community Service Center and a Pathfinder building, (8) re-carpeting and re-upholstering of sanctuary, (9) purchasing new hymnals, (10) changing the worship service, and (11) televising the worship service. Added to these changes were many personnel changes. Several key physicians retired, several dentists divorced, the academy principal changed, the elementary-school principal changed, the conference administration changed, the nursing home administrator changed, and many key leaders of the home church were lost when the new church began. These changes created a lot of stress to those who grieved their losses. I believe that as pastor I did not deal effectively with those suffering these losses because I was too busy keeping up with the highly motivated

officers and board members of the church. Also I lacked adequate help to do the many things that should have been done.

Overall the study and implementation of the theological, psychological, and sociological motivational principles applied to the administration of the church were definitely fruitful. Not only did the study produce growth within the church but professional growth within myself. The most challenging areas of growth were:

1. Developing a sensitivity to the needs of all church members, not only those that are involved but also identifying the needs of those that are not involved.

2. Developing a sensitivity to the talents, desires, and spiritual gifts of church members. Many members did not know themselves well enough to know they had gifts in certain areas. Helping others to actualize growth encouraged further growth in my professional skills.

3. Developing an ability to enable fellow Christians to grow in their calling of Christ. Learning ways to help people develop in their Christian faith is perhaps one of the greatest areas of professional growth.

4. Developing an awareness of ministry to the various needs within the community of believers--not ministering to the programs that are pushed upon a church

but to resist and build a ministry to meet the needs of each member.

5. Increasing my counseling skills through endeavoring to focus upon individual needs by listening for ways to minister.

APPENDIX

APPENDIX A

WHAT ARE YOUR PRIORITIES?

1. Visiting

Calling in the homes of members or at their place of work in a systematic program to meet each member as pastor.

2. Teaching

Teaching the Pastor's Bible Class, planning and/or teaching classes for Sabbath School teachers, teaching in special short-term classes, etc.

3. Counseling

With individuals on personal and spiritual problems, counseling with couples planning to be married, hospital calling, counseling with young people on personal and vocational problems, etc.

4. Administration

Administering the planning, organizing, and implementing of the work of the church, working with boards and committees, helping to plan the financial program of the church, coordinating activities to accomplish the mission and work of the church.

5. Evangelism, Public and Personal

Holding meeting, calling on the unchurched people in the community, bearing witness to the Good News, calling on prospective new members, and training laymen to be evangelists.

6. Community Services

Promoting church programs to benefit the people of the community.

7. The Leader

Serving as the leader in the congregation--the person to whom members turn for advice and guidance on all aspects of the life and work of the congregation.

8. Denominational Responsibilities

Carrying a fair share of denominational responsibilities and carrying out denominational programs. Enlisting denominational resources for use in the local situation.

9. Leading Worship and Preaching

Planning and conducting worship services, including sermon preparation and working with others who will participate in leading corporate worship.

10. Enabler

Helping others identify their own special call to service and ministry and enabling them to respond to that call through encouragement and training.

APPENDIX B

MISSION STATEMENT

The membership of this church has as its purpose to provide a house of worship for the Mount Pisgah Academy students and community; to uplift Jesus Christ as Lord of all, and to share His love with all; to minister to the physical, mental, social, and spiritual needs to the community and to each member.

APPENDIX C

Mount Pisgah Academy Seventh-day Adventist Church
Church Business Meeting
May 6, 1984

CHURCH BUILDING NEEDS

1. Church Fellowship Hall.
 - A. Designed for church fellowship dinners large enough to seat 250 people at tables.
 - B. Designed to be used for seminar-type evangelistic meetings.
 - C. Our own facility for conducting Five-day plans, cooking schools, etc. in our community.
 - D. A room that the church could use for secular type programs.
 - a. Films.
 - b. Fellowship programs for socials. (Christmas party, Valentines and other events to bind the church in fellowship and Christian love.)
 - c. Music recitals and gospel groups (where groups would not be large enough for the use of the gym and not be of the nature that we could use the sanctuary.)
 - d. Wedding and other type receptions.
 - E. A room that could be divided into smaller rooms for versatile use.
2. Classrooms (Primary and Junior).
3. Additional adult classrooms. In an endeavor to have classes closer to the recommended size of 12-15 per classroom. Adult class members in the third quarter averaged 170 per Sabbath.
 - A. 14 class rooms needed now, and potential for 5 more classes to accommodate 75 more Sabbath School members.
 - B. Currently we have 7 classes (all except 3 are too large according to General Conference Sabbath School department recommendations).
 - C. Advisable to have only one class in the sanctuary.
4. Kitchen. Designed in such a way that classes could be taught as well as use for fellowship dinners.
5. Additional storage area. Currently we are very limited in storage needs.
6. Pathfinder Room.
7. Pastor's Study.

8. Secretary's office and work room.
9. Church Board and Committee Room.
10. Dorcas Room.

UPDATE

November 4, 1983 - Fire destroyed the Administration building.

The following informal suggestions were made:

1. Possibly the school would not get several things that they needed.
2. The Church has been working on meeting several needs; perhaps some plan could be made that some of these needs could be met.
3. The Church needed a fellowship hall and the school needed a chapel; could they be dual usage?
4. The church needed several more Sabbath School classrooms; could we work together?

November 17, 1983 - The church Master Plans Committee met and looked at some of the possibilities and thought there may indeed be some areas in which we could work together. Elder Graves was present and took this suggestion to the Conference Administration.

November 28, 1983 - Letter sent by the Chairman of the Church Master Plans Committee outlining the church's needs with approximate square footage needs.

December 6, 1983 - The Academy Master Plans Committee met with representatives of the Church Master Plans Committee to investigate the idea. That committee received from the administration of the Academy the recommendation that the church and academy could work together. This proposal was accepted (Action 81-2).

December 7, 1983 - The Academy Finance Committee approved the tentative proposal with the approximate portion of the Church's share of the building with 5,000 square feet of space to be \$250,000. This suggestion was then passed on to the Secondary Executive Committee and their approval was voted along with a timetable and suggested plan of finance.

December 7, 1983 - The Church Board voted that it be recommended to the Church that we pursue enthusiastically and vigorously the combining of our efforts to cooperate with the Academy in the replacement of the Administrative building. Two

members from our Church were voted to represent our needs to the Academy Building Committee, Bud Sommerville and Les Walker.

December 15, 1983 - The Conference Executive Committee met and was informed that the Academy Building Committee would be composed of 5 members instead of 7 as was suggested and only one member from the Mt. Pisgah Academy Church, and that would be Les Walker.

December 17, 1983 - At a duly called Church Business meeting the needs of the church and the needs of the Academy were presented and it was voted that we enthusiastically and vigorously pursue the effort to cooperate with the Academy.

February 6, 1984 - Elder Davis, the chairman of the Academy Building Committee, met with the Church Master Plans Committee and informed that Committee that all space that the church would share in with the school would have to be joint usage. That would eliminate the Dorcas Room, Pathfinder Room, Primary Room and Junior Room and Pastor's and Secretary's office. Later that same evening we felt the Pastor's study and Secretary's office could be kept in the new building. In trying to accommodate the Church's needs The Carolina Building was offered that would house the Pathfinder and Dorcas rooms.

February 21, 1984 - The Pastor received written confirmation of this from the Academy Building Committee Chairman.

April 10, 1984 - The Architect returned to the School the first preliminary drawings. The Pastor viewed these plans that afternoon and gave his opinion to the Building Committee chairman that the Fellowship Hall was in the wrong place, the office was too small, and the secretary's office was inadequate, and the committee room was too small.

April 11, 1984 - Following the Church Board meeting the Master Plans Committee met to look over the plans and came up with the same opinion already expressed to the Academy Building Committee Chairman by the Pastor.

April 26, 1984 - The Church Master Plans Committee met again to consider each suggestion that could be presented as to how we could make this 5,000 square feet work for the Academy and the Church. After looking at several suggestions the Chairman

of the Academy Building Committee came and presented several other options.

1. The church could go their own way and there would be no hard feelings. We gave it a good try but there was too much at stake for the school and the church to compromise on.
2. We continue working on multi-use areas.
3. The church could have the 5,000 square feet on the lower level of the Ad Building and do with it as it pleased and no multi-use planned, and the Academy would keep the Carolina Building. The church would use the same architect at a cost of \$15,000 and pay all other fees and expenses to use the basement. The Ad Building would be increased to meet all the needs on the ground level.

There was no decision made by that committee as they were still under the vote of the Business Meeting to pursue joining cooperation with the Academy.

April 30, 1984 - The Church Master Plans Committee met in two parts.

1. To consider what we would give to the architect, but at this time many of the members expressed serious doubts as to the wisdom of continuing the discussions.
 - a. The Academy would now be getting the building they need without our help, as before they would not.
 - b. The willingness of the church to help was greatly appreciated by the Conference officers as well as the Academy Administration and thus were reluctant to inform us that we were no longer essential.
 - c. That if there was not any need for multi-use and the basement would be totally for us then the compromise of being so far from the church seemed unnecessary.
2. A meeting with the Architect so he would personally know the needs of the Church first hand. We presented our needs as if there were still multi-use areas. Home-Ec and Sewing area.

NOTE:

Following this last meeting several items that have come to the forefront that needs your consideration.

1. The Academy has no need for a Fellowship Hall regardless of how hard we try to justify it. They cannot use it as a Chapel as originally suggested. As far as dinners, they have the cafeteria that is much more desirable.
2. The Pastor's and Secretary's offices should be in the church and not the Ad Building, although we could live with this if it was helping the school.
3. The Academy is now in a position that they will be able to get their classrooms on the ground level in close proximity to the library which is much more desirable than in the basement.
4. The Home-Ec rooms can now be in the Ad Building with or without our help.
5. The original intent of the church to help the Academy is no longer a crucial issue.
6. If the Church uses the basement then the Academy is in a strange twist of things helping the church instead. The problem being that for the church to accept this help places the church in a less than desirable position because of the now unnecessary distance of between 75-100 feet from the church.

Possible ways that the church could go:

1. Insist that the area be multi-use and stay with the plans as worked out.

Objection: This is not in the best interests of the Academy anymore.

2. Accept the offer of the Academy Building Committee to use the basement as we see fit.

Objection: It is doubtful that we can really meet the needs of the church in only 5,000 square feet. We would be locked into this for good. This proposal would be an unnecessary compromise on the church's part with no benefit to the school or the church except in perhaps lowered heating costs due to the fact that two sides would be underground and the building above us would be heated at someone else's expense.

3. That we graciously turn down the offer of basement area and lay plans toward our own addition to meet these needs that will uncompromisingly meet the needs of our church for years to come with no regrets.
4. We respectfully turn down any cooperation with the school and do nothing to meet the needs of the church.

MOUNT PISGAH ACADEMY CHURCH
CHURCH BUSINESS MEETING
November 3, 1985

Agenda:

1. Opening Devotions:
2. Financial Report:
3. Membership Report:
 - a. Church Board recommends that the following members' requests to have their names dropped be accepted.
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - b. Recommended by the Board that _____ be dropped for apostasy.
4. Church Board recommends to the church that we install a kitchen-type sink in the Dorcas room where the present sink is and purchase a microwave oven. This would give the Sabbath School classes a place of our own to hold the visitors' lunches. Cost would be around \$500.
5. Leicester Project report update: Dix Creek Methodist Church has given approval for us to rent their building. Cost to be \$125 per month. More when we use it for evening meetings. Scheduled first planning meeting on November 16. Financing of new church to be worked out in detail at that time. Foster Memorial Church has voted to also support and join in this project.
6. Church Development report.
 - A. Balcony progress update: Architectural plans completed, approved by Master Planning Committee and conference committee.
 - B. Total church development objectives and rational:
 1. The Church at a Business Meeting on June 24, 1984 voted authorization to proceed with flooring the foyer thus creating a sound room and class room. The church was unable to secure a building permit for this project.
 2. On January 27, 1985 the church at a Business

Meeting authorized the church Master Planning Committee to proceed with securing architect's drawings to determine the possibility of a balcony for future seating of approximately 125 people and the sound & video equipment to be moved. Once the drawings and cost estimates secured to bring this back to the church.

3. It was further suggested at that meeting that a comprehensive plan of completion for the total projected needs of the church be identified, and a framework for completion be proposed.

c. Balcony-Sound & Video area report:

1. The Master Planning Committee recommends that a number of major items be taken care of at the same time the balcony will be done.
 - a. Increase lighting in the sanctuary.
 - b. Install ceiling fans for better heat distribution and to realize energy savings.
 - c. Install electrically-operated vented louvers in the front outer foyer to create positive ventilation for the garden areas. Also add to the air conditioning savings in maintaining a cooler building in the summer.
 - d. To install switches at the four entrance doors. This is a safety need for turning the lights on in the dark.
 - e. To replace the door locks in the front glass doors with safety panic latches.
2. These items will add to the cost of the project but will increase the level of safety and realize an energy savings each year.

3. The balcony and related costs are as follows:

a. Architect's Fees	3,032.00
b. Glass work	8,000.00
c. Construction work	
d. Electrical work (est)	
e. Permits & fees	

Total

*This does not include painting, carpeting, pews, or any new sound equipment or materials to make the move.

*The above figure may drop if some volunteer labor could be brought into the picture to help.

D. The future needs of the church considered:

1. Dorcas and Pathfinder facility. A possibility has been presented to the Master Planning Committee to help meet these needs and serve other needs of the church for several years to come.

a. A building built adjacent to the church parking lot in the field that would provide facilities for the Community Services of our church. This building would also give the Pathfinders a permanent place to meet, make crafts, and carry on their activities.

b. This building could also house the Junior and Primary Sabbath School Departments on Sabbath thus allowing the two wings to be divided into 8 adult Sabbath School classrooms.

c. A sink and stove could be installed in this building that would give us a place to hold the smaller of our visitor lunches.

d. The building could be built as a class project by the Carpentry Class of A.B. Tech as they do one such project a year. The cost to the church would be only the concrete work, masonry work, plumbing, and electrical. Projected cost would be in the ball park figure of \$30-40,000.

e. The earliest this would be available would be the fall of 1986.

2. Platform needs could also be considered next year so that by 1987 new carpeting could be installed.

3. By the end of 1987 the need will more than likely be the replacement of the organ.

4. The last major need then could possibly be the additional behind the church. This is the most costly, close to \$500,000.

7. Needed from the church:

1. Vote to proceed with the balcony and related items.

2. Vote to empower the Master Planning Committee to carry on the function of a building committee through this project or a building committee elected.

3. Vote for the Master Planning Committee to proceed with A.B. Tech on plans for the Pathfinder-Community Service Building.
4. Vote plan of financing the total church development.

MOUNT PISGAH ACADEMY CHURCH VOLUNTEER MINISTRIES

This year can be one year in which you can be heard and listened to. Your church needs you and your special gifts. I as your Pastor encourage you to be as helpful as possible in providing me with your interests, skills, experience and desires. This way I may be able to serve you and meet your needs better than ever before.

CHURCH INTERESTS:

A. Audio Work	B. Bulletin Board	C. Choir	D. Song Leader
E. Board	F. Clerk	G. Public Relations	H. Community Service
I. Cradle Roll	J. Deacon	K. Jr. Deacon	L. Deaconess
M. Elder	N. Family Life	O. Finance	P. Floral
Q. Greeter	R. Health	S. HBF. Leader	T. HBF Member
U. Home & School	V. Investment	W. Jr. Department	X. Kindergarten
Y. Music	Z. Nursery	a. Organist	b. Pathfinders
c. Personal Ministries	d. Pianist	e. Primary	f. Recreation
g. Religious Liberty	h. Sabbath School Supt.	i. Sabbath School Secretary	j. Sabbath School Teacher
k. School Board	l. Social Committee	m. Treasurer	n. Treasurer Assistant
o. Telephone	p. Visual Work	q. ABCCM	r.
s.	t.	u.	v.
w.	x.	y.	z.

OUTREACH INTERESTS:

A. Bible Studies	B. Story Hour	C. Community Health	D. Community Education
E. Craft Instructions	F. Fellowship Dinner	G. Health Seminar	H. Ingathering
I. Intercessory Prayer	J. Lay Preacher	K. Literature Distribution	L. Nursing Home
M. Prayer Breakfast	N. Prison	O. Publicity	P. Radio Ministry
Q. Spiritual Guardian	R. Telephone Evangelism	S. Transportation	T. Vacation Bible School
U. Visitation	V. Revelation Semina.	W. Leicester Project	X.
Y.	Z.	a.	b.
c.	d.	e.	f.
g.	h.	i.	j.

PREVIOUS EXPERIENCE:

A. Associate Deacon	B. Audio	C. Choir	D. Chorister
E. Church Board	F. Clerk	G. Communication	H. Community Service
I. Cradle Roll	J. Deacon	K. Deaconess	L. Elder
M. Finance	N. Floral	O. Greeter	P. Investment
Q. Jr. Leader	R. Kindergarten	S. Master Planning	T. Music Committee
U. Organist	V. Pathfinders	W. Personal Ministries	X. Personal Ministries Secretary
Y. Publicity Secretary	Z. Sabbath School Secretary	a. Sabbath School Extension	b. Sabbath School Pianist
c. Sabbath School Supt.	d. School Board	e. Social Committee	f. Teacher
g. Telephone Committee	h. Treasurer	i. Video	j. Youth
k.	l.	m.	n.
o.	p.	q.	r.

There are times that new and unique ministries arise as the Lord directs the church. To help find someone that is willing to help in these situations please specify your personal preference below.

PERSONAL PREFERENCE:

- ☐ I would prefer to work alone.
- ☐ I would prefer clear, well-defined assignments.
- ☐ I prefer challenging new projects.
- ☐ I prefer to be a leader.
- ☐ I prefer to be a follower.
- ☐ I prefer to tackle problems.
- ☐ I prefer to be a part of a group.
- ☐ I prefer to try new things.
- ☐ I prefer an opportunity to meet people.
- ☐ I prefer short, one-time assignments.
- ☐ I prefer assignments that can build.
- ☐ I prefer working with people.
- ☐ I prefer to work with things rather than people.
- ☐ I prefer doing things that require my being in front of people.
- ☐ I prefer doing things that will not put me in front of people.
- ☐ I prefer an assignment that is different from my job.
- ☐ I prefer an assignment similar to my job.

PERSONAL WISHES:

In this area I would like for you to express areas of concern within the church and its ministries. There may be needs that you are aware of that the church can address itself to. Please give some ideas of the needs that you know of.

Worship:

Sabbath School:

Public Awareness:

Health Evangelism:

Bible Studies:

Social Needs:

Name _____

Address _____

Phone _____

Mount Pisgah Academy Seventh-day Adventist Church

PERSONAL INFORMATION

office use

Entering codes: Use the codes that are provided.

Record # | | | |

Date: _____

Location # | | | |

Title.....| | | | | (Mr. Mrs. Miss. Ms. Dr. Elder etc)

First Name.....| | | | |

Last Name.....| | | | |

Street.....| | | | |

City.....| | | | |

State.....| | | Zip.....| | | | - | | | |

Telephone.....| | | - | | | - | | | |

Work Telephone....| | | - | | | - | | | |

Mailing Address if different than above.

Street.....| | | | |

City.....| | | | |

State.....| | | Zip.....| | | | - | | | |

Birthdate...| | | | |
Y Y M M D DBaptism Date....| | | | |
Y Y M M D DAnniversary Date..| | | | | Marital Status. | | (M/S/D/W)
Y Y M M D D

Number of Children at Home:..| | |

Names of Children	Birth date	Bap.	Ch. Sch	Married
1. _____	 Y Y M M D D	Y/N	Y/N	Y/N
2. _____	 Y Y M M D D	Y/N	Y/N	Y/N
3. _____	 Y Y M M D D	Y/N	Y/N	Y/N
4. _____	 Y Y M M D D	Y/N	Y/N	Y/N
5. _____	 Y Y M M D D	Y/N	Y/N	Y/N
6. _____	 Y Y M M D D	Y/N	Y/N	Y/N

Relationship to Church [] Member [] Visitor [] Child
 [] Academy [] other _____

Church affiliation if not a member here

Head of family name.....|_|_|_|_|_|_|_|_|_|_|_|_|_|_|_|_|_|

Do you wish a separate donation receipt? ☐ no ☐ yes

Please underline those that apply below.

Church Ministries Interests:

A. Audio Work	B. Bulletin Board	C. Church Choir	D. Chorister	E. Church Board
F. Clerk	G. Communications	H. Com. Services	I. Cradle Roll	J. Deacon
K. Deacon, Jr.	L. Deaconess	M. Elder	N. Family Life	O. Finance
P. Floral	Q. Greeter	R. Health/Temperance	S. HBF Leader	T. HBF Member
U. Home & School	V. Investment	W. Jr./Earliteen	X. Kindergarten	Y. Music
Z. Nursery	a. Organist	b. Pathfinders	c. Per. Ministries	d. Pianist
e. Primary	f. Recreation	g. Rel. Liberty	h. S.S. Super.	i. S.S. Sec.
j. S.S. Teacher	k. School Board	l. Social Com.	m. Treasurer	n. Treas. Asst.
o. Telephone Com.	p. Visual Work	q. _____	r. _____	s. _____
t. _____	u. _____	v. _____	w. _____	x. _____

Spiritual Gifts from the Spiritual Gifts Inventory.

A. Administration	B. Apostles	C. Miracles	D. Discerning	E. Evangelists
F. Faith	G. Giving	H. Helps	I. Intercession	J. Healing
K. Knowledge	L. Leadership	M. Mercy	N. Tongues	O. Hospitality
P. Pastor	Q. Interpretation	R. Exhortation	S. Service	T. Teaching
U. Prophecy	V. Wisdom	W. Missionary	X. Martyr	Y. _____
Z. _____	a. _____	b. _____	c. _____	d. _____

Outreach Interests:

A. Bible Studies	B. Child Story Hour	C. Com. Health Ed.	D. Com. Ed. Prog.	E. Craft Leader
F. Fellowship Dinners	G. Health Seminars	H. Ingathering	I. Intercess. Prayer	J. Lay Preacher
K. Literature Dist.	L. Nursing Home Min.	M. Prayer Breakfast	N. Prison Ministry	O. Publicity
P. Radio Ministry	Q. Spirit. Guardian	R. Telephone Evang.	S. Transportation	T. V.B.S.
U. Visitation	V. _____	W. _____	X. _____	Y. _____
Z. _____	a. _____	b. _____	c. _____	d. _____

Previous Offices Held:

A. Asso. Deacon	B. Audio	C. Choir Member	D. Chorister	E. Church Board
F. Clerk	G. Communications	H. Comm. Services	I. Cradle Roll	J. Deacon
K. Deaconess	L. Elder	M. Finance Com.	N. Flower Com.	O. Greeter
P. Investment	Q. Jr. Leader	R. Kindergartenn	S. Master Pl. Com.	T. Music Com.
U. Organist	V. Pathfinders	W. Per. Min.	X. Per. Min. Sec.	Y. Pub. Sec.
Z. S.S. Sec.	a. S.S. Extension	b. S.S. Pianist	c. S.S. Super.	d. School Board
e. Social Com.	f. Teacher	g. Telephone Com.	h. Treasurer	i. Video
j. _____	k. _____	l. _____	m. _____	n. _____

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BIBLIOGRAPHY

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- Yohn, Rick. Discover Your Spiritual Gift and Use It. Wheaton, Illinois: Tyndale House Publishers, 1979.

VITA

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PERSONAL DATA:

Born:	June 24, 1949
Marital Status:	Married
Health:	Good

PROFESSIONAL EXPERIENCE:

April 17, 1988 - Present

SERVING AS SPIRITUAL COUNSELOR FOR PSYCHIATRIC SERVICES
AND A CHAPLAIN AT TENNESSEE CHRISTIAN MEDICAL CENTER:
MADISON, TENNESSEE

August 1, 1983 - April 17, 1988

PASTOR OF THE MOUNT PISGAH ACADEMY SEVENTH-DAY ADVENTIST
CHURCH: CANDLER, NORTH CAROLINA.

Served the Carolina Conference on the following
Boards:

1. Conference Executive Committee
2. Board of Education
3. Pisgah Manor Board (118- Bed Nursing Home located on the campus of Mt. Pisgah Academy)
4. Elementary Executive Board.
5. Book & Bible House Committee.
6. President, Blue Ridge Ministerium (The Adventist Pastors in the Asheville-Hendersonville area)
7. Ordination Committee

September 1982 - August 1983

DOCTOR OF MINISTRY STUDENT AT ANDREWS UNIVERSITY: BERRIEN
SPRINGS, MICHIGAN

January 1978 - September 1982

PASTOR OF THE RALEIGH, NORTH CAROLINA SEVENTH-DAY ADVENTIST CHURCH

January 1975 - January 1978

PASTOR OF THE WELLSBORO, MANSFIELD, BLOSSBURG, PENNSYLVANIA SEVENTH-DAY ADVENTIST CHURCHES

September 1982 - December 1974

MASTER OF DIVINITY STUDENT AT ANDREWS UNIVERSITY; BERRIEN SPRINGS, MICHIGAN.

January 1972 - September 1972

ASSOCIATE PASTOR LANSDALE, PA.

April 1970 - September 1970

ASSOCIATE PASTOR RICHMOND, VA.

EDUCATIONAL INFORMATION:

Doctor of Ministry Candidate:

Seventh-day Adventist Theological Seminary 1982 - current.

Andrews University

Berrien Springs, Michigan 49104

Master of Divinity: December 1974

Seventh-day Adventist Theological Seminary 1972-1974

Andrews University

Berrien Springs, Michigan 49104

Bachelor of Arts: December 1971

Columbia Union College 1968-1971

Takoma Park, Maryland 20012

Bachelors degree in Theology

High School Diploma - College Preparatory 1967

Blue Mountain Academy

Hamburg, Pennsylvania

MISCELLANEOUS SKILLS AND INFORMATION:

Ordained June 4, 1979 in the Carolina Conference.

Hold a third class broadcasting license.

Under supervision for certification in American Association of Marriage and Family Therapy.

Computer Skills:

dBaseIII Programming for church record keeping.
Word-processing
Financial Accounting
Use of spreadsheets

SEMINARS DESIGNED AND CONDUCTED:

Role and Function of Boards and Committees.

Training laymen to conduct Revelation Seminars and other avenues of lay evangelism.

Spiritual Gifts.

Conflict Management: April, 1983

Stress Management: Certified by Healthline Hospital Consultation Services. Oct. 1986

Stress Management for Clergy.

Certified Instructor/Trainer of Evangelism Explosion III.

Motivational management of ministry related positions.

PUBLICATION:

Publication of an article entitled "Building an Effective Church," in Ministry.