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DEVELOPING A MEMBER ASSIMILATION STRATEGY AT HIGHVIEW BAPTIST CHURCH, LOUISVILLE, KENTUCKY

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APPROVAL SHEET

DEVELOPING A MEMBER ASSIMILATION STRATEGY AT HIGHVIEW BAPTIST CHURCH, LOUISVILLE, KENTUCKY

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To Chuck,

my friend, my partner, my love,

and to

my parents,

for placing value on higher education and motivating me to pursue my dream

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PREFACE

Though my name is listed as the author of this work, I could not have completed this daunting task without the help of many. Dr. Michael Wilder, my supervising professor, provided help and assistance beyond what was required of him. I am thankful for his revisions, and for his ability to nudge me beyond the limit that any previous academic assignment had. I would also like to acknowledge the inspirational instruction of Dr. Hal Pettegrew, who gave me the initial impetus to study volunteer ministry in the local church. Both of these men have given me a deep appreciation for scholastic achievement and a love for the local body of Christ.

Many sweet people from my current place of ministry, Highview Baptist Church in Louisville, Kentucky, and my home church, Whitesburg Baptist Church in Huntsville, Alabama, have prayed for me over these last few years. Often this prayer support was the sole reason I took the next step to complete this task.

I could never adequately express my thankfulness to my parents for their support of my academic goals. Their financial sacrifice early in my academic career demonstrated the value they placed on my education. They have been my cheerleaders and always take the time to celebrate the victories with me.

No words of gratitude could show my thankfulness to my husband, Chuck, for his support during this work. While pursuing his own degree, he always encouraged me to follow this dream. He patiently endured three years of hearing everything he wanted to know about spiritual gifts and volunteer ministry; for that I am thankful. I look forward with great expectation to what God has for us in the future.

Finally, I am amazed by him who continually does exceedingly, abundantly, above all I could ever ask or imagine (Eph 3:20). It is my joyful pursuit to serve him. To God alone be the glory.

Sarah Elizabeth Mielke

Louisville, Kentucky

May 2011

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop an assimilation strategy that would equip the members of Highview Baptist Church in Louisville, Kentucky to serve within the church using their spiritual gifts in areas of ministry and to integrate the strategy within the current core values of the church.

Goals

Five goals guided this project and were used to evaluate its effectiveness. The first goal was to analyze the current level of volunteer involvement in the church and to evaluate the current assimilation process. A ministry survey was created for each member of the Adult Bible Fellowship classes at the Fegenbush campus of Highview to complete. This survey identifies where members are currently serving, have ever served, or have an interest in serving.

The second goal was to discover the specific areas of need within the ministries. One of the primary tools used to discover this was personal interviews with staff members to discover the areas of need within each ministry. Each minister was able to articulate the needs in his or her specific area and discover new areas of ministry where volunteers can be utilized.

The third goal was to develop an assimilation strategy for Highview. This strategy included the development of a volunteer ministries handbook. The handbook includes ministry position descriptions, volunteer time requirements, and the contact information of the leaders of the respective ministry areas. It was made available to all members. This goal also includes increasing the awareness of spiritual gifts and educating members about their gifts.

Underlying this project is the assumption that one of the reasons some people are not serving at Highview is that they do not believe they are equipped to do so or know how to do so. For this reason, a spiritual gifts inventory was used. The spiritual gifts inventory allows members to recognize how God has specifically created them to serve.

The fourth goal was to engage 100 new volunteers in ministry positions. It was the role and responsibility of the minister over each ministry area to personally contact and invite the members to serve in these areas. This project afforded members opportunities to serve in areas where they are uniquely gifted and experienced, and involve them in service. It also gave the minister an opportunity to invite well-qualified, supernaturally-gifted members to make an impact in their area of ministry. This connection is vital to the life and continued ministry of any church.

There is a desire to see a vibrant volunteer workforce within the local church; this desire was a driving force for this project. As a matter of stewardship, volunteers can be used to accomplish tasks that are currently being handled by paid employees. The financial savings to the church body can be significant. This writer contends that the development and installation of a comprehensive volunteer assimilation strategy can

change the way ministry is done at Highview and will be a catalyst for church growth in years to come.

Ministry Context

Highview is located in Louisville, Kentucky, and southern Indiana. It is one church in seven locations. In late 1947, a small group of people met to discuss the possibility of starting a mission church in the community of Highview, which is located just south of metro Louisville. A few weeks after that first meeting, revival services were held and 14 people joined the mission. The church called their first pastor and began meeting at Highview Elementary School. They met at the school for worship each week for five years. In October of 1951, that small group of people purchased one acre of land where the Fegenbush campus stands today.

The first meeting place was completed in October 1952. The first congregation was officially organized and constituted on November 8, 1953 with 148 members. The first education building was constructed in 1956 and an additional education building was finished in 1961. In addition to the construction for educational space, Highview went to dual Sunday School and worship times in 1972 to keep up with the pace of growth. This move, in conjunction with the completion of some small group space, illustrates the value the church has on small group ministry and biblical education.

A third hour of Bible Study was added in 1977, and the fifteen hundred-seat worship center was completed in 1979. By 1990, the membership had grown to just over five thousand people. In 1991, the church owned over thirty-five acres and five houses for staff, missionaries, and special ministries.

In the spring of 1995, the church experienced national embarrassment after a moral failure by the pastor who had served over twenty-five years. Shortly after the pastor left, other ministers resigned. The congregation was grief-stricken and spent over a year without a pastor. The associate pastor led weekly prayer meetings for the congregation, and the church began to experience healing from the wounds left by the previous pastor. Thom Rainer served as interim pastor for one year; a retired minister of music led worship. In the year that Highview was without a pastor and reeling from the pain of the moral failure, God continued to bless the prayers of faithful men and women, and the church experienced numeric growth. In the summer of 1996, the congregation called Kevin Ezell as their new pastor.

In October of 2000, Highview became "one church, two locations" when the East campus began at Eastern High School. In March of the following year, the church voted to purchase twenty-eight acres on Shelbyville Road; construction began two years later in 2003. In March of 2004, Highview East Campus moved from the high school into the newly completed facility, which included a 1900-seat sanctuary and education space for children and adults. On a typical Sunday morning, over 800 people gather for worship at Highview's East campus.

On March 26, 2006, Highview negotiated a merger with Valley Station Baptist Church on the west side of Louisville, obtaining facilities for its third campus, Highview Valley Station. The Valley Station campus began meeting on April 2, 2006 and hosts approximately 250 people for worship services on any Sunday morning. Since this campus is near Fort Knox, it has many ministry opportunities for soldiers.

On that same day in April of 2006, the Spencer County campus was launched in another local high school, Spencer County High School, which is located southeast of Louisville. In November of 2008, the church purchased eleven acres to build a new facility for the Spencer County campus and its two hundred congregants.

In June of 2006, Highview launched Mosaic Campus due to the growing Hispanic population in Louisville. Mosaic started with a four member family who had a burden for Hispanics. On any weekend, close to 100 worshippers gather for Spanish-speaking worship and Bible Study at La Respuesta, which is located adjacent to the Fegenbush campus.

Three short months later, Highview launched the Southern Indiana campus at Silver Creek High School in Sellersburg, Indiana. While the ministry model here utilizes home small groups rather than traditional Sunday School classes, close to 100 worshippers gather each Sunday. Before the end of this project was completed, Highview Indiana was released and is no longer affiliated with the church.

In the winter of 2008, an additional Hispanic mission was started in the local neighborhood of Arcadia. This mission works in conjunction with the La Respuesta campus. When the two Hispanic Kentucky congregations are combined, Highview is the second largest Hispanic Baptist congregation in the commonwealth of Kentucky.

June 21, 2009, was the launch date of Highview's second multi-lingual campus, the Southern Indiana Hispanic campus. This group of Hispanic believers meets at First Southern Baptist Church in Clarksville, Indiana. In just three months, the core group of this fellowship has grown from a small handful to over 70 regular attendees.

After months of test services and "soft launches," Highview's newest campus, Campus Church, has begun holding weekly services. Campus Church began on August 30, 2009, at the University of Louisville campus. This new church allows Highview to meet the needs of students on a secular college campus. Between 80 and 100 students attend each week.

Highview has experienced decades of growth. On any given weekend, one will find 3500 people worshipping in one of these seven locations. Highview has a total membership of close to 7000. So far in the life of Highview Baptist Church, attendance has not declined.

The strengths of Highview include the proximity of its locations. Within a twenty-minute drive of downtown metro Louisville, one can be at any of the seven locations, each with its own personality and style. The church locations are easy to find.

Another strength is the church's emphasis on missions. Highview has attempted to model an Acts 1:8 approach to missions. In 2008, Highview members committed to give one million dollars to missions, including local, national, and international missions. In 2008, more than five hundred members took short-term mission trips to numerous places, including Idaho, Ohio, Georgia, Guatemala, Africa, Zambia, and Zimbabwe. Many members are active in church planting locally. Highview has six church plants across the country: Cleveland, Ohio; Boise, Idaho; New York, New York; Philadelphia, Pennsylvania; Atlanta, Georgia; and Indianapolis, Indiana.

One of the weaknesses of Highview is that it is understaffed. Most staff members are involved in multiple areas of ministry and are unable to focus on one or two

primary ministry responsibilities. Due to the economic decline in 2008 and 2009, Highview has not replaced many of its staff members who have left for various reasons.

The original campus of Highview, Fegenbush Campus, is located in Jefferson County, in Louisville, Kentucky. According to the census data for the year 2007, the total population of Jefferson County was 48.3% male and 51.7% female (http://factfinder.census.gov). The median age is 37.7. The most prominent race is white at 74.6%. African Americans represent 22.3% of the population.

Table 1. Income and benefits in 2007 inflation-adjusted dollars

Total Households	231,425	100%
Less than \$10,000	24,638	10.6%
\$10,000 – 14,999	16,206	7.0%
\$15,000-24,999	29,683	12.8%
\$25,000-34,999	28,248	12.2%
\$35,000-49,999	35,851	15.5%
\$50,000-74,999	42,109	18.2%
\$75,000-99,999	23,982	10.4%
\$100,000-149,999	19,989	8.6%
\$150,000-199,999	5,372	2.3%
\$200,000 or more	5,347	2.3%
Median household income in dollars		\$41,486
Mean household income in	n dollars	\$55,887

This area of the country is very industrial and includes many factories, assembly plants, and numerous health care facilities. Of those that are working, 83,404 are in management and professional occupations, 42,196 are in service occupations, and 71, 687 are in sales and office occupations. 62,454 people are in construction, maintenance and repair, production, and material moving occupations (http://factfinder.census.gov). One can see that while there are highly-educated, highly-skilled professional employees in parts of Louisville, as a whole, this part of the country is considered "blue collar" (see Table 1).

The average household size in Louisville is 2.4 people. Forty-one percent of all households are married-couple families, 33% of households are singles, and 20% of Jefferson County homes include "other" families (http://factfinder.census.gov). Most of the non-family households are people living alone, but some are composed of people living in households where no one is related to the homeowner.

Rationale

The Bible mandates service in and to the local church. In Ephesians 4, Paul writes that God gives gifts to believers for the purpose of ministry and building up the body of Christ (Eph 4:12-13). Hendricksen adds that "in order that the church may be strong it must not only have good leaders, but also good, active followers" (Hendricksen 1968, 196).

In 1 Corinthians 12, Paul instructs the church on how the spiritual gifts are to be used. All Christians are gifted with a unique opportunity to serve each other and the Lord with their diverse gifts (1 Cor 12:4-6). Kenner adds that "each body part comes with its own distinctive function; if it performs that function well, it contributes to the

health of the whole" (Keener 2005, 104). Romans 12 also shows how the gifts can be used within the church and the importance of their use. The Christ follower is expected to use his or her gifts within the local church (Rom 12:4-6).

It is a thesis of this project that most of the members at Highview are not prepared for service in the church. They are unaware of their specific spiritual gift(s) and how they can be used for ministry. Members are willing to serve in civic or educational organizations, yet they do not fully grasp how God has equipped them for specific service within the Church. This ignorance is due to a lack of teaching in the church. If churches are going to multiply the work efforts of their members and ignite a passion within others to serve joyfully, they must not only educate their members on the gifts but also walk each one through the assimilation process, guiding them to places of service. Members should be taught or reminded about how God is working and serve the church in light of him.

There is a concern that Highview is not assimilating people for service. On more than one occasion, advertised adult ministry classes have been cancelled due to a lack of teachers. The student ministry does not offer a program during one of the hours on Sunday morning that adult programs are offered. The preschool and children's ministries are unable to create additional classes because of the lack of volunteers. Like most churches, Highview struggles with this shortage in various areas of ministry and has overworked volunteers fulfilling most of the roles.

Currently, the Fegenbush campus has an average of 1800 in worship attendance each week. The average attendance for Adult Bible Fellowship (Sunday School) is 900 each week. However, of those who attend regularly, only 30% (270)

people) actively serve within the church.

Definitions and Limitations

Assimilation. This term refers to "connections that are pivotal to reaching people and keeping them [in the local church]" (Lawless 2005, 49). These connections include membership expectations, relationships, convictional preaching, and ministry involvement. For the purposes of this project, this writer focuses primarily on membership expectations and ministry involvement.

Core values. The core values of Highview are defined using the acrostic, HIGHVIEW, and are written with a cohesive expectation in mind. Each staff member is held to these values, and church members are encouraged to incorporate these characteristics and qualities into their homes. The core values of Highview are Honor the Lord with all your life, Impact family relationships, Great Commission focus, Heart of a servant, Veracity of Scripture, Invest wisely with all your resources, Excellence in ministry, and Worship with authenticity.

Spiritual gifts. Spiritual gifts refer to those gifts brought about by the uniting work of the Spirit through salvation (Barth 1960, 428). They are, in the words of Moo, a "God-given ability to serve the community of Christ in a particular way" (Moo 2000, 402). This includes specific roles and characteristics that are unique to a Spirit-led Christian for the purpose of unifying the body of Christ and edifying the church.

The limitation of this project was its length, fifteen weeks. It took three weeks to research the current ministry needs with each staff member, two weeks to gain information from the church body regarding spiritual gifts and places of service, four weeks to incorporate findings and place members in areas of service, and six weeks to

evaluate the project and measure volunteer participation.

This emphasis took place at the Fegenbush campus and included participation of approximately 1000 persons. Since the fifteen weeks of this project have concluded, new members of Highview who attend the Fegenbush campus will complete the same survey and take a spiritual gifts inventory. The spiritual gifts discovery process has become a part of the new members class requirements as laid out by the church. This process will take place in the Connection Point membership class. As part of the ongoing strategy to implement this project for lasting use, the ministers will integrate and assimilate these new members into ministry areas for service. Each minister will be responsible for maintaining volunteer assimilation and ministry placement when the new members join. At this time, Highview does not employ a volunteer coordinator to oversee church-wide volunteer efforts.

Research Methodology

A ministry survey was developed from interviews with staff members. The survey allows one to determine the past and current experience of respondents as well as areas of ministry that might be of interest to the member, or in what areas they may need more information about serving.

A spiritual gift survey was administered to each member of an Adult Bible Fellowship class, totaling approximately 800 adults. With permission from its author, the researcher adapted part of the BodyLife spiritual gifts inventory for this purpose. The BodyLife tool was chosen because of the elementary nature of the survey. This survey includes ten spiritual gifts: administration, teaching, prophecy, exhortation, shepherding, evangelism, service/helps, mercy, and giving. Other strengths of this inventory include

biblical descriptions, unique characteristics, qualities, cautions of each gift when not exercised in a Spirit-filled manner, and optional workshops for further study.

The spiritual gifts inventory allowed each member to become aware of how God has specifically created him or her to serve. After the gifts were recognized and the respondants learned how their gift can be used, respondants also learned how their gifts fit into the specific ministry needs of Highview. A volunteer ministries handbook has been developed to communicate with and educate members on the opportunities available. The recruitment strategies used also included creative ways to promote the need of lay ministers in the church, and provided them with ministry opportunities to use their gifts.

The first goal of this project was to analyze the current level of volunteer involvement in the church and to evaluate the current assimilation process. Part of this goal was also to identify and examine the current volunteer roles in each ministry area and see how these can be expanded. A survey was created that identifies where members are currently serving, have ever served, or have interest in serving. This survey gave the researcher insight into how the current process of assimilation at Highview is working.

The second goal was to discover the specific areas of need within the ministries. Many opportunities exist for volunteers to serve within different ministry areas and it was shown that the minister over the respective areas had not considered the opportunities fully. A dialogue with the minister revealed areas of service where uninvolved members can begin to serve.

The third goal was to develop an assimilation strategy. This strategy is process-driven and includes a volunteer ministries handbook. A process has been

formulated to drive volunteer recruitment and placement into ministry areas. The process includes an initial contact, the completion of the spiritual gifts survey, the distribution of the volunteer ministries handbook, and the compilation of ministry contacts for service placement. This information is tracked using Arena church management software once volunteers have completed the spiritual gifts inventory and have been placed in service positions. One of the final stages of the assimilation process includes follow-up and accountability. Once members are aware of their spiritual gifts, they are able to consult the handbook and read ministry position descriptions, and volunteer time requirements. When members see how God has specifically created them to serve and they find a need that they can fulfill within their church, service is a natural byproduct. The accomplishment of this goal had a direct impact on the fourth goal for this project.

The fourth goal was to engage 100 new volunteers in ministry positions. This project allowed persons to serve in areas where they are uniquely gifted. These supernaturally-gifted members are making an impact in their areas of ministry. This connection is vital to the life and continued ministry of Highview. While lasting ministry results are the ultimate goal, ministers should see immediate gratification from employing new volunteers.

There is a desire to see a vibrant volunteer ministry within the local church.

This writer also looks forward to watching members discover their spiritual gifts, learn about opportunities to serve that they did not know were there, and begin to serve.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL FOUNDATION FOR VOLUNTEER MINISTRIES

Scripture clearly mandates service in and to the local church. Throughout Paul's writing on the church, the analogy of the human body is used to depict the relationship between Christ and the church: he is the head, the church is his body. Each person in the church has a unique and Spirit-led capacity to serve within the body of Christ. At the moment of salvation, the Spirit endows the believer with at least one gift for serving others within the church. This chapter examines these concepts by looking closely at Romans 12:1-8, 1 Corinthians 12, and Ephesians 4. These passages served as the biblical foundation for this research project. These texts all speak to the importance of spiritual gifts and the expectation of service within the local church to do the work of ministry.

Bible scholars do not agree on the number of spiritual gifts or their distinctions within the local church. MacArthur states that it "would seem reasonable that God did not intend to give His church either a rigid or a precise and exhaustive compilation, but rather general categories" (MacArthur 1994, 291). Still, the variety of gifts is extensive and, as one writer has correctly stated, church leaders can do no better thing than assist members in discovering and developing the gifts God has given them (Robinson 1985, 32). Due to the varying interpretations of the passages above, each will be carefully exegeted to develop general characteristics of spiritual gifts.

Romans 12:1-8

Paul spends the first eleven chapters in his letter to the Romans speaking to them about theology. Within these first chapters, he briefly mentions practical applications of his instruction. These lessons culminate in the final five chapters.

Paul now instructs the people of Rome on how they should change their lifestyle to display their new understanding of God. In this chapter, Paul instructs the Romans on how the gifts can be used within the body and the importance of their use:

Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship. Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God. (Rom 12:1-2)

When Paul begins chapter 12 with "therefore," he allows his readers to gather the information they read in the first eleven chapters and hear a summation of what he intends to communicate. In the opening sentences, Paul makes an appeal regarding transferring ideals into personal life. The Christ-follower is expected to use his or her gifts within the local church. Paul uses the word "urge," which is common in Pauline literature. The Pauline exhortations do not merely contain good advice or his preferences. They represent the authoritative will of God and are enjoined upon churches in a solemn manner. Schreiner argues that this is why the words "beseech" (RSV), "implore" (NEB), and "appeal" (ESV) are not emphatic enough (Schreiner 1996, 642).

In verse 1, Paul summons believers to παραστησαι (*parastasai*, "present") themselves completely to God, to pour themselves out in response to the grace of God that Paul describes in the first eleven chapters. All three adjectives—"living," "holy," and "well-pleasing"—follow θυσίαν (*thusian*, "sacrifice"), and thus no exegetical warrant exists for isolating the word "living" (Schreiner 1998, 644). The words "living sacrifice,"

"holy," and "well-pleasing" are referring to the spiritual state of Christians. The individual's service is to be full and dynamic. Schreiner submits that is precisely those who are alive in Christ who are called to give their lives to him as a sacrifice (Schreiner 1998, 644). The requirement is not to serve in the local church to fill a slot that needs filling, but to offer oneself. Here, it seems that Paul has in mind the fellowship of Christians in the church and the proper attitude that believers should have towards each other and themselves.

Paul uses the word λογικος (*logikos*, "spiritual or reasonable") and the noun λατρεία (*latreia*), which can mean either "worship" or "service." We are not to be συσχηματίζεσθε (*suschématizesthe*, "conformed") or, as Wuest states, a person who assumes a role that is in conflict or contrast to what is truly within them (Wuest 1966, 206). As a believer, one should have a changed outward appearance, representing one's changed heart. There should be a difference in one's behavior in response to the mercy of God. The demand of our service is reasonable because of what God has already done through his Son. Boice asserts that Christ's substitutionary death to offer eternal life means that God is worthy of one's very best efforts (Boice 1995, 1519). Paul says that because of God's mercy, believers are to offer themselves to God as a living sacrifice (v. 1). This offering of one's self is a spiritual act of worship and a necessary act of obedience for every local church member.

Instead of continuing in a worldly manner, Paul encourages the believers to be μεταμορφόω (*metamorphoó*, "transformed"). The word used here is the same as in Matthew 17:2 where it is translated as "transfigured": "He was transfigured in front of them, and His face shone like the sun. Even His clothes became as white as the light"

(Matt 17:2). Paul is exhorting them to put aside the old outward expression that was present before they met Christ and be totally changed outwardly to express the change within. When thoughts and minds change, a change in behavior follows. Christians are more easily willing to give themselves over to God fully in service when a true understanding of who God is and what he has done on their behalf in salvation is present.

Moo writes, "Whatever gift I have been given, I am under obligation to my Lord to use it to serve his people" (Moo 2000, 407). While this can be done in a context outside a direct link to a local body of believers, the gifts that God has given are to be used in the setting of a local church. The local church is ill-equipped when the vast array of gifts intended to be exercised within the church are not. Gifts are given to be used in the church. Paul writes,

For by the grace given to me, I tell everyone among you not to think of himself more highly than he should think. Instead, think sensibly, as God has distributed a measure of faith to each one. Now as we have many parts in one body, and all the parts do not have the same function, in the same way we who are many are one body in Christ and individually members of one another. According to the grace given to us, we have different gifts: If prophecy, use it according to the standard of faith; if service, in service; if teaching, in teaching; if exhorting, in exhortation; giving, with generosity; leading, with diligence; showing mercy, with cheerfulness. Love must be without hypocrisy. Detest evil; cling to what is good. (Rom 12:3-8)

Once people demonstrate a total, humble commitment to God, they are then able to fulfill the role he has for them. Verses 3-8 describe a life lived wholly for God. Paul wants to convey the importance of humility.

Romans 12 is the only place in Paul's epistle where the designation of the Church as Christ's body is used (Murray 2000, 119). The illustration of the Church as a body is more fully developed in Ephesians and Colossians. While the origin is unclear, Schreiner argues that it is not necessary to know why Paul uses the metaphor of a human body but just that the analogy is employed (Schreiner 1998, 654).

The human body has π ολλά μέλη ($polla\ mel\bar{e}$, "many parts"), and each part has a π ραζιν (praxin, "distinct functions"). These many parts are not in competition with each other, yet they complement one another in order to accomplish ministry tasks. Paul surprises the reader by emphasizing unity rather than the diversity of the body of Christ (Schreiner 1998, 654). He states that believers, although π ολλοί (polloi, "many"), have different functions. Believers are one body in Christ. MacArthur agrees that no Christian can replace another in God's plan. "He has His own individualized plan for each of us and has individually gifted us accordingly. We are not interchangeable parts in Christ's Body" (MacArthur 1986, 137).

The purpose of the different gifts is for advancing the common cause of the church (Candlish 1989, 119). Just as it is with the human body, each individual part of the body of Christ is needed to function properly. The church has a diversity of gifts and a responsibility to use them faithfully. Paul says that a man must accept his own gifting, even if he finds that his contribution will not be seen or known (vv. 3-4). He must make that contribution without expecting praise in return. Candlish agrees that the gifts of volunteers must be given the same preparation, punctuality, and prayerfulness that one deems appropriate for a pastor or deacon (Candlish 1989, 120).

Paul relates the physical death of Christ to the corporate church. "He is thinking of Christ's death on the cross as the means by which that community was brought into being" (Moo 2000, 406). As the church, believers participate equally in the benefits of the redemptive work of Christ. As a whole, the church benefits from members operating within their spiritual gifts for the good of the body.

The members of the church belong to one another. Since members are brought

together into the family of Christ, they are interrelated. Members are not to function independently. They are now joined with others in a single organism, the body of Christ. Similar to the triune God, believers are no longer only members of one corporate body, but they are members of one another and dependent upon one another. Within the godhead are three individual, unique persons. Each person has his own role and function and there is unity in motive and operation. So it is with the church. Believers cannot distinguish themselves from the body of Christ. If individuals attempt to live the Christian life outside the fellowship of the body, they are missing out on the blessings of community that Jesus intends.

In verses 6-8, Paul lists a number of gifts that God has given to the members of the body of Christ. Moo says that Paul uses the word χάρισμα (*charisma*, "grace gift") to "denote a God-given ability to serve the community of Christ in a particular way" (Moo 2000, 402). Since grace is God's unmerited or undeserved favor towards people, this word indicates that gifts will differ but that they are distributed by God according to his will. The gifts are to be used for his glory and not to bring glory or attention to the individual. Boice adds that "each member of the body is to work toward the well-being of the whole so that when one member does well, all the others do well and when one member suffers, the entire body suffers" (Boice 1995, 1582).

Paul lists these spiritual gifts in his other letters. While none of the lists in any of these passages is exhaustive, he chooses to highlight certain gifts to more clearly illustrate the various points he is making. He lists seven gifts in this passage: prophecy, service, teaching, exhortation, giving, leading, and mercy. Schreiner adds that the number seven here does not show completeness, as there are additional gifts listed

elsewhere. "Seven representative and vital gifts are named, but the emphasis falls on the manner in which the gift should be exercised or the necessity to devote oneself to the gift that God has granted to one" (Schreiner 1998, 650). The directive regarding the first four gifts—prophecy, service, teaching and exhortation—has to do with the sphere of influence in which the gift is exercised. The last three gifts Paul mentions—giving, leading, and mercy—show the position of the heart when the gift is used.

"Apostleship" is a gift listed elsewhere but not in this given passage. Murray states that there was no apostle in Rome. This is why Paul does not list apostleship as a gift (Murray 2000, 121). Paul alludes to his own apostleship in verse 3, but one apostle would never tell another apostle how to conduct himself in that office (Murray 2000, 121). Here, he not only cites the gifts but encourages those who have the gifts to be active and intentional in using them to encourage the church.

Paul mentions that believers ought to use sober judgment and realize that gifts are given "each according to the measure of faith that God has assigned" (Rom 12:3). Paul clarifies that believers should not be jealous of one another's gifts: "[T]hat no one might be dissatisfied that all things have not been bestowed on him, he reminds us that according to the wise counsel of God every one has his own portion given to him" (Calvin 1998, 458). Schreiner adds that a sober estimate of one's self "recognizes the amount of faith that God has given, and in consequence does not yield to pride or (by implication) despair" (Schreiner 1998, 653). It is for the common benefit of the body that no one person is given all of the gifts; God distributes spiritual gifts to believers as he sees fit. Each believer has a gift given to him by God, which brings about individual diversity within the unified body of Christ.

When believers are indwelt by the Holy Spirit, they are given specific gifts that are to be used within the local church. As believers are filled with the Spirit, they operate within this gifting to do the ministry of the church. In this letter, Paul encourages Christians to change their behavior based upon the change that has taken place within them. This behavioral change will result in more Christ-like volunteers.

1 Corinthians 12

Paul discusses the same ideas in 1 Corinthians 12 as he does in Romans 12, but he does so in a more direct way. While this passage also contributes to the overall understanding of how the gifts are to be appropriately used within the church, Paul here deals with specific issues regarding spiritual gifts. In 1 Corinthians 8-11, Paul addresses matters related to how the Corinthians worshipped. He corrects the Corinthians regarding pagan worship and follows with specific issues regarding their own worship gatherings.

This beginning section in chapter 12 is the most important because the differences between Paul and the Corinthian people come to a head, especially over what it means to be πνευματικός (*pneumatikos*, "Spirit people") (Fee 1994, 146). The arguments that Paul brings in chapter 12 are a precursor to the correction of the abuse of tongues that he will address in chapter 14. Paul undoubtedly addressed the matter of spiritual gifts when he was with them in person. However, they had either forgotten or neglected what they were taught. So, Paul here emphasizes the need to understand the diversity of the gifts and the unity of spirit within the church.

Paul writes the single largest section on the Spirit in this portion of his letter.

In this text, Paul instructs the church on how the spiritual gifts are to be used. He points

to the diversity of gifts within the church as the true evidence of the Spirit's presence among them:

About matters of the spirit: brothers, I do not want you to be unaware. You know how, when you were pagans, you were led to dumb idols being led astray. Therefore I am informing you that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit. (1 Cor 12:1-3)

Paul's introduction in 1 Corinthians 12 is seemingly unrelated to the issues that Paul addresses in the verses that follow. Fee notes that "despite some notorious exegetical difficulties in vv. 2 and 3, one thing seems certain: His initial concern is to contrast their former experience as idolaters with their present experience as Christians, who speak 'by the Spirit of God'" (Fee 1994, 151). He states that he does not want them to be ignorant regarding matters of the Spirit and contrasts this with their past life experiences with idols and idol worship. He does not necessarily want to give them additional information, but he wants to correct them and help them understand more clearly how the Christian life is to be lived.

Paul wants to communicate that the ultimate test of the Spirit's activity is exalting Jesus Christ as Lord. Fee says "whatever takes away from that, even if they be legitimate expressions of the Spirit, begins to move away from Christ to a more pagan fascination with spiritual activity as an end in itself" (Fee 1994, 158). It is in the context of 1 Corinthians that believers are led to understand these manifestations of the Spirit, formerly referred to as χάρισματωυ (*charismatōn*, "grace gifts"), as spiritual gifts. Fee notes that "it becomes a 'spiritual gift' in Romans 1:11 by the addition of the adjective 'spiritual'" (Fee 1996, 177). Paul initiated the concept of spiritual gifts because he recognized that these were treasures given to believers to give away in service to others.

Corporate worship includes several expressions of the Spirit and the power of God. Throughout his writings, Paul uses various terms for these expressions of the Spirit, including χάρισμα (*charisma*) in Romans 12 and ρνευματικων (*pneumatikōn*, "things of the Spirit") here in 1 Corinthians 14. Fee states that "such phenomena are especially the activity of the Spirit in the gathered community" (Fee 1996, 164) and not for private use. Gifts are given for the purpose of edifying the body of Christ and encouraging the church. MacArthur says they are "God's divine means of ministering His Word and power among His people and to the world" (MacArthur1994, 278). Paul seeks to correct their ignorance of what it means to be truly spiritual, and he does this by explaining the communal nature of the gifts. They are used for the corporate body of Christ, not simply for the individual to whom they were given. Paul writes,

Now there are different gifts, but the same Spirit. There are different ministries, but the same Lord. And there are different activities, but the same God is active in everyone and everything. A manifestation of the Spirit is given to each person to produce what is beneficial: to one is given a message of wisdom through the Spirit, to another, a message of knowledge by the same Spirit, to another, faith by the same Spirit, to another, gifts of healing by the one Spirit, to another, the performing of miracles, to another, prophecy, to another, distinguishing between spirits, to another, different kinds of languages, to another, interpretation of languages. But one and the same Spirit is active in all these, distributing to each one as He wills. (1 Cor 12:4-11)

All Christians are gifted with a unique opportunity to serve each other and the Lord with their various gifts. In verse 4, Paul talks about διαιρέσεις (diaireseis, "different kinds of gifts"). Bruce mentions that this word occurs nowhere else in the New Testament (Bruce 1979, 1374). "Each body part comes with its own distinctive function; if it performs that function well, it contributes to the health of the whole" (Keener 2005, 104). Here, Paul discusses the diversity of gifts within the unified body just as he did in Romans 12. He makes a distinction between the two and alludes to the Trinity when he

uses the terms "Spirit," "Lord," and "God." This is how the church should operate with spiritual gifts: distinctly, yet harmoniously. MacArthur adds that "just as the gifts are many, but the Giver one, so the recipient, varied and dissimilar in quality and function, form one organic whole" (MacArthur 1979, 1375). The triune God, with his three persons and their individual roles, is similar to the many individuals that make up the body of Christ. Hendrickson adds that "this very diversity, far from destroying the unity, will, if properly used, promote it" (Hendrickson 1967, 188).

The flexibility of the Greek language causes one not to place too much emphasis on the different words used to describe the activities given to believers: gifts, services, ministries. The word *diakōnai* is commonly translated as "service" in the New Testament. Paul calls himself a διακονίων (*diakoniōn* "servant") in his own ministry of the gospel. Fee states that the emphasis on ένεργήματα (*energēmata*, "workings") seems to be on the "effects produced by work, not simply on activity in and of itself" (Fee 1994, 161). MacArthur submits that "the church cannot function, and it certainly cannot mature, without properly and faithfully using the gifts God gives His people for ministry" (MacArthur 1994, 282). In verse 6, Paul illustrates that the one who bestows these gifts on his people also grants the energy and power to make them effective. Just as the Church is given gifts supernaturally, they are empowered supernaturally.

Paul's thesis for this part of the letter is found in verse 7. Then, he gives examples in the next three verses before restating his thesis in verse 11. He shows that spiritual gifts of some kind are distributed to all believers. In other words, they were not lacking any spiritual gift. What they lacked was the understanding of the nature, source, and purpose of the gifts they had received. Moreover, the word έκαστω (*hekastos*, "each

one") occurs here to show that Paul is addressing individuals within the corporate church; he is not necessarily addressing the group as a whole. "As God's temple, inhabited by his spirit, they formed a powerful fellowship, marked by works of the spirit" (Fee 1996, 71). Individuals within the church are not to serve their own pride but to serve the common good. Fee notes that the items listed in verses 8-10 are called "manifestations of the Spirit, which in context means, 'different ways the Spirit shows himself when the community is gathered together" (Fee 1996, 164).

The Lord has measured out the exact portion of each person's gift, which is linked to the measure of faith of each believer. The Lord, in his sovereignty, chooses that portion or measure of gift for each believer. So, one should not seek another's gifting.

Also, no believer should ignore or misuse a gift that has been graciously given by God.

Nor should one gift be exalted above another as gifts are given for the purpose of exalting God alone.

The gifts listed in 1 Corinthians 12 are as follows: the message of wisdom, the message of knowledge, faith, gifts of healing, workings of miracles, prophecy, discernment of spirits, different kinds of tongues, and the interpretation of tongues. Blomberg believes that "without the diversity that comes from specialization of function, one no longer has an organism, merely one giant organ, unable to do anything" (Blomberg 2004, 240). Keener agrees that believers must walk in the Spirit to fulfill God's will, operating within their spiritual gifts (Keener 2005, 103).

This unity also stretches beyond those that are currently in the church.

Plummer notes that "when Paul says that all gifts (including miracles) should be used for 'building up' (οίκοδομήν) the church, this 'building up' includes both the incorporation of

new believers (14:24) as well as the maturing of present ones (14:23-26)" (Plummer 2006, 109-10).

While Paul gives correction and instruction here, he is careful to do it in a way that does not discourage believers from using their God-given gifts. He is glad for all the gifts to be used, including the use of tongues, because every gift has its origin in the Holy Spirit (Kistemaker 1993, 428). Paul does not intend to be so harsh that the Corinthians would fear using the gift of tongues. Horton reminds us that "specifically, he stated, 'I would like every one of you to speak in tongues'" (Horton 2005, 224). The Greek word for "speak" here is in the continuous present tense, "to keep on speaking." The gifts are to be used in the church for the common good. They are given for building up the body, serving one another, and equipping the saints for the work of ministry.

Fee states that "the Corinthians' extraordinary and imbalanced emphasis on tongues as the evidence of a fully developed spirituality requires theological correction (chs. 12 and 13). . . . Thus every paragraph in chapter 12 except for vv. 21-26 has this theme—the need for diversity in order for the community to be built up" (Fee 1996, 71). The verses that follow 1 Corinthians 12:11 deal more deeply with the illustration of the body and the unity that is expected for believers.

Paul not only provides the Corinthian church with a list of various gifts that are distributed by the Holy Spirit, but he also offers specific instructions on using those gifts. Paul emphasizes the importance of diversity within the manifestations of the gifts. He continues in chapter 12 with the well-known illustration of the body of Christ being dysfunctional if it was made up of only one giant organ instead of numerous parts. Many churches today are similar to the Corinthian church. Paul's correction to them is

applicable in the life of the church today. The unified diversity seen in 1 Corinthians 12 is a glorious image of the body of Christ.

Ephesians 4

Ephesians 4 parallels the ideas found in Romans 12, "only with greater elaboration since Ephesians is essentially a book about the church" (Boice 1995, 1575). The church is declared to be Christ's body in Ephesians and is fleshed out in practical ways. Foulkes states that to use the analogy of the church as a body "expresses the essential union of his people with him (as in the parable of the vine and the branches in John 15)—the same life of God flows through all; and it speaks of the whole as functioning in obedience to him, carrying out his work in the world" (Foulkes 1989, 74). Chapters 4-6 of this letter show, in practical detail, how glory is to be given to God in the church (Eph 3:21).

The basis of Paul's encouragement and exhortation is that Christ is the head of the church, and he has given certain gifts to edify all its members. Phillips writes that "the Lord has provided everything that the body needs: grace so that its members can function in harmony one with another; and gifts so that the body can live and grow through the ordinary lives of men" (Phillips 1993, 114).

Ephesians 4:1-6 reads,

I, therefore, the prisoner in the Lord, urge you to walk worthy of the calling you have received, with all humility and gentleness, with patience, accepting one another in love, diligently keeping the unity of the Spirit with the peace that binds. There is one body and one Spirit, just as you were called to one hope at your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. (Eph 4:1-6)

The opening of chapter 4 is the main transition of the entire epistle. Paul, again using the strong word παρακαλέω (*parakaleó*, "to urge"), stresses the importance of believers to

walk in a manner well-deserving of their calling. He reminds the believers of what he told them in Ephesians 1:18 regarding "the hope of His calling."

Paul also gives them a guideline to show them what it means to live worthy lives: they are to live together in harmony. The four specific graces that Paul lists here are essential to the calling of God on their lives and the character they display. Hodge explains that "a life fitting for such a calling, therefore, should be characterized by holiness, humility, and mutual forbearance and brotherly love. The apostle, therefore, immediately adds 'be completely humble and gentle" (Hodge 1994, 122). Without these qualities, the testimony of the church is jeopardized. "These are all qualities necessary for good relations with others in the Christian communicating and beyond" (Gæbelein 1978, 55). Phillips notes that the gifts are given "so that we can manifest to the world and to one another the marvelous traits and abilities of the Lord Jesus" (Phillips 1993, 115). All the parts of the body are to "work together to the same grand end and have the same objective. Each part of the body has its own function, but it plays its part in the whole" (Lloyd-Jones 1980, 56).

It is a unity that comes out of the fact that "there is and can be but one body, one Spirit, one hope, one Lord, one faith, one baptism and one God" (Hodge 1994, 124). This one body is the mysterious body of Christ with Christ as the head. Charles Hodge explains that one Spirit "does not mean 'one heart.' It is not an exhortation to unanimity of feeling" (Hodge 1994, 125). It is the unity of believers through the indwelling power of the Holy Spirit that gives life to the body. The "one hope" that Paul mentions is the hope of glory (Col 1:27) and can also include both the expectation and desire of what is to come. The phrase "one Lord, one faith" refers to regeneration through Christ. This

Lordship belongs to Christ because he purchased every believer with his blood and each one now belongs to him.

The uniting faith that Paul speaks of is not only the creed on which believers agree but also the internal means of embracing this creed. Hodge speaks to the imperfection of the unity of faith: "It is the goal towards which the church moves. Perfect unity in faith implies perfect knowledge and perfect holiness. It is only in fundamental doctrines, those necessary . . . for salvation, that this unity can be affirmed of the whole church as it now exists on earth" (Hodge 1994, 127). Along with regeneration, the instantaneous indwelling of the Holy Spirit or Spirit baptism takes place. "For all of you who were baptized into Christ have been clothed with Christ. There is neither Jew nor Greek, slave nor free, male nor females, for you are all one in Christ Jesus" (Gal 3:27-28). As the church is founded upon the principle and person of the Trinity, that unity is seen here in verses 5-6, "one Spirit . . . one Lord . . . one God and Father." God the Father is the head, and he is over all the members of the church who are purchased by the Son and empowered by the Spirit.

Spiritual gifts are given to serve others in the church. The spiritual oneness indicated here in Ephesians 4 is a prerequisite for the health and happiness of the church. It does not come of its own accord but is the result of both effort and prayer (Hendrickson 1968, 184). Members have the option to be faithful with the use of their gifts or not, and they will be held accountable for their responses. Hendrickson adds that "in order to accomplish the tasks assigned, believers should co-operate, each contributing his share to the inner growth of the church" (Hendrickson 1967, 182). Leaders are responsible for the instruction and training in the use of spiritual gifts; however, individual members

ultimately decide whether or not they will faithfully use their gifts.

The desire is for members of Highview to serve in ministry and experience newness in their personal walk with Christ similar to the people in the church at Ephesus. MacArthur explains that "the worthy Christian walk [Paul] has just described (4:1-6) is carried out through the ministry of the gift He has given us. In verses 7-11 the apostle first assures us that every believer has been individually gifted" (MacArthur 1986, 134). In Ephesians 4:7-8, Paul writes, "Now grace was given to each one of us according to the measure of the Messiah's gift. For it says: when He ascended on high, He took prisoners into captivity; He gave gifts to people." MacArthur points out that there is a distinction here regarding the "measure of the Messiah's gift" (v. 7). He states that the term δωρεά (dôrea, "gift") does not focus on the undeservedness of the gift as does χάρισμα (charisma, "grace gift") in 1 Corinthians 12:4. It is also different from πνευματικά (pneumatika, "things of the Spirit") in 1 Corinthians 12:1 (MacArthur 1986, 135). When Paul uses δωρεά the focus is on the fact that the gift was given freely, without cost to the recipient.

Ephesians 4:11-16 reads,

And He personally gave apostles, prophets, evangelists, pastors and teachers, for the training of the saints in the work of ministry, to build up the body of Christ, until we all reach unity in the faith and in the knowledge of God's Son, [growing] into a mature man with a stature measured by Christ's fullness. Then we will no longer be little children, tossed by the waves and blown around by every wind of teaching, by human cunning with cleverness in the techniques of deceit. But speaking the truth in love, let us grow in every way into Him who is the head Christ. From Him the whole body, fitted and knit together by every supporting ligament, promotes the growth of the body for building up itself in love by the proper working of each individual part. (Eph 4:11-16)

Hoehner explains that after having discussed the importance of preserving unity and what Christian unity means, "Paul now analyzes the means of preserving unity

of the body, namely, by the use of various gifts given to the church" (Hoehner 2002, 521). Paul stresses unity in the first few verses, talks about the diversity of gifts in verses 7-10, and then returns to stressing unity in verse eleven. He tells the reader that God gave gifts to believers for the purpose of the work of ministry and for building up the body of Christ. "In order that the church may be strong, it must not only have good leaders, but also good, active followers" (Hendricksen 1968, 196). Believers should not take pride in the gift they have been given. The purpose of the gifts is to exhort the body, says Exell. "The ultimate end of the gifts is the perfecting of the saints. The way in which the work of ministering is to reach the perfecting of the saints, is by the building up of the body of Christ" (Exell 1977, 522).

The Authorized Version places a comma in verse 12 following the word "saints" that has since been removed from more recent editions. Verses 11-12 were originally written to read that God gave apostles, prophets, evangelists, pastors, and teachers "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph 4:11-12). In the earlier editions of this text, it appears that Paul communicates that the five listed offices are to be responsible for three things: (1) perfect the saints; (2) do the work of the ministry; and (3) edify the body. Armitage Robinson was the first commentator to list the comma in verse 12 as a possible mistake (Stott 1979, 166). Most scholars today would agree with his assessment. Without the comma, says Boice, the verse reads entirely differently. "Instead of giving three tasks to 'ministers,' it gives one task to the clergy ('equip the saints') and another to the laity ('do the ministry'). As a result of both fulfilling their proper, God-given function, the body of Christ may be built up" (Boice 1997, 140).

While the spiritual gifts of apostleship, prophecy, evangelism, pastor and teacher are given to individuals, these people are also given as gifts to the church. The listing of gifts here in Ephesians is different from those listed in the other passages studied. Phillips says in 1 Corinthians 12, "the gifts are bestowed on believers. Here [in Eph 4], gifted believers are bestowed upon the church. In 1 Corinthians the gifts are viewed primarily from the stand point of the local church. In Ephesians, they are viewed from the standpoint of the universal church, the whole body" (Phillips 1993, 117).

There are those who Christ has given to the church to "lead the church in the way it should go (apostles) [and] guard the church in what it aught to know (prophets)" (Phillips 1993, 117). The gift of love that the apostles and prophets have received is to be shared with their fellow believers. Not only the gifts they have received, but they themselves have been given as gifts of love from the ascended Christ. They are for the benefit of each and every believer (Heil 2007, 176). They are given for the purpose of training believers in the work of ministry and building up the body to maturity and unity.

MacArthur affirms that biblically, there is no difference between the roles of elder and bishop. "The two terms refer to the same group of leaders, *episkopos* emphasizing function and *presbuteros* emphasizing character" (MacArthur 1986, 144). Those referred to as apostles in Scripture are men who walked with God, were foundational and unique to the local church, and were commissioned by the Lord Jesus himself. Since no true apostle still exists today, the pastor/teacher now carries the bulk of the responsibility to build the body. These men should model ministering within one's spiritual gift as they are responsible for educating church members about their gifts.

Prophets were inspired just as the apostles were, and, as Phillips notes, were

often coming after them to provide greater explanation or direction under direct illumination from the Holy Spirit (Phillips 1993, 126). Prophets were able to reap a direct harvest from the foundational work of the apostles. They helped the churches by continuing the ministry of the apostles once they moved to new locations. Many times, the apostles only stayed for a few years in one location before moving to new ministry locations (MacArthur 1986, 167). The prophets stayed to mature the believers and ensure lasting spiritual growth. Modern day scholars such as MacArthur, Foulkes, and Phillips would also argue that the foundational ministry of the prophets has ceased. Foulkes writes, "their work, receiving and declaring the word of God under direct inspiration of the Spirit, was most vital before there was a canon of New Testament Scripture. There continued to be prophets, but not with quite the same ministry as those of the church in the first generation" (Foulkes 1980, 126). Hoehner writes,

Some think there is little, if any, distinction between prophecy and teaching. Others maintain there is a distinction in that the prophet imparts direct revelation from the Lord (1 Cor 14:30-31) whereas the teacher illumines the hearer about past events and revelations. The distinction between these two gifted individuals seems more in keeping with the NT. (Hoehner 2002, 545-46)

An evangelist has the same calling and character as an apostle or prophet, but their main focus is to preach the message of the redemptive work of Christ. They are gifted to deal with sinners (Phillips 1993, 117) and have a special way to present the gospel to those who are uninterested or ignorant. While all believers are called to proclaim the gospel, these specially-gifted people have a different calling. For missionaries, it is a calling to do the work of presenting the gospel of Christ and seeing the lost converted to faith in Christ. "If the person has the gift of the evangelist, something happens when he preaches: people come to Christ. If he does not have the

gift, the response to his message is likely to be sparse. Nobody can produce fruit like the evangelist" (Phillips 1993, 118).

In conjunction with the evangelist, he gave some people to equip the saints (Phillips 1993, 117) and serve as pastors and teachers. Pastors care for the members of the church. The image is of a shepherd and his flock (e.g., Jer 3:15ff., John 10); the word "pastor" is derived from a root word meaning "to protect." "Only here are preachers termed shepherds (Latin *pastores*) in the N.T. But the verb *poimainō*, to shepherd, is employed by . . . Paul to [describe] the elders (bishops) of Ephesus. Here, Paul groups 'shepherds and teachers' together These gifts can be found in one man, though not always. Some have only one" (Robertson 1931, 537). While every elder/pastor should be able to teach, some men have the spiritual gifts of both pastor and teacher. Pastors care for the weak and needy and comfort those who mourn. They protect the flock that has been entrusted to them.

The teacher proclaims truths that are founded upon the teachings of the Bible for the purpose of transformation in the lives of his students. He communicates God's plan for the future and understands the underlying principles found in Scripture. He works diligently to develop a consistent hermeneutic and teaches others how to rightly divide the Word of Truth (2 Tim 2:15). It is true that some teachers fulfill the roles of both pastor and teacher. Some men display characteristics of a caring shepherd and are capable of rightly teaching the Word.

It should not be surprising to believers that God does not distribute gifts in an equal measure but rather within the measure of his purposes. Calvin states that "[God] calls men as seems good to him, and in this tests our humility and, therefore, our

willingness to be subject to him" (Calvin 1973, 371). The gift at work in each individual is only as important as the heart of the believer in whom the gift is placed. Each individual person should be contributing his or her gift to the body, for the good of the whole church community. Boice adds that "each Christian has at least one gift and . . . he or she must use it if the church is to be healthy" (Boice 1997, 139). This is how lasting growth is achieved. MacArthur submits that "the growth of the church is not a result of clever methods, but of every member of the Body fully using his spiritual gift in close contact with other believers" (MacArthur 1986, 154). According to James Montgomery Boice, when the clergy fails to empower believers to do the work of ministry and they themselves try to do the work, the church stagnates and divisions occur (Boice 1997, 141).

If church leaders are going to multiply the work efforts and ignite a passion within the membership to joyfully serve, they must not only educate their members on the gifts but walk each one through the assimilation process. Members should be taught or reminded about how God is working and serve the church in light of him while remembering that, as MacArthur states, "the essence of the gospel is not in what [they] should do for God but in what He has done for [them]" (MacArthur 1986, 133). The primary role of the pastor/teacher is to equip the saints (v. 12). This equipping involves teaching them about spiritual gifts and educating them about their roles in the body. It also means empowering and entrusting part of their own ministry to members.

This equipping and empowering should take place until a unified faith is reached in the church. Heil writes that although there is unity in the faith based upon salvation, "there is still a further 'unity' of the faith and of the knowledge of the Son of

God that all believers together are to attain by loving one another through sharing with them the gifts of love given to us by the ascended Christ" (Heil 2007, 178). This unity is the type of unity this writer desires to see at Highview.

The Local Church

The hope is that Highview will be a well-proportioned body, fitted with love, fulfilling God's work. This desire is a driving force behind this project. Paul writes to the people of Rome, Corinth, and Ephesus about the spiritual blessings that are found in using one's spiritual gift for the good of the body of Christ. The gifts that Christ gives believers are to be used to bless the church. Unfortunately, most of the members at Highview are not prepared for this work. They are unaware of their specific spiritual gift(s) and how they can be used for ministry in the church. Members do not fully grasp how God has equipped them for specific service within the church. If the renewal of the mind is as important as Paul states, then Moo says "the goal of ministry should be to form Christian minds in people" (Moo 2000, 399). This formation of the Christian mind is one of the largest responsibilities placed upon church leaders. Again, the primary role of the pastor/teacher is to equip the saints. At Highview, the pastor/teachers should equip the saints in the Adult Bible Fellowship department to do the work of ministry by helping them identify how God has specifically gifted them and then helping them find a place to serve.

Beyond preaching and teaching, it is the role of church leaders to educate people on how to live Christian lives with a biblical worldview. This education includes the area of serving. Ministry leaders are responsible for educating members on ways to serve. In 2 Timothy, Paul encourages Timothy in his Christian life. He urges him to be

strong. Timothy must use the gifts that God has given to him. He must preach the gospel and teach the truth. Paul instructs Timothy to teach other men what Paul has taught him (2:2). Timothy was to raise up elders in the church because Paul was going to have Timothy leave Ephesus and join him in Rome (4:9, 21). Faithful and reliable elders were needed to lead the church in Ephesus after Timothy left. Church leaders are responsible to teach the members of their church about spiritual gifts and service to the church also.

When members are not adequately educated regarding spiritual gifts and how they serve within the body of Christ, they are done a disservice. MacArthur submits that when the church utilizes its gifts as it should, at least four important blessings result: (1) Christians receive a tremendous blessing both from the use of their own gifts and the benefit shared from when others do the same; (2) the church has a more powerful and dynamic witness when each member does his or her own part in the work of the ministry; (3) leaders emerge and become apparent; (4) the church experiences unity because of the gifts that each member has been given (MacArthur 1994, 294-95).

Since this project has taken place and members have been educated regarding spiritual gifts, the church as a whole has seen a need for additional ministry. In addition, members have enjoyed ownership over their respective ministries. The local church is experiencing a unity that has not been there before.

A listing of spiritual gifts appears in all three of the passages studied. In the table below, comparisons are shown between the lists of gifts and the adaptation of the chosen spiritual gifts inventory, BodyLife. BodyLife was specifically chosen due to its elementary and simple nature. It is a quickly-administered tool; it lists nine specific gifts: administration, evangelism, exhortation, giving, mercy, prophecy, service/helps,

shepherding, and teaching. BodyLife is the preferred gifts analysis tool of the Minister of Education at Highview and was chosen largely because he requested it.

Table 2. Spiritual gifts comparison

Gift	Romans 12	1 Corinthians 12	Ephesians 4	Body Life
Administration			•	•
Apostles			•	
Discernment		•		
Evangelism			•	•
Exhortation	•		•	•
Faith		•		
Giving	•			•
Healing		•		
Interpretation		•		
of Tongues		•		
Leadership	•			
Mercy	•			•
Miracles		•		
Prophecy	•	•	•	•
Service/Helps	•			•
Shepherding			•	•
Teaching	•		•	•
Tongues		•		
Wisdom		•		
Word of		_		
Knowledge		•		

For the purpose of this study, the following gifts outlined in the BodyLife workbook were used:

Administration. The ability to plan and direct details to accomplish goals. Persons with the gift of administration lead the body by guiding others to stay on task. Administration enables the body to organize according to God-given purposes and long-term goals (1 Corinthians 12:28). Cautions are lack of flexibility, and lack seeing God in process when meeting a goal.

Exhortation/Encouragement. Possessors of this gift encourage members to be involved in and enthusiastic about the work of the Lord. Members with this gift are good counselors and motivate others to service. Exhortation exhibits itself in preaching, teaching and ministry. Cautions are being too optimistic or too simplistic, and encouraging to others when challenging is necessary.

Evangelist. God gifts His church with evangelists to lead others to Christ effectively and enthusiastically. We are all called to evangelize as Christians. Christ gives the gifts to do the work of ministry. Some are called to be equippers as part of the gift of evangelism. This gift builds up the body by adding new members to its fellowship (Ephesians 4:11). Cautions are to remember that the Holy Spirit wins someone to Christ, and listening to the needs of people.

Giving. Members with the gift of giving give freely and joyfully to the word and mission of the body. Cheerfulness and liberality are characteristics of individuals with this gift (Romans 12:8). Cautions are tending to regard gift of giving as a superior gift, and not designed to guide decisions of the church by making the gift.

Service/Helps. Those with the gift of service/helps recognize practical needs in the body and joyfully give assistance to meeting those needs. Christians with this gift do not mind working behind the scenes (1 Corinthians 12:28; Romans 12:7). Gives kingdom value to helping behind the scenes. Cautions are having a hard time saying no, and doesn't set own agenda but follow leadership.

Mercy. Cheerful acts of compassion characterize those with the gift of mercy. Persons with this gift aid the body by empathizing with hurting members. They keep the body healthy and unified by keeping others aware of the needs within the church (Romans 12:8). Cautions include anger due to others' suffering and to be careful not to take on pain to the extreme.

Prophecy. The gift of prophecy is proclaiming the Word of God boldly in timely fashion. This builds up the body and leads to conviction of sin. Prophecy manifests itself in preaching and teaching (1 Corinthians 12:10, Romans 12:6). Cautions include being perceived as being too bold, and prophecy must align with Scripture.

Shepherding. The gift of shepherding is manifested in persons who look out for the spiritual welfare of others. Although pastors, like shepherds, care for members of the church, this gift is not limited to a pastor or staff members (Ephesians 4:11). Cautions include being careful not to hinder others' walk with Christ, and don't be overprotective.

Teaching. Teaching is instructing members in the truths and doctrines of God's Word for the purposes of building up, unifying, and maturing the body (1 Corinthians 12:28; Romans 12:7; Ephesians 4:11). Cautions include a temptation to be prideful, and arrogance because of knowledge. (Powers 2001, 12-13)

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES IN WORKING WITH VOLUNTEERS

Chapter 2 presented the biblical mandate for believers to serve within the local church using their spiritual gifts. Since it is God's plan and his will to use believers in the work of ministry, it is the responsibility of church leaders to educate and equip members regarding their gifts. Ministry leaders will be held accountable for that responsibility.

Since there is not a current ministry strategy in place for assimilating members into the volunteer life of Highview, research must be done on how one can recruit, train, and motivate volunteers. This chapter examines the theoretical and practical issues in working with volunteers. Examples are given in both the secular world and within a local church setting because both utilize volunteers to accomplish organizational goals. This chapter addresses those issues and also draws attention to ways leaders can motivate and reward their volunteers.

Marlene Wilson, an expert on volunteerism, describes how people may feel or think about volunteering in church:

Volunteering is for the old people in our church because they have lots of discretionary time. Once you sign up for a volunteer role, you're stuck in it until you die or Jesus comes back. Volunteers get honored once a year at a banquet, but that's about it—you never see them being thanked other than that. I should volunteer—I feel bad that I don't—but I'm a volunteer in other places like the Scouts and the kids' school. Except I don't think the pastor would count that as real volunteering because it's not at church. (Wilson 2004, 35)

This attitude toward volunteering is a major hurdle that some churches need to address. Is there a philosophical barrier or challenge in the process to encourage more people to serve?

The Need for Volunteers

In an article of a secular management publication written to business executives of non-profit organizations, Elaine Ernest encourages them in the following way:

With tight budgets, challenges to your membership, an increasing pace of change, and the explosion of technology, you have to remain focused on accomplishing the organization's goals and objectives for the year. Recognize that your success over the coming year will depend largely on your effectiveness in motivating other volunteer leaders to help you achieve goals. People are the key factor in any association's effectiveness. You can build a vibrant volunteer community by creating an environment in which many leaders can emerge. (Ernest 1998, 70)

The same is true for the body of Christ as it seeks to reach others with the gospel.

Both secular and sacred organizations are always looking for volunteers.

People are needed to do the work required so that organizations can grow. Sadly, "many Christians view the work of ministry as the sole responsibility of professionals" (Anthony and Estep, ed. 2005, 244). On the practical side, it is more financially advantageous to use a volunteer force rather than depend on paid staff. Since a church operates as a non-profit organization, Andrews submits that one way it can ease tight budgets and a shortage of staff and still accomplish its goals is by enlisting volunteers to accomplish meaningful ministry tasks (Andrews 2002, 397). According to a Barna study conducted in 2010, approximately 1 in 6 churches (18%) indicate that they had to "eliminate positions, reduce salaries, rely on more volunteer time, and cut hours [of their staff]

members]" (Barna 2010). During tough economic times many churches are increasingly reliant upon volunteers to get needed work done.

The National Survey of Volunteering defines volunteering as "any activity which involves spending time, unpaid, doing something which aims to benefit someone (individuals or groups) other than, or in addition to, close relatives" (Evans and Saxton 2005, 41). One can assume that members who attend church on a regular basis are committed to and are already aligned with the beliefs, values, and vision of their church. This alignment of beliefs, values, and vision is one of the invisible motivators that move the hearts of individuals toward meaningful ministry. And these core values must be shared in order for a church to capture the energy and gifts of its people. Malphurs adds that this sharing of values leads to authentic biblical community (Malphurs 1998, 24). Highview has sought to do this by implementing its core values in the acrostic, HIGHVIEW, as spelled out in chapter one.

However, if church members are not encouraged to volunteer, it could have devastating effects on the total health of the church. According to a study conducted by LifeWay Research, the research division of the Southern Baptist denomination, the second highest reason adults change churches is because they "do not feel engaged or involved in meaningful church work" (Chow 2007). This possible feeling of exclusion has everything to do with how churches assimilate new members into the church. Schaller writes, "In many congregations, it is easier to become a member than it is to be accepted and made to feel so" (Schaller 1978, 73).

In 2010, Barna did a study on Americans who are active in their churches. The study showed a number of interesting findings: (1) 57% of church volunteers are female.

This statistic is not surprising at all as 60-65% of church attendees are female. Schaller adds that "[t]here are [often] more opportunities for wives to gain a sense of acceptance and belonging than are available to husbands" (Schaller, 1978, 73); (2) three-fifths of church volunteers and Sunday school goers are 45 years of age or older. This statistic needs to be considered as one is recruiting volunteers. It is important that the volunteers are a good representation of the church as a whole; (3) americans who attend a church of at least 500 adults were among the most likely to volunteer. While this may be true in larger churches, it also seems reasonable that in a mega church like Highview some members may believe that there is nothing for them to do; they may think that someone else can volunteer for a particular position. It is important that each and every person have the opportunity to serve in some capacity; (4) out of all the religious organizations, Baptists are the most likely people to volunteer. A lot of speculation surrounds why this is the case, but it speaks highly of Baptists; (5) 77% of church volunteers read their Bible outside of church in any given week compared to 67% of churchgoers who do not volunteer. This fact alone should encourage church leaders to recruit volunteers. Churches need their members to help accomplish meaningful tasks, and the members need a place where they can exercise their spiritual gifts to edify and encourage the church.

Reasons Volunteers Should Serve

Within the Church

Since spiritual gifts are so important in the life of believers and their service to the local church, precautionary steps were taken in implementing this plan. The biblical mandate for service in the local church was clearly articulated to staff and church

members. The hope is that other ministers and members will catch the vision of a smoothly running volunteer ministry and that they will desire to be part of making this vision come to fruition.

While it is cost-effective to use volunteers who give of their time, one must keep in mind that they are paid eternal rewards. As Senter notes, "Volunteers are ones not paid [now], not necessarily one who is not ultimately paid" (Senter 1990, 157). Church volunteers must be reminded of their eternal rewards because there is no weekly paycheck. There is a spiritual element to why volunteers would give of their time in service to the local church. The calling of God on one's life is the primary reason a person should serve in a church ministry position. Wilson states that when volunteers give sacrificially "the body of Christ has full-functioning members who are serving others and glorifying God in service" (Wilson 1983, 22).

Besides the biblical instruction to serve, there is personal worth in serving within one's local church. Ministers must realize that worth is added to the lives of members when they give of themselves. Moreover, they should want to enhance the lives of the believers in this way. The more volunteers give and buy in to the vision of the church, the more they want to serve, become invested, and the more they love and care for the church. Personal satisfaction serves as a motivator.

People have a sense of belonging that only comes from giving to, and serving within, an organization. For some volunteers, it is simply the sheer joy of making a small difference in the lives of others. The most powerful motivator of all, however, is when individuals make a conscience decision to put their faith into action as they use their

God-given gifts to meet the needs of others. Individuals in local churches are yearning for a place to serve; they are waiting for someone to ask them to get involved.

One recent study found that seven out of ten churches now expect their members to be involved in a ministry as a requisite for membership (Rainer 1999, 59). When expectations within churches are raised, the commitment level of their members always rises to meet those expectations.

Personal Benefits of Volunteering

Malphurs writes, "When volunteers flesh out their own beliefs in service, they will impact the commitment, enthusiasm and drive of others in the organization, making it a powerful force in the community" (Malphurs 1998, 27). The personal benefits of working in the non-profit sector are enormous in that one feels he or she is doing something important and sharing in the core character of the work (Andersson and Ohlen 2005, 19). People need and want something they can commit to and something they feel is worthy of their best efforts. They are willing to commit voluntarily and work for that which is truly worthwhile, that which is larger than themselves, that which creates meaning in their lives (Malphurs 1998, 27).

Leonard believes that the most important factor for volunteers is the value of the work itself, including the value of interesting work and the ability to achieve something (Leonard and Hayword 2004, 2). Obviously, most volunteers serve in a specific organization because the respective cause interests them. People who volunteer today do so because they believe in a cause, whereas, in times past, individuals volunteered because they had extra time on their hands (Evans and Saxton 2005, 41).

One Gallup poll shows that many Americans are willing to volunteer but are not being asked to do so. Three-fourths of the survey respondents believe that they should volunteer to help others, and yet half of them did not volunteer at all in the previous year (Gallup 2009, http://www.galluppoll.com/search.live). According to this Gallup poll inquiring why people volunteer, 44% of responders do so because they were simply asked.

According to Barna, 23% of adults in the United States volunteer every week to help a non-profit other than a church (Barna 2007, 3). The American Red Cross, the nations leading non-profit organization, has discovered the importance of volunteers. Volunteers do 95% of their work (Forbes 2005, 82). To a non-profit organization, the financial savings in volunteer labor is enormous.

Churches need to capitalize on this broad base of volunteers and use them to further stretch the donations given by its members. According to Barna, from 2000 to 2006, there was a 6% increase in church volunteerism. Furthermore, those living in the South (30%) are more likely to volunteer at church than those living in the West (22%) (Barna 2007, 5).

Recruiting Volunteers

One of the main dilemmas of any organization—church or secular—is the lack of volunteers. People often feel like they have to beg and plead for people to serve. This should not be the case. It should be a "combination of appealing to a person's sense of commitment to whatever the cause or purpose" (Levin 1997, 19) and filling the need of the organization. This appeal can be easier in a church setting than a secular one given the commitment members have to spiritual things. It is, however, not always the case

that church volunteers serve more than their secular counterparts. Levin states that the appeal to volunteers has been one of "give, give, give. Give your time, give your energy, give your knowledge, give your resources, give your money" (Levin 1997, 20). There needs to be a sense of value added to volunteers for their constant giving and sacrifice to any organization, or they will find value elsewhere. "Too often churches and other nonprofit ministries recruit volunteers to fill immediate needs rather than plan for the future" (Anthony and Estep 2005, 246).

The needs of the organization must first be identified before the recruiting process takes place. Recruitment focuses on positions that need to be filled. While recruitment solves the short-term problem of finding someone to do a specific job, one must realize the special capabilities and spiritual giftedness of the volunteer. When one realizes a volunteer's giftedness, recruitment benefits both the organization and the person.

It is important to note that proper recruitment takes time. It is not a swift process for needs to be filled by the correct person. "A very small church can often conduct its recruitment in a casual manner [so that] the task is much easier to manage. Churches that organize themselves for growth must take a more deliberate approach" (Anthony and Estep 2005, 249).

Wilson writes that one must "discover what already motivates individual volunteers and try to scratch those particular itches" (Wilson 2004, 21). She suggests that the most powerful and simple technique to recruit volunteers is to simply ask them to serve. Even when volunteers hear announcements or pleas for help, a personal invitation from someone within the organization is the most effective recruiting tool. It is important

to recognize that "a negative response does not mean no commitment to the church. It reflects personal desires and needs at a particular time. In no way does it mean no commitment" (Johnson 1978, 37). While a personal invitation is the most effective way to recruit a new volunteer, using this method does not guarantee a positive response from them. One must remember that even though a person seems to be the perfect fit in a place of service, they may decline a personal invitation to serve.

According to the 21st Century Volunteer Report, 47% of people volunteer because somebody asked them to (Evans and Saxton 2005, 41). The vast majority of volunteers, nearly 55%, according to the report, are enlisted by the volunteer-to-volunteer and "in person" methods. This enlisting of volunteers most often occurs when volunteers who are happy in their place of service encourage others to join them in a meaningful task. Some people are just waiting on an invitation to join in the work. The desire is there but the initiative to seek out the volunteer position is not. Schaller notes that

[s]ome people do operate on the assumption that they are not welcome unless they have been invited. While they may drop in for worship without an invitation, they may not return unless they have been made to feel welcome, and they are unlikely to indicate any interest in uniting with this congregation until after an invitation has been extended by a member. (Schaller 1978, 52)

Relationships between individuals can be the most important connection that individuals have to a local church body. Developing relationships, while the most popular method, is also the most cost-effective. No money is spent for volunteers to recruit others to serve, and it is necessary to communicate with church members that there is an expectation for them to serve.

For a local church, this truth has been underscored by the biblical teaching on spiritual gifts. The plethora of ministry gifts given to the body means that each member

has a particular function. The opportunities for work in the church far exceed what one person can do by themselves. It is ineffective for pastors to function in a ministry for which God has not equipped them. The same is true for lay people. The belief that all members are called to do something should be the driving force for any recruitment strategy for volunteer ministries.

Placement of Volunteers

Whether in a church setting or in a secular setting, the importance of volunteer placement directly affects the success of any organization. Pamela Weiner, director of volunteer services for a geriatric care company in Florida, writes that volunteers need to be placed where they have the interest, aptitude, and availability to serve. This is also the case within the church. "Any offhanded placement of volunteers can create more work for paid staff—thus the consternation expressed by some when using volunteers" (Weiner 2002). This may be why ministers at Highview seem to be anxious about using volunteers in their ministry.

It is important to note that regardless of how eager a volunteer may be or how much they may desire to serve in a certain area, they might not find a good fit in their first position. Those who oversee volunteers need to remember that it might take time to find a perfect match. According to Wilson,

Placing volunteers doesn't happen in a vacuum. Each of those volunteers is placed in a ministry and will most likely report to and be supervised by someone. You go a long way toward helping volunteers succeed by making certain those leaders and supervisors are ready and prepared to work with the volunteers in their ministry area. (Wilson 2004, 33)

Wilson adds,

One of the major causes of problems in utilizing volunteers in churches or anywhere else is that we too often get the right person in the wrong job. Another problem is

that we frequently overlook changes occurring in people's personal lives that greatly affect both what they are able to do and are interested in doing at any given time. (Wilson 1983, 29)

In this project, it was to be the responsibility of each minister to place their volunteers into specific ministry positions. In addition, volunteers expressed their interest based upon the written position descriptions and time commitment required.

Another question ministers must ask when placing volunteers is "[Am I] willing to offer jobs that match the volunteers [I find], including ones with a high level of involvement—jobs that make sense as a logical 'whole' and fulfilling position, that goes beyond busywork, and that truly offer volunteers the satisfaction and growth?" (Wilson 2004, 32). Volunteer positions must be positions that add value to the lives of volunteers.

One of the practical issues in volunteer placement is the willingness of each staff member to utilize volunteers within his or her ministry area. "Staff objections to volunteer involvement fall into two general arguments: those born out of experience and those fueled by fear. You can not force a volunteer on a staff member" (Wilson 2004b, 60-61). Wilson, in her book about volunteer placement, states that there are seven reasons why staff members resist volunteer involvement and provides corrective guidance:

- 1. Leaders have had a poor experience with volunteers. Work through the issues with leaders and encourage them to approach future volunteer encounters with an open mind.
- 2. Leaders fear they'll lose their positions. Help the leader see that involvement of volunteers as an opportunity, not a threat.
- 3. Leaders fear the volunteers will make them look bad. Encourage these leaders to welcome input from volunteers, and to think of them as full partners in ministry. Encourage volunteers to be sensitive to the roles of their leaders, and to support those leaders.

- 4. Leaders fear volunteers are unreliable. This is a realistic fear—some volunteers *are* unreliable. Ask that the leader give volunteers a chance—do your best to place reliable people in the leader's area.
- 5. Leaders want to recruit their own volunteers. In a centralized system of volunteer leadership, it's *still* the leader of a ministry area who does the final interview and determines if a volunteer will be placed in that area.
- 6. Leaders don't want to bother with supervising volunteers or completing the necessary job descriptions. If a leader refuses, politely offer to help create the job descriptions and to provide training for the volunteers. If the leader still refuses, don't place volunteers with that leader. Let the success of the program in other ministry areas influence this leader.
- 7. Leaders believe that using volunteers creates more work than it's worth, and they aren't rewarded for using volunteers. Discuss with the leader that it's worth paying a price to involve people in ministry. Because then the body of Christ has full-functioning members who are serving others and glorifying God in service. Encouraging this is one of the primary responsibilities of leadership in the church. Working with volunteers needs to be seen as a primary part of leaderships' responsibility and rewarded as such. (Wilson 2004b, 60-61)

Training Volunteers

Of key importance for volunteers is having the opportunity to receive training. Volunteers should never enter a position they are not prepared for nor should they fail for lack of knowledge (Keefer and Kinner 2004, 72). Training must involve communicating clearly what the job entails and how it is to be done. The level of importance or difficulty of the job does not matter. According to Halverson, enthusiasm is the key: "Enthusiasm, enthusiasm, enthusiasm. This may be the primary key to a successful training event" (Halverson 1991, 4). Training can be one-on-one or in a group setting. Training events are to instruct new volunteers on what is expected of them and how they are to handle their new positions. This may mean conducting more formal training events with other volunteers in a large group setting.

Other training methods include discussing a written job description with the volunteer. Clearly defined expectations are important. Another effective method is a one-on-one situation where the volunteer can shadow another volunteer or employee for a certain period of time. These methods are simple, yet vital, for training effective volunteers.

Elaine Ernest shows the importance of seeing each volunteer as a unique addition to the team. She encourages leaders to "recognize that each volunteer you call on possesses a specific set of skills and has a variety of expertise to help you and the association be successful. Share your vision with the volunteers in your organization and pool everyone's energy" (Ernest 1998, 64). Wilson also notes that "[m]ost volunteer ministry jobs in the church are not clearly defined; job descriptions are almost never written. The jobs to be filled often receive more attention than the people filling them" (Wilson 1983, 22).

These training methods help volunteers see the importance of what they are doing; it helps them to understand how their role advances the work of the church and how their efforts have eternal significance (Keefer and Kinner 2004, 75). The amount of training the volunteer receives relays to them the importance of their job. Wilson writes, "In many churches, new Sunday School teachers are trained by getting a little lecture, handed a book, thrown in a classroom, and told not to come out until Jesus returns. Small wonder someone in a church like that would be afraid to sign up to teach Sunday school. You can't quit and there's no training. It's a volunteer's nightmare, . . . and it's abusive" (Wilson 2004, 17).

Further, Williams and Gangel write, "Without training, the attrition rate will rise, because people are not prepared for the tasks they face. Training offers a basic way to keep volunteers on the job, and that training should take place both before they begin the ministry and while they are in the process" (Williams and Gangel 1994, 78). If volunteers are not willing to make their training time a priority, the overseer must be aware that they may or may not have the best person for the position.

Research shows that a person's behavior is affected by *normative influence*. Normative influence is the establishment of certain social standards that describe what behavior should and should not be displayed by group members (Forsyth 190, 160). These social standards are the guidelines by which group members model their behavior. In training, volunteers should be shown the positive actions that should be taken on by group members such as proper attire or how to greet another person. They should also be shown the negative actions that group members should not portray such as cluttering an area with personal items (Forsyth 190, 161). These norms are helpful for regulating group behavior when they are written down and seen as part of the volunteer policy.

When a volunteer understands the expectations of the members in the group, he or she desires to act in accordance with other group members (Forsyth 190, 161). Two main reasons exist for why people desire to conform to their peers. First, when expectations are clearly explained upon inquiry of a volunteer position, acceptance of the position means the acceptance of the expectations outlined. Volunteers feel obligated to meet the expectations when they agree to serve. Second, when expectations are clearly articulated during training—whether individualized or in a group setting—volunteers follow the expectations for fear of negative consequences. Forsyth notes, "Violating

group norms can create conflict within the group and can lead to losses in status, to rejection, or even to ostracism" (Forsyth 190, 162). When training is done in a group setting there is a recognition that each person in the group understands and agrees to the expectations. If one fails to meet these expectations, one knows that one's peers recognize this failure as well. There is little doubt that clarification of expectations is a key element to the training of new volunteers.

Managing Volunteers

It is vitally important that those who oversee volunteers are well equipped in management practices in order to maximize the usefulness of their volunteers. Schaller notes that few churches could operate without volunteers (Schaller and Tidwell 1975, 85).

Schaller submits that in large churches there should be a "staff person who has the responsibility for helping new members, on a one-to-one basis, find a meaningful place in a group; helping organize new small face-to-face groups; or helping that new member find a meaningful role or task" (Schaller 1978, 98). It is important to have a person responsible for helping new members assimilate into the life of the church.

Leonard and others (Leonard and Hayword-Brown 2004, 37) believe that volunteer administration is the one area that needs the most improvement in churches. Cottee believes that the effective management of volunteers is the key to the success of any organization and that the people managing those volunteers need development and support (Cottee 2006, 36).

Managing volunteers is demanding work; it is just as demanding as managing a paid staff. In fact, there are a number of ways in which managing volunteers is harder

than managing paid staff (Cottee 2006, 37). A volunteer may or may not be dependable. And he or she may or may not complete the task as well as a paid individual. Volunteers may have independent attitudes and want to do the job their way, not according to the manager's instruction or standard. Managers face the difficult task of training and equipping volunteers so that these kinds of attitudes do not develop. Most of these negative experiences can be avoided by carefully placing volunteers and by offering comprehensive training sessions. Due to group standards and expectations, when a volunteer does not meet or exceed expectations the other group members watch to see how the manager handles the situation. While corrective action should take place in a private setting, it is important for group dynamics that the person not meeting the expectations of the group be held accountable.

The manager must constantly focus on that which brings out the best in each volunteer as they willingly and joyfully give of their time. With all of these challenges in managing volunteers comes a positive benefit. Wilson writes, "Working with volunteers is almost always a happy, fun, rewarding experience" (Wilson 2004f, 46). The benefit of volunteers and managers alike comes from working side-by-side with individuals who have similar goals. In this atmosphere, everyone shares together in a contagious enthusiasm, excitement, and is dedicated to a ministry in which they all believe in.

When managing volunteers one must also remember that "at times our members experience loss of jobs, loss of security, and reduced incomes as well as death, disease, and difficulties in their relationships. Do we allow them the flexibility they need to deal with these changes? Once again, are we in touch with our people as persons with needs as well as with gifts?" (Wilson 1983, 37). The manager or overseer should be

flexible with his or her volunteer staff and should see them as real people dealing with real life situations. Their position of volunteer service is not their primary responsibility.

Additional challenges for managers include continually motivating volunteers to accomplish the goals of the ministry, and encouraging volunteers who become discouraged and tired (Waechter and Kocsis 2004, 76). Managers must also develop an atmosphere of team spirit among the members as they work together on various ministry projects.

Motivating Volunteers

When discussing the use of volunteers one must consider why people perform specific activities and what things sustain people in lasting service. One must consider the extent to which the activity is intrinsically or extrinsically motivated (Deci 1975, 44). Intrinsic motivation pertains to persons being engaged in an activity because it is "inherently interesting, enjoyable or satisfying. An activity is undertaken simply for its own sake and, hence, does not require any external reinforcement. In contrast, extrinsic motivation pertains to performing an activity to obtain an outcome that is separable from the activity itself" (Neyrinck et al. 2006, 323). One must keep in mind that "motives are activated by incentives, both intrinsic and extrinsic. Sometimes it seems necessary to use extrinsic incentives to secure people's attention, but you must move to intrinsic incentives as soon as possible. A lasting interest is seldom maintained with extrinsic incentives" (Williams and Gangel 1994, 96).

Regardless of where service takes place or whether people are called employees, volunteers, or workers, one must first hold specific beliefs about their own motivation for the desired position. Williams and Gangel state that these "beliefs—three

in all—are the key to motivating employees, and all three must be believed or everyone looses to one extent or another" (Williams and Gangel 1994, 96).

The first belief is confidence—can I do it? Without this belief there is a motivation problem. "Consciously or unconsciously, people always ask themselves, 'If I give it my best, will the effort lead to the performance desired?' The question demands an answer: Yes or No" (Williams and Gangel 1994, 96).

The second belief is trust—will outcomes be tied to performance? Even when employees are offered what they want (satisfaction) and believe they can do the job (confidence), they are not motivated when they believe that outcomes will not be tied to their performances (trust). Motivation has a lot to do with what someone believes about his or her performance.

The last of the three beliefs is satisfaction—will the outcomes be satisfying to me? Offering outcomes that are satisfying will produce motivation. Williams and Gangel aver, "People may believe they can do the job (confidence) and that outcomes will be tied to performance (trust), but they will not be motivated if they believe the outcomes will be dissatisfying. It does not make sense for anyone to work hard for something he or she doesn't want" (Williams and Gangel 1994, 96).

All people carry within them some level of intrinsic motivation for personal satisfaction. For the believer, there is a spiritual aspect to being motivated. In addition, outside factors also contribute to a believer's desire to work and serve, though to a lesser extent. Regardless of whether people are motivated intrinsically or extrinsically, "motivation is the fuel for performance. Without motivation, performance suffers" (Green 2000, 4).

Intrinsic Motivation

All people want to feel like they belong to something, and "houses of worship rely primarily upon unpaid, volitional behavior, characteristic of intrinsic motivation" (Baard 1994, 20). Donelson Forsyth, in his book *Group Dynamics*, agrees with the notion that all people desire inclusion. "Childhood experiences in the family are paramount; it is here that we should first discover a sense of belonging, protection from harm, and acceptance" (Donelson 1990, 54).

As a person grows into adulthood, he is on a quest to find similar relationships to replace the security of his original family group. This often happens within a small group inside the local church. People who serve together and are similarly gifted for service form relationships.

When people serve together they recognize that they belong to something and that their contribution is worthwhile to the overall goal of the church. Gostick writes, "By helping [them] understand the big picture and their collective role in furthering the cause, managers help lead the team toward goals with the most impact" (Gostick 2010, 17). In the church, the goals are reaching people with a message that has eternal impact.

Since the discussion here revolves around those people who are not paid for their service, it is important to contrast intrinsic motivation against those people whose motivation does involve pay. As Gostick points out, "For everyone who salivates over a possible year-end bonus, there is another who gets even more intrinsic satisfaction that goals are being accomplished" (Gostick 2010, 145). It is very true that people "may (and often do) turn down a higher salary in one job to work in another they enjoy more" (McKenzie 1998, 286). This intrinsic motivation must be tapped into because, for church

ministry volunteers, the satisfaction comes from seeing goals met and giving to a cause they believe in. Managers must put aside "a pervasive belief that employees fundamentally dislike work, and they are only putting in their time for the paycheck. The truth is that people find great satisfaction in feeling part of a team that is succeeding" (Gostick 2010, 146).

All people are intrinsically motivated to some extent; as Thomas notes, this intrinsic motivation is crucial: "Does this mean that extrinsic rewards have become unimportant? Of course not. Some early research on intrinsic motivation had an either/or flavor, believing that extrinsic rewards would drive our intrinsic motivation.

But later research shows that the two kinds of rewards often support each other" (Thomas 2000, 7).

For volunteers, Thomas submits that the biggest gains often come from the "intrinsic rewards—making the work itself more fulfilling and energizing so that workers don't want to leave it" (Thomas 2000, 8). In terms of spiritual gifts, it is obvious that the main motivation is intrinsic. There is an internal desire to serve for the sake of using one's gift to edify the local church. "There is a longing in each of us to invest in things that matter. You can remind people that all the team members could be doing other things . . . but have *chosen* to do this work" (Thomas 2000, 55).

Extrinsic Motivation

Although the primary source of motivation for the church volunteer is intrinsic, one must not neglect the element of extrinsic motivation for these individuals. Abraham Maslow's well-known theory of the hierarchy of needs may be helpful here. Maslow, a former President of the American Psychological Association, believed that our society

could learn as much by studying healthy, well-adjusted people as it could by studying those with problems (Maslow 1999, 26).

Maslow made two interesting observations: first, humans are wanting creatures, and, as soon as one level of need is satisfied, there is a desire to move on to the next. If a basic need (i.e., food, shelter, safety, etc.) is not met, all other needs become much less important and people regress on the hierarchy. People must first focus on the unmet need, ensuring that it is met, before moving on to the next. This is a subconscious occurrence. Second, a met need is no longer a motivator. Once needs are met, there is no longer attention focused there.

Maslow's study is based upon secular research and, at its initial introduction, the researcher agrees with these findings. However, this perspective of motivation is void of a biblical perspective. It is egocentric in nature and gives no room for the ultimate aim of a believer's life, which should be a life lived in the image of Christ. Matthew tells us to "seek first His kingdom and His righteousness, and all these things will be added unto you" (Matt 6:33). Therefore, Maslow's idea of self-actualization is no longer the highest achievement for a believer. The goal of the Christian life is glorification of Christ.

The Christian view of humanity, according to Erickson is "that a human being is a creature of God, made in the image of God. The reason for human existence lies in the intention of the Supreme Being" (Erickson 1998, 493). Wayne Grudem would add that "God created us to glorify him" (Grudem 1994, 441). This is the highest purpose of the Christian life.

Believers come with the most powerful motive of all—their faith. Church volunteers are seeking ways to live out what they believe. Scripture repeatedly reminds Christians to be doers of the Word and not hearers only (Matt 7:24-27; Rom 2:13; Jas 1:22; 2:14-20), to use one's God-given gifts (Rom 12:18, 1 Cor 12, Eph 4), and to continually grow in faith and grace (2 Thess 1:3, 2 Pet 3:18). Wilson writes that "most of our members long to find places of service (inside or outside the church) to meet these needs. But far too frequently we fail to help them see the jobs and tasks as opportunities for ministry, as ways to put their faith in action. If we ever learn to do this, my guess is we'll have the church on the move again" (Wilson 1983, 37).

Alfie Kohn conducts one of the most critical studies ever done on the use of incentives in academic and business settings. In his book, *Punished by Rewards*, Kohn speaks to the use of incentives to motivate people to become more productive. Kohn states that "any approach that offers a reward for better performance is destined to be ineffective" (Kohn 1993, 189). He submits that an employer should do everything in their power to create a community where employees do not think about money. The employees should be so appreciated and feel so valued that money is the last thing on their minds. He further points out that "if you want people motivated to do a good job, give them a good job to do" (Kohn 1993, 189).

McKenzie adds that "the use of incentives increases the productivity of workers" (McKenzie 1998, 286) but that this motivation is not lasting. In paid positions, there may be a situation where employees are paid for performance or have merit-based pay increases. This concept promotes the idea that one can "use extrinsic rewards to incentivize employees to change their behavior to achieve outcomes described by

management. This is based upon the direct translations of Pavlov's and Skinner's success with animals. What we know is that human motivation is in large part intrinsic" (McKenzie 1998, 328).

Rewarding and Appreciating Volunteers

One cannot create intrinsic motivators for volunteers. It should be the goal of those that oversee and manage volunteers to be intentional and diligent in expressing appreciation to volunteers. The aim should be to thank volunteers individually and in a way that matters most to them. Once time is spent in discovering what motivates the volunteer—either by observation or by asking them directly—the manager can choose which recognition items will make them feel most appreciated. It is important that there is a frequent recognition of accomplishments. Even for people who do not desire public recognition, this is an appropriate thing for a church or ministry to do. It is important to treat volunteers with the kindness, respect, and the honesty they deserve.

Conclusion

Volunteers are the heartbeat of an organization (Timmermeister 2005, 11), and churches need to treat them as such. Organizations recognize volunteer contributions when they serve faithfully. To have a vibrant volunteer ministry, careful steps must be taken to match the volunteer to the correct place of service. More specifically, intentional training must be done and positive reinforcement measures put in place. In the next chapter, a clear description of the project at Highview will be given.

CHAPTER 4

IMPLEMENTATION OF THE SPIRITUAL GIFTS AND ASSIMILATION STRATEGY

Chapter 3 presented the theoretical and practical issues in working with volunteers. This chapter outlines the methodology used during the course of the fifteenweek project. A detailed account of the entire process will be shared. As one might expect, certain elements of the actual process vary from the original design.

Casting the Vision

In the summer of 2009, a meeting was held with Highview's Senior Pastor, Kevin Ezell, concerning this project. In the two years prior, the burden had continued to grow about a lack of volunteer service and a lack of teaching on spiritual giftedness in the church. Numerous conversations about this burden were held with the Minister of Education, Randy Record; he agreed that Highview lacked teaching in this area. It became apparent that if the church was going to continue to grow and have quality ministries, more people were needed for service. This project was proposed to the pastor, and he was very interested. He agreed that it would bring much-needed attention to an area of ministry that Highview lacked.

Upon his approval and encouragement, the reality of this project came into view. During the next year, an effort that would address these concerns began to be developed. It was decided that utilizing Adult Bible Fellowship (ABF) classes for this project afforded the most efficient way to engage the congregation.

Promotional Matters

This intentional study on spiritual gifts and volunteer placement was the culmination of three years of study in the Doctor of Educational Ministry program at The Southern Baptist Theological Seminary. It was, however, decided that this project would be presented to the church as an initiative of the Educational Ministry office at Highview rather than the seminary. Randy Record was asked that this specific approach be taken so that the church would not hesitate to participate and so that there would be full credibility given to the project. He agreed.

In the summer of 2010, promotional efforts took place prior to launching the spiritual gifts emphasis. In June, with the support of the Minister of Education, the fall ABF semester was themed *Level Life*. This theme was created to communicate that if members were attending weekly worship services and weekly ABF classes but not involved in a place of service in the church using their spiritual gifts, their life was out of balance (see Appendix 1). The desire was that the members of Highview would be able to experience lives that were in balance and that they would be able to discover their spiritual gift(s) and use their gift(s) in the local church. All of the fall 2010 activities supported the *Level Life* theme.

Within the Staff

This emphasis was casually discussed with select Fegenbush Campus staff members beginning in July. On August 16, 2010, the overall vision was cast to the entire Fegenbush staff, with this stated purpose: "Believing that equipping and educating members regarding spiritual gifts and service within the local church is part of biblical

discipleship, we are embracing a systematic approach to assimilating our current members into meaningful places of service this fall" (see Appendix 2).

One of the highlighted results of this project was how much more productive and efficient each ministry area could be with more volunteers and how much more fulfilled the people in our congregation would be in using their spiritual gifts. Most of the staff were very receptive to this idea and seemed interested about the upcoming emphasis. It was communicated that work needed to be done on their part to recruit volunteers for their individual area of ministry but that all the necessary information to make this connection would be given to them. No one else would have the leadership permission or responsibility to recruit on their behalf. The intention of this researcher was to be helpful and to assist the ministers as they worked toward the "perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph 4:11-12).

A copy of the information provided in Appendix 2 was distributed to each staff member and discussed in detail. The biblical mandate for ministers to involve people in service was expressed and most of the ministers were excited about moving in this direction. They were told that personal meetings could be held in the coming weeks at their discretion to collaborate and discuss volunteer positions within their respective ministries. The purpose behind these meetings was to review their individual ministry area in detail and to discover new ways to use volunteers in the future. This information was crucial to the design and implementation of a Ministry Handbook. Each minister was encouraged to dream big about ways to use volunteers in a way that perhaps they were not currently using them.

In an e-mail to all Fegenbush staff members dated August 17, 2010 (see Appendix 3), they were reminded about what was discussed the previous day in staff meeting regarding this emphasis. Each staff member was asked to brainstorm about where they were currently using volunteers and dream about what ministry could look like with more volunteers. The deadline for completing the list of ministry area volunteers was Tuesday, August 24.

Eight of 15 staff members completed the assignment by the August 24 deadline. There was concern as to why there was not more participation in this campuswide discipleship emphasis. Follow-up information was sent to the remaining staff members, reminding them of the importance of this effort to help church members discover their spiritual gifts and use them. Five ministers did not submit any information. Since it was imperative for each ministry area to be included in the Handbook, descriptions for positions within these five areas were written without guidance from the respective staff member.

Within the Education Ministry

The emphasis was also discussed with key leadership persons in the Education Ministry of Highview in order for them to encourage other teachers in the execution of this project. It was critical to the success of the project to clearly communicate the fall schedule and the *Level Life* theme with the Adult Bible Fellowship teachers.

A leadership breakfast was held on August 15 to encourage teachers and generate excitement for the upcoming fall semester. It was important to take the time to cast the vision for an assimilation strategy and ways that Highview could involve more church members in ministry opportunities. Special attention was given to the spiritual

gifts inventory because a similar tool was not in place at Highview. Kevin Ezell came to the breakfast and expressed his support and excitement for the emphasis. This was an important part of the process because of the relationship he has with the ABF teachers and the amount of trust they have in him. Each person attending an ABF class was scheduled to take a spiritual gifts inventory the following month. It was necessary for teachers to be supportive of this emphasis and to encourage their fellow teachers and class members.

Each teacher was told that we were setting aside two weeks in the fall semester specifically for spiritual gifts discovery and assimilation. Teachers would not need to prepare a lesson on their own because they would be given the lesson to teach. Each teacher would, however, need to supplement the lesson material with a personal story or commentary about the joy of serving within their gifting. Each person attending an ABF class would study the same passages over those two weeks and hear lessons taught regarding the importance of spiritual gifts. Cohesiveness among the church members would be achieved as they studied the same passages.

A total of 51 teachers were invited to this breakfast and 32 attended. The participation (62%) in this breakfast meeting was a standard turnout for the ABF ministry, although, given the important information covered at this meeting, it was not ideal. Communication to the remaining nineteen teachers was a high priority and took place in the days following the breakfast.

In a follow-up letter sent to ABF teachers on September 8, 2010 (see Appendix 4), they were sent all the materials that they would need in the coming weeks. This included the two ABF lessons to be taught on September 19 and 26, a copy of the

spiritual gifts survey, and a copy of the response card. Each teacher was also given a copy of the Ministry Handbook and Ministry Survey for the second week (see all resources in Appendices 5-10).

The teachers were encouraged to review the materials prior to the Sunday they taught their respective classes. This afforded each teacher the time to complete the survey on his or her own and help them explain the process clearly to their classes. Most teachers were grateful for the materials on spiritual gifts and appreciated the effort that went into making such an emphasis possible. Moreover, they echoed the expressed concern that there had not been enough emphasis placed on this aspect of the Christian life at Highview.

Project Participation

Spiritual Gifts Survey

A number of spiritual gift inventory tools were reviewed for this project.

Writing an original survey was even considered and quickly dismissed. The chosen tool for this project was an adaptation of the BodyLife Inventory from Lifeway Christian Resources. This choice was the preferred instrument of Randy Record, and so it was used for this project. Due to its simplistic questions and elementary scoring, it was an acceptable tool to use. The information given in the original BodyLife workbook was adapted for this project, preserving the list of questions and the scoring tool used (see Appendix 7).

To allow each individual to retain his or her copy of the survey for further review and consideration, a response card was added (Appendix 8). This card served as a means for the staff to know the gifts that were discovered by each individual after using

the inventory. It listed the participant's name, ABF teacher's name, and their top three spiritual gifts as discovered by this instrument. While it allowed each individual to know his or her spiritual gift, the information was also useful as a future resource for the church.

Development of the Ministry Handbook

One of the key components of this project was the creation of a Ministry

Handbook (see Appendix 9). From August 30 to September 11, 2010, four in-person
conversations took place with interested staff members to identify their biggest needs.

The remaining staff members who participated were communicated with via email. They
were able to see previously-ignored areas of potential service that could be utilized if they
had more help. Three weeks were set aside to research the current ministry needs with
each staff member. This time of discovery was important to the process of developing
the list of volunteer positions in these ministries, which were used in the Handbook.

Before the recruiting process took place, time was spent discovering what needs
Highview had and which volunteers were needed to support the long-term growth of the
ministries of the church. The identified positions were chosen in light of projected
growth, not simply the current structure of the church.

Along with identifying new ministry positions, the staff members determined which spiritual gifts fit best with these new positions. Each minister wrote his or her own description of what they were looking for in new volunteers in their area. As can be seen in Appendix 9, a clear description was written for each position, including a time requirement and other specific details regarding the position. The Ministry Survey (see

Appendix 10) mirrored this handbook and was to be completed and turned back in by each member.

Level Life: Spiritual Gift Discovery

The Spiritual Gifts Survey was distributed on September 19, 2010. The surveys were delivered prior to the beginning of the ABF classes and were in the room when the teacher arrived. Clear instructions were given to complete the survey in class. It was beneficial for each person to grade his or her own inventory so that when they left class that morning they knew how they were uniquely gifted for service. Time was provided to complete the inventory as an integral part of the first lesson (see Appendix 5). Each class member was to complete a response card. The card was to be turned in at the end of the lesson time. The reason each participant was allowed to keep his or her survey was for personal reflection, if desired. Many respondents asked to keep their survey instrument. The ministry team asked each person to turn in the response card so that the information could be entered into the church database. If desired, this database feature allowed one to pull up the information related to a person's spiritual giftedness in the future.

There were 874 individuals in attendance that day. Without explanation or prior discussion taking place, there were 3 classes that did not participate in this emphasis at all. There was no accountability for these teachers and no repercussions followed.

The lack of participation by 3 teachers not only removed 168 individuals (approximately 19%) of the overall respondents for the survey, but it also caused some negative feedback from other teachers who did participate.

A total of 706 individuals were exposed to the lesson that day. Unfortunately, only 356 response cards (approximately 50%) were turned in. These figures were disappointing.

Level Life: Ministry Handbook and Survey

The following week, on September 26, each participant was taught the second lesson written for this emphasis (see Appendix 6). The Ministry Survey (see Appendix 10) was a large part of the lesson; it was an original document specifically geared toward the Fegenbush campus. ABF attendance on this day was 911 individuals. Similar to the week before, approximately half of the people who attended ABF completed the lesson in its entirety and returned the survey. Each person was asked to mark the ministry area(s) and position(s) on the Ministry Survey where he or she had served in the past, were currently serving, and would like to serve in the future. Each person was also asked to mark which positions he or she would like more information about. This information was used to see where individual interests lay and how those interests fit with his or her spiritual gift(s).

The 3 classes that did not participate in the first week's lesson did not participate in the second week's lesson either. That meant that 159 people (approximately 18%) did not participate on this particular Sunday. In contrast to the first week, 752 individuals (approximately 82% of the overall attendance) did participate.

Over 300 surveys were returned with 172 people noting at least one new place of service where they would be interested in ministering.

A total of 128 surveys were returned without any opportunity for recruitment.

This group included people who had served in the past or were currently serving but who

did not list a new area in which they were willing to serve. They did not mark that they needed more information about a particular area.

Spiritual Gift surveys and response cards were available for 67 individuals that missed the first week but were in attendance in a participating class the second week.

Forty-two of the 67 individuals completed the spiritual gifts survey and turned in a card.

These individuals were also given the Ministry Handbook and Ministry Survey for completion. Of these 42, 30 turned in a completed Ministry Survey.

Level Life: Tailgate Parties

Each year in October our adult education ministry holds two "tailgate parties," one for young couples (ages 20-40) in the church and one for median couples (40-60). These parties are a time set aside for young and median couples to dress in their favorite college football team's colors and enjoy a special outdoor event with breakfast, fun team games, and an abridged ABF lesson. For both parties, the time was focused on the *Level Life* theme and the importance of a spiritual gift assessment to discover how God has equipped different individuals. At both events, time was given to discuss the spiritual gifts inventory, the Ministry Handbook, and the entire volunteer assimilation process as a whole. Each person in attendance was asked to review the handbook and seek places to serve within the church. For those that missed the emphasis weeks in the previous month, this was the perfect opportunity for them to get informed and begin to participate. For those that were in attendance on September 19 and 26, it was a great recap of the intention to get people who are not currently serving to find a place of ministry.

Another purpose of these events was to have a response time prior to dismissing ABF classes to go back inside for worship. The response time included a

"ministry fair." Pick-up truck tailgates were labeled for each ministry area, which people could visit with ministry leaders and ask questions about serving. The staff members were asked to have one representative from their area to man the trucks for the closing twenty minutes of the tailgate party. Obviously, Sunday morning is the busiest time of the week for these ministry leaders. So, a concession was given for them to send an intern or a volunteer who was already serving within the ministry to represent them at the tailgate party. The ministers did not have to be at the tailgate party ministry fair. This would allow people who were attending the event to meet the representatives of each ministry, ask questions about serving within the various ministries, and sign up to serve with one or more of the ministries. This time of one-on-one discussion with a person currently serving within a specific ministry proved to be a more beneficial recruitment tool than a simple description printed in a booklet.

Young Couples Tailgate Party

On October 2, 2010, the seven young couples classes had their tailgate party with approximately 105 individuals in attendance. All of these classes had participated in the emphasis the previous month. Of the 15 staff members that were asked to provide someone from their area of ministry for the ministry fair time, only 3 of them volunteered. The response was minimal, with limited staff participation. Most everyone was in a hurry to get back indoors and only a handful of people lingered outside to talk to the representatives about their respective ministries. Only 2 individuals were recruited for a specific area of ministry that morning.

Median Couples Tailgate Party

Three weeks later, on October 24, Highview hosted 9 middle-aged couples classes for a second tailgate party; approximately 130 individuals attended. All of these classes had participated in the emphasis the previous month. The staff was reminded about the importance of having someone represent their area of ministry for this second tailgate party. The representation of the staff was increased to 6 ministry areas. Since the weather was milder and more pleasant, more time was spent in the ministry fair time of the tailgate party. Twelve individuals talked to ministry representatives and expressed interest in serving in their areas. For these six areas of ministry, the time was profitable.

Assimilation

Recruitment

After the weeks of discovery took place and the members responded with how God had gifted them and where they had a desire to serve, the next step was to begin the process of recruiting members for ministry. During the month of October, work was done to incorporate the findings of the previous weeks and to connect members to areas of service. Knowing this would be a lengthy and tedious process, each staff member was given the list of people who expressed interest in serving within his or her area of ministry. The minister was provided with a list that included each person's name and contact information and the specific position in which someone was interested in serving. It would have been helpful, and given more emphasis to the gifts discovery process, to include each person's identified spiritual gift with this information. It was each minister's responsibility to contact those interested members and begin placing them in areas of service.

Needs were identified within each staff member's ministry area, giving them information that would aid them in fulfilling that need. The follow-up was the responsibility of the individual ministers because it was appropriate that they recruit for their own area of ministry. Each staff member was reminded about the importance of the individuals to serve in the unique way God had equipped them. Since the information gathering had already taken place, it seemed reasonable for the minister to take the information they were given and recruit new people for his or her own area of ministry.

Each week in staff meeting an update was given with the number of volunteers successfully recruited. The hope was that there would be excitement as the numbers continued to grow. Perhaps even the element of positive peer pressure would spark the previously unengaged ministers to action, but there was little discussion on the topic of newly recruited volunteers.

Placement

In the following table, one can see the number of people who expressed interest in a particular ministry area and, therefore, the number of contacts each minister was given to make. The next column notes the number of people that were contacted by the respective ministry leaders. There is also a column giving the numbers of people who were redirected to other areas. For example, in women's ministry, there are certain roles in which a lady can serve without having to wait for any reason (e.g., greeter, encourager). There are also certain leadership roles in which the women's ministry director preferred that the female volunteer faithfully attend before serving (e.g., lead teacher, small group leader). People in this category were listed under "Number Redirected."

Table 3. Volunteer placement by ministry area

Ministry Area	Number	Number	Number	Number	Percentage
	Interested	Contacted	Redirected	Enlisted	Enlisted
Baptism	1	1	0	1	100
Children	39	18	0	2	5
College	14	0	0	0	0
FAITH	3	0	0	0	0
First Impressions	16	15	1	9	56
Hospitality	18	0	0	0	0
Library/Bookstore	12	12	1	6	50
MAST (Medical)	15	0	0	0	0
Media	5	3	0	1	20
Music	8	8	0	5	62
Pastoral Care	2	2	0	1	50
Preschool	16	16	0	2	12
Recreation	9	7	2	1	11
Students	5	4	4	0	0
Usher	18	1	0	1	5
Women	22	22	18	1	4.5
Total	203	109	-	30	15

In the student ministry, there were people that volunteered to serve that the Minister of Students did not feel would be a good fit for his current ministry team and the students who attended. He gently redirected them to other places of service.

The total number of people interested (203) was higher than the overall number of people who completed the survey because some people marked more than one area of interest. Also given here is the number of people that were enlisted to a place of

service and the percentage of successful volunteer placement in each area. This number will likely change in the future as people evaluate whether their first ministry placement is the proper fit. However, it was important to see the firstfruits of this emphasis and measure the successfulness of the initial recruitment process.

Training

Once new volunteers were successfully recruited for each ministry area, they were trained with that area in mind. While there were some church-wide elements to training volunteers at Highview, the training used was ministry specific. Training can be done either one-on-one or collectively. Williams and Gangel write about the negative results that occur in a ministry due to a lack of training. A lack of training can result in a higher attrition rate and unpreparedness for the tasks that volunteers face (Williams and Gangel 1994, 78).

For the First Impressions ministry of Highview, a ministry involving door greeters and Welcome Desk hosts on Sunday mornings, a successful training was held in January for all new volunteers. Of the 9 new volunteers that were recruited in the previous month as a result of this spiritual gift emphasis, 8 were in attendance. The total attendance was 24 as some volunteers that were already in place were asked to attend for continued training. Topics covered included a lecture entitled "What is Hospitality, Anyway?" and an overview of the expectations of the First Impressions ministry.

Conclusion

The six weeks from November 1 to December 10, 2010, were set aside to evaluate the project and measure volunteer participation. For some volunteers, this sixweek period will be long enough to determine where they are best suited for ministry.

For others, a longer period of service will be needed to know whether they have found a good fit. Six weeks is sufficient time to measure initial assimilation of members into areas of service. Six weeks, however, is not sufficient time to measure lasting interest or service in areas of ministry.

This chapter presented the details of a project methodology for use by those wishing to assimilate spiritually-gifted volunteers into their local church. In the following chapter, further evaluation is provided. Additional suggestions for change are offered in hopes that other churches that undertake this challenge will glean wisdom from the mistakes that were made in the volunteer assimilation process at Highview.

CHAPTER 5

FINAL ANALYSIS AND EVALUATION

Chapter 4 outlined the methodology used during the course of the fifteen-week project. A detailed account of the entire process was given. This chapter offers a final analysis and evaluation of the member assimilation strategy conducted at Highview Baptist Church in the fall of 2010. The results of this project are evaluated to see if the goals are achieved. Also included in this chapter is an evaluation of the project's strengths and weaknesses. The chapter will conclude with sections devoted to theological and personal reflections related to this project as well as certain unexpected situations that arose during the fifteen-week project. This discussion is followed by some concluding remarks.

Evaluation of the Project Goals

The first goal of this project was to determine the current level of volunteer involvement at Highview and to evaluate its current assimilation process. A ministry survey was created for each member of the Adult Bible Fellowship classes at the Fegenbush campus of Highview to complete. This survey identified where members were currently serving, had served, or had an interest in serving. The assimilation process prior to this project was lacking strategy, intention, and, therefore, results. In chapter 2, the Bible's analogy of the church as the body of Christ was studied. One of the

reasons why people were not serving within the church was that they did not understand how God had equipped them to serve.

Conversations were conducted with staff members regarding how many people were using their spiritual gifts and currently serving in their areas. Future plans were discussed regarding what ministry leaders could do with more volunteers. Time was spent discovering the current volunteer strategy and dissecting assimilation within the current Connection Point membership class. The goal of determining the current volunteer service at Highview was met.

The second goal of the project was to discover the specific areas of need within the ministries of the church. One of the primary tools used to discover this was the feedback from each minister about his area. Another tool was the personal interviews conducted with each staff member that were used to assess their participation in the Ministry Handbook. In addition, the interviews allowed each minister to articulate the needs in their specific area and possibly discover new areas of ministry where volunteers could be utilized. This goal was met by some of the staff. Interviews were conducted with four staff members. Evaluating this goal has led to the conclusion that the goal was only partially fulfilled.

The next goal was to develop an assimilation strategy for Highview. Extensive reading and research was done for this project. Some of the research dealt with human behavior and motivation and helped bring understanding about a person's need in belonging to a group. Some of the reading covered the commands found in Scripture and the mandate to teach others about spiritual gifts and to provide them the opportunity to use their gift(s) within the church. Most of the understanding on this topic stems from

reading specific works from those who are proven experts in the area of volunteer assimilation. All of this effort contributed to the proposed assimilation strategy for Highview. This strategy included the development of various instruments, including the Ministry Handbook. The Ministry Handbook includes ministry position descriptions, volunteer time requirements, and the contact information of each ministry leader. The handbook was made available to all of the members. As shown in chapter four, 5 of 15 ministers did not participate in creating the Ministry Handbook.

The goal of developing an assimilation strategy also included increasing the awareness of spiritual gifts and educating each member about his or her gifts. One of the primary assumptions underlying this project was that one of the reasons some people are not serving at Highview is that they do not believe they are equipped to do so or know how to do so. The spiritual gifts inventory allowed members to recognize how God had specifically created them to serve.

The fourth goal was to engage 100 new volunteers in ministry positions. After the groundwork had been laid and information was passed to the minister, it was his responsibility to personally contact and invite the members to serve in his area. This responsibility gave the ministers an opportunity to invite well-qualified, supernaturally-gifted members to make an impact within their areas of ministry. This connection is vital to the life and continued ministry of any church. Unfortunately, the numeric goal of engaging one hundred new volunteers in ministry was not met. Reasons for this lack of participation will be discussed later.

There is still a strong desire to see a vibrant volunteer ministry at Highview.

The development and installation of a comprehensive volunteer assimilation strategy still

has the potential to change the way ministry is done at Highview and can serve as a catalyst for church growth in years to come. It can only be accomplished, though, with a united staff team that is willing to do the work it takes to utilize, recruit, enlist, and train volunteers.

Evaluation of the Process

An evaluation of this project has brought to light both strengths and weaknesses of the process. The number of new volunteers who were launched into places of service demonstrates that part of the strategy was effective. In hindsight, there were elements to this project that could have been changed, producing more effective results. The following sections examine which strategies worked well and which ones needed improvement.

Strengths of the Project

Several strengths should be mentioned regarding the implementation of this project, which will have both short-term and long-term implications for the church. The first strength was that the project increased awareness of the role spiritual gifts play in the lives of believers. The education that took place within the context of this project was unmatched by any other educational emphasis in the last five years at Highview. A confidence exists that it will prove to be foundational in the life of the church for years to come. For those individuals and classes that did participate in this program, there was a synergistic sense of community that emerged between them.

For those who discovered their gift for the first time, it was a valuable experience. It is also noteworthy to mention that many were reminded about the importance of using their gifts in the church. A number of the newly-recruited volunteers

were able to identify their gifts prior to the emphasis of this project, but they finally sought out a place to serve because of it.

Another strength worthy of note was the increased energy levels among those that had been serving in places of ministry. Because of the emphasis on volunteers, there were individuals who were already in place that felt like this attention validated their service, which, to that point, had not been reinforced well. This project instilled in volunteers a sense of healthy pride and value that enhanced their motivation to continue to serve.

Finally, the project increased the overall concern and commitment of the church toward new member assimilation. Highview is known for its commitment to missions and to fulfilling the Great Commission. Primary focus is on the first part of the Great Commission mandate to go and reach people, yet there is a lack of intentional steps to disciple believers to use their spiritual gifts to be faithful followers of Christ within the local church. This project has shown that Highview must actively engage in the work of assimilation if it is to disciple members in this way. Those that participated in this project now understand that everyone has a part and must work together to reach people with the gospel and connect them to the church.

Weaknesses of the Project

While it is important to celebrate the strengths of this project, there were notable weaknesses with the process. Some of them were simply overestimations, thinking that everyone would be excited and on board with this project. It was apparent that some of the staff members were not supportive of this initiative from its inception and were resistant to change. While there was an expressed expectation for all of the

Fegenbush staff to actively participate in this initiative, there was a lack of accountability. There were no repercussions in place if they simply chose not to participate. This hurt the success of the project and the fulfillment of the numeric goal.

Another weakness was the lack of participation of the ABF teachers. Their desire to follow leadership was overestimated. There was no accountability in place and there was not enough motivation to participate. Unfortunately, this lack of participation stirred up some dissention among the participating teachers. The three classes that did not participate will also not reap the benefits that the classes that did participate have already seen. Unfortunately, the members of the three classes that did not participate may still be ignorant of their spiritual gifts and where they could serve in the church.

On more than one occasion, this emphasis was communicated as "Sarah's school project" to ABF teachers or other leaders. Presenting the project in this way did not help, and contributed to the lack of participation. Rather than seeing this emphasis as a valuable ministry strategy to enhance the overall discipleship process of the church, it was advertised as a short-term school project.

Unexpected Pastoral Transition

It is important to bring attention to the pastoral transition that occurred during the project. Lack of pastoral leadership was perhaps the most obvious contributing factor to the poor numerical outcome. In a very unexpected turn of events, on August 30, 2010, it was found out that Highview's senior pastor was leaving. The Highview staff was notified of this impending transition the following morning. That evening, a letter was distributed at Highview's weekly prayer meeting regarding his resignation, and it was

announced publicly the following Sunday. Kevin Ezell accepted a denominational position and moved his family to another state.

After serving Highview for fifteen years, many of the members were understandably sad to see him leave. Due to the nature of how the information was disseminated, there was additional heartache that occurred within the church. The lack of communication to the church body prior to Ezell's leaving created a hurtful and confusing situation for hundreds of church members. This underlying feeling potentially had a negative impact on people's desire to participate in this project. This situation is stated in some detail here because it occurred within the time frame of the fifteen-week project and was a contributing factor to the success of the project.

While part of the strategy was to have an announcement made in the Worship Service for the fall *Level Life* emphasis, the departure of Kevin Ezell was rightly given priority. His last day in the pulpit was September 26, which was the second week of emphasis for the spiritual gifts campaign. In one regard, some attention was brought to the importance of spiritual gifts that could not have happened without his leaving. On more than one occasion it was highlighted that the primary purpose of spiritual gifts was for the unity and edification of the church. There could not have been a more apropos message in the life of the church than at that juncture.

Theological Reflection

This project proved to be more than an academic exercise. It was an opportunity to see God at work in the lives of the members at Highview. There are a number of important things that God revealed throughout the research, development of strategy, and implementation of this project.

It is a great reminder that each and every person is important to God. The illustration of the little boy who tossed starfish into the ocean came to mind repeatedly during this process. A little boy once walked down the beach and tossed starfish back into the ocean, one at a time. A man approached him and told him that it is not really worth the time and because he cannot save them all, it will not make a difference. The little boy picked up another starfish, threw it back into the ocean, and said, "Sir, it made a difference to that one."

Although participation in this project was not as strong as was originally anticipated and the goal of enlisting one hundred new volunteers into places of service was not met, thirty new volunteers were successfully enlisted into places of meaningful ministry. And it does make a difference to them. In churches, many times success is measured more by numerical growth than depth of character or commitment. While it is important to measure numerical growth, it is also important not to discount the personal growth that happens among a small number of people.

Another encouraging aspect of this project is Highview's increased emphasis on maintaining the unity of its body. As mentioned above, one of the primary purposes of spiritual gifts in the lives of believers is for the unity and edification of the church. While the focus of this project to preserve the unity of the church was hindered by the absence of a senior pastor, this project and his departure coincided for a specific purpose. My hope and prayer is that this project reminded the membership about the importance of the body and how each part must work together in harmony.

Third, it was good to be reminded that people take on specific responsibilities when surrendering to the call of ministry. It is the responsibility of ministers to equip the

saints for the work of the ministry. It is crucial to have a volunteer ministry in the life of any church. An effective assimilation strategy is the best way to involve laymen in fulfilling their own callings by using their gifts. Equipping and educating members regarding spiritual gifts and service within the local church is part of biblical discipleship.

Personal Reflection

The writer has learned numerous personal lessons throughout the research, development, and implementation of this project and is thankful that this project afforded the opportunity to lead in a way that would have never been possible otherwise. It has been an incredible learning experience to see this large initiative through to its completion. On one hand, there is regret regarding the lack of support that this project was given, but there were lessons learned from trying to lead as a "lone ranger" that would not have been learned in any other way.

There was an attempt at creating within the church staff and church body an understanding of spiritual gifts and to show the importance in using these gifts in the local church. While most people would agree in word or theory with this biblical mandate, there is an eagerness by the writer to see this mandate put into action. One must recognize that it takes time to see this kind of systematic change take place in a mega church like Highview. Indeed, a limitation of this project was the fifteen-week time period. More time could have led to better results.

Personally, the writer is not shy about asking people to serve and has been reminded throughout this process that it is important to ask people to serve within the church. To deny someone the opportunity to serve using his or her spiritual gift(s) is a form of disobedience.

There have been marked changes in the people that have been enlisted into places of ministry because of this project. Previously-engaged volunteers have demonstrated a heightened interest in their place of ministry. One member remarked, "This only proved to me why I love doing what I'm doing. God wired me up this way!" New members have moved into places of service and thrived, knowing they are fulfilling not only what God wants them to do but are serving in an area previously deficient of laborers. One man now serves in an area of ministry where he has always wanted to serve simply because he expressed an interest in that particular area and someone asked him to serve there. He feels now like he belongs. This project has helped many to progress in their Christian faith.

This project has also helped the writer grow in understanding of and submission to pastoral and lay leadership. Regardless of what is thought best or most important for the church, the ultimate direction of the church rests in the hands of the Lord and his servant, the pastor. Church members and staff members must respectfully submit to the pastor's leadership. There is also a greater appreciation for lay leaders. This project has reminded the church and staff of the value of lay leadership and how they positively impact the ministries of the church.

Issues to be Addressed

Following this emphasis, the strategy will be most beneficial if incorporated into the membership process at Highview. Thankfully, before the writing of this final chapter, it has been decided that this type of assimilation strategy would be implemented as part of a new membership process. Rather than continuing to require the one-week Connection Point class as outlined in chapter 1, the membership class will be extended to

a four-week class, which will include the utilization of the instruments that were developed for this project. With that decision, one can see that the assimilation strategy that has been created for Highview will now be utilized in the long-term discipleship efforts of the church.

This process of change will naturally bring a small measure of conflict to those involved. Indeed, conflict should be anticipated in making this change and used to clarify goals and objectives as Highview moves forward with this initiative. One cannot continue to repeat the same processes that have been in place for many years and expect different results. There must be a strategy in place to see lasting growth. Schaller states that "the larger the membership of the church, the greater the need for them to make careful, redundant, and systematic effort to help new members feel affirmed as individuals and to acquire a sense of belonging" (Schaller 1979, 61). More time must be given to the study of spiritual gifts in the life of a believer. More prominence must be given to this aspect of discipleship at the time a person becomes a Christian or expresses a desire to become a member of Highview.

There are three ways of approaching the problem of assimilation. First, the church can *request* participation by making announcements, sending letters, and making personal contacts. This is usually the least effective means by which a church will assimilate people into the life of the church, although it is the most popular. Second, the church can *expect* participation by putting material in their hands or giving directions to a meeting place for new member training. Highview has been assimilating people using the expectation approach. The problem with this approach is that it lacks accountability. Finally, the church can *require* participation, making participation a requirement of every

new member of the church (Smith 1985, 15). This final approach seems to be the most effective way to assimilate individuals into the church family and, prayerfully, will be a part of the new four-week discipleship process at Highview.

Conclusion

This project has been a labor of love, flowing out of a heart that genuinely desires to see a change in the way ministry is done at Highview. As a young leader, the writer sees that intentional church growth is hard work. The church must be diligent in connecting with people and helping them find the right places of service based upon their spiritual giftedness and areas of interest.

Highview is a well-known church that is respected across the Southern Baptist denomination. The church must not take this privilege and responsibility lightly but continue to work towards fulfilling Christ's call to make disciples. It is hoped that Highview will continue to engage in the work of assimilation in order to be a Great Commission church that not only evangelizes the lost but disciples its members in the areas of spiritual giftedness and service.

Finally, it is the hope that others who read this project will benefit greatly from it. This project presents scriptural evidence that it is God's will for all believers to minister in the local church. It also presents one avenue for churches to discover the spiritual gifts of its members and ideas of how they can recruit volunteers for ministry. The benefits of this project need not be limited to Highview Baptist Church in Louisville, Kentucky. They can be utilized in any size church, in any demographic setting. Other readers can benefit from what was successfully done at Highview and learn from the project's weaknesses.

APPENDIX 1 LEVEL LIFE LOGO



APPENDIX 2

FALL ABF EMPHASIS: ASSIMILATION BASED UPON SPIRITUAL GIFTS

Believing that equipping and educating members regarding spiritual gifts and service within the local church is part of biblical discipleship, we are embracing a systematic approach to assimilating our current members into meaningful places of service this fall.

HANDBOOK: Early fall, we will begin with one-on-one meetings with each ministry leader to determine current ministry needs (ie: yearly VBS volunteers, quarterly youth ministry helpers for ABF, weekly camera operators, etc.). All of these "positions" will be listed in a volunteer ministry handbook with area of ministry, specific time requirements, spiritual gifts, and contact information. This handbook will be made available to all members, and should be updated and reprinted quarterly or bi-annually.

SPIRITUAL GIFTS DISCOVERY: We will have a two-week emphasis in ABF regarding spiritual gifts, Sept. 19 & 26. The ABF lessons these two weeks will center on the biblical mandate for service, as well as discovering how each member is gifted for a specific area of service. A spiritual gift discovery test will be administered. Members should learn the results the same day.

MINISTRY SURVEY: Current members of ABF classes will be surveyed to determine their interests and ministry experience. The information from this survey will be used to communicate to the staff where members have a desire to serve, are currently serving or have served in the past. Knowing this information along with their spiritual gifts, will allow us to place members into places of service where they are interested and gifted, and possibly have experienced meaningful service in the past.

ASSIMILATION: In the two weeks following, we will work quickly to connect members to the positions we have available. Each ministry area will be given information on their volunteers, and it will be their responsibility to quickly place people into service positions. (Please note: it may take more than one service opportunity to find the right place, but it will be well worth the efforts we make!)

GOAL = 100 new volunteers in places of service.

*Following this fall emphasis, it will be most beneficial for this strategy to be incorporated into the membership process at Highview, and continually assimilate new members into places of service.

APPENDIX 3

E-MAIL TO FEGENBUSH CAMPUS MINISTRY TEAM

From: Sarah Mielke

Sent: Tuesday, August 17, 2010 4:41 PM

To: Andrew George; Brandon Headley; Chris Ward; Dan Odle;

Darlene Shirley; Heather Carr; James Wright; Jeff Goodyear; Larry Smith; Marbara Stivers; Marsha Boggs; Mendi Stone; Randy Record; Ruth McCoy; Sarah Mielke; Tavis McNair; Zach Hensley; Jim Cipkowski; Johnna Newton; Beth Raley; Janice

Curry; Delilah Flynn; Jon Malko

Cc: Ed Stotts; David Jones

Subject: Do you need more volunteers?

Attachments: Basic Plan FEG presentation 062910.doc

Fegenbush Team,

What could you do in your ministry if you had 2 more volunteers? How about 5?
Or 10?
Or 15?

I believe that one reason we lack volunteers is that our members just don't know that they are equipped to serve. They don't know that God has already wired them up to serve in a specific area.

This fall, our ABF emphasis is "Level Life," and we will be encouraging people to look at how their lives can be more balanced. One of the main areas we will be addressing is how we are each specifically designed and called to serve within our local church. If our members are not participating in the biblical instruction of serving, they are unbalanced. We want to help them and give them the opportunity to do that here at Highview.

During the weeks of Sept. 19 and 26, the ABF lessons will be centered on Spiritual Gifts, and each ABF class will participate in taking a spiritual gifts inventory. This will allow all of our members to discover his or her spiritual gift, and how that fits within the Body. In conjunction with this, we will also provide them with a Ministry Handbook. This is how they will learn about the ministry areas in which they can use their individual gifts to serve.

This handbook will be organized by ministry area and time commitment. In order to make this happen, I need your help. Please submit to me a comprehensive list of your volunteer needs (even if they are currently being filled), now and for the future. Don't be afraid to DREAM about what it could look like. Using the structure in the example given below would be helpful.

Example:

Ministry Area: Welcome Ministries

Contact Person: Sarah Mielke, smielke@highview.org, 231-6203

Needs:

- 1. **Sunday morning door greeters**. This person will stand at an outside entrance and welcome people into the building each Sunday. They will wear a red Highview sweater, and be a friendly face to visitors and guests alike. Ideally, this person will have the gift of hospitality and/or service. Time commitment is an hour and a half every Sunday.
- 2. **Member Services host**. This person will serve at the Member Services for one shift every month. They will wear a red Highview sweater, and answer questions for members, take informational envelopes, and escort people to ABF classrooms. They will also be responsible for distributing information about special events, and occasionally help the MAS Team. Ideally, this person will have the gift of hospitality and/or service. Time commitment is one, 2-hour shift, once per month.
- 3. **Combined Worship greeter**. This person will serve at an outside entrance and welcome people into the building for Combined Worship. They will wear a red Highview sweater, and be a friendly face to visitors and guests alike. Ideally, this person will have the gift of hospitality and/or service. Time commitment is one hour, once per quarter.
- 4. **Special Events host**. This person will serve at an outside or inside entrance and welcome people into the building for Special Events. They will wear a red Highview sweater, and be a friendly face to visitors and guests alike. Ideally, this person will have the gift of hospitality and/or service. Time commitment is as needed for special events.
- 5. **Administrative help**. This person will work in the Welcome Ministries office at Highview. They will assist with administrative needs, such as bulk mailings, distribution of information, etc. Ideally, this person will have the gift administration and/or service. Time commitment is four hours per week.

For additional information on this initiative, please see the overview that is attached. If you would like to set up a time for us to meet, and review your ministry area and how this will effect you, I'd love to do that. If you have any questions at all, please let me know.

Please submit your ministry information to me by next Tuesday, August 24.

Thank you!

Highview Baptist Church (502) 231-6203

Saxah E. Mielke

smielke@highview.org

"One Church... Seven Locations" www.highview.org

APPENDIX 4

LETTER TO ABF TEACHERS



September 8, 2010

Teachers,

As you know, this fall our ABF emphasis is Level Life: Spiritual Gifts. We believe that equipping and educating members regarding spiritual gifts and service within the local church is part of biblical discipleship. We are embracing a systematic approach to assimilating our current members into meaningful places of service this fall, which will not compete or interfere with worship attendance or ABF attendance. Remember, we want to lead our people to focus on three areas: attend worship, attend ABF and serve.

Part of this strategy will be concentrated ABF lessons on two Sundays, Sept. 19 & 26. We have already asked that you set aside these two weeks and lead your class in this church-wide emphasis. Each of the key passages you will be using speaks to the biblical mandate to serve, and discusses how believers are to be integrated into the work of the local church.

The lessons are included in this envelope for you. Please note that this is simply an outline to guide you as you study. It is designed for you to embellish with your own stories and illustrations. (*Tip: Perhaps you want to ask a class member to share his testimony about serving within his specific spiritual gift here at Highview.*)

Week 1 – Sept. 19: Introductory Lesson on spiritual gifts using four key passages; complete and score Spiritual Gifts Inventory; review the characteristics, qualities and cautions of all the gifts; Turn in response cards

Week 2 – Sept. 26: Review spiritual gifts using four key passages; Review the gift discovered by each class member from the previous week; Using the Ministry Handbook, help members see how their individual gift can be used in a needed place of service at Highview

In the weeks following this ABF effort, our entire Fegenbush staff will be working to connect members to the ministry positions they choose from the handbook. Our goal is to see 100 new volunteers in places of service in the coming weeks. Again, our desire is that these ministry positions will not compete or interfere with worship attendance or ABF attendance.

Included in this mailing, you should receive the following:

- ❖ Spiritual Gifts Emphasis ABF lesson guide: Week 1, Sept. 19
- **♦** Spiritual Gifts Inventory to be used on Sept. 19
- → Spiritual Gifts Emphasis ABF lesson guide: Week 2, Sept. 26

Please carefully review these materials. It is important that you, as the teacher, understand the Inventory and how it is scored. Be assured that we will equip you will all the necessary materials you will need for these two weeks, including the inventory and response card for each class member on Sept. 19, as well as the Ministry Handbook the following Sunday.

If you have any questions at all, please do not hesitate to contact me at smielke@highview.org or 231-6203.

Thank you in advance for your participation in this important effort.

Sarah Mielke Highview Baptist Church Education Ministry

APPENDIX 5

SPIRITUAL GIFTS EMPHASIS HANDOUT: WEEK 1

Spiritual Gifts Emphasis: Week 1, Sept. 19

We want to assist you in discovering who you are in Christ by discovering those gifts God gives through His Holy Spirit to empower you to serve.

Over the next two weeks, you will learn a lot about how the Lord has equipped you for service. He designed you in a certain way to fulfill roles that only you can. There's no one else at Highview Baptist Church that can serve in the special, unique way that you can.

Your involvement in this church is much more than attending Connection Point, giving to Million 2 Missions and attending this ABF class. By being a member of Highview, you are identified as a Believer (Eph 2:19), you have the support and encouragement of other believers (Heb 10:24-25) and we want to provide you with the opportunity to serve within your spiritual gifts.

SPIRITUAL GIFTS – use key passages Rom 12, Eph 4, 1 Cor 12, 1 Pet 4. A spiritual gift is the manifestation of the spirit and is not a special ability that you develop on your own. God chose the human body as the analogy of the church because the Body of Christ is a living organism. We are a part of the Body of Christ, and each of us has a specific role to play in the Body. The church is a living Body, unified in purpose while diverse in the parts. As you complete the Spiritual Gifts Survey, the references to the body, are the Body of the church. Each member has a place of importance, and every part belongs. To feel you do not belong to our church because you are not like those who seem to be more visible, is to deny how God put the church together! Every member belongs, and God has brought you to this specific church to fulfill a specific role that only you can! One of the primary purposes of spiritual gifts is for the unity of the church. You can be a part of this.

This particular survey is not a complete listing of spiritual gifts, but rather a listing of the most common gifts, and they easily fit into the ministry of Highview. You should prayerfully seek to understand how God already has gifted you for His purposes. When you have completed the survey, you will have a beginning understanding of the gifts and how they go together.

[Allow 15-20 minutes to take Spiritual Gifts Inventory and discover personal gift]

Now that you see what your specific gift is, let's review all the gifts that this inventory reveals and the different characteristics of each one. How do you see specific people fit within certain ministry areas?

Next week, we'll learn more about how your specific gifts fit perfectly with volunteer needs we have here at Highview.

APPENDIX 6

SPIRITUAL GIFTS EMPHASIS HANDOUT: WEEK 2

Spiritual Gifts Emphasis: Week 2, Sept. 26

How many of you are currently serving within the church? How many of you are not serving? Why not?

Last week, we learned about the different spiritual gifts noted in Scripture and how we are uniquely gifted as individuals. (*Additional tests will be available for those that were not here last week.) It is important to know how your individual gift can be used within the body of Christ.

Were you surprised at the gifts that were revealed in the inventory? Did you expect that you would have the gifts you do? Why or why not? How does your gift fit within what you are currently doing vocationally? Does your gift match what you are already passionate about? In what ministry areas at Highview do you think you can use your gift to serve?

SPIRITUAL GIFTS -

Review the biblical mandate for service found in Rom 12, Eph 4, 1 Cor 12, 1 Pet 4. Discuss the roll of spiritual gifts in the life of a believer, and in the life of a church. Discuss the importance of the unity of the church, and how using your spiritual gift is a part of building and maintaining that unity. Why is that important?

A spiritual gift is the manifestation of the spirit and is not a special ability that you develop on your own. God chose the human body as the analogy of the church because the Body of Christ is a living organism. We are a part of the Body of Christ, and each of us has a specific role to play in the Body. The church is a living Body, unified in purpose while diverse in the parts. Each member has a place of importance in the body here at Highview, and every part belongs. To feel you do not belong to our church because you are not like those who seem to be more visible, is to deny how God put the church together! Every member belongs, and God has brought you to this specific church to fulfill a specific role that only you can!

Take the time to review the Ministry Handbook and discuss with your class members the various areas that are available at Highview in which they can serve. You may need to

help some of your people find the best fit for them, based upon their gifting, personality, passions, etc.

How does your spiritual gift fit within some of the needs we have?

For those that are not currently serving anywhere: find at least one position in the Ministry Handbook that fits within your gifting and availability, and pray about pursuing that position.

End with concentrated prayer time about gifts and commit to serve within our church in the areas of need we have indentified.

APPENDIX 7

SPIRITUAL GIFTS SURVEY

Spiritual Gifts

Directions

This is not a test, so there are no wrong answers. The Spiritual Gift Tendencies Survey consists of 45 statements. Some items reflect concrete actions; other items are descriptive traits; and still others are statements of belief. Select the one response you feel best characterizes yourself and place that number in the blank provided. Do not spend too much time on any one item. Remember, this is not a test. Usually your immediate response is best.

Please give an answer for each item. Do not skip any items. Do not ask others how they are answering or how they think you should answer. Work at your own pace.

Your response choices are:

- 5-Highly characteristic of me/definitely true for me
- 4-Most of the time this would describe me/be true for me.
- 3—Frequently characteristic of me/true for me—about 50 percent of the time
- 2—Occasionally characteristic of me/true for me—about 25 percent of the time
- I-Not at all characteristic of me/definitely untrue for me

A spiritual gift is an expression of the Holy Spirit in the lives of believers that empowers them to serve the body of Christ, the church.

	_ 1. I have the ability to organize ideas, resources, time, and people effectively.
	2. I am willing to study and prepare for the task of teaching.
	_ 3. I have a God-given ability to help others grow in their faith.
	4. I possess a special ability to communicate the truth of salvation.
	_ 5. I am sensitive to the hurts of people.
	6. I experience joy in meeting needs through sharing possessions.
	7. I have delivered God's message of warning and judgment.
	8. I take action to meet physical and practical needs rather than merely talking about
	or planning to help.
	9. I can delegate and assign meaningful work.
	10. I have an ability and desire to teach.
	11. I have a natural tendency to encourage others.
	12. I am willing to take the initiative in helping other Christians grow in their faith.
	13. I have an acute awareness of the emotions of other people, such as loneliness, pain,
	fear, and anger.
	_ 14. I am a cheerful giver.
	_ 15. I feel that I have a message from God to deliver to others.
	_ 16. It makes me happy to do things for people in need.
	_ 17. I am successful in getting a group to do its work joyfully.
	_ 18. I have the ability to plan learning approaches.
	19. I can identify those who need encouragement.
-	_ 20. I have trained Christians to be more obedient disciples of Christ.
	21. I am willing to do whatever it takes to see others come to Christ.
	_ 22. I am attracted to people who are hurting.
	_ 23. I am a generous giver,
	_ 24. I have spiritual insights from Scripture concerning issues and people that compel me
	to speak out.
	_ 25. I am sensitive to the needs of people.
	_ 26. I have been able to make effective and efficient plans for accomplishing the goals of a group
	_ 27. I think about how I can comfort and encourage others.
	28. I am able to give spiritual direction.
	_ 29. I am able to present the gospel to lost persons in such a way that they accept the Lord
	and His salvation.
	_ 30. I possess an unusual capacity to understand the feelings of those in distress.
	_ 31. I have a strong sense of stewardship based on the recognition that God owns all things.
	32. I have delivered to other persons messages that have come directly from God.
	33. I have an acute awareness of the physical needs of others.
-	34. 1 am skilled in setting forth positive and precise steps of action.
	35. I explain Scripture in such a way that others understand it.
	36. I welcome opportunities to help people who need comfort, consolation, encouragement,
•	and counseling.
	37. I feel at ease in sharing Christ with nonbellevers.
	38. I recognize the signs of stress and distress in others.
_	39. I desire to give generously and unpretentiously to worthwhile projects and ministries.
_	40. God gives me messages to deliver to His people.
	41. [enjoy doing little things that help people.
	42. I can give a clear, uncomplicated presentation.
	43. God has used me to encourage others to live Christlike lives.
	44. I have sensed the need to help other people become more effective in their ministries.
_	45. I like to talk about Jesus to those who do not know Him.

SCORING YOUR SURVEY

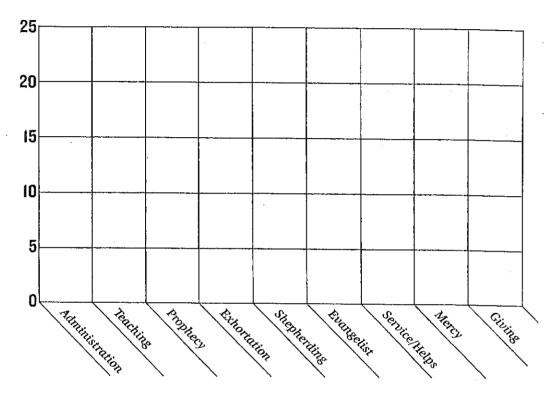
- Follow these directions to figure your score for each spiritual gift.

 1. Place in each box your numerical response (1-5) to the item number which is indicated below the box.

 2. For each gift, add the numbers in the boxes and put the total in the TOTAL box.

Administratio	n	+	Item 9	+	Item 17	+	[] Item 26	+	Item 34	+	Total
Teaching	Item 2	+	Item 10	+	Item 18	+	Item 35	+	Item 42	+	Total
Prophecy	Item 7	+-	Item 15	+	ltem 24	+	Item 32	+	Item 40	+	Total
Exhortation	Item 11	+	Item 19	+	Item 27	+	[] Item 36	+	Item 43	+	Total
Shepherding	Item 3	+	ltem 12	+	Item 20	+	Item 28	+	Item 44	+	Total
Evangelist	Item 4	+	Item 21	+	ltem 29	+	Item 37	+	Item 45	+	[] Total
Service/Helps	Item 8	+	Item 16	+	Item 25	+	Item 33	+	Item 41	+	Total
Mercy	Item 5	+	Item 13	+	Item 22	+	Item 30	+	Item 38	+	 Total
Giving	Item 6	+	tem 14	+	Item 23	+	Item 31	+	Item 39	+	Total

Score



Graphing Your Profile

- 1. For each gift place a mark across the bar at the point that corresponds to your TOTAL for that gift.
- 2. For each gift shade the bar below the mark that you have drawn.
- 3. The resultant graph gives a picture of your gift tendencies. Gifts for which the bars are very short are the ones in which you appear not to be strong. For a definition of each gift, turn to pages 14–15.
- 4. Choose your three highest numbers. These are your top spiritual gift tendencies.

Now that y The gifts I '	ou have completed have begun to disco	the survey, thought	fully answer tl	he following qu	estions.	
1		wer in my nie are.				
2						
3					·	

You may not be sure how God wants to use these gifts yet. But will you commit to prayer and worship, seeking wisdom and opportunities to use these gifts you have received from God?

ADMINISTRATION

The ability to plan and direct details to accomplish goals. Persons with the gift of administration lead the body by guiding others to stay on task. Administration enables the body to organize according to God-given purposes and long-term goals (1 Corinthians 12:28).

Unique Characteristics

Develops or designs a strategy

Creates order

Qualities

Complete Unbiased

Organized

Goal-focused

Cautions

Lack of flexibility

Lacks seeing God in process

when meeting a goal

EXHORTATION/ENCOURAGEMENT

Possessors of this gift encourage members to be involved in and enthusiastic about the work of the Lord. Members with this gift are good counselors and motivate others to service. Exhortation exhibits itself in preaching, teaching, and ministry.

Unique Characteristics

Encourages the downhearted Strengthens others to perform

by sharing the truth Motivates others to grow

in Christ

Oualities Cautions

Upbeat Motivating Encouraging Too optimistic or too simplistic

Encourages others when challenge is necessary

EVANGELIST

God gifts His church with evangelists to lead others to Christ effectively and enthusiastically. We are all called to evangelize as Christians. Christ gives the gifts to do the work of ministry. Some are called to be equippers as part of the gift of evangelism. This gift builds up the body by adding new members to its fellowship (Ephesians 4:11).

Unique Characteristics

Shares the gospel clearly Ability to lead or train others

Challenge unbelievers

Qualities

Outgoing Genuine Highly regarded Assured Cautions

Remember that the Holy Spirit wins someone to Christ. Listen to needs of people.

GIVING

Members with the gift of giving give freely and joyfully to the work and mission of the body. Cheerfulness and liberality are characteristics of individuals with this gift (Romans 12:8).

Unique Characteristics

Tries to be in control of their finances in order to give Has ability to make money for God's work

Loves to help others in need

Oualities

Maintains budget Benevolent Cautions

Tends to regard gift of giving as a superior gift

Not designed to guide decisions

of the church by gift

SERVICE/HELPS

Those with the gift of service/helps recognize practical needs in the body and joyfully give assistance to meeting those needs. Christians with this gift do not mind working behind the scenes (1 Corinthians 12:28; Romans 12:7). Gives kingdom value to helping behind the scenes.

Unique Characteristics	Qu
Highly supportive	Ac
of others' gifts	Rea
	Inv

uaines	
ccessible	
eady	
valuable	

Cautions
Has a hard time saying no
Doesn't set own agenda
but follows leadership

MERCY

Cheerful acts of compassion characterize those with the gift of mercy. Persons with this gift aid the body by empathizing with hurting members. They keep the body healthy and unified by keeping others aware of the needs within the church (Romans 12:8).

Unique Characteristics
Tries to ease the pain
or discomfort of others
Brings compassion and dignity
to others in crisis

Qualities Empathetic Loving Good-hearted Compassionate Sensitive

Cautions

Anger due to others' suffering
Be careful not to take
on pain to extremes.

PROPHECY

The gift of prophecy is proclaiming the Word of God boldly in timely fashion. This builds up the body and leads to conviction of sin. Prophecy manifests itself in preaching and teaching (1 Corinthians 12:10; Romans 12:6).

Unique Characteristics
Exposes deception in others
Shares truth that leads to
conviction and repentance

Qualities
Discerning
Absolute
Candid
Unquestioned

Cautions
Can be perceived as too bold
Prophecy must align
with Scripture.

SHEPHERDING

The gift of shepherding is manifested in persons who look out for the spiritual welfare of others. Although pastors, like shepherds, care for members of the church, this gift is not limited to a pastor or staff member (Ephesians 4:11).

Unique Characteristics Feels responsible to nurture others	<i>Qualities</i> Influential Guiding Shielding Caring	Cautions Be careful not to hinder others' walk in Christ. Don't be overprotective.
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TEACHING

Teaching is instructing members in the truths and doctrines of God's Word for the purposes of building up, unifying, and maturing the body (1 Corinthians 12:28; Romans 12:7; Ephesians 4:11).

Unique Characteristics
Communicates biblical truth
for understanding
Likes to prepare and study

Qualities
Disciplined
Eloquent
Educable
Rational
Logical

Cautions
Temptation to be prideful
Arrogance because of knowledge

APPENDIX 8 SPIRITUAL GIFTS RESPONSE CARD

LIFE
Name
ABF Teacher
The gifts I have begun to discover in my life are:
1
2
3

APPENDIX 9

MINISTRY HANDBOOK

Ministry Handbook



Fegenbush Campus Fall 2010 Believing that equipping and educating our members regarding spiritual gifts and service within the local church is part of biblical discipleship, we desire to help you find a place of meaningful service.



adult ministry

MAST: Medical And Security Team

Rand Record

rrecord@highview.org | 231-6212

- 1. **Medical**. This person will aid those who become ill or suffer injury while on church campus. They will be on call by radio while attending worship and ABF at their regular time. Requirements: certified nurse, paramedic, EMT, or doctor. Time requirement is two shifts per month and one training per year.
- 2. **Security.** This person will provide security for our ABF and worship services. They will be on call by radio while attending worship and ABF at their regular time. Requirements: Certified law enforcement by local, county, or state jurisdictional authority; Time requirement is two shifts per month and one training per year.
- 3. **Monitor.** This person provides monitoring of the nursery, the preschool, and the children's hallways. They are the "eyes and ears" of the jurisdictional law enforcement security at church. They will be on call by radio. A monitor will also provide general security for church special events. Time requirement is two shifts per month and one training per year.
- 4. Parking Security. This person provides a watchful eye and a willing heart of service. They are the helping hands in our parking areas. Whether jumping a dead battery or noticing something that just isn't right, this faithful person ensures safety for all the people attending church. Time requirement is two shifts per month and one training per year.



adult ministry

Van Driver

Chip Evans

cevans@highview.org | 231-6202

This person agrees to drive a church van to pick up people who cannot drive to church. This person must be flexible for sudden schedule changes and needed transportation for special events. Sundays are the main day for driving for this ministry. Requirements: valid KY Driver's License. Time requirement is two shifts every three months and one training per year.



baptism

Baptism Committee

Janice Curry

jcurry@highview.org | 231-6201

Couples are needed to assist those being baptized on Saturday nights, Sunday mornings and at combined worship services. Volunteers serve on a monthly basis and they can volunteer for as many months as they like.



children's ministry

Sunday Mornings

Marsha Boggs

mboggs@highview.org | 231-6232

- 1. Lead Bible Teacher. Volunteers are needed at all hours in all age groups, k-5th grades. Time requirement is one hour on Sunday morning about one hour in the week studying the lesson. Position available every hour on Sunday mornings.
- 2. **Helper**. This person will be in the Bible Study room to be extra hands, assisting the teachers and are helpful. No outside requirements.
- 3. **Greeter**. This person will help register new families and take to classes. No outside requirements.
- 4. **Department Helper**. This person is needed to come early and make the coffee for the teachers, help with Sunday morning set up and take down. No outside requirements.



children's ministry

Wednesday Nights

Marsha Boggs mboggs@highview.org | 231-6232

Awana leaders. 6:30-8:00 pm on Wednesday nights.

- 1. Bible lesson leader. This person will prepare the lesson and teach the Bible Study to the children. Time requirement is up to an hour per week.
- 2. **Listener**. This person will listen to the Bible verse that the children say, encourage the children. No outside requirements.
- 3. **Game Leader**. This person will organize the children and lead the games. No outside requirements.



children's ministry

VIP Nights

Marsha Boggs

mboggs@highview.org | 231-6232

We offer babysitting for the people who serve in our children's ministry, once in the fall and once in the spring. This person needs to feed the children and have fun with them. Time requirement is twice per year on a Friday night, from 6:00pm - 9:00pm,

Fall Festival

Marsha Boggs

mboggs@highview.org | 231-6232

- 1. **Booth Host**. This person is responsible for leading their ABF class to host a booth at the Fall Festival. This would involved making and manning the booth, 6:30 8:30pm Wednesday night.
- 2. **Helper**. This person is responsible for helping with set up and tear down of the Fall Festival. Time commitment varies, and will be immediatly prior and after the event.

Vacation Bible School

Marsha Boggs

mboggs@highview.org | 231-6232

Volunteers with every gift are needed in every area to make this yearly event possible. Time commitment varies. This event is held annually, early in the summer.



college ministry

College Ministry

Chris Ward

cward@highview.org | 239-7711

- 1. Adopt a Student. An opportunity for families in the church to connect with college students and minister to them as the students are away from home. This keeps college students connected to the church and faithful church members, who act as godly mentors. Families will adopt a student and host them for dinner 1-3 times per month. Time requirement is varied.
- 2. **Small Group Leaders.** Couples or young professionals lead small groups on Sunday mornings and contact students throughout the week. Desire for discipleship and building relationships in their small group is important. Time requirement is varied, but includes minimal preparation time in the week.
- 3. **Small Group Facilitators**. Small groups led by college students under the supervision and guidance of Small Group Leaders. Responsible for challenging and preparing college students to lead their own small groups. Time requirement is varied, but includes minimal preparation time in the week.
- 4. **Activity Planners**. Individuals are needed to plan and lead college ministry fellowships, activities and events. Time requirement is varied.
- 5. **Set Up / Break Down Crew**. Individuals who are able to help with Sunday morning room setup. Time requirement is minimal and takes place immediately before and after the 10:15 ABF hour.



college ministry

College Ministry, cont.

- 6. College Ministry Greeters. Create a welcoming and friendly environment by greeting and building relationships with college students on Sunday mornings. Time requirement is minimal and takes place immediately before and after the 10:15 ABF hour.
- 7. **Prayer Team**. Commitment to pray for the college ministry and its leaders. Time requirement is varied.
- 8. **Contact Team**. Commitment to contact college students throughout the week. Time requirement is varied.



FAITH office

FAITH Event Team

Randy Record

rrecord@highview.org | 231-6212

This person is ready for special outreach events. It could be surveying subdivisions or a large effort to market an area to inform people about Highview Baptist. This team will build and construct special outreach bags and gifts for people that are new neighbors to our church area. Our FAITH teams will be delivering what our event team prepares. These events are usually scheduled on a week day evening or early on a Saturday morning. Ideally, this person enjoys a challenge, getting a job done, and is administratively minded. They enjoy preparing a project and seeing it completed. Time requirement varies.

FAITH Outreach

Delilah Flynn

dflynn@highview.org | 231-6239

This person is able to help when we have large projects, such as Life Boxes or Fireproof Buckets. They are available to help assemble and deliver these outreach items. Time requirement varies,



food services

Hospitality Team

Jim Cipkowski

jcipkowski@highview.org | 231-6235

Members of the Hospitality Team will be used for various food service positions, including food preparation, meal service, set up and tear down. The Hospitality Team may be used for church-wide functions or weekly meals, including special functions, banquets, receptions, fellowships, etc. Time requirement is varied.



growing strong resource center

Church Bookstore

Marbara Stivers

mstivers@highview.org | 231-6297

- 1. Cashier. This person will operate the cash register, bag items, and keep a sales log. Ideally, this person will enjoy working with the public, be detail-oriented and be able to keep a cool head under pressure. Cashiers will work at least three times per month (the more you work, the easier it is to remember). Time slots are: Sundays, 8:45-10:15am, 10:15 11:30am, and 11:30am-12:45pm. Wednesdays, 6:00-7:30pm and 7:30-8:30pm. Saturdays, before and after the evening service. Time requirement is 1.5 hour shift, at least three times per month.
- 2. **Inventory Clerk**. This detail-oriented person will make periodic hands-on inventory checks to update the computer database and will help with year-end inventory in December when the store is closed. Time requirement is varied.
- 3. **Display Designer**. This artistic person will arrange items/areas in the Resource Center and in the hall display area when the store is closed. Time requirement is varied,



library

Church Media Library

Marbara Stivers

mstivers@highview.org | 231-6297

- 1. **Desk Clerk**. This person will be responsible for some (or all) of the following tasks: checking media in and out, helping patrons locate appropriate material, and shelving returned media. This person should be willing to learn, love to organize, able to follow directions, detail-oriented and willing to explore the use of the Library so that they are better able to help patrons. Time requirement is at least 3 shifts per month. Shifts are available on Sundays, 9:00-10:15am, 10:15 11:30am, and 11:30am-12:45pm. Mondays, 2:00-4:00pm. Wednesdays, 5:45-8:00pm.
- 2. **Book/Media reviewer**. This person would be available to read, review and fill out a review form for any book or DVD that the Director thinks should be reviewed before placing on the shelf. This person should like to read or watch DVDs and be able to think critically. Time requirement is varied.
- 3. **Processing Clerk**. This person would be responsible for helping with media processing (glue, stamps, tape, etc.) to ready media for check-out. This detail-oriented person should be able to follow directions. Time requirement is varied.
- 4. **Webmaster**. This person would be experienced with web design and have a love for the library. Time requirement is varied.

media ministry

Media Production Team

Brandon Headley Jon Malko bheadley@highview.org jmalko@highview.org 231-6221 231-6218

- 1. **Graphics Operator**. This person is in charge of running GFX for our services. Time requirement is varied based upon service location (Saturday night service, Sunday mornings, Youth service). This position is on a rotation.
- 2. Front of House (FOH) Engineer. This person is responsible for the audio mix for a specific service or event. Time requirement is varied based upon service location (Saturday night service, Sunday mornings, Youth service). This position is on a rotation.
- 3. **Audio 2**. This person will assist the FOH Engineer in the worship center for Sunday morning services, and serve as training for the FOH engineer. Time requirement is 4 hours on Sunday mornings.
- 4. **Graphics Designer**. Creative minds needed for advertisement of church events and promotion of ministries. Time requirement is varied.
- 5. **TV Engineer**. This person is responsible for the camera settings for our broadcast cameras during the service. Time requirement is 3 hours on Sunday mornings.
- 6. **TV Director**. This person is responsible for calling the camera shots for the services that we record and stream to the internet. Time requirement is 3 hours on Sunday mornings.



media ministry

Media Production Team, Cont.

- 7. **Camera Operator**. This person is responsible for operating one of the three cameras that we have in our worship center for Sunday morning services. Time requirement is 2.5 hours on Sunday mornings.
- 8. **Field Camera Operator**. This person is operating the field production camera to shoot special videos to use during the services. Time requirement is varied.
- 9. **TV Audio.** This person is responsible for mixing the audio for TV and internet broadcasts of services. Time requirement is varied.



membership office

Membership Assistant

Delilah Flynn

dflynn@highview.org | 231-6239

The Membership Office assistant will help with administrative needs in the office. This person would come in as needed or whenever they could to file membership cards. Time requirement is varied, but will be a couple of hours per month.



music ministry

Adult Choir

Dan Odle

dodle@highview.org | 231-6242

Members of the choir will sing in the worship service they attend, and one additional service per week. Time requirement is varied on Sunday mornings, and includes rehearsal from 6:45-8:00pm on Wednesday nights.

Orchestra

Greg Ross

gregsross@yahoo.com

Members of the orchestra will play in all morning services, twice a month. Time requirement is 4 hours on Sunday mornings, and includes rehearsal from 6:30-8:00pm on Wednesday nights.



music ministry

Children's Choir

Johnna Newton

jnewton@highview.org | 231-6242

- 1. **Teacher**. This person will be responsible for leading Children's Choir on Sunday nights. Musical experience/background is helpful, but not necessary. Time requirement is Sunday nights, 5:00-7:30pm.
- 2. **Helper**. This person will assist the lead teacher in leading Children's Choir on Sunday nights. No musical experience is needed. Time requirement is Sunday nights, 5:00-7:30pm.
- 3. **Program Assistant**. This person will work with a team to construct props and sew costumes for programs. Time requirement is varied.

Preschool Choir

Johnna Newton

jnewton@highview.org | 231-6242

- 1. **Teacher**. This person will be responsible for leading Preschool Choir on Sunday nights. Musical experience/background is helpful, but not necessary. Time requirement is Sunday nights, 5:00-7:30pm.
- 2. **Helper**. This person will assist the lead teacher in leading Preschool Choir on Sunday nights. No musical experience is needed. Time requirement is Sunday nights, 5:00-7:30pm.



music ministry

Music Office Assistant

Johnna Newton

jnewton@highview.org | 231-6242

The Music Office assistant will help with administrative needs in the office. This person would scan hard copy orchestrations and music from songbooks and save on the server. This well-organized person would have computer skills and be comfortable with saving and finding electronic documents. Time requirement is a few hours per week, as needed.

Concert Volunteer

Johnna Newton

inewton@highview.org | 231-6242

This person would help with special guests artists or concerts that we host. Responsibilities include taking tickets, selling merchandise and hosting artists and musicians. Time requirement is as needed.



office support

Administrative Help

Beth Raley

braley@highview.org | 231-6200

This person will assist in the main church office, performing miscellaneous administrative duties such as assisting with bulk mailings, answering phones, and filing. Time requirement is as needed, and will be convenient to the volunteer's schedule.



pastoral care

Nursing Home

Larry Smith

Ismith@highview.org | 231-6200

- 1. **Visitation Teams**. The people on the visitation teams will visit those in nursing homes. Time requirement varies, but will be approximately once a quarter.
- 2. **Worship Leader**. Worship Leaders will travel to the nursing home and provide musical leadership in the services. Time requirement varies, but will be weekly or monthly.

Homebound Ministry

Larry Smith

Ismith@highview.org | 231-6200

The people on the visitation teams will visit those who are homebound. Time requirement varies, but will be approximately once a quarter.



preschool ministry

Sunday Morning

Heather Carr

hcarr@highview.org | 231-6251

- 1. **Greeters**. This person would stand near the preschool desk and walk new visitors to their rooms. Time requirement is 30-45 minutes on Sunday. Position available at all hours. *Bi-lingual volunteers needed.
- 2. **Preschool Teachers/Helpers.** Additional volunteers needed weekly, bi-weekly and monthly. Time requirement is 1.5 hours each Sunday, in the hour and age group of your choice.
- 3. **Preschool Coordinator**. This person is to assist teachers with any needs they may have during the hour (craft, snack time, etc.). They will also work directly with the Preschool Director. Time requirement is 1.5 hours on Sunday. Position available at all hours.
- 4. Infant / Toddler Coordinator. This person is to assist teachers with any needs they may have during the hour (feeding, rocking, walking, etc.). They will also work directly with the Preschool Director. Time requirement is 1.5 hours on Sunday. Position available at all hours.
- 5. **Preschool Worship Leader**. This person will work with the Preschool Director to create a worship time for preschoolers. Musical background/experience necessary. Time requirement is one hour on Sunday.
- 6. **Preschool Worship Helper**. This person will work with the Preschool Worship Leader in facilitating the worship time. Time requirement is one hour on Sunday.
- 7. **Room Assistant**. This person will assist after the 10:15 hour to reset the rooms to be ready for weekday activities. Time requirement is 1.5 hours on Sunday.

preschool ministry

Wednesday Nights

Heather Carr

hcarr@highview.org | 231-6251

- 1. **Cubble Teacher**. This person will be responsible for preparing the Bible story to be taught each week to 3-4 year olds in AWANA. Time requirement is 2 hours per week on Wednesday night, with additional study time needed.
- 2. **Cubble Helper.** This person will be responsible for assisting the Cubble Teacher with craft, snack and story time. Time requirement is 2 hours per week on Wednesday nights.
- 3. Honeybee Teacher. This person will be responsible for preparing the Bible Story to be taught each week to 2 year olds in AWANA. Time requirement is 2 hours per week on Wednesday night, with additional study time needed.
- 4. **Honeybee Helper**. This person will be responsible for assisting the Honeybee Teacher with craft, snack and story time. Time requirement is 2 hours per week on Wednesday nights.



preschool ministry

Additional Opportunities

Heather Carr

hcarr@highview.org | 231-6251

- 1. **Preschool Ministry Assistant**. This person would help with various administrative duties during the week on the day that is most convenient for them. Time requirement is 1-3 hours per week.
- 2. **Saturday Set-Up**. This person would help on Saturdays with set-up for our Sunday morning ministry. Time requirement is 2-3 hours per week.
- 3. **New Baby Coordinator**. This person would work with the Preschool Director and visit new babies of members in the hospital. Time requirement varies and is as needed.



recreation

Seasonal Sports

Larry Smith

ismith@highview.org | 231-6200

- 1. Coach. This individual can coach a team and connect with families whose children play on their team. While previous coaching experience is not required, coaches must have a working knowledge of the sport and the ability to teach children the rules of the game. Time requirement varies and is seasonal.
- 2. **Assistant Coach**. This individual will assist the Coach, and connect with families whose children play on their team. While previous coaching experience is not required, assistant coaches must have a working knowledge of the sport and the ability to teach children the rules of the game. Time requirement is varied and is seasonal.
- 3. **Helper**. This individual will keep score and can connect with families whose children play on their team. Time requirement is varied and is seasonal.



student ministry

Middle School

Zach Hensley

zhensley@highview.org | 457-4257

- 1. Sunday morning Bible Fellowship Leader. This person will help lead a Bible fellowship class for student ministry. Classes are divided by grade and gender (7th grade boys, 8th grade girls, etc.). Time requirement is 1.5 hours per week on Sunday morning, with additional study time needed. Position available at all hours.
- 2. **Wednesday night Adult Leader**. This person will serve as a leader during our Wednesday night student ministry activities. They may help with an organized game, build relationships with students, and discipleship. Time requirement is 1.5 hours per week on Wednesday night.

High School

Tavis McNair

tmcnair@highview.org | 231-6216

- 1. Sunday morning Bible Fellowship Leader. This person will help lead a Bible fellowship class for student ministry. Classes are divided by grade and gender (10th grade boys, 11th grade girls, etc.). Time requirement is 1.5 hours per week on Sunday morning, with additional study time needed. Position available at all hours.
- 2. Wednesday night Adult Leader. This person will serve as a leader during our Wednesday night student ministry activities. They may help with an organized game, build relationships with students, and discipleship. Time requirement is 1.5 hours per week on Wednesday night.



ushers

Ushers

James Wright

jwright@highview.org | 231-6207

This person will hand out bulletins, as well as help members and guests find a seat during the services on Sunday mornings. Ushers may also assist in collecting the offering during the service. Time requirement is 20 minutes prior to the start time of each service. Position available at all hours.

Counters

James Wright

jwright@highview.org | 231-6207

This person will take a headcount of everyone in the worship center, and report the number in the Usher's Closet. Time requirement is 10 minutes per service, and can be during the service you regularly attend. Position available at all hours.



welcome ministry

Sunday Morning First Impressions

Sarah Mielke

smielke@highview.org | 231-6203

- 1. **Door greeters.** This person will stand at an outside entrance and welcome people into the building each Sunday. They will wear red Highview apparel, and be a friendly face to visitors and guests alike. Ideally, this person will have the gift of hospitality and/or service. Time commitment is 1.5 hours every Sunday.
- 2. **Member Services host**. This person will serve at the Member Services Desk for one shift every month. They will wear red Highview apparel, answer questions for members, take informational envelopes, and escort people to ABF classrooms. They will also be responsible for distributing information about special events, and occasionally help the Medical And Security Team. Ideally, this person will have the gift of hospitality and/or service. Time commitment is one 2-hour shift per month.
- 3. **Guest Services host**. This person will serve at the Guest Services Desk for one shift every month. They will wear red Highview apparel, answer questions for guests, and escort people to ABF classrooms. Ideally, this person will have the gift of hospitality and/or service. Time commitment is one 2-hour shift per month.
- 4. East Wing Desk host. This person will serve at the East Wing Lobby Desk for one shift every month. They will wear red Highview apparel, answer questions for members and guests, and occasionally escort people to ABF classrooms. Ideally, this person will have the gift of hospitality and/or service. Time commitment is one 2-hour shift per month.



welcome ministry

Additional First Impressions

Sarah Mielke

smielke@highview.org | 231-6203

- 1. **Combined Worship greeter**. This person will serve at an outside entrance and welcome people into the building for Combined Worship. They will wear red Highview apparel, and be a friendly face to visitors and guests alike. Ideally, this person will have the gift of hospitality and/or service. Time commitment is one hour, once per quarter.
- 2. **Special Events host**. This person will serve at an outside or inside entrance, and welcome people into the building for Special Events. They will wear red Highview apparel, and be a friendly face to visitors and guests alike. Ideally, this person will have the gift of hospitality and/or service. Time commitment is as needed for special events.
- 3. Administrative help. This person will work in the Welcome Ministries office at Highview. They will assist with administrative needs, such as bulk mailings, distribution of information, etc. Ideally, this person will have the gift of administration and/or service. Time commitment is 4 hours per week, as needed.



women's ministry

Weekly Volunteers

Ruth McCoy

rmccoy@highview.org | 231-6213

- 1. **Bible study prayer coordinator**. This person will organize and implement a prayer chain for a weekday Bible study group. Time requirement is 2 hours of weekly participation in selected Bible study + 2.5 hours prayer time weekly.
- 2. **Bible study teacher**. This person will prepare to lead/teach a Bible lesson weekly pray, study, research, communicate and work with leadership team. Time requirement is 30-60 minutes teaching time weekly, additional study time will be needed.
- 3. **Bible study coordinator.** This person will organize and maintain details for a weekday Bible study group, provide encouragement to leaders and participants while communicating needs to Women's Ministry Director, and disciple a team of leaders. Time requirement is weekly preparation meeting, 2.5 hours of class leadership weekly + 2 hours organization and paperwork weekly on own.
- 4. **Bible study small group facilitator**. This person will provide structure and discipline for guided group discussions of weekly lesson, contact group members weekly outside of class time, and attend leadership meetings to prepare for class time. Time requirement is 2.5 hours of class participation weekly plus weekly preparation meeting.
- 5. **Bible study greeter/hospitality**. This person will meet and greet all participants of a selected weekly study group, gather personal contact information and maintain greeter station. Come early to make coffee and set out any refreshments, and clean up at end of weekly meeting. Time requirement is 3 hours per week.



women's ministry

Additional Needs

Ruth McCoy

rmccoy@highview.org | 231-6213

- 1. Mentoring coordinator. This person will organize, build and maintain a leadership team of women to disciple other women. Planning and completing 2 annual introduction coffees, 2 mentoring check-up meetings, 2 celebration times, as well as contact with mentors throughout semester for encouragement and support. Time requirement varies throughout year, mostly done on personal schedule.
- 2. **Mentor**. This person will invest personally to disciple another woman in the principles of godly living. Time requirement is 2 hours a month to personally meet, alternating with 2 phones calls a month.
- 3. **Welcome Baby Team**. This person will make visits to new moms to share information about Highview's ministries as well as information pertinent to a new mom. Time requirement is varied, and is as needed.
- 4. **Special Event Coordinator**. This person will work with Women's Ministry Director to plan, build a team, and complete special event. Time requirement is varied, and is as needed.
- 5. **Hospitality Coordinator**. This person will work with Special Event Coordinator to build a team of women to welcome and encourage those attending event. Time commitment varies, and is as needed.
- 6. **Special Event Prayer Coordinator**. This person will work with Special Event Coordinator to build a team of women to pray for the event. Time commitment varies and is as needed.



If you have any questions about this Ministry Handbook or how you can find a place of service, please contact us.

Highview Baptist Church Adult Education Office (502) 239-7711





Fegenbush Campus Fall 2010

APPENDIX 10

MINISTRY SURVEY

P - I have served here in the past C - I am *currently* serving here F - I would like to serve here in the *future* 1 - I need more information about serving Please mark your areas of interest below: Example MAST ; Medical (P) C F IAdult Ministry MAST: Medical С F Security С C Monitor F Ι Parking Security С F Email address Van Driver С F I Baptism Baptism Committee C F Ι Children's Ministry Sunday Mornings: Lead Bible Teacher С Ι С F Ι P С Greeter F Department Helper C F Ι Wednesday Nights: Bible Lesson Leader С Ι C Listener Ρ F Ţ Game Leader С F Ι Ministry Survey HIGHVIEW BAPTIST CHURCH VIP Nights C ĺ Fall Festival: Booth Host C Helper P С Vacation Bible School C F Ţ College Ministry College Ministry: С Adopt a Student F I Small Group Leaders Č F I Small Group Facilitators С F I Activity Planners С I Set Up / Break Down Crew С College Ministry Greeters С F

Praver Team

Соптаст Телт

С F

С

- P I have served here in the *past*

- C I am *currently* serving here
 F I would like to serve here in the *future*I I need more *information* about serving

FAITH Outreach Hospitality Team Church Bookstore: Cashier Inventory Clerk Display Designer Church Media Library: Desk Clerk Book / Media Reviewer Processing Clerk Webmaster Media Production Team: Graphics Operator	P P P	C C C C C C	F F F F F	I I I I I I I I I I I I I I I I I I I
Church Bookstore : Cashier Inventory Clerk Display Designer Church Media Library: Desk Clerk Book / Media Reviewer Processing Clerk Webmaster Media Production Team: Graphics Operator	P P P P P	C C C C C	F F F F F	I I I I I
Inventory Clerk Display Designer Church Media Library: Desk Clerk Book / Media Reviewer Processing Clerk Webmaster Media Production Team: Graphics Operator	P P P P	C C C C	F F F F	I I I
Display Designer Church Media Library: Desk Clerk Book / Media Reviewer Processing Clerk Webmaster Media Production Team: Graphics Operator	P P P	C C C	F F F	I
Church Media Library: Desk Clerk Book / Media Reviewer Processing Clerk Webmaster Media Production Team: Graphics Operator	P P P	C C	F F	I
Book / Media Reviewer Processing Clerk Webmaster Media Production Team: Graphics Operator	P P P	C C	F	I
Processing Clerk Webmaster Media Production Team: Graphics Operator	P P	С	F	ļ
Webmaster Media Production Team: Graphics Operator	P			I
Media Production Team: Graphics Operator		С	-	
	P		F	I
	1 -	С	F	Ī
Front of House Engineer	P	C	F	I
Audio 2	P	С	F	I
Graphics Designer	P	С	F	I
TV Engineer	P	C	F	I
TV Director	P	С	F	
Camera Operator	P	C ·	F	I
Field Camera Operator	P	С	F	r
. TV Audio	P	С	F	
Membership Assistant	P	С	F	<u>I</u>
Adult Choir	P	С	F	I
Orchestra	P	Ċ	F	I
Children's Choir: Teacher	P	С	F	- <u>I</u>
Helper	P	CF		
Program Assistant	P	С	F	I
Preschool Choir: Teacher	P	С	F	I
Helper	P	С	F	
Music Office Assistant	P	C	F	Ī
Concert Volunteer	P			Ĭ
	Front of House Engineer Audio 2 Graphics Designer TV Engineer TV Director Camera Operator Field Camera Operator TV Audio Membership Assistant Adult Choir Orchestra Children's Choir: Teacher Helper Program Assistant Preschool Choir: Teacher Helper Music Office Assistant	Front of House Engineer P Audio 2 P Graphics Designer P TV Engineer P TV Director P Camera Operator P Field Camera Operator P TV Audio P Membership Assistant P Adult Choir P Orchestra P Children's Choir: Teacher P Program Assistant P Preschool Choir: Teacher P Helper P Music Office Assistant P	Front of House Engineer P C Audio 2 P C Graphics Designer P C TV Engineer P C TV Director P C Gamera Operator P C Field Camera Operator P C TV Audio P C TV Audio P C Membership Assistant P C Children's Choir : Teacher P C Program Assistant P C Preschool Choir : Teacher P C Helper P C Music Office Assistant P C Music Office Assistant P C	Front of House Engineer P C F Audio 2 P C F Graphics Designer P C F TV Engineer P C F TV Director P C F Camera Operator P C F Field Camera Operator P C F TV Audio P C F Membership Assistant P C F Orchestra P C F Children's Choir : Teacher P C F Program Assistant P C F Preschool Choir : Teacher P C F Preschool Choir : Teacher P C F Music Office Assistant P C F

- P I have served here in the *past*
- C I am *currently* serving here
- F I would like to serve here in the *future*
- I I need more *information* about serving

Office Support	Office Support Administrative Help				
Pastoral Care	Nursing Home: Visitation Teams	P	C	F	$\frac{1}{1}$
	Worship Leader	P	C	F	Ī
	Homebound Ministry	P	C	F	I
Preschool Ministry	Sunday Morning: Greeters	P	C	F	I
	Preschool Teachers/Helpers	P	C	F	- I
	Preschool Coordinator	P	C	F	I
	Infant / Toddler Coordinator	P	С	F	I
	Preschool Worship Leader	Р	С	F	I
	Preschool Worship Helper	P	С	F	I
	Room Assistant	P	С	F	I
	Wednesday Nights: Cubbie Teacher	P	С	F	I
	Cubbie Helper	P	C	F	I
	Honeybee Teacher	Р	С	F	I
	Honeybee Helper	P	С	F	I
	Additional Opportunities				
	Preschool Ministry Assistant	P	С	F	I
	Saturday Set-Up	P	С	F	I
	New Baby Coordinator	P	С	F	
Recreation	Seasonal Sports: Coach	P	С	F	I
	Assistant Coach	P	С	F	I
	Helper	P	С	F	I
Student Ministry	Middle School:				
	Sunday morning Bible Fellowship Leader	P	С	F	I
	Wednesday night Adult Leader	P	С	F	I
	High School :				
	Sunday morning Bible Fellowship Leader	P	С	F	I
	Wednesday night Adult Leader	Ъ	С	F	I
Jshers	Ushers	Р	С	F	I
	Counters	P	С	F	I

HEVEL -

- P I have served here in the *past*
- C I am *currently* serving here
- F I would like to serve here in the *future*
- I I need more *information* about serving

Welcome Ministry	Sunday Morning First Impressions:		T	Γ	Τ-
	Door greeters	P	С	F	I
	Member Services host	P	C	F	Ī
	Guest Services host	P	С	F	I
	East Wing Desk host	P	С	F	I
	Additional First Impressions:				-
	Combined Worship Greeter	P	С	F	Ī
	Special Events host	P	С	F	I
	Administrative help	P	С	F	I
Women's Ministry	Weekly Volunteers:		_		-
	Bible Study Prayer Coordinator		С	F	I
	Bible Study Teacher	P	С	F	I
	Bible Study Coordinator	P	С	F	I
	Bible Study Small Group Facilitator	P	С	F	I
	Bible Study Greeter / Hospitality	P	С	F	I
	Additional Needs: Mentoring Coordinator	tor P		F	I
	Mentor	Р	С	F	I
	Welcome Baby Team	P	С	F	I
	Special Event Coordinator	P	С	F	I
	Hospitality Coordinator	Р	С	F	I
	Special Event Prayer Team	P	С	F	Ī

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ABSTRACT

DEVELOPING A MEMBER ASSIMILATION STRATEGY AT HIGHVIEW BAPTIST CHURCH, LOUISVILLE, KENTUCKY

Sarah Elizabeth Mielke, D.Ed.Min.

The Southern Baptist Theological Seminary, 2011

Faculty Supervisor: Michael S. Wilder, Ph.D.

This project centers on developing a new member assimilation strategy for the Fegenbush Campus of Highview Baptist Church. Chapter 1 describes the ministry context of Highview. This description includes a history of the church and the present situation of the church. It also includes a detailed demographic analysis of Louisville, Kentucky and southern Indiana.

Chapter 2 examines the biblical and theological basis for this project. It examines in detail Romans 12, 1 Corinthians 12, and Ephesians 4. These texts all speak to the importance of spiritual gifts and the expectation of service within the local church to do the work of ministry.

Chapter 3 interacts with the theoretical and practical issues concerning this project. This chapter demonstrates the shortcomings of different spiritual gifts testing and the gift one would discover having themselves. It also deals with the different areas of serving within Highview.

Chapter 4 outlines the methodology used during the course of the project. A detailed account of the entire process is given.

Chapter 5 evaluates the effectiveness of the project. The survey instruments used indicate whether the volunteers at Highview were able to discover their spiritual gifts and, if discovered, whether those gifts were used effectively in edifying the church. The evaluation determines whether this project will be useful for other churches and church leaders.

VITA

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