

DEVELOPMENT OF A VOLUNTEER TRAINING STRATEGY
FOR THE CHILDREN'S MINISTRY AT
FINCASTLE BAPTIST CHURCH,
FINCASTLE, VIRGINIA

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To my wife, Tara, and our son, Adam.
God has immeasurably blessed me.

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PREFACE

This project would not have been possible without the wonderful support of the staff and membership of Fincastle Baptist Church. Kevin Cummings has faithfully provided the time and resources to make this project successful and a beneficial tool for the children's ministry of Fincastle Baptist Church.

The men and women whom I have the privilege of serving at Fincastle Baptist Church have graciously given their support through their prayers, encouragement, and participation in this project. I am grateful for their vision for Fincastle Baptist Church and how this project will strengthen their commitment to make disciples for Jesus Christ.

I could never adequately express my thankfulness to my wife, Tara. Tara has graciously supported me throughout this project. I also wish to express my gratitude to my research committee for this project. Dr. Michael Wilder and Dr. Chuck Lawless have contributed countless hours of tireless dedication and effort into this project. Their timely insights and contributions have been invaluable and without such, this project would not be complete.

Finally, I am grateful to my gracious Heavenly Father. I am grateful that God chose me for salvation and then called me into the ministry of the gospel of Jesus Christ.

Brian Russell Horton

Fincastle, Virginia

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CHAPTER 1

INTRODUCTION

Purpose Statement

The development of a volunteer ministry strategy at Fincastle Baptist Church, Fincastle, Virginia, was designed to recruit and train volunteers for children's ministry in accordance with areas of giftedness.

Goals

The first goal of the project was the development of a children's ministry leadership team. The leadership team consists of representatives from the following areas within the children's ministry: nursery workers, children's church personnel, Wednesday night programming leaders, and Sunday school teachers. The children's ministry leadership team was an instrumental in the fulfillment of the remaining goals of this project.

The second goal of this project was to review the policy and procedures manual for the children's ministry, and provide an additional handbook outlining the protocols of the Children's Ministry. The handbook includes updated vision and purpose statements as well as guidelines for each area of children's ministry and background check protocol. The handbook also clarifies the ministry positions and job descriptions within the children's ministry of Fincastle Baptist Church.

The third goal of the project was the recruitment of volunteers for the children's ministry of Fincastle Baptist Church. Leaders were recruited for service in Sunday school, Wednesday night children's activities, nursery, and children's church.

The fourth goal of the project was training the volunteers recruited for the children's ministry of Fincastle Baptist Church. Volunteers were trained concerning biblical premises for service. Volunteers were also trained in the policies and procedures of children's ministry of Fincastle Baptist Church. A database was developed to track the involvement of volunteers, as well as organize volunteers according to spiritual giftedness.

Context

Fincastle Baptist Church, constituted in 1831, is located in Botetourt County in the Shenandoah Valley region of Virginia. Botetourt County was established in 1770 and named for Lord Botetourt, former governor of Virginia. The borders of Botetourt County once extended to encompass what is today West Virginia, Kentucky, Ohio, Indiana, and portions of Illinois. In 2006, Botetourt County was called home by over 32,000 people with over 250,000 people residing within a thirty minute radius of the county (www.co.botetourt.va.us 2009).

Botetourt County has enjoyed exponential growth in the previous two decades. Over a twenty year period, from 1980 to 2000, the county growth rate increased 31%. The projected growth rate has been over 30% for the next two decades. Over 56% of the population in Botetourt County is comprised of median adults (ages 35-54) and children under the age of 19. Commerce has also increased dramatically in the county. In 1989, retail sales reached \$69 million. Ten years later, in 1999, sales reached \$129 million (www.co.botetourt.va.us 2009). As recently as 2002, the United States Census reported that retail sales for Botetourt County exceeded \$151 million (www.quickfacts.census.gov 2009). Botetourt County consists of 325,000 workers, with approximately 16% of these workers employed in the fields of education or health and social services. Over 81% of the citizens have achieved an education of high school or

beyond, with 20% having graduated from college. Over 88% of Botetourt County residents are homeowners (www.botetourt.org 2009.).

The county seat for Botetourt County is Fincastle. Fincastle is growing rapidly as new homes and new communities are being developed, transforming Fincastle from a rural community into a “bedroom community” for the greater Roanoke region. Many professionals working in the city of Roanoke have chosen Fincastle as their home. The result of such growth has been tremendous growth in the housing market. Within a five mile radius of Fincastle Baptist Church, three new subdivisions have been or are being constructed that will provide over 750 homes, with the median price of new homes being between \$500,000 and \$600,000 (Botetourt Living 2007, 37-38).

The recent boom in Fincastle’s housing market has provided opportunity for growth at Fincastle Baptist Church. Prior to 2005, Fincastle Baptist Church was located in the heart of the downtown business district, at the corner of Church and Main Streets, across from the Fincastle City Hall. When Pastor Kevin Cummings came to Fincastle in 1996, the church membership numbered seventy and had a budget of approximately \$100,000. Today, Fincastle Baptist Church has over 750 members, over 300 in Sunday school, and an operating budget of over \$690,000. Aggressive outreach and creative methods of reaching the community have resulted in this strong growth pattern, and in 2005 Fincastle relocated to a twenty acre tract of land near the interstate. A multi-purpose facility was built, occupied, and quickly maximized. The new facility serves as a worship center, a gymnasium, education facilities, and office space. In 2008, the process of building a second facility began, which when completed, will allow for additional education space, youth and children’s areas, and fellowship space. A third phase to Fincastle’s building project will follow with the construction of a new sanctuary facility. Fincastle Baptist Church has averaged a net gain of 38 new members each year since 1993, baptizing 243 people in the same time period.

Fincastle Baptist Church has a rich history as one of the original churches in a region settled before the establishment of this nation (www.hisfin.org 2009). Today, Fincastle Baptist Church exists with the prospects of an even brighter future. Under the leadership of Pastor Kevin Cummings, Fincastle Baptist Church has been recognized by The Billy Graham School of Evangelism and Church Growth of The Southern Baptist Theological Seminary as being in the top 1.5 % of Southern Baptist churches for church growth. Fincastle Baptist Church could best be described as an “evangelistically oriented” church (Roozen, McKinney, and Carroll 1994, 87). Pastor Kevin Cummings models and emphasizes personal evangelism to the congregation. Church members are encouraged to be active participants in their faith and are led to engage their community with the gospel of Jesus. Fincastle Baptist Church also utilizes its resources to have a maximum impact in its community by hosting such events as the county’s largest Easter egg hunt and fall festival. Through these events, and also smaller scale events, Fincastle Baptist Church has effectively reached out into the community.

Utilizing Tex Sample’s material, Fincastle would be categorized as a “culturally middle” church (Sample 1990, 99-112). As a mostly middle class congregation in the middle of their working lives, there is a heavy emphasis on career among the average membership of Fincastle Baptist Church. The average member is not native to Fincastle, having relocated to the region due to job relocation. Education is important to the average member as well, given the fact that many teachers, doctors, lawyers, engineers, and technology workers are members of Fincastle Baptist Church. A high emphasis on education and career has also lead to a high desire for achievement. Evidence of this is found in the possessions of the members, as many live in upscale neighborhoods. The desire for achievement is both a positive and a negative. The positives include self-pride and a desire for excellence in all things, especially concerning the activities and ministries of the church. The negatives include high levels of stress in

their jobs and their families. If left unchecked, the stress attached to the desire for career and achievement could have a devastating effect on the lives of individuals and families.

Fincastle Baptist Church is further described as culturally middle due to the family disposition and political affiliation. Since many of the residents of Fincastle have relocated to this region, their extended families are not relatively close. The result of this mobile lifestyle is increased absence due to travel. A typical Sunday at Fincastle Baptist Church will observe multiple families who are absent. Many are traveling to see family “back home.” Fincastle Baptist Church also mirrors the general political consensus of the region by adopting more conservative views. According to the typologies offered by Carl Dudley and Sally Johnson, Fincastle would be categorized as a “servant church” (Dudley and Johnson 1993, 7). Recognizing the urgency of the task to share the gospel, Fincastle Baptist Church has responded by doing “whatever it takes” to reach each person in Botetourt County.

Many growing churches experience the challenge of staffing its various ministries. Fincastle Baptist Church is not exempt from such a dilemma. With a Sunday school ministry that reaches over 300, a children’s ministry that ministers to 150, and a youth ministry of 100, volunteers are essential to the functioning of the church. Fincastle Baptist Church is very outreach oriented. A medical free clinic services over 50 people each Tuesday night. Vacation Bible School reaches over 300 children during the summer. The need for volunteers to be effectively recruited, trained, and retained proves critical for the effectiveness of these events. Regardless of the service position, whether it is parking cars, registering visitors, distributing food, personal witnessing, or teaching a class, each position is vitally important to the purpose of the church to reach every person in Botetourt County for Jesus Christ.

The growth of Fincastle Baptist Church has heightened the importance of properly recruiting, training, and retaining volunteers. When new members are added to the fellowship, it is essential to incorporate them into a small group Bible study, or

Sunday school class. As Sunday school enrollment grows, so also the need for new class units grows. With this growth comes the need for additional educational facilities.

Rationale

Since 1997 Fincastle Baptist Church has experienced exponential growth. Twelve years ago Fincastle Baptist Church consisted of approximately 70 members. At the end of 2010 the membership numbered over nine hundred and ninety. In October 2008, Fincastle Baptist Church launched a capital campaign to address the space issues associated with the church growth. The initial goal was to construct a new education and worship facility at a cost of approximately three million dollars. The church decided to focus on the education facilities first. The anticipated occupancy of the new facility is August of 2011.

Even before the new facility is completed, however, as new Sunday school classes and other ministries begin, more personnel will be needed. In a building already filled to capacity, a third nursery, a fourth children's church, and at least two more Sunday school classes need to be started. Recruiting and training volunteers for these ministries rivals the challenge of locating the space for the ministries in difficulty.

Previously, the process of recruiting volunteers at Fincastle Baptist Church consisted of bulletin inserts and public announcements. When volunteers were needed for an event or a ministry, an announcement was often placed in the bulletin asking for volunteers. Whereas soliciting volunteers through bulletin inserts provides relief to the burden of finding helpers, this process also creates issues that have previously been left unchecked: Are the prospective volunteers church members? Do the individuals have criminal backgrounds? What are their areas of spiritual giftedness? Attempts to answer these issues have been made; however, with the growing demands of the church for workers, many times these important items are overlooked. A system that first recruits prospective volunteers, determines their giftedness, places them in effective

environments for ministry, trains them for maximum productivity, and develops a strategy for ongoing development and encouragement was needed at Fincastle Baptist Church in order to best fulfill the mission of the church.

This project addressed the need for the development of a volunteer training strategy within the children's ministry of Fincastle Baptist Church. In doing so, this project accomplished three tasks. First, a clarified vision and purpose were established for the volunteers within the children's ministry. A pivotal element of leadership is to give clear direction to those who serve, since volunteers need to understand the goals of the ministry. Second, this project provided quality training to the volunteer workers. A ministry has more potential to succeed if those who serve in it are made aware of their responsibilities and shown how to be successful in their assignment. Third, this project created a process to retain workers longer by tracking their involvement in the church and preventing over commitment. Many volunteers serve in multiple areas and are over-worked. Through this project, a system was enacted to monitor involvement and prevent burn out.

Volunteers are the backbone of any ministry. The desired outcome of this project was the development of a core of volunteers who are passionate about children's ministry and who will serve in the context of a biblically faithful and strategically structured ministry.

Definitions and Limitations

The following definitions are used within the context of this project.

Leadership. Leadership is defined as "the capacity and will to rally men and women to a common purpose" (Maxwell 1999, 1) and "the influence on colleagues to determine and real goals" (McCarty 2001, 177).

Spiritual gift. A spiritual gift is defined as "any ability that is empowered by the Holy Spirit and used in any ministry of the church" (Grudem 1994, 1016.)

Team. A team is defined as a group of people with varying talents and abilities working together to accomplish a common task. Myron Rush defines team as “two or more people moving along a path, interacting and communicating in an effort to reach a common goal or mission” (Rush 2002, 41).

Volunteer. A volunteer is a person who willingly agrees to serve in an assigned, unpaid, position. Volunteers are individuals who “join a team of like-minded servants . . . helping to build the local church of God has called him to be a part of” (Hybels 2004, 17).

Although this project has been limited to the volunteers within the children’s ministry of Fincastle Baptist Church, the methods and procedures of this project are applicable to volunteers in other ministries within the church, such as the student ministry, adult ministries, and Sunday school ministry. Further, this project has been intentionally limited to fifteen weeks. Whereas the short term effects of the training can be measured initially, the long term effects of effective policies and retention of volunteers will not be measurable within the time allotted for this project.

Research Methodology

The focus of this project was to develop a recruitment and training strategy for the children’s ministry at Fincastle Baptist Church. Although this project was designed to take place over a course of fifteen weeks, and was limited to the children’s ministry of the church, the structure within this project can and will be instituted throughout other ministries within the church in the future. This project concentrated on adults who are current or potential children’s ministry volunteers in the church.

The process of developing a volunteer training strategy for the children’s ministry at Fincastle Baptist Church began with research on the topics of leadership, management, children’s ministry, and educational philosophy from both a biblical and secular perspective. After the research was completed, a project was implemented to

affect a change in knowledge among volunteers in the children's ministry as it pertains to the structure, function, and purpose of the children's ministry, the implementation of policies and procedures in the children's ministry, and the understanding of educational philosophy and practice in the children's ministry. To accomplish this task, four goals were established.

The first goal was to develop a children's ministry leadership team comprised of four individuals. These individuals were personally selected and evaluated for availability, willingness, and capability to serve in their assigned roles. These individuals represent the four components of the children's ministry: nursery, children's church, Sunday school, and Wednesday night programs. The success of the first goal was determined by the selection process of the personnel for the team. Those who were asked to serve on the team meet the criterion that was established and prove to be the correct personnel to lead this ministry as is demonstrated by their ability to perform the tasks assigned to their individual areas of responsibility.

The second goal of the project was to review the policies and procedures manual for the children's ministry and the creation of a handbook to serve as companion to the existing manual. The children's leadership team assisted in this process. After meeting together and discussing the current policies and their relevance to the ministry, the children's ministry leadership team assisted in the construction of a children's ministry handbook, that is used as a companion to the policies and procedures manual as set forth by the church leadership. Goal 2 was successfully met as the Children's Ministry handbook was written and received positively by the church leadership. Since such policies and procedures must be approved by the trustees and the deacons, goal 2 was further deemed successful as these two bodies approved the documents.

The third goal of the project was the development of a recruitment process for volunteers. This goal was accomplished by utilizing bulletin inserts, newsletter articles, phone calls, and personal mailings to individuals in the church. Goal 3 was successful, as

the process resulted in the recruitment of over 50 volunteers. These volunteers have been successfully recruited by the fact that they have volunteered to serve and agreed to undergo training.

The fourth goal was the training of volunteers. Volunteers were trained over the course of three weeks concerning biblical principles of serving, the policies and procedures of the children's ministry, basic guidelines of a volunteer, and educational philosophies related to ministering to children of varying ages. Volunteers were asked to participate in a questionnaire as the training began. After the three-week training concluded, the volunteers were given a post-training survey. The pre-training and post-training surveys were compared with one another to monitor changes in the scores. The goal was successful, proven by the overall improvement in how the volunteers answer the questionnaire. Since the questionnaire focused on the volunteers' knowledge of the children's ministry, an improvement in scores was reflected by a shift in volunteers answers in levels of disagreement to levels of agreement. For example, in the pre-training questionnaire, a volunteer may have answered "disagree," "disagree strongly," or "somewhat disagree" to a question, then in the post-training questionnaire the volunteer answered "agree," "agree strongly," or "somewhat agree." This is considered to be an improvement in score.

The questionnaire used in this project was developed to gauge the volunteers' knowledge concerning ministry service and spiritual giftedness. The survey was given to those who have previously volunteered, as well as first time volunteers. In total, the survey was administered to approximately fifty volunteers who staff the children's ministry of Fincastle Baptist Church. The survey was submitted to the Ethics Committee at Southern Seminary for approval prior to its use. Upon approval, the questionnaire was given during the first meeting of prospective volunteers. After the three-week training, the questionnaire was redistributed and the answers were analyzed. The desired result was that the volunteers had an increased knowledge about volunteering within the

children's ministry, the organization of the children's ministry, and the responsibilities of the volunteers who serve.

CHAPTER 2

BIBLICAL INSIGHT FOR VOLUNTEER INVOLVEMENT IN MINISTRY

Introduction

Volunteerism in America has reached an all-time high. More people have become involved in humanitarian efforts than ever before. According to a survey taken by the Corporation for National and Community Service (CNCS), sixty-one million people across the United States volunteered over eight billion man hours of service within their communities in 2007 (www.worldvolunteerweb.org, 2 April 2009). The CNCS contends that volunteerism is consistently on the rise because the current economic downturn demands volunteer oriented service.

With a desire to help their fellow man, provide for the less fortunate and elderly and give hope for a brighter tomorrow for a child, people are seemingly more willing to sacrifice their time and resources for the sake of others. Whether it is United Way, Boys and Girls Clubs of America, Mobile Meals, or the thousands of other organizations that exist, there is no lack of opportunities for service. As recently as March 2009, the volunteer matching website www.idealists.org listed 15,376 volunteer opportunities and 84,409 organizations seeking volunteers (www.idealists.org 30 March 2009).

Despite the interest in volunteer work, the ability to recruit and retain the necessary manpower in the church is a constant source of contention for even the most experienced leader. Vision, purpose, goals, expectations, and appreciation are necessary elements to recruiting and retaining volunteers. An initial step in recruiting volunteers, however, is the exploration and determination of spiritual giftedness.

The Spiritual Gifts Listed Are Representative, Not Exhaustive

In the New Testament, eighteen spiritual gifts are mentioned in Romans, 1 Corinthians and Ephesians that will be addressed. Most scholars would argue that these gifts do not represent an exhaustive list of all the spiritual gifts available to believers (Erickson 1985, 876; Grudem 1994, 1019-1022; Schreiner 2008, 721). The fact that the listings of the gifts are in varying orders and not exact replicas of each other lends to the thought that the lists are not intended to be inclusive of all the spiritual gifts available to believers (Grudem 1994, 1019). Table 1 lists the spiritual gifts mentioned in the New Testament and their scriptural reference.

Table 1. Listing of spiritual gifts and their locations in the New Testament

| Spiritual Gift | Rom12:6-8 | 1 Cor 12:7-11; 28-31 | Eph 4:11-13 |
|------------------------------------|-----------|-------------------------|-------------|
| Administration | | * | |
| Apostles | | * | * |
| Distinguishing Spirits/Discernment | | * | |
| Encouragement | * | | |
| Evangelist | | | * |
| Faith | | * | |
| Giving | * | | |
| Healing | | * | |
| Helps | | * | |
| Leadership | * | | |
| Mercy | * | | |
| Miracles | | * | |
| Prophecy | * | * | * |
| Service | * | | |
| Teaching | * | * | * |
| Tongues | | * | |
| Word of Knowledge | | * | |
| Word of Wisdom | | * | |

Gifts are Used Based on the Believer's Level of Faith

The Apostle Paul reasons that believers are given spiritual gifts by God, through the Holy Spirit (Erickson 1985, 875), and according to his good pleasure, which is for the edification of the church (1 Cor 14:12). To possess a spiritual gift is a means to achieve God's purpose, and not "an indication of greater spirituality" (Schreiner 2008, 719). The beautiful analogy of the body in Romans 12 and 1 Corinthians 12 reveals how God intends varying gifts to work together so that the body will function properly. We as believers, regardless of giftedness, are instructed to use our gifts "in proportion to our faith" (Rom 12:6). Theologians differ on the exact meaning of this phrase. Wayne Grudem interprets "in proportion to our faith" to mean that the gifts vary in strength. Grudem writes that "the gift can be more or less strongly developed in different individuals or in the same individual over a period of time" (Grudem 1994, 1022). Grudem's thoughts are echoed by John MacArthur, who contends that believers are to use their gifts in a manner that is related to his or her "personal understanding and insight" that God has assigned for the "operation of his gift" (MacArthur 1994, 170).

Believers Should Seek to Discern and Utilize Their Gifts

The varying strength of giftedness in a believer is a combination of human and divine influence (Grudem 1994, 1023). According to 1 Corinthians 12:11, the Holy Spirit "apportions [gifts] to each one as he wills." Paul reinforces the fact that it is God who gives all spiritual gifts "according to the measure of Christ's gift" (Eph 4:7). He also emphasizes the fact that God chooses what gifts to give and what level of ability is necessary to perform that gift (1 Cor 12:11). Regardless of an individual's giftedness or level of strength to perform the gift, believers are nonetheless called to faithfully use their gifts for the edification of the church.

New Testament Examples of Service and Spiritual Giftedness

Many volunteers serve faithfully in church ministry while having little understanding of their giftedness. As a result, the effectiveness of the volunteer may be diminished and full potential is rarely reached. Many volunteers resign their posts only weeks or months into their service out of frustration. This frustration is often born out of a lack of knowledge concerning the unique spiritual gift(s) with which God has equipped them. Many potential volunteers never commit to serving in church ministry due to insecurity concerning their abilities, talents, and spiritual giftedness.

The Bible provides the necessary foundation for pastors, teachers, and volunteers to discover their unique giftedness and to know how those gifts are to be employed within the church. Scripture conveys God's directive for believers to serve one another (Gal 5:13; 1 Pet 4:10).

Loving God and Loving Others

Three of the gospel writers record Jesus' quotation of Deuteronomy 6:5, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind" (Matt 22:37, Mark 12:30, Luke 10:27). Jesus taught his disciples that this is the greatest and first commandment. Jesus also taught his disciples a second command, to "love your neighbor as yourself" (Matt 22:39, Mark 12:31, Luke 10:27). To love a neighbor as one would love himself reveals the heart of God for believers to "measure their love for others by what they wish for themselves" (MacArthur 2005, 1168). The fact that Jesus indicates that the second command is "like the first" directs the actions of believers to let their love for others flow from their love of God. As Matthew Henry noted, Jesus' words indicate that "all law is summed up in one word, love" (Henry 1996, 264). This love is to be lived out in our daily workings with those in our lives. Church

ministry volunteers display their love of God and their love for others as they faithfully serve in areas compatible with their spiritual giftedness.

Believers Serve through Sacrificial Giving

Volunteers must practice self-sacrifice in order to commit to volunteer in a ministry and serve others. Those who volunteer in ministry sacrifice time with their own family in order to meet the needs of others. Volunteers sacrifice their own resources to provide for someone who has less. The believer cannot have temporal vision but rather eternal vision. The believer cannot have an attitude of being served but rather an attitude of serving others. Likewise, believers who commit themselves unto service in the community of believers must possess an attitude of self-denial, not self-service.

Jesus said in Matthew 20:28 that the “Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” In the same likeness God calls men and women to serve others and not seek to be served or lauded above others. To deny self and take up the cross is a process that continually pervades the volunteer’s life. Christ-like servants sacrifice more than an hour on Sunday mornings or Wednesday nights. James Brooks writes that to deny oneself is to “renounce the self as the dominant element in life. It is to replace the self with God-in-Christ as the object of affections. It is to place the divine will before the self-will” (Brooks 1991, 137).

Those whom God has called and gifted to serve understand the daily and continual sacrifice involved in reaching others for Christ. Luke also recorded Jesus’ words concerning serving others in Luke 9:23. Luke, however, adds an important word to the discourse when he recorded Jesus as saying, “If anyone would come after me, let him deny himself and take up his cross *daily*” (italics added). The word daily implies a total commitment and full surrender to Christ (MacArthur 2005, 1142). In Mark 8:34, Jesus addresses the cost of discipleship when he instructs believers to “take up your cross and follow me.” For one to take up his cross and follow Jesus implies that the believer

will commit himself unto death if necessary to follow Christ. Brooks contends that “taking up the cross” is “closely related to self-denial, involving a willingness to give up everything dear in life and even life itself for the sake of Jesus” (Brooks 1991, 137).

As relating to volunteer service in the church, the believer cannot be self-serving but rather self-denying. As Stephen Short suggests, Jesus’ words in Mark 8:34 teach believers to “abandon the attitude of self-centeredness” (Bruce 1979, 1167).

Believers Serve Others through Evangelism

Serving others is not committing great acts of work that bring fame and fortune to man. Serving is not merely creating a positive emotion in the heart of an individual. The purpose of service is identified within what is commonly known as the Great Commission. In Matthew 28:18-20 Jesus appears to his disciples after his resurrection. As he prepares for the ascension, Jesus encourages his followers to “Go...and make disciples.” This command directs all disciples of Jesus to provide a concise and effective testimony concerning Jesus Christ and the gospel he presented. To “make disciples” is a daily process, a part of one’s everyday life. The Greek word for “go” is a participle and therefore carries the sense of “going.” Therefore, as disciples of Christ, believers are instructed to make disciples of those whom they encounter on their way (Morris 1992, 746). Millard Erickson comments that Jesus’ command to go indicates that “he has in mind a task that is presumably to carry on indefinitely” (Erickson 1985, 131). The Great Commission then serves as the ultimate act of servanthood in that it calls disciples to be involved in a “worldwide mission . . . to love our neighbor as ourselves” (Hybels 2004, 14-15).

In order to establish, maintain, or improve a children’s ministry, as is the focus of this project, those who volunteer to serve must have a “customized vision for children’s ministry” (Miller and Staal 2004, 105). A vision customized for children’s ministry is established by first looking at the various examples of the Bible concerning

spiritual giftedness and the mandate to effectively use spiritual gifts in the church. The New Testament is rooted in volunteer service and the use of spiritual gifts to accomplish God's purposes for the church. These spiritual gifts are endowed by God for the purpose of edifying the body of Christ as a whole, as well as the local body of Christ, the church. Volunteers in ministry must have an understanding of their unique giftedness in order to be effective in their service.

The Purpose of Spiritual Giftedness

F. F. Bruce writes in his exposition of Romans 12 that "diversity, not uniformity, is the mark of God's handiwork" (Bruce 1985, 214). In spite of the diversity of people and the allocation of spiritual gifts, God's design and desire are that people equipped for service by God would do so in a spirit of unity, and for the good of the church. Paul's words are "emphatically addressed to the whole community" (Schreiner 1998, 651). Those called to be pastors are not instructed to "jealously guard all ministry in his own hands", but rather to "enable the people of God to be a servant people, ministering actively but humbly according to their gifts" (Stott 1979, 166-67).

No member of the church is exempt from faithfully exercising the gifts God has given him. Each member is given a measure of faith and therefore to "estimate himself or herself in accord with this apportioned faith" (Schreiner 1998, 651) for the purpose of serving others. The implication is that all followers of Christ are given spiritual gifts, and those gifts are to be used for the purpose of ministry within the body of Christ, the church. The church exists for the purpose of reconciling lost humanity into a relationship with God (2 Cor 5:18). This process of reconciliation is accomplished as believers assume the responsibility as ambassadors of Jesus Christ (2 Cor 5:20). God does not send believers into the world unarmed. God promised to empower believers with the Holy Spirit (Acts 1:8) and with spiritual gifts to be used in fulfilling the Great Commission to make disciples (Matt 28:18-20).

The Spiritual gifts given by Holy Spirit serve an immediate purpose and an ultimate purpose (Stott 1979, 166). These purposes are documented in Ephesians 4:12. God's immediate purpose is revealed in the first half of the verse, where Paul stated that Spiritual gifts are given "to equip the saints for the work of the ministry" (Eph 4:12a). The word "equip" is translated from the Greek, *katartismos*, and is used to describe the perfecting, or conditioning, believers in order to "discharge their duties in the body" (Foulkes 1989, 128). When believers exercise their Spiritual gifts, personal growth and maturity are experienced. Yet Spiritual gifts are not given to believers for their benefit alone. As the immediate purpose of Spiritual giftedness is carried out, the ultimate purpose will also be realized.

The ultimate purpose of the Spiritual giftedness of believers is "for building up the body of Christ", that is, the church (Eph 4:12b). The church experiences growth when all members examine and use their Spiritual gifts. Stott explains that Spiritual gifts are in fact service gifts (Stott 1979, 168). Paul analogizes this concept by drawing similarities between the church and the human body. Paul's purpose in introducing the body analogy is to show how the human body and the body of Christ, the church, are both marked by unity and diversity (Schreiner 1998, 654). The body is comprised of varying parts that perform varying purposes for the well-being of the body. Likewise, the church includes a multitude of people with a myriad of spiritual gifts that work together for the well-being of the body of Christ, the church. In his letters to Colossians and Ephesians, Paul carries this analogy further by emphasizing that Christ is the head of the body (Bruce 1985, 215). Because Christ is the head of the body, the varying parts work together as a result of his leading.

Paul had previously used a seemingly contradictory phrase to describe the servanthood required of the believer in verse two when he called for believers to "present themselves as living sacrifices" (Rom 12:2). Undoubtedly such a statement served to

cause consternation and confusion in the mind of the reader. John MacArthur reveals that in the Septuagint the word “to serve” is derived from the term *paristemi*, which means to “place an offering on the altar” (MacArthur 1994, 142). Therefore the readers at Rome would understand that Paul indicated that their lives be sacrificial in nature. Sacrifice, by definition, involved death. To be a living sacrifice was a perplexing thought in the minds of the believers at Rome. Paul draws on the Mosaic system of sacrifice to address the need for selfless giving of one’s gifts and abilities for the good of the kingdom of God. Paul would agree with the writer of Hebrews that the “blood of goats and calves” was no longer acceptable to God as a means of sacrifice because of the shed blood of Jesus (Heb 9:11-12), and further concluded that the only sacrifice acceptable was the ongoing lives of those who follow the savior. Every aspect of the believer’s life must be lived out in a manner of sacrificial service to the king.

To offer the body as a living sacrifice means to willingly submit the fleshly desires associated with humanity for the sake of the high calling found in Christ Jesus. In essence, believers are to “die” to self and begin to live in Christ Jesus. The believer who would seek to honor God with his service surrenders himself to the usefulness of God and allows the manifestation of gifts endowed to him by God to be used through his life and for the glory of God. From the creation of the world, God has desired acceptable worship, which is found in a faithful and obedient heart (MacArthur 1994, 145).

The twelfth chapter of Paul’s letter to the Romans begins with an exhortation for the believers to conduct themselves properly as Christians as a result of the transforming power of Jesus Christ (Moo 1996, 744). Paul encouraged the Christians at Rome concerning their service and pleaded with them not to allow the world to dictate their lives, but rather to allow Christ to transform them daily. Paul also stresses the importance of humility and unity as he addresses the Romans concerning their giftedness. The connection between the two concepts reveals that Paul did not want the Roman

believers to develop an individualistic attitude concerning their salvation (Moo 1996, 759). Paul concludes that the evidence of our salvation, and hence our giftedness, is revealed through our relationship with others. The effectual calling of God unto salvation is not purposed for isolation, and neither is his equipping of believers with spiritual gifts. Paul establishes in 1 Corinthians 13 that unless love for one another is the motivation, then “no gifting accounts for anything” (Hawthorne, Martin, and Read 1993, 342).

Paul writes to the Romans from Corinth; therefore, it is probable that as he addresses issues of humility and mutual service in Romans 12:3-8, he is reflecting upon the disunity within the Corinthian church and sought to warn the Romans of the dangers that are associated with disunity (Moo 1996, 759). Paul had witnessed firsthand how the misuse of spiritual gifts could greatly affect a church and its ability to evangelize. He took advantage of an opportunity to show the Romans that “true spiritual gifts are given by God to strengthen manifest oneness” in the church (MacArthur 1984, 278).

Paul’s purpose for writing the early church concerning giftedness is corrective, not instructive (Hawthorne, Martin, and Reid 1993, 342). Carson and Moo call attention to this assertion by stating that 1 Corinthians “deals with the church’s profound internal divisions and fundamental misapprehensions as to the nature of Christian leadership” (Carson and Moo 2005, 415). Paul was addressing issues in the church that threatened the unity and peace of the fellowship. In the various texts that address giftedness, Paul stresses that these gifts are endowed for the purpose of service to one another and the edification of the church.

The Varying Nature of Gifts

Wayne Grudem defines a spiritual gift as “any ability that is empowered by the Holy Spirit and used in any ministry of the church” (Grudem 1994, 1016). Believers are endowed with spiritual gifts, although “no one person has all the gifts, nor is any one of the gifts bestowed on all persons” (Erikson 1985, 876). Spiritual gifts are given by the

Holy Spirit (1 Cor 12:7) and therefore are subject to the Lordship of Christ. The spiritual gifts vary in their nature, each containing specific characteristics and qualifications. The following section offers a description of eighteen spiritual gifts listed in the Bible. These gifts are listed alphabetically.

Gift of administration. Administration is counted among the spiritual gifts in 1 Corinthians 12:28. Derived from the ideal of “piloting a boat,” the gift of administration can be categorized as a gift of leadership (Grudem 1994, 1020), and is useful in the kingdom to provide direction, or to “steer” the church (Bruce 1979, 1376). MacArthur notes that the gift of administration “refers to the one who keeps a ship, or a church, on course toward its proper destination” (MacArthur 1984, 324). Those entrusted to direct a church or ministry in its proper direction must necessarily possess a propensity and giftedness in leadership. In Bruce Power’s *Church Administration Handbook*, Robert Dale describes the administrator as a “helmsman” who understands that he has a responsibility to the whole crew, and that steering the ship is “only one vital function in the operation . . . of a an organization” (Powers 1997, 4).

The gift of administration is demonstrated in both the Old and New Testaments. In Genesis 47:13-26, Joseph demonstrated the ability to administrate when he led the people of Egypt through the great famine. Jethro (Exod 18) developed an administrative plan so that Moses could more effectively lead the Israelites. Jesus displayed administrative skill as he appointed the twelve (Mark 3:13-14), his inner circle of Peter, James and John (Mark 9:2), and his distribution of the believers into the towns in pairs for the purpose of performing miraculous works (Luke 10:1).

Gift of apostle. The Apostle Paul lists the gift of apostleship in 1 Corinthians 12:28-29 and Ephesians 4:11. In many instances, Paul uses the word *apostolos* to speak of the authority God has bestowed on his own ministry (Schreiner 2008, 723). However,

in passages such as 2 Corinthians 8:23 and Philippians 2:25 the word means “messenger” (Schreiner 2008, 724). Daniel Akin defines the term “apostle” in a general sense and a restricted sense. The general sense of the term is inclusive of all Christians, who, by virtue of the Great Commission (Matt 28:18-20), are sent to proclaim the gospel. In the restrictive sense, an apostle is one who “knew Christ in the flesh, saw him after his resurrection, and was directly commissioned by him” (Akin 2007, 675). An apostle was called to perform the tasks of laying the foundation of the church receiving and declaring the revelation of God’s Word, and authenticating God’s Word through the performance of miraculous gifts, such as healing and speaking in tongues (MacArthur 1984, 322).

To speak of the gift of apostleship is somewhat a misnomer. Although listed alongside the other named gifts, one called to be an apostle was to serve an office position rather to possess it as a spiritual gift. The apostles of the New Testament held the authority to “speak and write that which were the ‘words of God’ in an absolute sense” (Grudem 1994, 906). The qualifications for a person to be named an apostle were to be chosen directly by Jesus and to have personally encountered the resurrected Christ (MacArthur 1984, 322). The apostles were given the authority to pen the words that would become the Word of God. Given that no one since Paul has seen the resurrected Christ and the fact that canonization of the Bible is complete, it only follows that the office of apostle is complete in its functionality and no longer exists (Grudem 1984, 906).

Gift of distinguishing between spirits. The gift of distinguishing spirits is given to some believers for the protection and purification of the church. MacArthur describes the responsibility associated with this gift as the “separating out for examination and judging in order to determine what is genuine and what is spurious” (MacArthur 1984, 304). In order to properly exercise this gift, the believer must engage in serious examination and judgment. The Apostle John warns that Christians must exercise wisdom in this world and “not believe every spirit, but test the spirits to see

whether they are from God, for many false prophets have gone out into the world” (1 John 4:1). The Apostle Paul exhorts believers to “weigh” what prophets say in order to distinguish the true prophet from the false (1 Cor 14:29). Paul also warns the believers in the church at Ephesus to be sure of their faith and beliefs “so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes” (Eph 4:14). Additionally, Paul alerts Timothy of the dangers of false prophets and implores the young pastor to distinguish between spirits lest the church be damaged (1 Tim 1:2-4; 10; 4:6; 6:3).

John MacArthur expressively refers to the gift of distinguishing between spirits as “God’s watch dog” for the church (MacArthur 1984, 304). God gifts individuals with an extraordinary ability to search out the truth. The father of lies, Satan (John 8:44), employs those who would seek to destroy the church by attacking her at her foundation. Satan’s tactics involve men and women who on the surface appear to be genuine and truthful (2 Cor 11:4). Many times much of what a false prophet says may be truthful. But underneath the exterior lies a cleverly plotted scheme dreamed up by Satan in an effort to undermine the truth of God. Believers who are gifted with the ability to distinguish between spirits are used of God to uncover these coup attempts and expose such heresy.

Gift of encouragement. Paul names the gift of encouragement as a spiritual gift in Romans 12:8. Although the gifts of teaching and encouragement are closely related, the two are not necessarily synonymous (Schreiner 1998, 658). Teaching concentrates on content that is traditional in nature and previously recorded or spoken, as opposed to encouragement which “summons others to actions and stirs them from lethargy” (Schreiner 1998, 658).

The Greek word for encouragement is *parakaleo* which means to come to someone’s aid or “calling someone to one’s side” (MacArthur 1994, 173). Jesus used a

derivative of this word when describing himself as a helper in John 14:16, and also of the Holy Spirit in his role as a helper in John 15:16 and 16:7. Paul's idea of the believer bearing this gift is one who advises others and warns others concerning their actions. The gift of encouragement serves to persuade others to turn from sinful habits as well as to exhort them to maintain a correct walk with God. The gift of encouragement may be used to address the actions of one individual or an entire church body (MacArthur 1994, 174). Other commentators suggest that the reason Paul includes the gift of encouragement immediately after teaching is to place emphasis on the importance of Christians being exhorted to live out their faith and to apply the truths taught to them (Moo 1996, 767).

Paul and Barnabas actively used the gift of encouragement in their ministry. After healing a lame man in Lystra (Acts 14:8-10), Paul and Barnabas were hailed as the Greek gods Zeus and Hermes. After admonishing the crowds for the misdirected honor, Paul and Barnabas were rejected, resulting in Paul being stoned and thrown from the city gates. Luke records in Acts 14:20-21 that Paul and Barnabas then left for Derbe where they preached and won many converts. Following the journey to Derbe, Paul and Barnabas returned to Lystra, Iconium, and Antioch for the purpose of encouraging the disciples in those cities to remain true to the faith. Paul and Barnabas told the young churches that hardships would certainly come. Paul and Barnabas were able to use their recent rejection at Lystra as an example of the hardships Christians will face. Despite the hardships, Paul would contend that believers must remain true to the faith in the midst of such trials.

Gift of evangelist. In Ephesians 4:11 Paul states that some individuals are called to bear the gift of evangelist. The person gifted as an evangelist is called to preach and to declare the gospel of Jesus Christ. When scripture refers to an evangelist, it is in the context of one who is gifted for the purpose of preaching the gospel to non-Christians

(MacArthur 2005, 1813). In the post-apostolic age the evangelist has been charged with the responsibility of advancing the church (MacArthur 1986, 142). The role of an evangelist, however, is not limited to pastors and “professional” ministers and evangelists. All believers are called to proclaim the good news of Jesus Christ.

In addition to Ephesians 4:11, two other references in the New Testament mention the work of an evangelist. In Acts 21:8, Philip is referred to as an evangelist. Philip’s giftedness as an evangelist was public, as evidenced through his ministry in Samaria (Acts 8:4-8), and private, as was manifested in his work with the Ethiopian eunuch (Acts 8:26-40). In 2 Timothy 4:5, Timothy is instructed by Paul to do the work of an evangelist. The evangelist continues the work of the apostles, but does so without the use of miraculous gifts (MacArthur 1986, 143).

Gift of faith. Paul also describes the gift of faith in 1 Corinthians 12:9. Faith is certainly required of those who are called the children of God. Acts 15:9 declares that the heart is cleansed of sinfulness by faith. Paul testifies in Acts 26:18 that sanctification comes through faith. Faith is what Romans 1:17 says the righteous live by and Galatians 2:16 affirms that believers are justified through faith in Jesus Christ. Faith is that which believers receive upon justification and is what enables them to now stand at peace before God (Rom 5:1, Eph 2:8-9). But, it is a distinct faith that is a spiritual gift to a believer.

For a believer to possess the spiritual gift of faith implies that the believer has a unique ability to trust God in difficult and trying times. When life’s challenges are overbearing and seemingly impossible to overcome, the one who has the gift of faith appeals to God through prayer and trusts that he will respond in a way that supersedes his normal provision (MacArthur 1984, 299). Such faith was exhibited by the Roman centurion in Matthew 8. Matthew records that as Jesus entered Capernaum, a Roman centurion approached him concerned for his servant. As a man accustomed to holding authority over others, the centurion recognized that Jesus held authority over sickness and

death. Matthew describes the one in need of healing as a servant. A more accurate description would label the person as a slave, perhaps a young boy (Morris 1992, 192). The centurion humbly asked Jesus not to enter his house but rather simply speak the word and the boy would be healed. Jesus complied with his request, stating that he had not experienced such faith in all Jerusalem. Jesus then dismisses the centurion, reassuring him that his request would be answered. The centurion had proven he possessed a faith that “points to Jesus and . . . his ability to and readiness to give help in unexpected ways” (Morris 1992, 194).

Gifts of giving. Another gift mentioned in the writings of Paul is the gift of contributing to the needs of others. This gift is also referred to as the “gift of sharing” (Moo 1996, 768) or the gift of giving (MacArthur 1994, 175). The gift of contribution refers to, but is not limited to, the giving of property or finances to assist someone. This gift also implies that the bearer of the gift would give spiritual and other immaterial gifts (Schreiner 1998, 659). Paul’s implication is that the one gifted to give should do so generously and sacrificially. In the context of volunteering in a ministry, the one who bears this gift is called to give of his time, talent, and resources with liberality. He should also be willing to sacrificially give of himself, especially in wisdom and knowledge that proves beneficial to those to which he ministers.

Paul exemplifies this sacrificial giving in his address to the church at Thessalonica. The church at Thessalonica was founded by Paul during his second missionary journey, along with Silas and Timothy. At the time of his writing, Paul was in Corinth and had received a report from Timothy concerning the church at Thessalonica and the continuing faith of the church. Paul used this occasion to pen his letter of encouragement and further instruction. Paul acknowledged the devotion of the Thessalonians and testified that his coming to Thessalonica was not born of selfish ambition or any intention of personal gain. Paul analogized his ministry to the church as

that of a nursing mother who cares for her newborn child. He then expressed the gift of contributing to the needs of others by stating that he was “affectionately desirous of you” and that he, along with Silas and Timothy, “were ready to share with you not only the gospel of God but also our very selves because you had become very dear to us” (1 Thess 2:8). Paul may have recounted Moses’ words to Israel in Number 11:12, where Moses describes his watch care of the Israelites as nursing mother (MacArthur 2005, 1752). Paul also conveyed tenderness and intimacy with the church at Corinth, equating his love for them as that of a father to his children (2 Cor 12:14-15). Paul also referred to the Christians at Galatia as his “little children for whom I am in the anguish of childbirth” (Gal 4:19). However, it is Paul’s relationship with the Thessalonian church that best portrays his heart of service. Paul described a sacrificial relationship, like a parent who would lay his life down for his child. Whereas the one blessed with the gift of contributing to the needs of others may not be required to literally lay his life down for another, his motive is to be concerned with the spiritual welfare of those he serves and focus his attention on the betterment of that individual.

Gift of healing. Paul describes the spiritual gift of healing in 1 Corinthians 12:9. Scripture speaks of both spiritual and physical infirmities that require a healing that is provided by the Holy Spirit through the work of Jesus’ death on the cross (Isa 53:4-5). Wayne Grudem provides insight concerning healing by discussing the four purposes of the gift. Grudem writes,

Certainly it [the gift of healing] functions as a “sign” to authenticate the gospel message, and show that the kingdom of God has come. Then also healing brings comfort and health to those who are ill, and thereby demonstrates God’s attribute of mercy toward those in distress. Third, healing equips people for service, as physical impediments to ministry are removed. Fourth, healing provides opportunity for God to be glorified as people see physical evidence of his goodness, love, power, wisdom, and presence. (Grudem 1994, 1064)

Scripture testifies to the work of the apostles to heal people. In Acts 5:15, Luke records that family members would bring their sick loved ones out into the streets so that even the shadow of Peter might be cast over them and they would be healed. In Luke 10 Jesus commissions seventy-two disciples to go into the towns and proclaim Christ through acts of healing. In their report back to Jesus the disciples exclaimed that even the demons were subject to them in his name (Luke 10:17). Matthew reports that Jesus healed the sick (Matt 8:16-17). The fact that Jesus exercised the gift of healing shows that, at least in part, God has allowed the function of the gift of healing to be used to show “a partial foretaste” of that which awaits Christians. Also, the existence of the apostolic usage of healing reveals that this gift was a component of the new covenant age (Grudem 1984, 1063).

Whereas Scripture records evidence of the gift of healing at work during the Apostolic age, there is much debate in the post-apostolic era over its existence. Some contend that all gifts given by God are operational for all time, whereas others argue that God reserves the right to cease the usage of specific gifts once their purpose has been accomplished (Erickson 1985, 877-78). A more thorough examination of this topic will be discussed later in this chapter.

Gift of helps. The gift of helps is listed in 1 Corinthians 12:28. In the Greek context, the word for helps, *antilempsis*, refers to one person’s removing the burden from another and placing it upon himself. The gift of helps has been described as a gift of service that exists in “the broadest sense of helping and supporting others in day-by-day, often unnoticed ways” (MacArthur 1986, 324). The one gifted with helps is marked with a generous spirit and utilizes his gift with great joy, usually and even preferably, in unnoticed ways, or behind the scenes (MacArthur 1984, 342). Those endowed with the gift of helps recognize needs and are quick to respond to those needs with support. The gift of helps is often visible in the lives of those who support ministers of the gospel.

Paul instructed the Ephesians to utilize the gift of helps among the people. Luke records Paul's directive in Acts 20:35 where the Apostle encouraged the believers to "help the weak" as they remembered the words of Jesus who said, "It is more blessed to give than to receive." Paul also commended Epaphroditus as his "fellow worker and soldier" and one who has ministered to his needs (Phil 2:25). Although not a gift that garners much spot light, the gift of helps is no less important in the community of the church as the Body of Christ seeks to carry the gospel to the lost.

Gift of leadership. Romans 12:8 also reveals a sixth area of giftedness: leadership. Numerous books in the secular business world and the Christian realm of giftedness have been penned on this topic. The term used by Paul describes someone who presides over another (Moo 1996, 769) or stands before others (MacArthur 1994, 176). The type of leadership that Paul refers to is church leadership as shown in 1 Thessalonians 5:12 and 1 Timothy 5:17. This leadership is not to be a tyrannical leadership but rather a leadership of love that guides God's people in their spiritual development. Paul stresses that the one gifted to lead must do so with diligence. According to John MacArthur, to act with diligence carries the idea of earnestness and zeal (MacArthur 1994, 177). Diligence also has the connotation of haste, meaning the one who has been gifted in leadership must not act with procrastination or laziness. A true leader projects a vision and responds to crisis rather than maintaining the status quo and reacting poorly to calamity.

In Exodus 18 Moses received an education in leadership from his father-in-law Jethro. Moses sat as judge in Midian presiding over the people from morning until evening. Moses faced what many volunteers in the church today face. He was overworked and understaffed and could not effectively minister to the people. Moses risked suffering from burnout. In his wisdom and maturity, Jethro recognized his son-in-law's plight and intervened. Jethro warned Moses that his attempt to single-handedly act

as judge was foolish. Not only were his actions causing him to be ineffective in his role as judge, but they were also harmful to his own well-being.

Jethro warned Moses that his role as judge was too heavy to handle by himself. The wise priest led Moses in a process of delegating some of the responsibilities to capable volunteers. Jethro encouraged Moses to remain in his position as the one who would lead the people to obedience of the law. Conversely, Jethro advised Moses to choose capable men from the constituency, train them in the work, and then place these men into leadership positions.

Jethro helped Moses understand that leadership is not defined by how much a person can do. Effective ministry in the church today is dependent upon men and women who lead others to accomplish stated goals. Those who would attempt to serve as “lone rangers” and never delegate responsibility to others will suffer a short tenure as a leader. Frustration, anger, discontentment, and purposelessness will consume the so-called leader and ultimately result in resignation.

Gift of mercy. Paul also describes the gift of mercy in Romans 12:8. One description of this gift is to perform acts of kindness toward those in need. The New Testament uses the word mercy to describe the act of almsgiving (Moo 1996, 769), or giving to poverty stricken individuals. Showing mercy financially is not the only form of mercy in Scripture. Showing mercy involves caring for widows. Isaiah 1:17 commands believers to defend widows. First Timothy 5:3 instructs believers to provide for widows in need. James 1:27 teaches that believers should be diligent to look after widows.

Showing mercy also involves caring for the orphans. Jesus modeled the mercy shown to orphans when he comforted his disciples by saying they would not be left as orphans, but rather that he would come to them in the form of the Holy Spirit. Moses declared in Deuteronomy 10:17 it is God who will defend the fatherless. Psalm 10:14, 18 teaches that God is the helper and defender of the fatherless. God is also described as the

father to the fatherless in Psalm 68:5. In Zechariah 7:10 God's chosen are instructed not to oppress the fatherless.

The scope of Jesus' teaching and training of his disciples was bathed in concern for the poor, the powerless, and the oppressed. In Matthew 25 Jesus provided a glimpse of the Day of Judgment to his disciples. Jesus illustrated how God will separate the righteous in Christ (sheep) and those who have rejected Christ (goats). The sheep are described as the ones who demonstrated their love for Christ by such acts of service as feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, and visiting the prisoner. Jesus says that "whatever you did for one of the least of these my brothers, you did for me" (Matt 25:40). The goats are described as the ones who refused to perform such service, and as a result showed no love and devotion to Christ.

Jesus' teaching about the downtrodden was communicated by the apostles to the early church. Acts 2:45; 6:1 and 11:29 tell of how believers are to be concerned over those in need. Romans 15:26 and 2 Corinthians 8:1-4 show how Paul and the church leaders modeled servant leadership by assisting those who are in need. Those who are in need are not only individuals with financial issues, but familial issues as well. James 1:27 instructs believers to care for widows and orphans. Paul instructed Timothy, as he pastors the Ephesian church, to honor the widows (1 Tim 5:3). Every church and ministry will experience an opportunity to serve the less fortunate. In the church today, serving the poor takes various shapes beyond the financially underprivileged. Escalating rates of single mothers and dysfunctional families demand attention from those called of God unto service. Children displaced due to family dissolution require the church to respond. The societal problems today may be different from those mentioned in scripture, but the command for believers to serve the downtrodden remains the same.

Gift of miracles. Closely related to the gift of healing is the gift of miracles. In the same likeness as healing, the gift of miracles was endowed by God for the purpose of pointing others to himself and not man. The performance of miracles was not a magic act, but was rather a “supernatural intrusion” (MacArthur 1984, 301) of God explainable only as a divine act. Whenever a miracle took place, the laws of human nature were superseded.

In John 2, Jesus performed the first of his miracles at a wedding feast. In an early glimpse of his messianic nature (Kostenberger 2004, 99), Jesus converted six stone jars of water into wine. The six stone jars are of particular significance because they were used in the traditional Jewish cleansing rituals to purify utensils (Kostenberger 2004, 96). Jesus chose to use these six jars for wine, temporarily defiling them, to address the need of the hour (Kostenberger 2004, 97). The miracle of the six stone jars represents the passing from the Old Covenant to the New Covenant. Kostenberger states that Jesus’ using the six stone jars

culminates the history of God’s dealings with his people in the OT times, fulfilling prophetic symbolism and predictions and lending Jesus’ work an end-time, definitive dimension that sets it apart from previous figures, servants, and spokespersons of God. (Kostenberger 2004, 99)

John points out that this act was done so that Christ’s glory would be revealed and that his disciples would place their faith in him (John 2:11). Jesus would provide visual evidence through the working of many miracles during his three and a half year ministry. John records how Jesus healed the lame (5:5), caused the blind to see (9:2), and raised the dead (11:17). Each of these and the numerous other miracles performed by Jesus served the purpose of glorifying the father and establishing Christ’s messianic nature (John 20:30-31).

Gift of prophecy. The gift of prophecy (Rom 12:6) means to “speak forth” (MacArthur 1994, 170). Paul also mentions prophecy as a spiritual gift in his letter to the

Ephesians (Eph 4:11). In the Old Testament, a prophet's gift contained an element of revelation. A prophet would deliver instructions directly obtained from God. In the context of the New Testament, a prophet was not a forecaster or one who could predict the future. He was one who was equipped to proclaim to a community of believers revealed truths useful for the edification of the church. Certainly the prophet's message could contain both revelatory and non-revelatory content. However, as MacArthur points out, "The gift of prophecy does not pertain to the content but rather to the means of the proclamation" (MacArthur 1994, 169). In the church today, the one endowed with the gift of prophecy possesses this gift in order to proclaim that which is written in God's word. Paul writes that the one gifted as a prophet "speaks to people for their upbuilding and encouragement and consolation" (1 Cor 14:3).

The one gifted with prophecy is charged as "God's public spokesman primarily to God's own people" (MacArthur 1994, 170). Prophets may also be used to evangelize the lost as well since they are to "rightly divide the Word of Truth" (2 Tim 2:15). As is true with each of the spiritual gifts listed, prophecy is to be exercised in accordance to one's faith. One understanding of this phrase is that those gifted as prophets seek to carefully dispense the truth of the gospel entrusted to them through the apostles. Paul's imperative could also relate to the individual's personal understanding of the gospel (MacArthur 1994, 171). Regardless, the believers in which God has entrusted the gift of prophecy are charged to do so for the edification of the body of Christ, via the local church, and to exalt the Word of God and his Son.

Gift of service. Paul addresses the gift of service in Romans 12:7. Paul uses the Greek word *diakonia*, the word that has been transliterated into "deacon," to illustrate God's giftedness in the area of service or ministry. Paul's description of service in Romans 12:7 differs from his writing in 1 Corinthians 12:28. In the first letter to the Corinthians, Paul describes the gift of ministry, or helps, using the word *antilepsis*

(MacArthur 1994,172). The implication remains the same, however, as believers endowed with this gift are to utilize every effort to assist others in practical ways in order to bring glory to Christ Jesus.

In the Greek language, words that begin with the suffix *diak* imply “waiting at the table” indicating service that attends to one’s personal needs (Moo 1996, 766). The one who would serve in such a way is perceived to be of a subservient nature, or to be of low social status. Tom Schreiner suggests that the words *diakonia* (service) and *diakonein* (to serve) also imply the use of spiritual gifts, as found in 1 Corinthians 12:5 and 1 Peter 4:10-11 (Schreiner 1998, 657). Paul stresses the importance of such servitude as this embodies the ministry and mission of Jesus.

The Apostle John records an example of Jesus’ servant leadership in John 13:1-16 in what was to be “one final proof of Jesus’ love” (Kostenberger 2004, 402). The setting is the upper room, where Jesus shared the Feast of the Passover with his disciples. His betrayal, arrest, trial, and crucifixion were immanent. As the disciples ate this celebratory meal with the Messiah, Jesus rose from the table and illustrated his love for them in a way that astonished all the disciples, although the only account written is that of Simon Peter’s reaction. Jesus removed his outer clothing and wrapped a foot-washing towel around his waist. With a basin of water in hand, Jesus approached Peter, indicating his intention of washing Peter’s feet. The act of foot washing “lowered Jesus to the status of a slave” (Kostenberger 2004, 402) and was a deliberate act to show his intense love for those whom Jesus claims as his own.

Simon Peter responded to Jesus’ actions with resistance by stating that Jesus should not wash his feet. In one regard, Simon Peter’s reaction is understandable. The Apostle desired to protect the integrity and respect of his Master. He could not fathom the Son of God choosing to perform such a menial task. Jesus explains that his actions showed his acceptance and inclusion of the disciples into his greater plan. This plan

involved the disciples displaying such love and service to others. Jesus explains that as he has washed their feet, so they must wash one another's feet. Jesus' example of service is further explained in John 13 as he instructs his disciples to love one another with the same manner of service that he had loved them. Jesus uses the word *agape* to describe this love, indicating that this love is of God and not man.

Andreas Kostenberger cites D. A. Carson's notation that Jesus' actions are "a display of love, a symbol of saving cleansing, and a model of Christian conduct" (Carson 1991, 462-63). Those who possess the gift of service perform their acts with a love born of God and embedded by God. In order for believers to serve one another without concern over acclaim, reward, or status, God's love must be evident in believer's lives. Many times the act of service required will involve a less than desirable situation. The understanding is that these acts of service are performed so that others are introduced to the sacrificial love of Jesus Christ.

Gift of teaching. The gift of teaching is described by Paul in Romans 12:7b. Paul also mentioned teaching in regards to the office of pastor in Ephesians 4:11. MacArthur, however, indicates that the "pastors and teachers can best be understood as one office of leadership in the church" (MacArthur 1986, 143). The gift of teaching is similar to but different from the gift of prophecy. Whereas prophecy involves proclaiming that which God has spoken and maintains an element of spontaneity, teaching "depends on an explanation of tradition" (Schreiner 1998, 658). Those who teach bear the responsibility to "interpret and present God's truth understandably" (MacArthur 1994, 172) and to pass along the traditions of the churches to future generations.

In 1 Timothy 5, Paul addressed Timothy concerning instructions for the local church. Paul focused his attention primarily on how older congregants are treated, placing much of the emphasis on widows. In verse seventeen, Paul turned his attention

toward the elders of the church, especially those who preach and teach. Although not every elder is gifted in the area of teaching, Paul wrote that those who are so gifted are worthy of double honor. The role of a teacher is vital to the life of a church as these teachers help other believers discover their own spiritual giftedness and how those gifts can be employed in the church.

The role of teaching comes with much responsibility. In James 3:1 the Apostle wrote that “not many should presume to be teachers . . . because you know that we who teach will be judged more strictly.” The judgment that James spoke of is a future judgment. If the teacher is a false teacher, he will face strict judgment at the Second Coming of Jesus Christ. If the teacher is a believer he is rewarded for his labor (MacArthur 2005, 1889).

Gift of tongues. Paul mentions the gift of tongues in 1 Corinthians 12:10 and again in chapter 14 to bring recognition to the varying and diverse gifts that are given by God (MacArthur 1984, 306). The gift of tongues, and also the interpretation of the tongues, were implicitly used by believers and given by God. Scripture details three instances of speaking tongues in the book of Acts. Luke describes the origin of the gift of tongues as being at the day of Pentecost (Acts 2:1-4). The household of Cornelius spoke in tongues under the preaching of Peter (Acts 10:44-46). Acts 19:6 records that Paul, while in Ephesus, laid hands on the disciples of John and they received the ability to speak in tongues. Debate has ensued over what exactly is implied when the Bible speaks of a person speaking in tongues. According to Polhill, the speaking in tongues that occurs in Acts 2 during the day of Pentecost is manifest differently than that which is mentioned in 1 Corinthians 12-14. Polhill writes,

From Paul’s treatment the glossolalia [at Corinth] was clearly not rational discourse but an ecstatic “praise language,” edifying to the individual tongue-speaker, but not to the church. It was as meaningless to others as indistinct musical notes or a

language totally foreign to them The Pentecost experience did seem to involve intelligible communication to those in the Jewish crowd. (Polhill 1992, 99)

Polhill additionally explains that although the word “tongue” is an ambiguous term, there is no confusion over the word “language” in 12:6, 8. Luke records an extensive list of nations in verses 12:9-11 which seemingly refers to varying languages being spoken, rather than tongues. Thus, Luke is showing a distinction between speaking in tongues as opposed to speaking in a different language (Polhill 1992, 99).

Paul’s treatment of the gift of tongues in 1 Corinthians 14:2-3 indicates that whereas the Corinthians placed high value in the manifestation of the gift, Paul sought to divert their attention to prophecy instead (Hawthorn, Martin, and Read 1993, 940). Paul also concluded that it was better to speak “five words with my mind in order to instruct others than ten thousand words in a tongue” (1 Cor 14:18). Scripture outlines strict rules for speaking in tongues. Only two or three so-gifted believers could speak at a time, and if no interpreter were present, those wishing to speak had to remain silent (1 Cor 14:27). Only one gifted with the interpretation of tongues could properly interpret the message (1 Cor 12:10; 14:5).

Gifts of utterance of wisdom and knowledge. As Paul addresses the Corinthian church he mentions the utterance of wisdom and utterance of knowledge as gifts among the believers (1 Cor 12:8). The fact that Paul says that some are given the utterance of wisdom and of knowledge indicates that this gift is one that involves speaking (MacArthur 1984, 298). Whenever the word “wisdom” is used in the New Testament in the context of giftedness, the reference is to an ability to understand the will of God and to apply that understanding to one’s life (MacArthur 2005, 1592). Similarly, the gift of utterance of knowledge involves speaking. The knowledge that Paul references in 1 Corinthians 12:8 involves the ability to perceive and understand the truths of God’s word (MacArthur 1984, 298). Therefore it stands to reason that those with the

gift of utterance in the areas of wisdom and knowledge have been given the ability to “study his word and discover the full meaning of the text and context, of individual words and phrases, and of related passages and truth” (MacArthur 1984, 298).

Evidence of these gifts is found in Acts 6 where seven men were chosen as servants of the early church. The men chosen to be set apart were “full of the Spirit and wisdom” (Acts 6:3). Those called to serve must possess the Holy Spirit and be guided by wisdom that can only come from the Holy Spirit. One of these men, Stephen, ultimately would meet his demise at the hand of Saul. Before his martyrdom, Stephen engaged in debate with the Cyrenians and Alexandrians. Although the Cyrenians and Alexandrians were angered by the words of Stephen, scripture testifies that “they could not withstand the wisdom and the Spirit with which he was speaking” (Acts 6:10).

Possession of knowledge finds its origin in the fear of God (Prov 1:7). Holy Spirit-embedded knowledge is to be pursued throughout the believer’s life. As Peter closed his letters to the “elect exiles in dispersion” (1 Pet 1:1), he instructed them to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet 3:18). For a believer to grow in the knowledge of God implies that the believer will mature in his or her faith and will have a more extensive understanding of God. As that knowledge matures and deepens, those gifted with the utterance of knowledge will proclaim their understanding of God to others so that they will also mature in their faith.

Modern Understandings of Miraculous Gifts

Theologians have debated the issue over the miraculous gifts such as faith healing and glossolalia, or speaking in tongues, and their existence today. Erickson suggests that because glossolalia is the most prominent of these gifts, any conclusions derived about it serve to evaluate the others as well (Erickson 1985, 877).

Two primary schools of thought exist concerning the subject of spiritual gifts, and whether or not certain gifts have ceased. Proponents for the thought that certain gifts

have expired hold to a cessationist viewpoint, and those who believe all gifts are functional today espouse the continuationist stance. This section examines both viewpoints and the supporting Scriptures for each. Since the purpose of this review is to simply present each view's stance, a definitive position for support of either view is not offered by the author. In speaking in agreement with Erickson,

Whether the Bible teaches that the Spirit dispenses special gifts today is not an issue of great practical consequence. For even if he does, we are not to set our lives to seeking them. He bestows them sovereignly; he alone determines the recipients. (Erickson 1985, 881)

Cessationism. One view of the modern usefulness of miraculous gifts is cessationism. The cessationist view states that while many gifts are still operational today and useful in the edification of the church, miraculous gifts ceased upon the death of the apostles and the completion of Scripture (Grudem 1994, 1031). The cessationist view point stresses that, whereas God still works "miracles" in lives today, he operates mostly through the avenues of other Christians, ordinary circumstances, and natural law (MacArthur 1984, 301).

Malcolm Yarnell argues that because the purpose of the miraculous gifts was to confirm or authenticate the Messianic nature of Jesus, and because that purpose has been fulfilled, the miraculous gifts have ceased (Yarnell 2007, 674). Perhaps the strongest support for the cessationist view is found in 1 Corinthians 13:8, when Paul declares that tongues will cease. Those who cite 1 Corinthians 13:8 as proof note a distinction in verb usage when Paul addresses the cessation of tongues as opposed to other gifts such as prophecy. Anthony Hoekema writes,

Not only is a totally different word involved, but the middle voice is used in the former instance and the passive in the latter. On this basis it is argued that tongues, unlike prophecy and knowledge, were not intended to be given until the end of time, but have already ceased. Therefore, tongues are not included in the reference to the imperfect gifts which will pass away when the perfect time comes (1 Cor 13:9-10). (Hokema 1966, 16)

The cessationist view also argues that the miraculous gifts have ceased because they have been virtually unknown throughout most of the church's history. More so, in the case of speaking in tongues, there are non-Christian examples of "tongue-speak" such as voodoo that cannot be considered "spiritual" gifts (Erickson 1985, 878-79). Also, the cessationist position suggests that the spiritual gifts are arranged in such a way that some gifts (such as prophecy) have priority, and other gifts (such as speaking in tongues) have been demoted to lesser importance (Yarnell 2007, 673, 675). For example, the gift of prophecy is preferable to tongues, because the gift serves to edify the church (Schreiner 2008, 720) and the gift of tongues is widely considered to be a private matter between the speaker and God for individual edification, which lessens its importance (Akin 2007, 676).

The cessation of miraculous gifts does not lessen the importance of spiritual gifts nor of those God has gifted. As Schreiner correctly notes, "gifts are not an indicator of greater spirituality" (Schreiner 2008, 719). God equips believers for every good work (Eph 4:12) through giftedness and talents. The proper response from the believer is to live in obedience to the Holy Spirit and use accordingly whatever giftedness with which he has been endowed. Erickson states that instead of being concerned over spiritual giftedness, disciples of Christ should be concerned over the fruits of the Spirit because these serve as evidence of a believer's relationship with God (Erickson 1985, 882).

Continuationism. The opposing view to cessationism is continuationism. The continuationist view holds that all the gifts of the Holy Spirit continue to this present age and that the use of miraculous gifts in the contemporary church are not necessarily prohibited by scripture (Grudem 1994, 1031). The miraculous gifts, specifically mentioned in 1 Corinthians 13:8-13, will cease in time because they are imperfect. However, Grudem suggests that these gifts will be replaced by a more perfect gift at a perfect time, which he suggests is at the Lord Jesus' return (Grudem 1994, 1033-34).

Since the Bible does not state when Jesus' return will be (Matt 24:36), it is impossible to say definitively at what point the miraculous gifts will cease to exist (Grudem 1994, 1035).

Multiple objections exist to refute the continuationist stance. First, opponents contend that if the miraculous gifts have continued, the authority of Scripture is challenged because that would mean that prophets and apostles are still speaking revelatory words dictated by God (Grudem 1994, 1039). Grudem combats this ideology by stating that New Testament congregational prophecy is not equal to either the Old Testament prophecy or the New Testament apostolic words and therefore cannot be added to the canon as Scripture (Grudem 1994, 1039).

A second argument against continuation states that miraculous gifts accompanied the giving of the New Testament, and since there are no new Scriptures given today, it stands to reason that no miraculous gifts are given today (Grudem 1994, 1042). This continuationist argument contends that the giving of the New Testament was not the only purpose for miraculous gifts (Grudem 1994, 1042). Miraculous gifts were given for the purpose of authenticating the gospel, demonstrating God's mercy and love to the needy, equipping others for ministry, and above all, glorifying God (Grudem 1994, 1042). Further, opponents of continuationism hold that the miraculous gifts established the authority of the apostles, and since there are no longer apostles, the miraculous gifts have ceased. Grudem notes, however, that in some form and to some degree, history records legitimate examples of miraculous gifts in the church after the apostolic age (Grudem 1994, 1044).

In 1 Corinthians 12:31 and 14:1, Paul encouraged his readers to seek the higher gifts, and does not differentiate between gifts such as leadership, service, and mercy and the miraculous gifts of healing and speaking in tongues (Erickson 1985, 878-79). In his discourse to the church at Corinth, Paul never censored the practice of these gifts,

particularly speaking in tongues. The Corinthians believed that such gifts “demonstrated the Spirit’s presence in a more remarkable way,” or were a “mark of greater spirituality” (Schreiner 2008, 720-21). Paul stated in 1 Corinthians 14:18-19 that he is thankful for the gift of glossolalia, but that the improper use of tongues is unedifying for the church.

Conclusion. On one hand, the cessationist view is appealing based on its treatment of the verb tense in 1 Corinthians 13:8, although Erickson contends that to determine the cessation of miraculous gifts based on this evidence is questionable at best (Erickson 1985, 881). Conversely, the cessationist view holds that miraculous gifts have ceased. This is due to their largely inactive role in church history, as well the view that there are parallels in other religions that are correctly not identified as spiritual gifts, limits the discussion. Such a perspective can place experiential qualifications on the miraculous gifts in that one’s opinion of the gifts are based upon personal experience rather than biblical truths. However, as Grudem contends, growth in churches that espouse the use of miraculous gifts has reach unprecedented levels, and therefore the use of these gifts cannot be ignored (Grudem 1994, 1043).

In support of the continuationist view, even if history proves that the miraculous gifts have ceased, there is nothing that would prevent God from reestablishing the gifts (Erickson 1985, 881). In fact, Erickson stresses that there is “no indication that the Holy Spirit would cease to bestow [these] gift[s] on the church” (Erickson 1985, 877). Also, there is “no biblical evidence indicating the time of the fulfillment of the prediction” that the miraculous gifts will cease (Erickson 1985, 880; Grudem 1994, 1036). Standing in agreement with Erickson, one cannot determine “with any certainty whether the contemporary charismatic phenomena are indeed gifts of the Holy Spirit” (Erickson 1985, 880).

Spiritual Gifts Are to Be Used for Service

God does not distribute spiritual gifts for the personal benefit of the individual. Each believer possesses at least one gift at some level of usability (1 Pet 4:10). Believers bear the responsibility to use their gifts for the edification of the church and the church is best edified when God's elect use their gifts to serve others. Paul contends that God has assigned spiritual gifts to believers for the purpose of equipping other believers (Eph 4:12). Ephesians 4:11 suggest that apostles, prophets, evangelists, pastors and teachers are to fulfill the task of equipping.

Spiritual Gifts Are to Be Used to Equip Other Believers

Equipping the saints stems from the Greek term *katarismos* which refers to something or someone being made complete (MacArthur 1986, 152). There are two implications as believers use their gifts to equip the saints. First, as believers use their giftedness, individual believers are equipped and built up. As believers volunteer their time, energy and resources, and give of themselves to an organization within the church, their gifts are exercised and strengthened. This process also has a residual effect on other believers. A believer may desire to volunteer within a ministry, yet is young in the faith or uncertain about his or her giftedness. By placing this individual with more mature believers with which to serve, there is potential to mentor the new worker in his or her giftedness, as well as to deepen his or her commitment to Christ.

Paul's relationship with Timothy exemplifies the process of equipping someone in his giftedness. First and Second Timothy are letters to the young pastor at Ephesus filled with valuable insights to his calling which were designed to equip him for the work God which God had called him. Paul instructed Timothy in his first letter concerning church order (1 Tim 2:9-15), church government (1 Tim 3; 5:17-25), and the spiritual discipline of a servant (1 Tim 4:6-16). In chapter 6 of his epistle, Paul provided instructions to

Timothy concerning how he is to lead and serve simultaneously. Paul equipped Timothy to serve the Ephesians by instructing him to teach the principles of servanthood (1 Tim 6:2), hold firm to sound biblical doctrine (1 Tim 6:3), maintain proper perspectives (1 Tim 6:9-11), stand firm to that which is called (1 Tim 6:12), and to develop and equip other believers (1 Tim 6:17-19).

Paul's second epistle to Timothy continues to equip the young pastor for service among the Ephesians. Paul encouraged Timothy not to be fearful (2 Tim 1:7) but rather be strong (2 Tim 2:1) and to present himself as an unashamed servant of the Lord (2 Tim 2:15). Paul further equipped Timothy by detailing the qualities of a servant (2 Tim 2:21-26). After reinforcing the truth that God's Word is inerrant and useful for the instruction of the saints, Paul instructed Timothy to faithfully preach the Word (2 Tim 4:2). Paul's guidance in Timothy's life served as the equipping model that should be followed in church ministry today as ministers seek to equip those who serve.

Equipping the saints also implies that the whole body, the church, would be equipped as well. Since the church is comprised of individual believers who collectively are the "body of Christ" (Rom 12:5), whenever individuals are strengthened in their giftedness and their faith, the body as a whole is strengthened and made complete. Paul instructs the Corinthian church in this matter when he writes that they should "all agree, and there should be no divisions among you, but you be made complete in the same mind and in the same judgment" (1 Cor 1:10). Completeness and unity in the church body result when believers are equipped through their giftedness and then released to do the work to which they are called. Only when the individual church members are equipped in their giftedness can they effectively serve.

Jesus commanded a servant attitude. Serving others in the name of Jesus should be the purpose of any ministry that exists within the church. Jesus commanded that believers exhibit a servant attitude in Mark 9:33-37. As his disciples argued over

who would be counted as the greatest disciple, Jesus took advantage of the moment to give instruction on true greatness. Jesus said, “If anyone would be first, he must be last of all and servant of all.” True greatness is measured through God’s values and not man’s sense of value. God places high value on serving others and places a high priority on his elect to “count others as more significant” than themselves (Phil 2:3). Jesus then took a child in his arms and announces that anyone who would receive such a child in his name also receives him. Matthew also recorded this event in Matthew 18:4, stressing the point that if a disciple desires greatness in the eyes of God, his life must exhibit the humility of a child.

Jesus modeled the servant attitude. Jesus modeled the humility of a servant’s heart in John 13:1-17. As Jesus prepared for his betrayal at the hands of Judas Iscariot, he gathers his disciples together to celebrate Passover. Rather than taking advantage of the situation to call out Judas for his coming actions, Jesus performed an act that baffled the disciples. Taking a towel around his waist and a basin of water, Jesus began to wash the feet of each disciple. In the first century, Palestinians walked barefoot along dusty roads. A common act of hospitality for a home owner was to have the feet of his guests washed as they prepared for a meal. Washing the feet of guests was commonly reserved for the lowest servant or slave in the home. Generally this servant would be a non-Jewish slave, as the act was even too demeaning for a Jewish slave (Kostenberger 2004, 405). For Jesus to assume the responsibility of foot washing caused confusion among the disciples. Peter initially refused to allow Jesus to serve him in this capacity. Only after Jesus explained the gravity of the act did Peter relent. Jesus explained that his act of foot washing exemplified the attitude of servant leadership he desired of his disciples. The one who uses his gifts to serve others in Jesus’ name must not think himself so highly that he is unwilling to perform even the most menial tasks.

Conclusion

In many churches today, those who serve do not wash feet as Jesus' did. Although the act of servant leadership may vary in its appearance it is no less important. Regardless of giftedness, believers are commanded to devote themselves to using their gifts effectively. Tom Schreiner states,

One might be tempted to spend the majority of one's time trying to emulate those who have other gifts instead of using the gift one has for the benefit of the believing community. Once believers have identified their gifts they should strive to excel in the gifts they have been given and devote themselves to the body by exercising those gifts. (Schreiner 1998, 657)

Paul exhorts the young pastor Timothy to "equip the saints for the work of the ministry, for building up the body of Christ" (Eph 4:12). The role of a pastor is not to be a one-man show. Not only is this unhealthy, it is unbiblical. God gifts his people for a purpose and reveals those gifts through the Holy Spirit. The responsibility to help believers discover their giftedness and provide the outlet for believers to use their giftedness falls to the pastor. For that reason, discovering spiritual giftedness remains a critical first step in determining an individual's place of service.

The remaining elements of this project will be shaped by the understanding of spiritual giftedness. That understanding includes the purpose, meaning, and application of spiritual gifts. Volunteers will be shown their purpose as followers of Christ and how he has uniquely gifted each one for service. Volunteers will be led to see the meaning of each of the gifts so that their particular and potential gifts can be adequately utilized for service in the children's ministry of Fincastle Baptist Church.

CHAPTER 3

COMPONENTS OF VOLUNTEER LEADERSHIP IN THE CHURCH: RECRUITMENT AND TRAINING

Introduction

Bill Hybels writes in his book, *The Volunteer Revolution*, “Many people believe that volunteerism is more about duty and drudgery than fun and fulfillment” (Hybels 2004, 24). He continues by describing the frustration of many volunteers:

They have responded to an invitation to serve, only to end up in a volunteer position that was poorly conceived, resulting in tasks that few people would find fulfilling. Or they show up and discover they have nothing to do; an unprepared volunteer coordinator has wasted their time, causing them to lose precious hours they had willingly carved out from their busy schedules. (Hybels 2004, 25)

Churches of all sizes agonize over the recruitment of volunteers for ministry positions. One of the more difficult areas of church service to fill is children’s ministry. In almost every church, there exists the dedicated few who are gifted, talented, and willing to serve. These men and women perform their function with relative ease and express joy and satisfaction in their position of service. Other positions are filled with what sometimes amounts to not much more than a “warm body.” These are the men and women who are appreciated for their willingness to serve, yet are not gifted in the particular area of children’s ministry and would be more effectively used elsewhere.

As church ministries experience growth, the difficulty to staff these ministries with quality volunteers increases. In church ministry all members and volunteers alike are valuable and useful to God’s service. In fact all believers can and should use their gifts and talents for the work of the kingdom. However, as William Brackney notes, “Most church members are only spectators in the Christian experience” (Brackney 1997, 123).

Dennis Williams and Kenneth Gangel expound on this thought in their text *Volunteers for Today's Church*. The authors conclude,

On the surface, it looks as though the majority of church members do not have a commitment to the work of the church. Often it has been said that the vast majority of the work in the church is done by a small percentage of the membership, while the rest merely attend services. Obviously, many laypersons remain uncommitted to church work, or at least that seems to be one logical conclusion. (Williams and Gangel 1993, 28)

The question that many leaders have struggled to answer is, “How does the church involve more people in the work of ministry?” Those who lead ministries and are responsible for the recruitment and training of volunteers bear the burden of filling positions with more than “warm bodies.” In the context of children’s ministry, quality men and women who are faithfully serving the Lord by using their spiritual giftedness are sought for service. These quality volunteers will not serve, however, unless the administration properly manages the ministry, effectively organizes the ministry, and successfully trains those who serve in the ministry.

The previous chapter addressed biblical issues of volunteerism, specifically that of spiritual giftedness. The Apostle Paul’s writings in Romans 12:6-8, 1 Corinthians 12:7-11; 28-31, Ephesians 4:11-13 and 1 Peter 4:9-10 served as the texts to describe how followers of Christ are endowed with spiritual gifts and are to use these gifts for the edification of the church. Going forward, the value of volunteer leadership for the local church and critical issues concerning volunteer leadership in the local church are addressed.

The Value of Volunteer Leadership

Regardless of the ministry, the leader who desires to affect change in a person’s heart and life understands that his job is about people. Leaders who fail to recognize the fact that their followers are people who have needs, hurts, and desires, and possess personality and gifts unique to their being, have missed the essence of leadership.

True leaders seek to build people, not use people, and to look for ways to nurture and grow them personally, emotionally, and spiritually (Williams and Gangel 1993, 88-89). The process of ministering to the needs of people includes volunteer leadership.

Volunteer leadership is rooted in the Bible and is at the very heart of the gospel. Jesus' command to go into the world for the purpose of making disciples involves people from all walks of life. As David Platt rightly notes, the church is Plan A to accomplish the Great Commission, and there is no Plan B (Platt 2010, 156). Jesus instructs workers to go into the harvest field to proclaim the gospel (Mark 9:37-38). This directive is crucial today as the "fields are white unto harvest" (John 4:35). The workers for the field are more than vocational ministers and missionaries. Jesus' words speak to the heart of volunteer leadership (Williams and Gangel 1993, 12; Purcell 2005, 244).

As stated previously in more detail, God has uniquely gifted his followers with spiritual gifts that are to be used to build up and edify the church. Spiritual gifts, however, are not reserved for vocational ministers alone. Rather, among the many roles of the vocational minister or pastor is the responsibility to train the believers in the recognition and usefulness of their spiritual gifts for the work of the ministry (Eph 4:11-12). When ministers do not recognize their responsibility to develop servant leadership in the church, the result is a "consumer mindset" where congregants expect to be served by others, rather than to be servants themselves (Purcell 2005, 246).

The book of Acts portrays a beautiful example of how, when followers of Christ understand their giftedness and engage in volunteer leadership, the work of the ministry is accomplished. After the ascension of Christ and the coming of the Holy Spirit at Pentecost, the church numbered about 120 believers (Acts 1-2). As the 120 began to go into surrounding areas, doing the work of the ministry, the church expanded to over three thousand and the Lord continued to add daily to that number (Acts 2-3). The first three chapters of Acts display the value of volunteer leadership among the believers. The understanding among those early believers was that the church was a living organism, not

an organization, and as such, “the individual Christian has a mission in the world no one else can perform” (Feucht 1976, 83).

Today, the work of volunteers in the church has taken on many manifestations. Men and women serve in a variety of positions such as Sunday school teachers, committee members, nursery workers, ushers, and choir members. Volunteer leadership also extends beyond work inside the church building on Sundays, such as mission projects, mission trips, community outreach and visitation, and social ministries require volunteers. As the “work force is deployed” (Feucht 1976, 106), the gospel is proclaimed and the kingdom of God expanded.

Critical Issues Concerning Volunteer Leadership

Williams and Gangel state that “our society focuses on individuals and leaders, but a leader’s success depends on his or her followers” (Williams and Gangel, 1993, 23). Therefore the responsibility to retain volunteers for ministry rests upon the shoulders of the leadership. The authors suggest that poor planning, organization, and evaluation are leadership issues that hinder the ability of a church to staff ministries with volunteers (Williams and Gangel 1993, 35-38). The authors also suggest that another leadership issue that affects the volunteer ministry of the church is recruitment. As the writers propose, many church members are indifferent to their responsibility to serve in the church. Williams and Gangel further suggest that some potential volunteers have never been challenged to serve, that some have no confidence in their giftedness, and that some will not serve because they are currently overcommitted. Still others within the church do not serve because the leadership has not clearly defined the task (Williams and Gangel 1993, 39-44).

In *How to Energize Your Volunteer Ministry*, the authors note the presence of volunteers in the church has not disappeared, but that people are volunteering in non-

traditional manners. Susan Waechter and Deborah Kocsis note that,

relatively few women worked outside the home [and] you could sign up volunteers by simply announcing a need. Back in the Good Old Days, when the work week was 40 hours long and families played badminton in the backyard after dinner, men had time to get together on Saturday afternoon to do yard work at the church building. (Waechter and Kocsis 2004, 9)

The author's remembrance of a simpler time in American life draws attention to the fact that family life has in fact changed and, as a result, so has the church family life. The author's continues by noting several trends in the lives of church members that have had a profound effect on the nature of volunteerism and the success of ministry leaders to recruit, train, and retain such workers. The trends noted by Waechter and Kocsis are not to be interpreted as either positive or negative (Waechter and Kocsis 2004, 13) but are useful for recognizing, from a leadership viewpoint, the current state of volunteering.

Among the trends noted in *How to Energize Your Volunteer Ministry* is an expanding and varied work life. As illustrated in the "Good Old Days" analogy, a day once existed where the average person worked forty hours a week, presumably consisting of a nine-to-five work day, five days a week. Granted, exceptions to this "rule" persisted, given the sporadic nature of the work schedules for government employees, rescue and protective services, and military personnel, among others. However the point Waechter and Kocsis seek to project is that in today's economy and makertplace, "normal working hours" have all but ceased to exist. The result is a blurred line between time devoted to family and work (Waechter and Kocsis 2004, 10), and by default, church time and one's ability and availability to volunteer. The author's also note the change in the familial structure. The presence of single-parent homes and homes where grandparents are raising their grandchildren is rapidly on the rise. The result in such a structural change in the family is a lack of time to be given to volunteering in any location, whether it is the school, the civic club or the church (Waechter and Kocsis 2004, 10).

A third trend suggested in the changing culture of volunteering is the shift in motivational factors. The author's reminisce about the 1950s where the motivating factor in volunteering was commitment to God, to church, and the children or adults you were leading, and simply "because you should" (Waechter and Kocsis 2004, 11-12). Today, volunteers serve out of a desire to make an impact and to be a "part of something bigger than [themselves]" (Waechter and Kocsis 2004, 11). If a potential volunteer perceives that the ministry bidding for his or her time will not provide these elements, he or she is less willing to sacrifice time and energy to that ministry.

The trend of motivational factors segues into a fourth trend of effective volunteering: volunteers simply expect more. To assume church members will blindly volunteer for positions simply because the need exists is unrealistic. As Waechter and Kocsis suggest, "If a volunteer experience is disorganized, frustrating, or wastes the volunteer's time, that volunteer [will not] be back" (Waechter and Kocsis 2004, 11). Volunteers expect supervisors who will effectively communicate information concerning their performance, levels of expectation, policies and procedures, and vision (Williams and Gangel 1993, 84-87).

A fifth trend in volunteering stems from the fact that the pool of volunteers has grown exponentially because the Baby Boomer generation is reaching the stage in their lives where they want "to do something significant in addition to something lucrative" with their lives (Waechter and Kocsis 2004, 12). According to the United States Census Bureau, in 2006 the population of Baby Boomers was seventy-eight million (accessed from www.census.gov on 19 May 2010), and today Baby Boomers represent 28% of the United States population (accessed from www.sobabyboomer.com on 8 July 2010). Of this number, 29.5 percent state that involvement in community service is a high priority (Rainer 1997, 9).

Finding volunteers to serve is not as much the issue as recognizing the current state of volunteerism. The synopsis of *How to Energize Your Volunteer Ministry* is that

there is no shortage of willing individuals to volunteer (Waechter and Kocsis 2004, 9). However, the ability to mobilize volunteers in the local church hinges on two critical areas of volunteerism. These issues are volunteer management and volunteer recruitment and training.

Management of Volunteer Leadership

A critical component of an effective ministry is its ability to be organized. The organizational responsibilities rest upon the shoulders of the leadership. If it is perceived that the ministry is not organized, volunteers will not be likely to follow the leader. Conversely, when the leader organizes ministries in order to accomplish a task, those who serve alongside the leader are more apt to follow. Further, the ministry that is organized is more likely to accomplish its purpose. Disorganized ministries experience no growth, expansion, or innovation (Flanagan, 1984, 129). Marlene Wilson observes in her book *The Effective Management of Volunteer Programs* that the common denominator in the success or failure of an organization is not the volunteers, but rather the volunteer coordinator (Wilson 1976, 15). D. B. Huesser suggests that “a great deal of the volunteer’s response, whether positive or negative, has to do with the help, direction, assistance, encouragement, and support that the volunteer receives” (Huesser 1980, 19).

The ministry leader must be able to direct effectively those who volunteer to serve. Peter Drucker noted, from a secular business position, that “a manager does his work by enabling others to do theirs” (Drucker 1954, 6). In order to successfully administrate the ministry, the leader must establish credibility among volunteers. Credibility is established as the leader conveys to volunteers their value in the ministry. Leaders must also present to volunteers a ministry organization that has been prefaced by careful consideration and attention to details. Marlene Wilson suggests that these details include planning, organizing, staffing, directing, and evaluating (Wilson 1976, 30-38). If the ministry is mismanaged and disorganized, volunteers are less likely to give their time,

energy, and talent to the ministry. Because dedicated volunteers have a desire to use their giftedness for the sake of ministry, leaders must be careful to present an opportunity of service that is reflective of personal passion and desire.

The Mission and Vision of the Ministry

In order to recruit volunteers to serve in ministry, the leadership must first have a firm grasp on the mission and vision of the ministry. When volunteers understand why a ministry exists and how the ministry coincides with the overall mission of the church, they are motivated to serve within that ministry (Williams and Gangel 1996, 35). The mission of a ministry defines in broad terms what elements of the ministry must be realized before its purpose is achieved. Mission “requires movement [and] change” (Coulter 2005, 61). As Aubrey Malphurs states, the “mission [is a] . . . brief biblical statement of what the ministry is supposed to be doing” (Malphurs 1999, 105). The mission of the ministry serves as the guiding factor for all other goals and objectives of the ministry as it serves as the “predominate thrust that directs all the church does” (Malphurs 1999, 105). The mission of the ministry must be clearly articulated to those who volunteer in the ministry so as to provide a means of direction in accomplishing the overall purpose (Malphurs 1999, 114).

Unlike the mission, a vision must be fluid and subject to change (Malphurs 1999, 133). John Kotter defines vision as a “picture of the future with some implicit or explicit commentary on why people should strive to create that future” (Kotter 1996, 68). Similarly, George Barna defines vision as a “clear mental image of a preferable future imparted by God” (Barna 1991, 28). Establishing a vision encourages unity by creating an atmosphere of “our church” instead of “their church” (Malphurs 1999, 134-35). Vision also helps volunteers keep the “big picture” in front of them (Malphurs 1999, 135-37), especially during times of difficulty or transitions when it is easy to lose sight of the objectives of the ministry.

The Establishment of Ministry Goals

The establishment of the mission and vision is pivotal in helping a ministry accomplish the work of the church. Setting ministry goals facilitates this process. Goals are different from vision in that goals are practical steps taken to accomplish a given task. Aubrey Malphurs describes goals as what “follows the vision and are integral parts of the ministry strategy that ultimately accomplishes the vision” (Malphurs 1999, 139).

Goals must be specific and manageable. Volunteers need to have specific instructions that flow logically and clear goals to work toward (Flanagan 1984, 5). Through these goals a leader should be able to express to his volunteers the purpose for the ministry, his dependence upon volunteers to serve, and the desired result when the task is complete. Volunteers must be focused on the “big picture” and the establishment of goals helps accomplish that result.

After the ministry goals are identified and planned, a leader must organize volunteers and resources concerning the task. The organization process involves delegation and coordination (Wilson 1976, 31). The leader has the responsibility of delegating various aspects of the process to individuals. The leader must also be willing to release control over some tasks and trust those whom he has recruited to assist. The leader must also understand how to coordinate the volunteers and the completion of the tasks. This process of directing the ministry is essential if the organization is to be successful and the assigned tasks completed.

Evaluation of Ministry Goals

A common misconception among leaders who supervise a ministry is that those who serve do not need continual leadership. A leader may incorrectly assume that, because those who serve are volunteers, they do not need to be closely monitored. A leader may also incorrectly assume that because a volunteer has served in the position previously or for an extended period of time that he or she has a firm grasp of the duties

and requirements of the position. A leader may further assume that a given set of volunteers has embraced the passion for the ministry as the leader has and therefore do not require training and support.

In order for a ministry to be effective, the leader must maintain control of the ministry. To use the word “control” does imply a dictatorial attitude. When a leader controls the ministry, he is an active part in not only the planning and execution of the ministry, but also the evaluation of the ministry is goals and the volunteers. The evaluation process helps the leader know if the goals and objectives are being met, if the volunteers are being properly trained and utilized, and if the ministry is accomplishing its purpose.

Although evaluation is one of the most valuable aspects of ministry, it is often one of the most neglected (Williams and Gangel 1993, 38, 127). An effective evaluation process is not implemented merely as a system to “check up” on volunteers, but rather to ensure that each volunteer has all the needed resources to perform at his or her highest level. Evaluation is a process that compares what is being done against what should be accomplished (Johnson 1991, 105).

Douglas Johnson suggests that a standardized form of evaluation is the most effective tool. The uniformity of a standard form keeps volunteers from feeling isolated or singled-out. The standardized evaluation contains four components. First, the evaluation should outline the goals that the volunteer should accomplish through his or ministry role. Second, the evaluation should include a schedule of when evaluations will commence. Pre-service training will prepare volunteers for this process, but each evaluation should also detail future evaluations. Third, the evaluator must communicate through the evaluation the resources needed and available to complete the task. A resource list should be provided for each volunteer. Fourth, when giving an evaluation the identity of the evaluator must be stated in writing. By stating the identity of the evaluator, the lines of authority are clearly established (Johnson 1991, 105-08).

Johnson suggests that a self-evaluation may be a valuable resource to precede the evaluation meeting (Johnson 1991, 107-08). A self-evaluation reminds the volunteer of the agreed-upon goals for the year, and allows the volunteer to evaluate his or her own performance, as well as the performance of the leadership. Self-evaluation forms should be collected and analyzed by the leadership prior to the scheduled evaluation meeting. Then at the scheduled evaluation meeting, volunteers and leadership can dialogue concerning their performance, expectations, and projections. The self-evaluation process returns a measure of ownership to the volunteer, promoting an atmosphere of partnership in ministry. The end result of the evaluation process is the opportunity for growth in both the volunteers and the leadership (Johnson 1991, 107).

Policies and Procedures of the Ministry Are Established

The establishment of policy guidelines is helpful in assuring the effectiveness of a ministry by providing an organized system of protocol concerning administrative issues. Regardless of the size of the church or ministry within the church, the institution of explicit policy guidelines is necessary. Often churches implement policies and procedures only after an incident has occurred. However, responsible leadership takes proactive measures rather than reactive measures, and thus is more likely to prevent ministry conflicts (Simpson 2005, 106-07). Many resist such ministerial organization as merely bureaucratic (Williams and Gangel 1993, 149), as disregarding church traditions, or as inhibitive to the leading of the Holy Spirit (Simpson 2005, 102-05.) Simpson notes,

Planning ministry utilizing policies and procedures can help advance the kingdom of God all the while under the moving of his Spirit. These protocols, if used properly, will not “get ahead of God” or undermine his will for the church or Christian organization. Since God does all things decently and in order and expects us to do the same (1 Cor 14:40), not deploying policies and procedures . . . is contrary to the moving of the Spirit and contrary to God’s will. (Simpson 2005, 105)

An understanding of policies and procedures is necessary to understanding their value. A policy is “an explicit statement of a belief and/or attitude intended to shape and control ministry action.” Conversely, a procedure is “an explicit statement of the appropriate and/or requisite progression of actions that must be taken in order to implement a stated policy” (Simpson 2005, 105-06). Critical to the equation is that each is to be clearly defined and documented. Many churches and ministries may rely on the oral transmission of requirements and duties alone. However, the best practice is to have clearly defined policies and procedures recorded in written format that are often approved by a board of overseers such as pastoral staff, deacons/elders, or trustees who define “what must be done” and “why the policy exists” (Simpson 2005, 106-07).

Failing to provide volunteers with written documentation concerning policies and procedures can lead to a myriad of problematic issues. God acts in a “decent and orderly fashion” (1 Cor 14:40), and therefore He expects the same of those He has entrusted in church leadership. By leaders failing to institute policies and procedures, volunteers are left to fend for themselves and devise courses of actions that seem right in their own eyes. Such a scenario leads to confusion over practical matters, contradiction in protocol, and conflict among volunteers (Simpson 2005, 105).

The compilation of policies and procedures of a ministry includes several components. The declaration of the mission and vision statements of the ministry is primary. These three components have previously been discussed in detail and explained. However, many ministries spend many hours and resources to develop these statements, yet fail to properly communicate them, thereby negating their effectiveness (Simpson 2005, 108).

The policies and procedures of ministry must also include a description of positions of service within the ministry. The purpose of a position, or job description is to provide the means by which volunteers understand to whom they are to report, the requirements and responsibilities of the worker, length of service, and the

available/required training involved (Malphurs 2005, 167; Caldwell 1997, 73; Wilson 1983, 143). Although a job description does not provide the sum total of the responsibilities for a position, it does provide a general guideline of expectation (Simpson 2005, 176).

The policies and procedures of a ministry should also include certain legal matters such as church membership requirements, waiting periods for service, background checks, and worker application and references (Cirtin, 2005, 11-13; The GuideOne Center for Risk Management, 2008). A sad testimony to the condition of modern society is the vast increase in recent history in misconduct by those participating in church ministries. These issues are of particular concern in the area of children's ministry because, as Robert Cirtin notes, "there is evidence that suggest pedophiles volunteer to work in children's ministry to have easy access to children" (Cirtin 2005, 11-13). The establishment of policies and procedures cannot fully protect individuals from such conduct, but a church better serves people by ensuring measures are taken for their protection, which can also decrease its liability (Cirtin 2005, 15).

Society is increasingly litigious (Cirtin 2005, 15). Individuals with impure motives and notions wrapped in greed relish the opportunity to bring suit against individuals, businesses, and even churches. In the event a volunteer in a ministry commits an impropriety, and it is proven that the church did not properly screen the volunteer, the church is held liable (Cirtin 2005, 15). As a result, a volunteer screening process must be implemented. Insisting that potential volunteers submit to a screening process "helps deter high-risk individuals from applying for positions in the church" as well as help "identify applicants with a history of inappropriate behavior" (Cirtin 2005, 17).

The screening process check involves four key steps. The first step of the background screening is the application process. The application process is instituted to obtain basic information from the potential volunteer such as previous volunteer ministry

experience, employment information, specialized areas of training, and disclosure of criminal background. In conjunction with the application process is the second step of the screening process, the personal reference form. Each volunteer is asked to provide multiple references who can verify basic information concerning the volunteer. The references are not to be relatives of the volunteer, as to avoid any appearance of bias (GuideOne 2008, 125).

The third step of the screening process is the personal interview. Williams and Gangel address the personal interview process in their text *Volunteers for Today's Church*. The authors note important aspects of the personal interview that a leader must communicate. These aspects include stressing the importance of the position, the requirements of the position, the qualifications of the volunteer, and the importance of a team approach to ministry, training and service requirements (Williams and Gangel 1993, 62-64). Although the personal interview cannot determine the true background of an individual, the process does assist the leader in having a better understanding of the qualifications, personality, and suitability of a candidate for a ministry role. The interview process also provides an opportunity for the leader and the potential volunteer to begin building a relationship where the leader ministers to the volunteer. During the interview, the leader will learn information about the potential volunteer and his or her family, personal history, journey of faith, challenges, strengths and weaknesses. The leader will have the opportunity to further develop the volunteer and serve them in ministry as the relationship matures. If the personal interview goes well, a church can then proceed with additional steps in the background screening process (GuideOne 2008, 125).

Finally, after a satisfactory application, interview and referencing process, volunteers are required to submit to a criminal background check. The criminal background check is conducted on either the state or national level, depending upon how in-depth the church is willing or required to check a volunteer's history and in how many

states the volunteer has lived. The criminal background check is compiled by utilizing law enforcement agencies and/or reputable companies that specialize in background checks. The criminal background check searches the individual's criminal history, specifically convictions of a violent nature against children. With the rapid increase of identity theft, it is preferable to also include a Social Security Identification check as a part of the criminal background check (Cirtin 2005, 16-19).

Position Descriptions for Volunteers Are Established

Those who volunteer in ministry must be provided with a detailed job description. The job description is an important tool for helping volunteers understand the requirements for the position they serve. The job description must be provided to the volunteers before their assigned task is scheduled to begin. The job description assists the leader by verbally describing the tasks that the volunteer is being asked to perform (Stubblefield 1993, 104). To fail to provide a written description can result in frustration. Leaders can become frustrated because the volunteers are not held to a standard for job performance, and volunteers can become frustrated because their assignment is not specifically defined. The job description also provides for the volunteer the lines of authority for supervision (Powers 1997, 73). The job description also serves as a valuable tool for ministry administrators by providing a means of evaluating the volunteer and his or her progress and accomplishment of the assignment.

An effective job description clarifies the job title, the principal function of the job, the identification of a volunteer's immediate director, a listing of the responsibilities the volunteer is expected to fulfill, and the time period the volunteer is expected to serve (Powers 1997, 73). The job description also describes the spiritual gift set required of the volunteer. Periodically, leaders must review and rewrite job descriptions in order to provide an accurate description of the tasks to the volunteer. Powers suggests that

although the ministry leader bears the responsibility for writing the job description, input from the volunteer is beneficial (Powers 1997, 73). Allowing the volunteer to have input not only gives a sense of ownership of the position to the volunteer, but also allows the volunteer to allow his or her giftedness to be better employed.

Training Opportunities Are Provided for Volunteers

The attrition rate is high among volunteers in ministry. This is true due to a variety of factors: a lack of appreciation, extrinsic rewards and appreciation; limited availability of resources, including supplies and visible leadership from supervisors; mismatched places of service with giftedness; loss of peer fellowship (especially if working with children); and, personality differences with leadership (Williams and Gangel 1993, 67-81). Foundational to the recruitment of volunteers is requiring training. Since “people lose interest in ministries that they do not know how to perform” (Williams and Gangel 1993, 78), it is imperative to provide training prior to service, and then to continue training after service has begun. Volunteers who have been adequately trained and continually supervised become valued assets to the church in the accomplishment of its purpose, mission, and vision (Buchanan 1996, 227). But without training, the attrition rate will continue to escalate (Williams and Gangel 1993, 78).

The church that desires to see its mission and vision realized makes training a priority. Training is necessary to help volunteers understand how to use their resources effectively. In order to best determine how to train volunteers, ministry leaders must identify the training needs (Buchanan 1996, 231). These training needs begin with leading volunteers to understand how to use curriculum, supplies, and facilities appropriately, efficiently, and responsibly. These are training issues that are discussed prior to the service start date (Williams and Gangel 1993, 104). Training that precedes a volunteer’s start date for ministry is referred to as pre-service training. Pre-service

training is a “means for enlisting and equipping persons who are interested in teaching or leadership but who do not yet possess [all] the knowledge and skills needed to do these tasks” (Buchanan 1996, 235). The purpose of pre-service training is to better prepare volunteers in areas of Bible knowledge, doctrinal beliefs, church protocol, and authoritative structures (Buchanan 1996, 237).

Ministry leaders also must identify training needs that occur during a volunteer’s service. This training is referred to as in-service training (Buchanan 1996, 237). In-service training is designed to address skill development issues and specialized training such as educational practices, working with special needs, cognitive development, technology, and leadership development (Buchanan 1996, 238-39). In-service training occurs in a variety of manners. Weekly, monthly, and/or quarterly meetings provide opportunity for ministry leaders to address pressing issues of leadership development. Addressing the particular issues one or two leaders may have requires a one-on-one “tutoring” session. Leading volunteers to attend local, state or national conferences led by denominational leaders gives opportunity for more in-depth training. Self-directed training opportunities such as web-based courses and conferences can be utilized for leadership training and may be preferable to volunteers who have sporadic work or family schedules (Buchanan 1996, 237).

The need to train volunteer leaders finds its roots in the Bible. Training is “bound up in the very nature of the Great Commission . . . that the command to ‘make disciples’ would involve developing leaders to do the work” (Leyda 2005, 298). The responsibility of any ministry leader is to reproduce leaders (Leyda 2005, 298) and in fact, “it takes a leader to raise up a leader” (Maxwell 1998, 133). It is the “secure and wise leader” that develops a plan to train his leaders so that the purpose, mission, and vision of the ministry continues after the sphere of his direct supervision and influence is gone (Leyda 2005, 299).

Components of Volunteer Recruitment

When volunteers are recruited to serve in a ministry, leadership must take appropriate steps to ensure that those who desire to serve are qualified to serve as well as led to serve by God. The second critical issue in volunteerism is the recruitment of volunteers. The following provides a means by which potential volunteers are recruited and trained. Following these steps lends aid to leadership in the selection of the best qualified volunteers for ministry positions.

Development of a Ministry Inventory

A step in recruiting and training volunteers is to determine areas of ministry that need volunteers. The development of a ministry inventory assists church leadership in this determination (Williams and Gangel 1993, 48-50; Wilson 1983, 136-42). The process of developing a ministry inventory begins by listing all the areas of ministry within the church. These areas include positions such as, but not limited to, teachers, assistants, nursery workers, committees, worship staff (musicians), ushers, and greeters. A determination must be made concerning not only what positions exist, but how many people are needed for the positions. For instance, how many ushers and greeters are needed? How many nursery workers are needed? These determinations are made by consulting administrative guidelines for worker ratios based on the square footage of facilities and the number of participants, especially in regards to working with children (Powers 1996, 101-94).

Leadership must also determine what new areas of ministry are needed and the volunteers necessary to accomplish the task (Williams and Gangel 1993, 50-51). Stubblefield suggests the development of a ministry plan sheet to determine new ministry opportunities. By developing a plan sheet, leaders can better determine the facilities and resources needed, particularly as it relates to volunteers. Leaders must determine how many volunteers are needed, what skills and requirements volunteers must possess, and

what training will be provided for volunteers (Stubblefield 1996, 198). Answering these questions is tantamount to “fire prevention” (Williams and Gangel 1993, 51), as leadership should proactively seek to have a plan of action for growth rather than reacting to emergencies.

Advertising the Need

In order for volunteers to come forth and serve in a ministry, the need must be broadcast. Using multiple forms of advertisement to announce ministry needs is an important component in the recruitment process.

Print publications. Most churches employ the use of print publications such as worship bulletins and newsletters. The worship bulletin and newsletter provide an opportunity to creatively advertise ministry needs and solicit the need for volunteers. Included in this process is information on how a potential worker can volunteer, either by calling a specific individual or completing a form requesting additional information.

Technology. The modern use of technology continues to expand the opportunities to advertise ministry needs. Websites, electronic mailing, and social networking provide avenues for leaders to broadcast ministry needs to a wider scope of the membership.

Volunteer Interest Forms. The use of a volunteer interest forms is a useful means of gauging the skill sets and giftedness of potential volunteers. The volunteer interest form allows potential volunteers to select areas of potential service based on their interest, preferences, and skills. In his book, *Helping Church Workers Succeed: The Enlistment and Support of Volunteers*, D. B. Huesser suggests that the purpose of such an inventory is so that leadership can make an assessment of the laity in the church and effectively place individuals in places of service that will fill ministry needs and also

meet the needs of believers to have a sense of belonging and community (Huesser 1980, 84-86).

An effective volunteer interest form includes as many opportunities for service and skill sets as possible (Williams and Gangel 1993, 51-55). Among the opportunities and skills to include are music (choir, musicians), education (teacher, assistants, helpers), administration (office, publications), worship service personnel (ushers, greeters, parking attendants), age-graded ministries (preschool, children, youth, adults, senior adults), social and community ministries (medical, nursing home visitation, food pantry, clothes closet), technical (sound system, media arts, website), facilities management (lawn care, maintenance, painting), and committees (fellowship, financial, missions)(Williams and Gangel 1993, 54). The volunteer interest form should also include personal preference information such as desire to work alone or with a team, time commitment, and whether or not the individual desires to be a ministry leader or assistant (Wilson 1983, 130). A helpful practice is to include supplemental information regarding the areas of service, briefly describing the requirements and qualifications of the position.

Volunteers Are Interviewed Personally

The use of advertisements and volunteer interest forms is helpful in gauging the willingness and availability of individuals to serve in ministry positions. These methods are useful for generating a target list of potential volunteers. But to assume all or even some of the names provided are qualified and called to serve in the ministry is an unwise practice. In order to identify the men and women who are gifted to serve, further steps must be employed. Therefore, after generating a list of potential volunteers for ministry positions, the next step in recruitment is the interview process.

As described in the screening process, the personal interview provides more detailed information about the ministry position to the individual, as well as helps leadership determine the qualification of the individual for service. The personal

interview process is important because it reflects an intentional process of recruitment, so that “both parties can give their undivided attention” to the matter at hand (Stubblefield 1993, 102). These appointments should be initiated by personal contact, whether it is a phone call, e-mail, or letter, and then a follow-up to the appointment should be made to not only confirm the appointment, but also reiterate to the volunteer the importance of the meeting and the value of his or her time.

Relationships are pivotal to the continuation and growth of a ministry and church. During the interview process, the ministry leader has the opportunity to ask not only questions relevant to the assignments and tasks of ministry, but personal questions as well. The adage “People don’t care how much you know until they know how much you care” is true. Those volunteering to serve do not desire to be mere employees or pawns for the church’s use. Church members give of their time, energy, and talent because it is an expression of “taking one’s membership seriously” (Johnson 1991, 36). When the interview process is implemented, a relationship between the ministry leader and the volunteer is fostered, and a team approach is started (Williams and Gangel 1993, 91-94).

Written Application

As mentioned in the earlier discussion on screening, a written application is a necessary component in the recruitment of volunteers. The written application provides leadership with important basic information concerning the person they are considering for service such as address, phone number, personal history, spiritual beliefs, salvation experience, views on doctrinal matters, and personal skills (Purcell 2005, 256-57). The written application also includes a disclosure of background information that is pertinent to the determination of a potential volunteer’s qualification (GuideOne 2008, 125). The written application also includes personal reference forms. The potential volunteer is asked to provide the reference forms to non-family members who can speak to the

credibility and qualification of the potential volunteer. The personal reference forms should be returned by the reference, not the potential volunteer, within two weeks.

If a potential volunteer has a questionable background, the written application and personal reference forms can serve as deterrents to those who might seek a volunteer position for ill gain (Cirtin 2005, 26). Further, since it is a preferred policy for volunteer recruitment to require all volunteers to have been involved in the church for a minimum of six months before serving (GuideOne 2008, 124), the written application provides church leadership with a “paper trail” to satisfy such waiting periods. During the personal interview, potential volunteers are asked to complete the written application. The written application is to be returned during the follow-up interview.

Volunteers Complete a Spiritual Gifts Inventory

Malphurs states that “A spiritual gift is a unique, God-given ability for service . . . [and] every believer and thus every leader will have one or more of the spiritual gifts” (Malphurs 2003, 77). That being stated, ministry leaders seek to help potential volunteers discover those gifts so as to apply it in the ministry. This process is accomplished in the personal interview as potential volunteers are asked to complete a spiritual gifts inventory.

A spiritual gifts inventory is useful to give insight to the potential volunteer and the ministry leadership of the giftedness of the potential volunteer. Many versions of spiritual gifts inventories are available, either free of charge, or at a low cost. Aubrey Malphurs’ spiritual gifts inventory, located in the appendix of his text *Being Leaders*, provides 110 statements to which participants respond using a scale that describes the frequency in which that statement is true. At the conclusion of the inventory, participants tally their scores. The highest five scores serve as an indicator as to what gifts are strongest in the participant (Malphurs 2003, 184-90). Malphurs’ spiritual gift inventory

addresses eleven of the most commonly accepted spiritual gifts as listed in Romans 12:6-8; 1 Corinthians 12:7-11; 28-31; and Ephesians 4:11-13.

Another method of determining the giftedness of a potential volunteer is Rick Warren's SHAPE model. Warren's model focuses not only on spiritual gifts, but also on discovering where a person's passion lies for service by learning about his abilities, personality, and experiences (Warren 220, 227-80). Warren's inventory is thorough as it relies more on the details of a person's total life experience. Rather than scoring a questionnaire on a scale, Warren's model engages the participant and invites detailed responses.

Regardless of the model used, a spiritual gifts inventory is not to be the sole factor for determining spiritual giftedness. Rather, the spiritual gifts inventory is an aid, used in conjunction with godly counsel, practical experience, prayer and exploration of scripture, to help potential volunteers determine areas of giftedness. Once the spiritual gifts inventory is complete and an analysis made of the results, the ministry leadership can better determine placement of volunteers. The spiritual gifts inventory should be returned to the ministry leader during the follow up interview (Purcell 2005, 250).

Volunteers Attend Follow-Up Interview

A follow-up interview is a necessary component in the volunteer recruitment process. The follow-up interview should occur within two weeks of the initial interview. (Stubblefield 1996b, 92). During the follow-up interview, the ministry leader will receive the written application, spiritual gifts inventory, and background check disclosure. Preferably, the reference forms have been returned by the references by this date.

In the follow-up interview, the leader and potential volunteer review the written application in detail. Discussing the personal information provided by the potential volunteer establishes a personal relationship between the ministry leader and the

potential volunteer. By discussing family, employment history, education, and skills, the ministry leader develops a “feel” for the potential volunteer and opens lines of communication for future development and training (Williams and Gangel 1993, 83-94). During the follow-up interview, the ministry leader and potential volunteer will also discuss the spiritual gifts inventory and probable giftedness revealed by the inventory. This process allows the ministry leader to further explain the unique God-given giftedness of each believer and how these gifts are to be used to edify the church.

The ministry leader and potential volunteer will also discuss the answers provided on the volunteer interest form. Reviewing the volunteer interest form allows the ministry leader and potential volunteer to discuss available opportunities for service in more detail. The leader will utilize the follow-up meeting to give further details on the ministry, including the mission and vision of the ministry, the job description for the position in which the individual is being considered, the expectations of a volunteer, and the policies and guidelines involved with the ministry.

The Mission and Vision of the Ministry

During the follow-up interview, the ministry leader must make abundantly clear the mission and vision of the ministry. Previously the importance of establishing statements declaring the mission and vision was discussed. It is incumbent upon the leader of a ministry to clearly and concisely communicate the total scope of the ministry for which the volunteers have been enlisted (Williams and Gangel 1993, 91; Kotter 1996, 72). In *Supervision: Developing and Directing People in Ministry*, Doran McCarty describes this process as mentoring because leadership and supervision address the well-being and growth of an individual both spiritually and emotionally (McCarty 2001, 25).

Policies and Procedures

During the follow up interview, the ministry leader will provide to the potential volunteer the personnel policies and procedures for the ministry. The personnel policies and procedures will detail for the worker guidelines for the position in which he may serve. These guidelines involve performance requirements, wellness policies, safety and security matters, discipline procedures, and personal conduct. The policies and procedures also provide the potential volunteer a detailed job description for the role in which he or she is volunteering. The ministry leader and the volunteer will examine the job description to ensure that both parties understand the task and how it is to be performed. In order for a volunteer to fully use his or her gifts and talents, and be of benefit to the ministry, the leadership must make clear what is expected from its workers.

Once a potential volunteer has completed the recruitment process, the ministry leader has the responsibility of extending an invitation to serve in a designated position for a period of one year, beginning in September 1 and concluding August 31. This invitation to serve is completed with the submission of a signed covenant, which is provided in the Guidelines for Ministry Workers. Volunteers are asked to sign the document if they find themselves in agreement with the covenant and return to the church leadership.

A Database of Volunteers Is Maintained

The purpose of a database is to provide an accurate accounting of volunteer service. Maintaining records of volunteer service communicates to the volunteer staff that the ministry leadership cares about their service (Wilson 1983, 131-32). A volunteer database will include a roster of all volunteers serving in the ministry, in what position they serve, and their spiritual giftedness. This process allows leaders to effectively place individuals in areas of service according to their gifts, as well as monitor volunteer activity in an effort to avoid over-working volunteers, which leads to frustration and

eventual resignation from the volunteer. In follow-up interviews, meetings, and evaluations, the spiritual gifts database provides a helpful tool for leaders to use in recruiting volunteers. A spiritual gifts database allows leadership to further train and place the volunteer in appropriate areas of ministry by helping volunteers find the areas of service that match their giftedness. Also, as existing ministries need to add personnel and new ministry opportunities are developed, leadership can use the Spiritual gifts database to select individuals to serve.

Conclusion

Jerra Dooley of Gracefull Ministries concluded the following concerning volunteer leadership and the local church:

Someone described working in a church like a football game. There are 22 players on the field desperately needing rest, while there are 50,000 fans in the stands, desperately needing exercise. The 80/20 rule is common in most churches. 80% of the people are 'spectators,' while 20% are 'participators.' Also 20% of the people are doing 80% of the work causing many members to 'burn-out' or become discouraged. Pastors and leaders must improve their assimilation and networking of members into ministry or continue to suffer the consequences. (Dooley 2010, Internet)

In order to move individuals from the seats and into service, ministry leaders must regularly and consistently review volunteer leadership. The process of developing volunteer leaders is a matter of shepherding. In order for the work of the gospel to continue into future generations, leaders must be developed. By understanding the purpose, mission, and vision for the ministry, and effectively recruiting, training, and retaining volunteers, the church will continue the work of fulfilling the Great Commission (Williams and Gangel 1993, 124).

CHAPTER 4
THE FIFTEEN-WEEK PROJECT

Introduction

As with any organization that serves children, churches must consider the policies and procedures that govern the organization and its leaders. Regardless of their size, all churches should implement policies and procedures to ensure the safety of children and the development and training of leadership. The majority of the leadership involved in children's ministry is volunteers. Therefore, it is imperative that ministry leaders develop an organized system of recruitment and training for volunteers.

Careful evaluation of the needs of the church and the children's ministry must precede the development of an organized system of volunteer recruitment and training. After reviewing the current system of volunteer leadership recruitment and training at Fincastle Baptist Church, it was determined that a new structure was needed. Because of the rapid growth in the church, especially among the children's ministry, and the increasing need for more volunteer workers in the ministry, this project was a welcomed development.

This project was designed to be able to be adapted for use throughout the other ministries of this church. The basic implementation of current ministry guidelines and policies, coupled with the development of additional procedures for conducting ministry, needs to be implemented throughout the church. At the completion of this project, it will be modified so as to be used with the youth ministry of Fincastle Baptist Church. This project is also designed so that it could be used in other churches as well to develop a

system of volunteer recruitment and training for children's ministry, or solidify their current system.

For the purposes of this project, the author served as project leader, overseeing the implementation of the process. The project leader was responsible for preparing the necessary trainings, surveys, development of guidelines, policies, and procedures, record keeping of training results, and organizing data analysis. The project leader helped to guide others through the project and employ others to assist in its completion.

The following is a description of the fifteen-week project used to lead the recruitment and training of a volunteer staff for the children's ministry of Fincastle Baptist Church. There are points that will be unique to Fincastle Baptist Church, but this project has been designed with some flexibility, so that it may be used easily by key people in other churches and ministries. This project is planned for fifteen weeks, but the plan may be adapted to fit the unique needs in each church or ministry situation.

Week 1: Children's Ministry Leadership Team Recruitment

The process of recruiting volunteer leaders for the children's ministry of Fincastle Baptist Church began by developing a core group of leaders known as the Children's Ministry Leadership Team. The leadership team enlisted lead representatives from the four departments that comprise the children's ministry of Fincastle Baptist Church. These departments are nursery, children's church, Sunday school, and Kids Klub, which is the Wednesday night Children's program, similar to AWANA or Team Kid.

During the first week of the project, the project leader contacted individuals concerning their willingness to serve on the Children's Ministry Leadership Team. The project leader explained to each potential team member that the Children's Ministry Leadership Team was being formed in order to review the policies and procedures of the

Children's Ministry and to train individuals for service the Children's Ministry. Potential team members were informed that the formation of the Children's Ministry Leadership Team accomplishes three foundational goals. The first goal is to obey the command of Ephesians 4:12, where Paul instructs Timothy to train followers of Christ to perform the work of the ministry. The second goal of the leadership team is to provide insight, advice, and support to the pastoral leadership over the children's ministry concerning the recruitment and training of volunteers for the ministry. The third goal to be accomplished by forming the leadership team is to provide a leadership base that is prepared to continue the ministry in the event leadership is absent (vacation, resignation, death/extended illness, etc). Each potential team member was asked to pray concerning his or her involvement in the Children's Ministry Leadership Team. If so led to join this initiative, potential team members were asked to commit to individualized training conducted by the project leader.

Weeks 2 and 3: Children's Ministry Leadership Team Training

During the second and third weeks of the project, the project leader conducted individual training with the Children's Ministry Leadership Team personnel. After initial interviews with potential Children's Ministry Leadership Team representatives, two declined the invitation to serve, citing increased demands on their schedules at work and with their families. After prayerful consideration, the project leader pursued other individuals, who agreed to serve in this capacity.

The project leader established a meeting time and place to conduct the training. During the one and a half hour training, the project leader began by restating the purpose of forming the Children's Ministry Leadership Team. The project leader then administered the pre-and post-training survey (Appendix 1). The survey was given before and after training, and was useful in evaluating the level of knowledge among the

Children' Ministry Leadership Team representatives concerning the children's ministry. Each potential member of the Children's Ministry Leadership Team was also provided with a spiritual gifts inventory and asked to return it to the project leader upon completion. The spiritual gifts inventory used for this project was purchased from the Church Growth Institute. This particular spiritual growth inventory was chosen due to the thorough and accurate treatment of most of the spiritual gifts referenced in chapter 2 of this project, and because the Senior Pastor prefers to use this inventory with individuals when addressing spiritual giftedness.

The purpose of implementing a spiritual gifts inventory was to develop a database that shows the areas of giftedness among volunteers. The project leader plans to use the spiritual gifts database in future training and ministry development. This will be beneficial in three areas of ministry. First, as volunteers are observed and evaluated, the project leader will use the spiritual gifts inventory results to re-evaluate where volunteers should serve. A volunteer may be currently teaching, yet the spiritual gift inventory shows that the volunteer scores low on teaching, but high on administration. Both the volunteer and the ministry would benefit by moving the volunteer to the ministry that allows the volunteer to use the gift of administration. Second, as new ministries are developed, leadership will determine what spiritual gifts are necessary among the volunteers who will serve in that ministry. Leadership will be able to reference the database to discover what volunteers possess the necessary gifts, and begin the process of recruiting them to that ministry. Third, by having a database of volunteers and their giftedness, leadership can observe what areas of giftedness are most common and thus plan ministry more effectively. If several volunteers possess the gift of mercy, leadership may seek to develop a ministry opportunity where the gift of mercy is required. Leadership then can approach these individuals about launching a new ministry.

Each member of the Children's Ministry Leadership Team was also provided with a notebook manual that included an initial draft of the Children's Ministry Volunteer Handbook (Appendix 3). The design of the Children's Ministry Volunteer Handbook is to outline the basic operational procedures for the Children's Ministry and serve as a companion to the Guidelines for Ministry Workers at Fincastle Baptist Church, adopted by the Trustees of Fincastle Baptist Church in July 2007. The Children's Ministry Leadership Team reviewed the document and offered revisions before a final copy was submitted to church leadership for approval. After review, The Children's Ministry Volunteer Handbook was approved by church leadership.

The Children's Ministry Leadership Team manual also includes a copy of the aforementioned Guidelines for Ministry Workers, which contains the policies and procedures applicable to volunteers working with minors (Appendix 4). Among the policies and procedures outlined in the Guidelines for Ministry Workers is the volunteer screening process, including background checks, worker application, and reference forms. Also included are details concerning allegations of abuse, injury and discipline reporting, work restriction for volunteers, and supervision. Each component of the Guidelines for Ministry Workers was explained to the members of the Children's Ministry Leadership Team. Each representative was asked to complete the worker's application, reference checks, and submit to background check. Upon receiving satisfactory results from the worker's application, reference check and background check, each individual was confirmed as a member of the Children's Ministry Leadership Team.

The Children's Ministry Leadership Team manual also included the Levels of Biblical Learning for Children, as published by Life Way Christian Resources. The Levels of Biblical Learning provides the volunteers with an overview of how children learn important biblical concepts such as God, Jesus, the Bible, Creation, Family, Self, Church, Community/World, the Holy Spirit, and Salvation.

Individual department leaders were provided additional information concerning their area of ministry. The following are listed in the order of which individual training occurred. The Children's Sunday school representative was provided with the scope and sequence of Sunday school education. Specific areas of need were addressed by the project leader with the representative. These areas included the recruitment of new leaders in Sunday school and safety and security concerns involving the number of leaders in each room. The representative was asked to consider options for correcting some of these issues and be prepared to discuss solutions at the Children's Ministry Leadership Team meeting.

The Kids Klub representative was provided with additional information concerning the operation of Kids Klub. This information included the various event themes and program schedule for the Kids Klub year that would be included in the Kids Klub manual to be developed for use in the training of Kids Klub volunteers. The Kids Klub representative was trained to understand the Kids Klub director's responsibilities and the job description for each position within Kids Klub. The project leader also discussed specific areas of need concerning Kids Klub with the representative. These areas included registration and check-in policies for children and child safety and security. The Children's Ministry Leadership Representative was asked by the project leader to concentrate on these areas in preparation for the Children's Ministry Leadership Team meeting.

The Nursery representative was provided with additional information concerning the nursery ministry such as the operating procedures for the child registration and paging procedures and the nursery supplies checklist. The Nursery representative was trained to know and understand the policies and procedures for the nursery and assist leadership in the enforcement of said policies and procedures. The Nursery representative was trained to assist the Associate Pastor of Children and Education in

recruitment of volunteers and the training of volunteers. The Nursery representative was briefed concerning specific areas within the nursery that need attention. These areas included child registrations, safety and security issues, and potential new nursery aging policies. The representative was asked to consider solutions to these issues and be prepared to discuss at the Children's Ministry Leadership meeting.

The children's church representative was trained using the same format as the previous three members of the Children's Ministry Leadership Team by reviewing the policies and guidelines from the Children's Ministry. The children's church representative was provided with additional information concerning the function of children's church. This additional information included the schedule of volunteers within children's church and a six-month planning grid for all children's church classes. The children's church representative was also briefed concerning specific areas of needs within the children's church ministry. These areas included check-in/check-out policies for the preschool children's church, security measures for the kindergarten-third grade children's church, and a potential revision in the children's church curriculum. The representative was asked to give consideration to these areas and be prepared to collaborate with the rest of the Children's Ministry Leadership Team at the next meeting.

Weeks 4 and 5: Recruitment for Children's Ministry Volunteers

During weeks 4 and 5, the process for recruiting Children's Ministry volunteers was planned and carried out. The project leader first compiled a complete listing of all volunteers currently serving in the Children's Ministry, which is comprised of four divisions: nursery, children's church, Sunday school, and Kids Klub. The project leader drafted and mailed volunteer recommitment letters to those who serve in these departments. A sample letter is located in Appendix 4. These letters indicated to the workers in each of the departments the church year closes on August 31, and the new

church year begins September 1. The letter formally invites these individuals to agree to another year of service. If the volunteer agrees to serve during the next church year, then the individual is asked to return an enclosed response card indicating that desire (Appendix 6). The volunteer recommitment letter also outlined four training dates, one for each department within the Children's Ministry. The volunteer is asked to indicate on the response card which of the applicable training dates they would be able to attend. Volunteers were asked to return their response cards to the project leader no later than July 4th.

The project leader also began the process of recruiting new volunteers to the Children's Ministry during week 5. This process was conducted over the course of the fifteen week project. The recruitment process for new volunteers began by placing an insert into the weekly church bulletin and the church newsletter a Volunteer Interest Form (Appendix 7). The Volunteer Interest Form allows church members the opportunity to express to the Children's Ministry leadership areas of training, expertise, desire, and willingness to serve. As the Volunteer Interest Forms were returned, the project leader conducted personal interviews with the potential volunteer and administered a spiritual gifts inventory. Upon receiving the spiritual gifts inventory in return, the project leader formally invited the potential volunteers to attend the appropriate trainings for their department.

Week 6: Children's Ministry Leadership Team meeting

During week 6 of the project, the project leader hosted a meeting of the Children's Ministry Leadership Team. The team gathered after church on Sunday, July 11 at a local restaurant to formally launch the Children's Ministry Leadership Team. During the meeting, the project leader began by introducing each member of the Children's Ministry Leadership Team and restating the importance of returning the

spiritual gifts inventories, worker applications, and reference forms that were discussed in the personal interview process. The project leader then restated the purpose for the Children's Ministry Leadership Team and the scope of its function for the church.

The remainder of the meeting focused on generalized issues within the children's ministry that will be discussed in future meetings. These discussions included the enforcement of allergen free rooms for all children's ministry areas, a central location for a children's snack preparation and storage area, and reinforcement of proper worker to child ratios in the classroom. The project leader also discussed issues with the individual department team members. Team members were asked to begin formulating a plan of action for these issues. The issue of registration and security was addressed with each member individually because a different method is used in each area. Future discussions with the Children's Ministry Leadership Team will concern the establishment of a more uniform system of registration and security.

The Sunday school representative was asked to consider expanding the volunteer work force in Sunday school from two workers to three, including the use of high school students. The Sunday school representative was also asked to review the security policy for Sunday school and bring suggestions for enforcing the policy and/or improving the policy to the next Children's Ministry Leadership Team meeting.

The Kids Klub representative was asked to review the check-in policy for the Wednesday night children's program for areas of strength and weakness. Further, the team member was asked to consider ways to more effectively communicate to parents these policies, since the majority of attendees to Kids Klub are not regular attendees of Fincastle Baptist Church. The Kids Klub representative was also asked to consider more effective ways to ensure safety during Kids Klub.

The nursery representative was asked to consider multiple challenges that have confronted the nursery ministry. These challenges included the establishment of a

worker verification system in order to prevent non-approved nursery workers from working in the nursery. Space issues were also addressed. The nursery representative was asked to work with the project leader and other appropriate staff to consider relocating the nursery and further breaking down the age divisions in the nursery.

The children's church representative was asked to review the security measures during children's church for issues of effectiveness. This team member was also asked to consider the effectiveness of the worker to child ratios. The children's church representative was also asked to consider the possible locations for the central snack preparation and storage area since children's church utilizes snacks more so than the other departments.

The project leader then opened the floor for any discussion concerning policies and procedures and questions regarding performance of their tasks. After several questions had been asked to clarify certain issues such as background checks, worker application, and waiting periods for service, the meeting was dismissed.

Week 7: Office Preparation for Nursery and Children's Church Training

During week 7 of the project, the project leader worked to prepare for training events, beginning with nursery and children's church. The nursery workers' training meeting was scheduled for July 25 at 5:00 pm, and the children's church workers' meeting was scheduled for August 1 at 5:00 pm.

Planning for the meeting included solidifying commitments from volunteers to attend. During weeks 4 and 5 of the project, volunteers were asked to respond concerning their ability to attend the meeting. On the week prior to the meeting, a reminder postcard was sent to those who had responded in the affirmative. Nursery workers who had previously served, yet had not responded to the letter and postcard, were included in order to determine their interest in serving during the new church year.

Follow up for children's church workers was also conducted. Those who had previously served, yet not yet responded concerning serving the coming church year, were called in order to determine their interest in serving.

Prior to the meeting for nursery workers, the Children's Ministry Leadership Team representative and the project leader met to discuss issues that needed to be addressed in the meeting. Among the issues that were discussed were allergens, check in procedures, equipment, and the effectiveness of the current nursery staff. The Children's Ministry Leadership Team representative and the project leader also developed a plan to extend the nursery ministry by creating a third nursery. Room location, equipment, and staffing issues were discussed and a plan of action determined.

Preparations for the nursery worker's and children's church meeting also included the compilation of a training notebook. The notebook included copies of the Guidelines for Ministry Workers and the Children's Ministry Volunteer Handbook.

Week 8: Nursery Workers Training

In week 8 of the project, the first of four training events was held. At each training event described, workers were given the pre-training survey and a post-training survey. The mean answer results from the pre- and post-training surveys from each participant are recorded in Appendix 2. The first of these training sessions was for nursery workers, attended by twenty four nursery volunteers. During the nursery workers training, the project leader began by distributing the pre-training survey described in this project. Workers were asked to complete the pre-training survey before the training began. After the completion of the project, volunteers who participated in the survey will be asked to take a post-training survey.

The project leader also distributed spiritual gifts inventories. Volunteers were asked to complete the spiritual gifts inventory and return to the project leader at a future date. The project leader explained that the results of the spiritual gifts inventories would

be recorded in a database for the purpose of placing volunteers in ministry roles that best match their spiritual giftedness.

The project leader distributed copies of the Guidelines for Ministry Workers as approved by the leadership of Fincastle Baptist Church, as well as the Children's Ministry Volunteer Handbook. The project leader led the volunteers through the various sections of the material, highlighting areas that required detailed attention. Among the areas specifically discussed in the training included volunteer qualifications, background checks for volunteers, safety and security procedures, worker ratios, and allergen management. The project leader also provided detailed information concerning the establishment of a third nursery ministry division to compliment the two current divisions.

Week 9: Children's Church Leadership Training

The ninth week of the project was devoted to the training of children's church volunteers. Prior to the training session, the current system of children's church was evaluated to determine the usefulness and practicality of the material. The project leader determined that, in order to provide a more effective children's church ministry to the children and their parents, a change in curriculum was needed. The change of curriculum provided for ministry leaders and families a systematic plan of Bible study through the children's church ministry.

The children's church leadership training session was conducted by the project leader. Only 5 of the 21 children's church volunteers attended the training. The project leader began the meeting by welcoming the participants and opening in prayer. The project leader distributed the pre-project survey to volunteers and explained its purpose as a tool to evaluate the effectiveness of the training. The project leader also explained that volunteers would be asked to complete a post-project survey at a future date. The project leader then administered the spiritual gifts inventory. After explaining the purpose of

taking the spiritual gifts inventory and distributing the assessment tool, the project leader then introduced Children's Ministry Leadership Team representative and explained the purpose of the team and the role of the representative.

The project leader then distributed the Children's Ministry Handbook and Guidelines for Children and Youth Workers. The project leader explained the application process, the reference form, and the background check information. The project leader led the volunteers through the handbook and guidelines, explaining the policies and procedures contained within. The project leader led the training by clarifying the structure for the children's church ministry. Volunteers were briefed concerning the times children's church meets, the age groups involved, and the location of each children's church room. The project leader also clarified the proper worker to child ratio for children's church and the procedures for both checking in and checking out children to the ministry locations. Finally, the project leader discussed the curriculum to be used in the different children's church locations during the fall quarter.

Week 10: Kids Klub Training Preparation

During the tenth week of the project, the project leader prepared the training of volunteers for the Wednesday night Children's Ministry program, Kids Klub. Preparation for the training began by developing a series of reminders to approximately thirty five volunteers concerning the training. These reminders involved phone calls, postcards, e-mails, and Facebook postings.

To prepare for the training a leadership manual was developed for Kids Klub. The Kids Klub manual was designed to be a resource for volunteers and parents. The manual includes the rules and regulations of Kids Klub, the system of earning "bucks" to use in the Kids Klub store, the nightly rotation of classes and their locations, and a calendar for the year describing the theme nights and the Bible lesson plans for each night. The manual also includes instructions regarding the safety and security measures

that are to be followed. Preparation for the Kids Klub training also involved developing more copies of the Children's Ministry handbook and guidelines for workers, worker application and reference forms, and spiritual gift inventories.

Week 11: Sunday school training preparation

The eleventh week of the project included preparation for the Sunday school training, scheduled for Saturday, August 21. The training of volunteers in children's Sunday school coincided with the church-wide Sunday school training session for the new church year. The annual Sunday school training event included a team of trainers from Lifeway Christian Resources.

The Sunday school training event was extended to incorporate all teachers, not just those who work with children. As such, a leadership banquet was planned. Preparation for the training involved meeting with a caterer concerning serving a meal for the volunteers and trainers. Preparation for the Sunday school training also included multiple e-mail and phone call conversations with the leadership training team from Lifeway. In the week leading to the training, the project leader corresponded with each of the 4 trainers concerning specific topics that should be addressed with the volunteers.

During this week, the project leader also prepared by contacting leaders to encourage their attendance via e-mails, phone calls, post cards, and Facebook postings. The project leader also prepared Children's Ministry handbooks and the Guidelines for Children and Youth Workers to be distributed at the Sunday school training session.

Week 12: Sunday school training

The twelfth week of the project was the Sunday school training session. This training was a church wide Sunday school training involving a training team from Lifeway Christian Resources. Approximately 25 teachers attended the training. Within

the children's department, 6 of the 10 Sunday school leaders attended. The project began the training with prayer and dismissed the volunteers to eat dinner.

After dinner, the project leader began the training session by addressing the Children's Sunday school teachers. The project leader distributed the pre-project survey, explaining its purpose as an evaluation tool for the training. The project leader also invited these volunteers to participate in the post-training survey at a future date. Following the survey, the project leader distributed the Spiritual Gifts Inventory and invited the volunteers to complete the inventory and return to the project leader by September 12. The project leaders then distributed the Children's Ministry Handbook and Guidelines for Children and Youth Workers. The project leader explained the application process, the reference form, and the background check information. The project leader led the volunteers through the handbook and guidelines, explaining the policies and procedures contained within.

The project leader then introduced the leadership team from Lifeway. The team leader, Landry Holmes, conducted training that included the importance of the Sunday school ministry and a detailed view of the scope and sequence of the Sunday school curriculum. This training was followed by departmental training sessions for preschool, children, youth and adults.

Week 13: Kids Klub training

The thirteenth week of the project included the training session for Kids Klub volunteers. The training of Kids Klub volunteers took place on Sunday, August 22, and was attended by 21 of the 27 volunteers. The project leader opened the training in prayer, followed by the distribution of the pre-training survey. After explaining the purpose of the survey, the project leader then distributed the Children's Ministry Handbook and Guidelines for Children and Youth Workers. The project leader explained the application process, the reference form, and the background check information. The project leader

led the volunteers through the handbook and guidelines, explaining the policies and procedures contained within.

The project leader also distributed the Kids Klub manual. Using the Kids Klub manual, the project leader explained the rules and regulations of Kids Klub and the administration of the ministry. The project leader explained the theme nights and Bible lesson plans for the coming year for both the preschool and grade school classes. The project leader called attention to the changes in the structure of Kids Klub from previous years, and spent significant time discussing how the class structures and night rotations had changed. The remainder of the training was opened to questions from the volunteers.

Week 14: Post-training administration

After training had been completed for the four departments within the Children's Ministry, the project leader spent week 14 of the project compiling information and results from the training sessions.

First, the project leader distributed the post-training survey to those who had participated in the pre-training survey. Volunteers were asked to return these surveys, along with any paperwork not already submitted, by September 12. Second, the project leader developed a check list of all volunteers who participated in the training. The check list allowed the project leader to chart who had been trained, who had received pre- and post-training surveys, workers applications, reference forms, and spiritual gifts inventories. The check list also allowed the project leader to track who had returned the appropriate paperwork (Appendix 8).

Third, the project leader began contacting volunteers who were unable to attend their specific training. Over the four planned training events, 56 of the 84 volunteers who agreed to serve were in attendance. The project leader developed a packet of information that was distributed to the remaining twenty seven volunteers. The packet included the Children's Ministry Handbook, Guidelines for Children and Youth

Workers, and the Spiritual Gifts Inventory. Volunteers were asked to return their paperwork by September 12, and were informed that a future training event would take place for all volunteers in the Children's Ministry who were not able to attend their scheduled training.

Fourth, the post-training administration involved entering the compiling the data from the pre- and post-training surveys. This data was entered into a spreadsheet and evaluated with the assistance of a local business management consultant. The data analysis research on the results of the surveys determined changes in knowledge based on the training. Twenty-three volunteers who attended training completed both the pre- and post-training survey. Many of these volunteers were recruited to serve in more than one area of the children's ministry, and therefore completed only one set of surveys.

Fifth, the project leader developed two databases of volunteer information compiled from the training. Since the church does not have an adequate software program to track ministry involvement and spiritual giftedness, the project leader created the two databases in an Excel spreadsheet. The church has plans to upgrade the church membership software in the next year. The information compiled in the two databases created for this project will be transferred into the new membership program when it is purchased. The first database was the volunteer service database (Appendix 9). The volunteer service database contains the names of all volunteers within the Children's Ministry and denotes what areas each volunteer currently serves in the Children's Ministry. This database will serve as a reference for church leadership pertaining to how many and what areas of service each volunteer is committed. The second database is a spiritual gifts database (Appendix 10). Each volunteer in the Children's Ministry is listed in the database. Upon completing and returning the spiritual gifts inventory received during training, the information is compiled into the database. This database will serve as

a reference for church leadership concerning areas of spiritual giftedness among the volunteers.

Week 15: Data analysis of surveys

During each of the four training sessions, volunteers were asked to participate in a survey. The survey was given before the training, and then again after the training was complete. The purpose of the survey was to gauge the change in knowledge among volunteers pertaining to their ministry role with in the Children's Ministry. Fifty-four sets of surveys (pre-and post-training) were distributed to volunteers. Twenty three completed sets (pre- and post-training) were returned and used in the analysis. The data was analyzed using a T-Test with assistance by a business consultant who specializes in data analysis. The analysis was conducted in order to determine if a change of knowledge regarding the ministry roles among the volunteers in the Children's Ministry of Fincastle Baptist Church had occurred. The results of the data analysis will be discussed in chapter 5 of this project.

Summary

The recruitment and training of volunteers, specifically for children's ministry, is an arduous task that must not be overlooked by the church, regardless of the size of its membership. The moral depravity of modern society hastens the need to solidify the process of recruiting and training volunteers. Volunteers must be properly educated on their ministry role and the expectations set forth by church leadership, lest their service be short lived. A sense of unity and team must be fostered among volunteers in order to strengthen a ministry dedicated to fulfilling the Great Commission.

The focus of this fifteen-week project was the volunteer staff of the Children's Ministry of Fincastle Baptist Church. This project was designed to present a systematic approach of recruiting and training volunteers for Children's Ministry. The project was

born out of the necessity of staffing a growing ministry and to better equip current volunteer leadership. Once the biblical and practical foundations for recruiting and training volunteers were presented to the church leadership and its legal advisors, the conviction came that this process must be strengthened at Fincastle Baptist Church. The project was designed to be able to apply these principles and lessons learned into the other ministry areas of the church.

CHAPTER 5 EVALUATION OF THE PROJECT

Introduction

The development of a volunteer recruitment and training strategy for the Children's Ministry of Fincastle Baptist Church was constructed with a purpose and four goals. The success or failure of any project is determined by evaluating the stated purpose and goals. This process involved evaluating the strengths and weakness of the project, examining the effectiveness of the research methodology, and considering the theological and personal reflections. These evaluations will help in the future application of this project, by strengthening the recruiting and training strategies for the other ministries of Fincastle Baptist Church.

Evaluation of the Purpose

The purpose of this project was to develop a strategy for recruiting and training volunteer workers for the Children's Ministry of Fincastle Baptist Church. Through the success of this project, over eighty volunteers were recruited and trained to serve the four departments of the Children's Ministry. Based upon the comparisons of the pre-project and post-project surveys, a positive shift in knowledge occurred in the volunteers. The process produced an overall shift in the volunteer's knowledge of their responsibilities for their service area; the protocol for applications, referrals, and background checks; and the policies and procedures of the Children's Ministry. The volunteers learned the importance of guidelines and policies for Children's Ministry and the protocol for implementing and maintaining such guidelines and policies. The volunteers also learned of the importance of the training of volunteers, the vision and mission of the Children's

Ministry, and the role of the teacher in the Christian education of children. Further explanation of these areas is provided in the evaluation of research methodology.

Evaluation of the Goals

Each of the four goals for this project and each was met. The first goal was to develop a Children's Ministry Leadership Team. In the first weeks of the project, the project leader prayerfully considered which individuals to ask to serve on the leadership team. Four individuals were selected to serve, with each person leading one of the four departments within the Children's Ministry. The departments are children's church, Sunday school, nursery, and Kids Klub (Wednesday night program). Each individual was interviewed and trained concerning the overall scope of the Children's Ministry, as well as their individual responsibilities as members of the leadership team.

Following the individual training of the leadership team members, the whole team met to discuss the recruitment and training of the volunteer staff for the Children's Ministry. Each member of the leadership team was asked to assist the project leader in the recruitment and training of volunteers for their departments. Each member of the leadership team was also challenged to consider areas of improvement within his or her departments. The goal of establishing a Children's Ministry Leadership Team was a success as members accepted their roles as leaders within the Children's Ministry. Not only did the leadership team assist the project leader in the recruitment and training process, the leadership team continues serving by managing their areas of ministry, looking for areas to improve the ministry, and enforcing the guidelines, policies and procedures of the Children's Ministry.

The second goal of the project was to revise the guidelines, policies and procedures of the Children's Ministry. This goal was successful as the guidelines, policies, and procedures were reviewed by the project leader and Children's Ministry Leadership Team and instituted throughout the Children's Ministry. In the beginning of

this process, the project leader met with the church trustees concerning proper protocol for making adjustments to church approved policies. The project leader and leadership team then reviewed the guidelines for the Children's Ministry workers set forth by Fincastle Baptist Church. An additional document entitled the "Children's Ministry Volunteer Handbook" was written and suggested as an addendum to the guidelines. After the handbook met the approval of the church trustees, the policies and procedures were adopted. Since the policies and procedures were designed to further explain the already established guidelines and provide further instruction to volunteers for carrying out the guidelines, a church vote was not necessary.

The third goal of the project was the recruitment of a volunteer staff to serve in the Children's Ministry of Fincastle Baptist Church. The Children's Ministry of Fincastle Baptist Church serves over 150 children and their families and contains four departments of ministry that require volunteer staffing. These departments are children's church for preschool through third grade, nursery for birth to three years of age, Sunday school for preschool through fifth grade, and the Wednesday night Kids Klub program that serves preschool through fifth grade. In order to attain this goal, an initial goal of 90 volunteers was to be recruited and trained to serve. Approximately half of these volunteers serve on a weekly basis (Sunday school and Kids Klub), and the remaining half serves on a monthly rotation (nursery and children's church). Through this project, 83 volunteers were recruited. Fifty-three of these volunteers were new to the ministry, and 31 were returning from previous service. Although the goal of 90 was not met, this goal is still deemed successful, since several volunteers have agreed to serve in more than one area within the Children's Ministry.

The third goal was achieved by using three recruitment methods. Some of these methods were more effective than others. One recruiting tool was a Volunteer Interest Form that was placed in the bulletin each week. Potential volunteers were asked

to complete this form and return it to the project leader. Another tool used to recruit volunteers was the personal interview. The project leader contacted potential volunteers and asked them to prayerfully consider serving in the Children's Ministry. If the individual was open to the possibility, the project leader continued the process of interviewing the candidate for service. The third recruitment tool used was to approach volunteers who had previously served or were currently serving. The project leader explained the process of recruiting and training for the new church year and asked each individual to consider returning to service, or to continue to serve.

The fourth goal of the project was to effectively train volunteers for the children's ministry. Once potential volunteers had committed to serve in the Children's Ministry, training events were planned and held. At each training event, the volunteers were provided with a pre-project survey before the training began and a post-project survey after training was complete. The purpose of the survey was to determine their knowledge of the guidelines, policies and procedures of the Children's Ministry. The project leader assumed that the level of knowledge concerning the Children's Ministry and its functions would increase among volunteers after being trained. After all the training events were completed, the project leader received twenty three matched pre- and post-project surveys. The answers from the twenty three surveys were analyzed to determine if the objective was accomplished.

Volunteers had the following options as answers on the surveys: strongly agree (SA), agree somewhat (AS), agree (A), disagree (D), disagree somewhat (DS), and strongly disagree (SD). The project leader converted the answers from the survey into numeric form as follows: SA=6, AS=5, A=4, D=3, DS=2, SD=1. A paired two sample for means T-Test was conducted to determine if there an observable change occurred as a result of the training. The T-Test was chosen as the data analysis tool because the project involved a single group of the same subjects being studied under two conditions (Salkind

2008,188-200). The results of the T-Test was $t_{(22)} = -4.185$, $p = 0.0004$, which is greater than the two-tail (2.07). The T-Test also shows that null hypothesis can be rejected. The null hypothesis states that no difference was observed as a result of the testing. The probability of the null hypothesis was set at .05. The T-Test resulted in a p value of 0.000417, which is smaller than the probability of the null hypothesis. Therefore, the T-Test proves that there was a significant difference between the groups. The complete T-Test table is located in Appendix 11.

Each volunteer was also provided with a spiritual gifts inventory. The spiritual gifts inventory results were used, and will continue to be used, to disciple volunteers concerning their spiritual gifts and to place volunteers in areas of service that best match their areas of giftedness. After completing the pre-project survey, each volunteer was also provided with an updated copy of the guidelines, policies and procedures, and the contents of each were explained and discussed. Further, each volunteer received detailed information concerning service in their particular area of ministry.

The first training was for nursery workers. Twenty-four of the 42 recruited workers were able to attend the training. The second training was for children's church workers. This training was the least attended, as only 5 of the 21 volunteers attended. The third training was for Sunday school workers. Six of the 10 children's Sunday school leaders attended the training. The final training was for Kids Klub workers. This training was very well attended with 21 of the 27 volunteers in attendance. Over the four training events, 56 volunteers attended. The project leader met with the remaining 27 volunteers personally through appointments and phone calls to provide training.

Since the church membership software does not have the capability to create databases which track volunteer service and spiritual giftedness, the project leader created two databases that will record such information. In the near future, the church is

planning to upgrade its membership software to a more robust system, and at that time, the information from the databases will be transferred to the new system.

The first volunteer database tracks the volunteers within the Children's Ministry and their areas of service. The purpose of this database is two-fold. First, the database allows leadership to analyze the ministry and determine if it has adequate volunteer staffing. Second, the database records how many areas in which an individual is currently serving. The second database is a spiritual gifts database. This database records what areas of giftedness each volunteer possesses. The purpose of this database is to help in the training process of volunteers by teaching volunteers about Spiritual gifts and placing volunteers in areas of service that correlate with their giftedness.

Evaluation of the Research Methodology

The research methodology used for this project was a survey. The survey was administered in two parts, a pre-training survey and a post-training survey. The pre-project survey was given to the 56 attendees to the training before receiving training specific to their area of ministry. The project leader explained the purpose of the survey as a tool to gauge the level of change in each person's knowledge of their ministry area. Volunteers were asked to answer thoroughly and with a high level of accuracy. After each volunteer had received his or her training, the project leader distributed the survey to the same volunteers. Those who attended the nursery and children's church training did not receive the post training survey at the conclusion of training. The project leader opted to mail or personally hand the surveys to these individuals, instead of providing it during the training. Those who attended the Sunday school and Kids Klub trainings received the post-training survey at the conclusion of their training. As a result, only twenty-three participants in the training events completed both a pre- and post-training survey. The results of the surveys were then transferred into a spreadsheet and analyzed with the help of a statistician. The data was processed and a T-test was utilized to

determine the level of change in the answers from the volunteers. These results are reported in Appendix 11.

According to the data analysis, a significant change in knowledge occurred because a higher percentage of “agree” statements were recorded in the post-training survey than in the pre-training survey. The data from the surveys was also analyzed from the perspective of each question, determining which areas showed the most significant changes. Appendix 2 details the mean score of each question. Ten of the 28 total questions revealed a significant change in score. For the purpose of this project, a significant change was measured by an increased score of at least .50. The 10 questions with significant change are listed in Table 2.

When the project leader began his duties at Fincastle Baptist Church in the areas of education and children’s ministry, two major concerns existed. These concerns were the policies and procedures for nursery, and the effective use of class discipline. The survey results reveal that the knowledge of nursery procedures among volunteers improved (0.56), as did the knowledge of effective classroom discipline (1.43). Knowledge and understanding among issues regarding security, volunteer screening, training, and cognitive development also were improved.

Three of the 28 total questions resulted in a negative score difference. In 2 of these 3 questions, the negative score difference revealed that there was not a significant change in knowledge. These questions concerned the use of teenagers in children’s ministry (section 2, number 12) and the removal of volunteer workers (section 2, number 17). Because the survey results did not reflect a significant change, these topics will be addressed again in future training sessions. In the remaining question, the score revealed a positive movement, although it is recorded as a negative number. This is due to the fact that the question was written incorrectly. The question, found in section 2, number 15 reads, “Children should be allowed to leave the classroom and go to the restroom by

themselves.” The pre-training survey results showed that the volunteers disagree with that statement. This was reflected by a score of 2.26. In the post-training survey, more participants disagreed with the statement, reflected by a score of 2.17. The score difference is -0.08, which revealed to the project leader that, as a result of the training, volunteers were committed to the policy concerning children leaving the classroom unattended.

Table 2. Pre- and post-training survey questions with significant change

| Survey Question | Pre-Training Score | Post-Training Score | Increase |
|---|--------------------|---------------------|----------|
| The level of training you have previously received for your area of service within the Children’s Ministry of Fincastle Baptist Church is sufficient. | 4.58 | 5.38 | 0.79 |
| I understand the purpose of the Children’s Ministry at Fincastle Baptist Church. | 4.85 | 5.52 | 0.66 |
| The process for enlisting volunteers for the Children’s Ministry at Fincastle Baptist Church is effective. | 4.69 | 5.39 | 0.69 |
| Volunteers seeking to serve within the children’s ministry should have attended Fincastle Baptist Church for a period of at least six months. | 4.43 | 5.21 | 0.78 |
| The windows of a classroom must be unobstructed. | 5 | 5.21 | 0.78 |
| I have a thorough understanding of the registration policies for Sunday School. | 4.04 | 4.82 | 0.78 |
| I have a thorough understanding of the registration policies for Kids Klub. | 4.47 | 5.26 | 0.78 |
| I have a thorough understanding of the registration policies for the nursery. | 4.21 | 4.78 | 0.56 |
| I have a thorough understanding of the discipline policy for the children’s ministry. | 3.82 | 5.26 | 1.43 |
| I understand the levels of cognitive development for the age group I serve. | 4.82 | 5.47 | 0.65 |

Strengths of the Project

The project proved to have several strengths. First, the project was comprehensive and focused. The project was comprehensive because the recruitment and training involved every potential worker within the children's ministry. The project was focused on one ministry within the church. This process allowed the purpose and the goals of the project to be completed.

Second, the policies and procedures were updated and made current as per insurance regulations. The establishment a unified system of policies and procedures had been a pressing issue in the church for some time. The deacons, the trustees, and the legal advisors of the church had expressed concern that policies and procedures were not being followed and that there was not a comprehensive document to outline the responsibilities for children's ministry volunteers. This project helped to ensure the continued confidence in our children's ministry by bringing the church into compliance with our insurance regulations. This was accomplished by the addition of a Children's Ministry Handbook that serves as a companion to the established Guidelines for Ministry Workers.

A third strength of the project was that the process of volunteer application, Spiritual gift inventories, and background checks were updated. As a result of this project, all workers in the children's ministry have submitted a volunteer application and have submitted to a background check. The project provided a strong system of collecting and administrating this information. Volunteers were also asked to complete a spiritual gifts inventory. This process proved to be a strength because, as the spiritual gift information is received, the data is processed and recorded to serve as a resource for recruiting individuals for future service in any ministry of the church. Leadership will utilize this data to train volunteers and place them into areas of service that correlate with their spiritual giftedness. Although volunteers were asked to complete the spiritual gifts

inventory as a part of their training, volunteers realized other areas of strength, which will result in these workers exploring other areas of service in the church.

Fourth, the project was strong because it resulted in the creation of a volunteer database. The volunteer database provided a resource to be used by the leadership of the church to recruit for various areas of ministry. The database reveals the names of individuals who are serving, and in which areas they are serving. The database should assist leaders in selecting individuals to serve by paying attention to how many areas they are serving, and in what ministry roles they serve.

A fifth strength of this project is that the project revealed the need for a staff restructuring within the children's ministry. By reviewing the policies and procedures of the children's ministry and the expanse of the ministry, it was determined by the pastoral staff that a new position should be created to give specific attention to this vital part of the church. This new position will be the Director of Preschool and Children's Ministries and will oversee all ministry operations from birth through fifth grade. Additionally, the staff restructuring would allow the associate pastor to be able to remove the children's ministry from his responsibility, and allow him to function in the role of an education pastor, who will oversee all areas of family ministries and the departmental pastors.

Weaknesses of the Project

The project also contained weaknesses that will be improved upon as the recruitment and training process continues to evolve. First, the interest form used as a recruitment tool was not as effective as anticipated. This form was placed in the church bulletin during the month of July, to encourage individuals to submit a request to serve in the Children's Ministry. The projected result was that the project leader would collect the interest form and contact the individuals for a personal interview. The interest form proved not to be effective for two reasons. First, the church bulletin contains ten to twelve pages in booklet format, with detailed information concerning many activities and

ministries at Fincastle Baptist Church. The interest form was inserted into the bulletin and was the only information not a part of the booklet. The fact that only ten interest forms were returned revealed that this was not a viable method for recruiting volunteers. Also, the church bulletin is already “busy” with other announcements. The interest form may have simply gotten “lost in the noise.”

A second reason the interest form was ineffective was that there was confusion over its purpose. Another ministry also had an interest form in the bulletin, and some people were unclear about which ministry they were declaring an interest. The result was that most potential volunteers called, emailed, or approached the project leader between services to discuss serving. Another confusing issue about the interest form concerned those who were already serving in the children’s ministry. The intent of the project leader was that all persons interested in serving in the children’s ministry for the coming church year, whether they were currently serving or not, would complete an interest form. The project leader did not adequately make this statement on the interest form.

A second weakness of the project is that the volunteer training occurred during the summer. Vacations diminished attendance. Also, the various activities of the church during the summer months presented a challenge to schedule training. During the eleven weeks of summer break for students, the church hosted five sports camps, Vacation Bible School, two mission trips and student camp. The fact that many volunteers could not attend their assigned training resulted in the project leader resorting to an alternative training avenue. A multitude of church activities and responsibilities made scheduling training difficult.

A third weakness of this project concerns the post-training survey. The project leader decided to distribute the post-training survey at a future date, after all trainings had been complete. Given the difficulty of scheduling meetings, this proved to be a difficult task to handle administratively. Scheduling a follow-up meeting to address the post-

training survey was the original plan, but it was determined during the project that this would be difficult to schedule.

For the final two training sessions, the project leader allowed time at the conclusion for those in attendance to complete the post-training survey. Not only was this convenient, but it allowed the volunteers to respond more effectively, as the information was fresh on their minds. After all the training was complete, the project leader mailed post-training surveys to participants. Many of these surveys were never returned. Future application of this project will include multiple avenues for taking the survey in addition to the hard copy version. These avenues will include online surveys and phone surveys.

Theological reflection of the Project

As a result of completing this project, the project leader learned several lessons that proved valuable to his personal development as a pastor. These lessons primarily were in the areas of the work of ministry and personal leadership. Many lessons will also be learned as this project is put into practice in other ministries of the church in the future.

The Work of the Ministry

The apostle Paul instructed Timothy as he shepherded the church at Ephesus to “equip the saints for the work of the ministry for building up the body of Christ” (Eph 4:12). In order for a church to be faithful in the fulfilling of the Great Commission, pastoral leadership must be committed to the process of developing the membership of the local church for service. Whereas this passage has been a staple of personal philosophy for the project leader, the construction and execution of this project brought its relevance to new light. Simply following through with a plan of action in ministry that produces numerical results is considered a success. Yet as a result of this project, it

was understood that the development of relationships with core leaders, who can be trained and empowered to do the work of ministry, is of equal importance.

Someone once said that the job of every pastor is to “work himself out of a job.” The meaning behind such a statement is not rooted in moral or ethical failure that would result in the termination of employment. Rather, this statement means that pastors should work to develop leaders to such a degree that he can release the ministry to these leaders. This reproductive process will occur as ministries experience healthy growth. Through this project, the leader was able to reproduce himself by investing in the lives of four leaders who, in turn, will be able to invest in volunteers who serve under their leadership. The success of a ministry that serves over 150 children and their families hinges on the ability to reproduce others for the work of the ministry. This project assisted in the development of such a system that, although has not completely come to fruition, has certainly started a process of volunteer development and reproduced leadership.

Personal leadership

Perhaps the most important lessons learned concerned developing a proper view of leadership. Being a leader is more than having people follow directions, jump through administrative hoops, and commit to a period of service. Being a leader in the church is a pastoral care issue as the leader has the opportunity and the privilege to mentor, develop, and equip the people of God for their role in his plan of redemption.

As with any leadership position, a level of frustration is experienced when plans do not follow man-made schedules. Through this process, however, the project leader was reminded to rely on God, who is infinite in wisdom, and not on humans who are fallible. God convicted the project leader that his plan of redemption is still of greater importance than any man-made plans or schedules. To complain about altered plans

reveals distrust in God's plans, places too much importance on man's ability, and not enough importance on God's purposes.

The project leader was also reminded of the fruit of Spirit recorded in Galatians 5:22-23 throughout this project. Three of these fruits became the focal point of a daily prayer time with God as this project progressed. The first of these fruits of the Spirit is patience. Five years of strategizing, writing, and executing the plans for this project truly tested the patience of the project leader. God taught the project leader through this process that "my ways are not his ways, and my thoughts are not his thoughts" (Isa 55:8). The project leader learned that if a particular plan did not go as prescribed, God must have a better plan in store. This was proven true throughout the project. Multiple meetings were rescheduled to accommodate the busyness of the volunteers. Initially, there was a struggle with frustration over the "inconvenience" of constantly having to work around others. But through this process, God reminded me of the responsibility to "equip the saints" (Eph 4:12) and that included learning and demonstrating patience with others.

The second fruit of the Spirit that God challenged me with is gentleness. Working with 83 different persons for the purpose of recruiting and training unto service is an arduous task. With 83 different people, come 83 different temperaments, attitudes, personalities, schedules, interests, and levels of commitment. Finding the balance between being a respectable leader, who represents pastoral authority, while simultaneously attempting to be considerate of feelings, families, and failures, proved to be challenging.

God reminded me that gentleness is a key component needed in dealing with volunteers. Gentleness is needed when volunteers are absent from required training events. Gentleness is needed when volunteers fail to return worker applications in a timely manner. By my practicing gentleness, God revealed that just as important as

developing a ministry to reach children and their families, is developing a ministry to care for the needs of volunteers. The volunteers that felt cared for and were treated gently have proven to be the more loyal and effective volunteers.

The third fruit of the Spirit God revealed to me is love. Multiple times during this project, God brought to mind the words of Paul, when he told the Corinthians, “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal” (1 Cor 13:1). As a leader, I can say all the right things at the right time and have the right plan of action. I may even possess a natural ability to communicate these plans to people. However, unless love is the motivating factor, my actions are of no value to those whom I serve. As it pertains to the work of the ministry, love must be expressed for the sovereign God of all creation, his redemptive purpose and plan for the church, and those he has gifted and assembled to accomplish that purpose.

Personal reflection of the project

This project confirmed that as a minister of the gospel, I am a “builder,” not a “manager.” In my previous years of ministry, I had the opportunity to create and construct ministries from, almost literally, the ground up. Mostly these ministries were student-related, with some opportunities to develop strategies for outreach, evangelism, and administration for the churches I served.

I began this project at Fincastle Baptist Church within a few months of my arrival as the Associate Pastor for Children and Education. The previous personnel had developed a system that, in its context, was effective. Since the inception of that model of children’s ministry, however, the church experienced exponential growth due to the expanded development of land in the surrounding area and the aggressive outreach methods of the church. Fincastle Baptist Church experienced two major events that redefined the ministry. First, the church relocated its campus, leaving behind almost 100

years of history and tradition. Second, the previous Associate Pastor of Children and Education was dismissed due to moral failure.

With these events, both the opportunity and the necessity for a new system of ministry for children's department was apparent. In his infinite wisdom, God placed me in a position where I could evaluate a program, assess its needs, envision its direction, develop a plan of action, and develop a team of people to help accomplish the goals set. In almost two decades of ministry service, I have been the most content and had a sense of being in God's will when I could "build." To simply maintain a current system, especially when the system is in need of repair, has little appeal to me. This project gave me the opportunity to use the gifts and talents God had equipped me with and "build" a new ministry model, rather than simply "managing" the existing one.

Conclusions about the Project

The development of a strategy to recruit and train volunteers for the children's ministry of Fincastle Baptist Church was successful for multiple reasons. First, the goals that were established were accomplished. Second, unforeseen benefits to the church were discovered as a result of the project. These benefits included discovering the need for additional staff to lead the ministry and a church-wide initiative to solidify the policies and procedures for all areas of ministry. Third, this project was successful because the focus of the project was to develop the core leadership of the church and equip individuals according to their areas of giftedness.

Although weaknesses do exist in the project, as this process continues, these weaknesses will be addressed and solutions discovered as this strategy is continually used to recruit and train volunteers into all areas of ministry of the church. The benefits of the project will continue to be realized as the church grows and new leaders are developed and implemented into service.

APPENDIX 1

PRE-TRAINING/POST-TRAINING QUESTIONNAIRE

Agreement to Participate

The research in which you are about to participate is designed to gauge the level of knowledge among potential volunteers at Fincastle Baptist Church concerning ministry service and the spiritual giftedness necessary for such service. This research is being conducted by Brian Russell Horton for purposes of project research for the Doctor of Educational Ministry program at The Southern Baptist Theological Seminary, Louisville, Kentucky. In this research, at times you will be asked to respond to a series of questions using a provided scale. For other questions, you will be asked to answer “yes” or “no” or give a short answer. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

ID (please use the last three digits of your Social Security Number): _____
This information will only be used to compare questionnaire answers without revealing the identity of the individual.

List the area(s) within the Children’s Ministry in which you currently serve:

Demographic Information

1. What is your age? _____

2. How many years have you served in children’s ministry:

at Fincastle Baptist Church ? _____

in previous churches? _____

3. How many years have you been a member at Fincastle Baptist Church? _____
4. Have you completed a spiritual gifts inventory? _____
5. Have you received a handbook describing the function of the children's ministry? _____

Please answer the following questions using the following scale:

SA = strongly agree

AS = agree somewhat

A = agree

D = disagree

DS = disagree strongly

SD = somewhat disagree

1. The leadership of Fincastle Baptist Church is effective in preventing volunteers from serving in too many ministry positions at one time. SA AS A D DS SD
2. The process for communicating information to the volunteers within the Children's Ministry of Fincastle Baptist Church is effective. SA AS A D DS SD
3. The level of training you have previously received for your area of service within the Children's Ministry of Fincastle Baptist Church is sufficient. SA AS A D DS SD
4. I understand the purpose of the Children's Ministry at Fincastle Baptist Church. SA AS A D DS SD
5. The process for enlisting volunteers for the Children's Ministry at Fincastle Baptist Church is effective. SA AS A D DS SD

Using the following scale, please circle the letters that correspond to your feelings in response to the statements.

SA = strongly agree

AS = agree somewhat

A = agree

D = disagree

DS = disagree strongly

SD = somewhat disagree

1. Volunteers seeking to serve within the children's ministry should have attended Fincastle Baptist Church for a period of at least six months.
SA AS A D DS SD
2. All volunteers that work with minors should submit to a background check.
SA AS A D DS SD
3. I have a good understanding of the responsibilities involved in my assignments.
SA AS A D DS SD
4. Fincastle Baptist Church should have a child protection policy in place in order to be compliant with its insurers.
SA AS A D DS SD
5. I understand the job description for my area(s) of service.
SA AS A D DS SD
6. A need exists for children's ministry volunteers to be trained.
SA AS A D DS SD
7. The windows of a classroom must be unobstructed.
SA AS A D DS SD
8. I have a thorough understanding of the registration policies for Sunday School.
SA AS A D DS SD
9. I have a thorough understanding of the registration policies for Kids Klub.
SA AS A D DS SD
10. I have a thorough understanding of the registration policies for the nursery.
SA AS A D DS SD
11. I have a thorough understanding of the discipline policy for the children's ministry.
SA AS A D DS SD
12. Teenagers are permitted to work in the children's ministry.
SA AS A D DS SD

Using the following scale, please circle the letters that correspond to your feelings in response to the statements.

SA = strongly agree

AS = agree somewhat

A = agree

D = disagree

DS = disagree strongly

SD = somewhat disagree

13. I understand the “two-adult” rule as it applies to the children’s ministry.
SA AS A D DS SD
14. Our church does a good job showing appreciation to its volunteers.
SA AS A D DS SD
15. Children should be allowed to leave the classroom and go to the restroom by themselves.
SA AS A D DS SD
16. I understand where the First Aid kits are located and the procedures for administering basic First Aid.
SA AS A D DS SD
17. Volunteers cannot be removed from their position.
SA AS A D DS SD
18. Volunteers should participate in continued training opportunities.
SA AS A D DS SD
19. A team must be unified to be effective.
SA AS A D DS SD
20. All potential volunteers should complete a volunteer application.
SA AS A D DS SD
21. I am using my perceived spiritual gifts in the area(s) in which I am serving.
SA AS A D DS SD
22. I understand the levels of Biblical learning for the age group I serve.
SA AS A D DS SD
23. I understand the levels of cognitive development for the age group I serve.
SA AS A D DS SD

APPENDIX 2

MEAN RESULTS FROM PRE- AND POST-TRAINING
SURVEYS PER QUESTION

| Section | Question | Pre-Training | Post-Training | Difference |
|---------|----------|--------------|---------------|--------------|
| 1 | 1 | 4.272727273 | 4.695652174 | 0.422924901 |
| 1 | 2 | 5.043478261 | 5.47826087 | 0.434782609 |
| 1 | 3 | 4.588235294 | 5.380952381 | 0.792717087 |
| 1 | 4 | 4.857142857 | 5.52173913 | 0.664596273 |
| 1 | 5 | 4.695652174 | 5.391304348 | 0.695652174 |
| 2 | 1 | 4.434782609 | 5.217391304 | 0.782608696 |
| 2 | 2 | 5.52173913 | 5.652173913 | 0.130434783 |
| 2 | 3 | 5.173913043 | 5.52173913 | 0.347826087 |
| 2 | 4 | 5.52173913 | 5.652173913 | 0.130434783 |
| 2 | 5 | 5.217391304 | 5.47826087 | 0.260869565 |
| 2 | 6 | 5.130434783 | 5.347826087 | 0.217391304 |
| 2 | 7 | 5 | 5.52173913 | 0.52173913 |
| 2 | 8 | 4.043478261 | 4.826086957 | 0.782608696 |
| 2 | 9 | 4.47826087 | 5.260869565 | 0.782608696 |
| 2 | 10 | 4.217391304 | 4.782608696 | 0.565217391 |
| 2 | 11 | 3.826086957 | 5.260869565 | 1.434782609 |
| 2 | 12 | 5.173913043 | 5.130434783 | -0.043478261 |
| 2 | 13 | 5.217391304 | 5.695652174 | 0.47826087 |
| 2 | 14 | 5.304347826 | 5.695652174 | 0.391304348 |
| 2 | 15 | 2.260869565 | 2.173913043 | -0.086956522 |
| 2 | 16 | 3.347826087 | 3.739130435 | 0.391304348 |
| 2 | 17 | 2.52173913 | 2.434782609 | -0.086956522 |
| 2 | 18 | 4.909090909 | 5.086956522 | 0.177865613 |
| 2 | 19 | 5.565217391 | 5.695652174 | 0.130434783 |
| 2 | 20 | 5.217391304 | 5.565217391 | 0.347826087 |
| 2 | 21 | 5.086956522 | 5.434782609 | 0.347826087 |
| 2 | 22 | 4.913043478 | 5.304347826 | 0.391304348 |
| 2 | 23 | 4.826086957 | 5.47826087 | 0.652173913 |

APPENDIX 3

CHILDREN'S MINISTRY VOLUNTEER HANDBOOK

Section 1: Introduction

The pages of this handbook provide a general overview of procedures and guidelines that Fincastle Baptist Church has established for its volunteers. Please read through it carefully. This handbook serves as a companion to the Guidelines for Ministry Workers, adopted on April 1, 2007 by the trustees of Fincastle Baptist Church, and updated on January 1, 2010. The Guidelines for Ministry Workers outlines general issues concerning volunteer requirements and expectations. This Children's Ministry handbook expands those policies as they pertain to the children's ministry specifically.

The handbook should serve as a guide for you as you begin or continue your service at the church. However, it's obviously not possible to anticipate all situations that could arise in ministry or provide information that answers every possible question. As a result, the church reserves the right to modify, supplement, rescind, or revise any policy or provision, with or without notice, as necessary or appropriate. However, at all times, the church will comply with all applicable laws.

Nothing in this handbook creates a contract of employment. Both traditionally and biblically, churches have long relied on unpaid workers to fulfill their calls to service—not because of reward or remuneration—but out of love and obedience in personal relationship to God. Of course, different ministry roles require different skills and personality types, and neither the church nor the servant can always predict whether things will be a good fit. Therefore, while we hope that your service is both long-term and rewarding, either you or the church can terminate this relationship at any time.

Finally, it's important that you read and understand the contents of this handbook. If you have any questions or need additional information, please talk with the Associate Pastor of Children and Education. If he doesn't know the answers, he will find the answers and get back to you in a timely manner.

Welcome...and thanks!

Thank you for your willingness to serve in the children's ministry of Fincastle Baptist Church. The staff and lay leaders of the church are excited about your gifts and skills, and we look forward to your service as part of the church's ministry team

At our church, we sincerely believe that God equips all believers to serve in ministry. In 1 Peter 2:9, God calls his followers “a royal priesthood”; 1 Corinthians 12:1 says that “God gives [spiritual gifts] to *each one*, just as he determines.” We sometimes use the term “volunteers” as a convenient way of referring to those who serve, but what we’re really talking about is people who lovingly respond to Jesus’ call to serve in his ministry.

Therefore, it’s important to keep in mind that during your service at Fincastle Baptist Church, you’re representing both our congregation and the Lord as you live out every aspect of your life. As you minister to others here, as well as in your private life away from church, you should be striving toward living in a way that serves as an example to others of your own deepening relationship with God.

Open Door Policy

Fincastle Baptist Church encourages all volunteers to provide input and suggestions concerning the ministry area(s) in which they serve, as well as the overall operation and programs of the church.

Your input and suggestions will likely receive the timeliest attention and action if you initially bring your comments to the proper individual(s). In most incidences, this will be the Associate Pastor of Children and Education. However, if for some reason that results in inaction or you don’t receive a response, you should approach the Pastor or a member of the deacons to discuss your concern or suggestion.

This open door policy is important to increasing the quality of the church’s ministries, as well as for correcting problems that may exist in processes or relationships within areas of ministry. The church welcomes all input by volunteers, who should sense the freedom to voice any comments or concerns without fear of retribution or reprisal. We know it can seem difficult to initiate such conversations, but Jesus told us directly that we should take the initiative to resolve such things.

“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over...” (Matthew 18:15)

General Guidelines

As a volunteer serving Fincastle Baptist Church and reaching out to those beyond the church, you agree to be “above reproach” so that the world will see, hear, and respond to the grace of Jesus Christ; and you agree to seek a careful, exemplary Christian lifestyle to encourage other believers and strengthen the church.

You desire and agree that the following statements describe your character as a Christian who desires to serve others:

1. I have made a commitment to Jesus Christ as my Lord.
2. I am a member of Fincastle Baptist Church and will serve in harmony with the policies and statement of faith of our church.

3. I support the church with my time, money, and loyalty, including participating in the ministries and worship services on a regular basis.
4. I agree to pursue a growing Christian life, according to the standards of God's Word, and I purpose to put any sin out of my life so that my influence to others might be helpful and not a hindrance (Romans 14; 1 Timothy 3; Titus 1).
5. I am committed to unity, church teamwork, and biblical respect for church leadership (Philippians 2:1-4; Hebrews 13:7, 17).
6. I recognize, accept, pursue, and hold in highest regard the biblical instruction concerning family and marriage responsibility (Ephesians 5:22-6:4; Colossians 3:18-24; 1 Peter 3:1-7).
7. I am careful even in areas of Christian liberty or where the Bible is silent.
8. I will not use my volunteer ministry position to further my own interests.
9. I will be genuinely interested in everyone that I serve.
10. I will respect the privacy of the people I serve and serve alongside.
11. I, upon completion of my service, will continue to respect the privacy of those I ministered to, fellow workers, and the church.
12. I will treat my fellow workers with fairness, courtesy, and good faith.
13. I will not exploit the trust of those I serve, my fellow workers, or my supervisors.
14. I will not engage in or condone any form of harassment or discrimination.
15. I will extend respect and cooperation to my fellow workers, my supervisor, and to the leadership of the church.
16. If I know that a fellow worker has violated biblical standards, I will follow the biblical principle of bringing this directly to that person's attention. If this fails to change his or her behavior, I will take the next step and ask one or two others to confront the person with me. If this also fails, I will discretely bring the violation to the attention of church leaders. (Refer to Matthew 18:15-18)
17. I will accurately represent my training, experience, skills, competencies, and gifts as they relate to filling a ministry position.
18. I have total commitment to provide excellent ministry wherever God calls me to serve.
19. I will continually assess my own personal strengths, limitations, biases, and effectiveness.
20. I will seek assistance for any problem that impairs my ability to serve in this ministry.

Section 2: Orientation

Invitation & Placement

Fincastle Baptist Church generally follows these guidelines when it comes to inviting volunteers to service in the ministries and programs of the church. These policies are in compliance to the regulations set forth by our ministry guidelines.

1. Potential volunteers will attend and have been a member of the church for six months before they can serve as a leader with children or youth. In some cases, as determined by ministry or program leaders, potential volunteers may serve *with* an already approved volunteer leader.

2. All potential volunteers will complete the Work Application form providing personal information, spiritual background, and references. All references will be checked. The work application form is located in the Guidelines for Ministry Workers handbook.
3. Potential volunteers will be interviewed informally and a ministry position that matches the volunteer will be found. The church desires to recruit and place volunteers according to their skills, talents, experience, and spiritual gifts so that volunteers find meaningful ministry opportunities that enrich their lives.
4. Potential volunteers who desire to work with children and youth will be required to undergo a background check. All information related to background checks will be held in strictest confidence.
5. Potential volunteers should attend all training opportunities offered by the church.

Those willing to comply with these guidelines are invited to seek a position of service within the children's ministry of Fincastle Baptist Church.

Ministry Descriptions

Fincastle Baptist Church uses ministry descriptions so that both volunteers and the church know what is mutually expected, and so that the volunteer can be held accountable to fulfill the responsibilities of the ministry position. These ministry descriptions include the various areas of service in the Children's Ministry and the Children's Ministry Leadership Team.

A ministry position description summarizes your duties and responsibilities and gives you important information about your area of service. Your ministry position description follows this page. Please read and study it carefully and discuss it with your supervisor if you have any questions.

Please note that the church reserves the right to revise and update your ministry description from time to time, as it deems necessary and appropriate. Of course, if you're currently in a position, you'll certainly be informed about any changes; your supervisor may also ask you to help evaluate revisions and improvements to your ministry position.

Children's Ministry Volunteer Service Description

This service description serves for all volunteers in the Children's ministry of Fincastle Baptist Church.

Positions:

- Sunday School Leadership
- Nursery workers

- Kids Klub Leadership
- Children's Church Leadership
- Children's Ministry Leadership Team

The Children's Ministry volunteer...

1. Is a faithful member of Fincastle Baptist Church (attendance, ministry involvement, giving, lifestyle).
2. Prays regularly for the ministry of Fincastle Baptist Church.
3. Is a biblical role model to families and children.
4. Adds wisdom and insight to the direction of the children's ministry.
5. Attends training events when offered.
6. Is kept abreast of the culture of children in order to more effectively minister to children.
7. Maintains a personal time of growth in their relationship with Christ.
8. Maintains a "Great Commission" mindset.
9. Is flexible, open-minded, and ready to obey God's will for their lives, the children's ministry, and Fincastle Baptist Church.
10. Is willing to commit to their responsibilities for the term of one year.
11. Agrees with and adheres to the policies and procedures of the Children's Ministry Handbook.

Benefits of serving with the Children's ministry of Fincastle Baptist Church...

1. Flowers picked from the front yard by a child.
2. Hugs around the legs from a child.
3. The excitement on the face of a child when you walk into the room.
4. Christmas presents made from popsicle sticks and glitter.
5. The satisfaction of knowing you could help a child come to Jesus.

**Children's Ministry Leadership Team of
Fincastle Baptist Church**

Purpose: The Children's Ministry Leadership Team exists to provide leadership, in conjunction with the Associate Pastor of Children and Education, for the Children's Ministry of Fincastle Baptist Church.

Vision: The Children's Ministry Leadership Team seeks to produce spiritually mature, properly trained, volunteers in the Children's Ministry of Fincastle Baptist Church.

Mission: The Children's Ministry Leadership Team will assist the Associate Pastor of Children and Education in the recruitment and training of volunteers for the Children's Ministry of Fincastle Baptist Church by:

- Reviewing and implementing the policies and procedures for the Children's Ministry. These include the Children's Ministry Volunteer Handbook and The Guidelines for Ministry Workers.

- Providing leadership in specific areas of ministry within the Children's Ministry (Sunday School, children's church, nursery and Kids Klub).
- Assisting the Associate Pastor of Children and Education in the recruitment and training of volunteers for each specific area of ministry within the Children's Ministry.

Requirements: Members of the Children's Ministry Leadership Team will:

1. Be a member in good standing of Fincastle Baptist Church.
2. Have previously served with the Children's Ministry of Fincastle Baptist Church in a leadership position.
3. Understand and agree to the principles of the Children's Ministry of Fincastle Baptist Church and the Children's Ministry Volunteer Handbook.
4. Agreement to the Children's Ministry Volunteer Covenant.
5. Agree to the policies and procedures of the Children's Ministry of Fincastle Baptist Church.
6. Complete the workers application process.
7. Agree to meet quarterly as the Children's Ministry Leadership Team with the Associate Pastor of Children and Education.
8. Serve on the Children's Ministry Leadership Team for a period of one year.

Children's Ministry Leadership Team Representative: Kids Klub

General Responsibilities

- Recruit and train leaders for Kids Klub.
- Be familiar with and implement the Children's Ministry Volunteer Handbook and Policies and Procedures within the Kids Klub department.
- Provide oversight of the nightly operations of Kids Klub.
- Ensure registration is properly equipped each night with supplies and personnel.
- Ensure each classroom has properly material and leadership each night.

Kids Klub Teacher

General Responsibilities

- Has the responsibility for the overall planning of each Klub night.
- Makes certain that Klub material, supplies, and equipment are on hand before they are needed; keeps inventory of materials and informs the Associate Pastor of Children and Education when something is needed.
- Follows the evening time schedule so that each segment of the Klub meeting is properly completed.
- Maintains discipline during Klub time.
- Sets a personal example for leaders and Kids in all areas. Prays for leaders.

Kids Klub Assistant Teacher

General Responsibilities

- Cooperates and works with the Head Teacher so that every Klub meeting and

activity is a success. Assists the Head teacher in any area as needed. Always tries to make a positive contribution.

- Complies with standards set for uniforms, punctuality, and other guidelines..
- Makes sure we have completed Registration Forms for all children.
- Enthusiastic about your ministry in Kids Klub.
- Prays for all the children in his/her group.
- Encourages Kids participation in the Kids Klub program.
- Assists in keeping personal records of each Klubber to encourage them.
- Calls or writes those who are absent.
- Arrives no later than 6:15 to assist with 'crowd control' in the Sanctuary.
- Helps Game director during game time.
- Encourages Kids and has fun!
- Counsels Kids who are making decisions.
- Helps Kids with cleanup when the meeting is over.

Kids Klub Game Leader

- Game leaders are responsible for developing games that accompany the theme for the night if at all possible. Sometimes this will be easy, sometimes, not so much. Planning ahead is the key and using the Games CD's provided will help.
- Please keep in mind the age groups that you are working with. The children will come to game time in the following groups:
 - Kindergarten and First Grade
 - Second and Third Grade
 - Fourth and Fifth Grade
- Please plan games that are appropriate for the age groups.
- Teachers will bring the children to game time and are available to assist in the games.
- Please encourage all children to participate in the games. Children who refuse to play the games (or cannot because of sickness or injury) must sit with a teacher and work on Bible verses. Please do not make this out to be a punishment, but rather an alternative activity.

Kids Klub Registration

- Check in children each night.
 - Be sure to denote what "bucks" have been earned.
 - Paper clip the amount of "bucks" to the attendance card and keep cards in file.
- Make registration cards and welcome letters for children new to Kids Klub.
- Make 2 photocopies of new registration forms and distribute to one to teachers and one to Associate Pastor of Children and Education.
- Create absentee list and address postcards.
- Prepare wristbands for children to wear by writing their names on the band. Hand parent tab to parent or guardian. These are used to pick up their children at the end of Kids Klub.
- After registration duties are complete, prepare wristbands for following week. On

nights that Kids Klub store is open, please assist in setting up the store

Children's Ministry Leadership Team Representative: Children's Sunday School

General Responsibilities

- Serve as liaison between Associate Pastor of Children and Education and the Sunday school staff.
- Be familiar with and implement the Children's Ministry Volunteer Handbook and Policies and Procedures within the Children's Sunday school department.
- Consult with teachers and leadership to resolve issues concerning Sunday school.
- Procure needed supplies for classrooms.
- Ensure each classroom has the proper leadership each Sunday morning.
- Procure replacements in the event a Sunday school leader is absent.

Children's Sunday School Teacher/Assistant Teacher

General Responsibilities

- Teaches a small group of children during Bible-study time.
- Reaches out to find and enroll children who need to be in Sunday school.
- Contacts absentees weekly and all children in assigned groups regularly.
- Cares for and ministers to assigned children and their families.
- Witnesses to children and their families.
- Fellowships with children and their families.
- Participates in regular planning.

Children's Ministry Leadership Team Representative: Children's Church

General Responsibilities

- Serve as liaison between Associate Pastor of Children and Education and the children's church staff.
- Be familiar with and implement the Children's Ministry Volunteer Handbook and Policies and Procedures within the children's church department.
- Consult with teachers and leadership to resolve issues concerning children's church.
- Procure needed supplies for classrooms.
- Ensure each classroom has the proper leadership each Sunday morning.
- Procure replacements in the event a children's church leader is absent.
- Provide leadership support as needed. (i.e., attend to a class if teacher is tardy).

Preschool Children's Church Teacher/Assistant Teacher

General Responsibilities

- Serve on a rotational schedule of service (one Sunday per month).
- Preschool Children's Church begins as Sunday school ends. Arrive in classroom 15 minutes before class begins to help Sunday school teachers transition class.

- Plan and prepare the children's church lesson and teach children during Bible study time.
- Plan and prepare games, snacks, crafts. Utilize the supply closet for supplies. If further supplies are needed, please contact the Associate Pastor of Children and Education.

K-3rd Grade Children's Church Teacher/Assistant Teacher

General Responsibilities

- Serve on a rotational schedule of service (one Sunday per month).
- K-3rd Grade children's church dismisses as the sermon begins. Be prepared to help escort children from the Worship Center to the children's church area.
- Plan and prepare the children's church lesson and teach children during Bible study time.
- Plan and prepare games, snacks, crafts. Utilize the supply closet for supplies. If further supplies are needed, please contact the Associate Pastor of Children and Education.

Children's Leadership Team Representative: Nursery

General Responsibilities

- Serve as liaison between Associate Pastor of Children and Education and the Children's Church staff.
- Be familiar with and implement the Children's Ministry Volunteer Handbook and Policies and Procedures within the nursery department.
- Consult with teachers and leadership to resolve issues concerning nursery.
- Procure needed supplies for nursery.
- Ensure each classroom has the proper leadership each Sunday morning.
- Procure replacements in the event a nursery leader is absent.
- Provide leadership support as needed. (i.e., attend to a class if teacher is tardy).

Nursery Worker

General Responsibilities

Serve in nursery as scheduled (usually once a month).

Be familiar with and enforce all nursery policies.

Take opportunities to develop relationships with and minister to families.

Arrive 15 minutes before assignment begins.

At conclusion of assignment, work with other workers to:

- Place all linens in laundry basket.
- Turn off pager system.
- Clean and put away toys.
- Clean up kitchenette area.

Change of Personal Information

It's important that the church has up-to-date, complete, and accurate information about each of the people who serve in our ministry. Please notify the church office immediately if there is a change involving your name, address, phone number, marital status, etc.

Keeping your personal information updated serves several purposes. In a most practical sense, it allows the church and staff to contact you to notify or remind you of meetings and to let you know about changes in schedules. It also allows other workers to contact you if they are ill or injured and need to find a substitute to temporarily fill their ministry position.

Feedback and Appraisal

It might be called an appraisal, evaluation, or review. No matter what it's called, the purpose of a performance evaluation is to let you know how you're doing. Of course, you don't need to wait for these appraisal times to ask questions about your ministry or your performance.

The Associate Pastor of Children and Education will conduct periodic performance reviews. Unlike a job performance review, a review for a volunteer ministry position is intended to provide support for you; to determine if you're serving in the right ministry position; to improve your performance by providing meaningful, constructive feedback; and to assist in your development and fulfillment of personal goals for growth.

In addition, the review will help determine if the ministry position fits into the overall ministry plan of the congregation. And evaluations help the church make important decisions about creating additional volunteer and staff positions and about providing training and development opportunities.

Background Checks

Volunteers at Fincastle Baptist Church who work with children and youth (and other vulnerable groups) must submit to a screening procedure. The primary type of background check includes a U.S. Criminal Record Indicator database search and a Social Security number search.

A U.S. Criminal Record Indicator database check searches electronic criminal files and record databases of government agencies, including sexual offenders' registries. Manual records of some records may also be needed in states or counties that don't keep electronic records.

A Social Security number search verifies an individual's name, state, and last three addresses; this prevents people from providing false identification.

Other screening procedures by the church might include a motor vehicle report or a local police record check. Any screening may be repeated as frequently as annually at our discretion.

The results of all screening procedures are kept in strictest confidence. Most of these procedures include certain rights for you as a volunteer, such as disclosure of the results.

Equal Opportunity

Fincastle Baptist Church is strongly committed to recruit and equip volunteers for all levels of ministry positions according to their skills, abilities, talents, experiences, and spiritual gifts. Our church follows the guidelines established by federal Equal Employment Opportunity laws. We treat all volunteers equally without regard to race, color, gender, national origin, veteran status, or mental or physical disability.

This is important even if you have no concerns about your own opportunities, because as a volunteer you need to remain alert to avoid words or actions that could be seen as racially, sexually, ethnically, or disability based. All workers are entitled to be treated with respect, and the church won't tolerate disrespect for personal dignity.

Of course, this policy isn't simply motivated by legal or policy guidelines. The Bible clearly says that every Christian can do ministry in some way! Each person has important work to do in the church, regardless of age, gender, education, or any other perceived "difference." Consider these verses:

"For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do."
—Ephesians 2:10

"And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts. And now I will show you the most excellent way."
—1 Corinthians 12:28-31

Clearly, all Christians have God-given abilities, skills, passions, and gifts that God desires us to use to build up the body of Christ and to glorify God. Whether your ministry is big or small, whether you serve in front of crowds or complete your duties with no one else around, God has a place where he wants you to serve. And he has built the church so that others also have places to serve as well. Every position and every person carrying out a ministry deserves your respect.

Americans With Disabilities Act

Fincastle Baptist Church encourages and wholeheartedly accepts people with disabilities to serve in volunteer positions. The church works to comply with the Americans With Disabilities Act (ADA) by taking the following actions:

- Considering all individuals with disabilities for ministry service using the same criteria that are used for volunteers without disabilities.
- Considering volunteers with disabilities for supervisory roles using the same criteria that are used for individuals without disabilities.
- Taking steps to make church facilities barrier-free and accessible according to appropriate state and federal statutes.
- Making scheduling and other adjustments to reasonably accommodate volunteers with disabilities.
- Educating other volunteers that individuals with disabilities who serve as volunteers in the church should not be discriminated against.

Section 3: Behavior

Tobacco Use

For the health of all who attend or visit Fincastle Baptist Church, the entire facility is considered a smoke-free environment. No smoking is allowed inside the building or outside next to the building (where fresh-air intake vents may be located). The same policy is effective for smokeless tobacco products.

Drugs and Alcohol

It would seem to be common sense that a church environment is not the place for any kind of consumption of alcohol or controlled substances. So why do we need a policy?

The goal of Fincastle Baptist Church's guideline regarding drugs and alcohol is to protect and help two individuals: (1) the volunteer, and (2) the children the volunteer serves. Of course, this general guideline can't cover every possible circumstance. All cases involving alcohol abuse, drug abuse, or related problems will be handled discretely and confidentially.

1. All volunteers are unequivocally prohibited from manufacturing, distributing, dispensing, possessing, or using controlled substances. Any volunteer violating this guideline is subject to discipline, including release from their position of service.
2. Alcohol abuse is equally serious in nature because of the danger it can pose to both the drinker and to others. Thus, any volunteer who is convicted of driving while intoxicated/driving under the influence (DWI/DUI) or of violating a criminal drug statute must inform the church. The church may take various actions after such a conviction, depending on the nature of the volunteer's ministry, and the individual's desire to battle and overcome the drug problem.
3. Out of a spirit of Christ-centered love for all people, including those who volunteer at the church, the church will work to help those who have a desire to combat their struggles with drug or alcohol abuse problems. This may include information

provided during volunteer training regarding the dangers of drug and alcohol abuse. In addition, the church may offer (or refer volunteer to seek) the following rehabilitative assistance:

- Substance and alcohol abuse treatment programs and centers.
- Community resources for assessment and treatment.
- Counseling programs.

Note: While moderate consumption of alcohol or the use of tobacco may remain a personal choice, and whereas the church cannot dictate the use of these products in an individual's private life, it is not allowed on church grounds at any time, nor is it allowed at any function involving the children's ministry where there volunteer is serving.

Harassment

Fincastle Baptist Church is committed to providing an environment free of sexual harassment, as well as harassment based on factors such as race, physical or mental disability, marital status, age, and sex. We disapprove of any such harassment and will not tolerate it on the part of staff, volunteers, children, or youth in ministry programs.

Definition

Harassment includes verbal, physical, and visual conduct that creates an offensive or hostile environment. Such conduct constitutes harassment when:

1. Submission to the conduct is a stated or implied condition for continued employment or ministry involvement.
2. Submission to or rejection of the conduct is used as the basis for an employment or volunteer position.
3. The harassment interferes with work or volunteer performance or creates an offensive, intimidating work environment.
4. Threatening reprisals result after a negative response to sexual advances.

Prohibited unlawful harassment includes, but is not limited to:

1. Verbal conduct such as epithets, derogatory jokes or comments, slurs or unwanted sexual advances, invitations, or comments.
2. Visual conduct such as derogatory and or sexually oriented posters, photography, cartoons, drawings, or gestures.
3. Physical conduct such as assault, unwanted touching, bra snapping.
4. Threats and demands to submit to sexual requests.
5. Retaliation for having reported or threatened to report harassment.

Process

If at any time you feel harassed at church or at a church-sponsored event, report the incident in writing immediately to the staff member you feel most comfortable reporting to. If the accusation concerns this person, report it to another person as well. Every reported complaint will be investigated thoroughly, promptly, and in a confidential

manner through the pastoral staff of Fincastle Baptist Church, its governing bodies and its legal counsel.

Discipline

If the investigation establishes harassment, the violator of this policy will be disciplined. Discipline can range from verbal or written warnings, a meeting with a pastor and a governing board member, or termination, depending upon the circumstances.

Violent Behavior

Fincastle Baptist Church has an absolutely zero tolerance for violence. This includes even talking or joking about violence.

If a volunteer threatens or displays violence, he or she will be subject to immediate disciplinary action, including verbal or written warnings, a meeting with a pastor or church deacons, or release from service position, depending upon the circumstances. In addition, the volunteer may be subject to criminal proceedings, as appropriate.

What is violence? Like many other areas, there's no way to anticipate every possible situation concerning violence. However, it generally includes physically or verbally harming another, including things like pushing, shoving, coercion, or intimidation. The church reserves the right to broaden this definition based on actual incidents or additional information.

In addition, no weapons are ever allowed on church property.

Thankfully, while instances of violent behavior are rare, volunteers can help prevent violence by reporting any incidents to your supervisor or leaders of the church that could hint a fellow volunteer is in trouble. The church will investigate all such reports.

Confidentiality

Volunteers will, to the best of their ability, ensure confidentiality and privacy when it comes to the history, records, and conversations about the people Fincastle Baptist Church serves.

The best advice regarding the release of information about the people you serve is *don't!* This is true whether you're simply talking to a friend or family member or to a member of the news media. If anyone requests information from you, your wisest answer is, "Church policy doesn't allow me to give out that information." If someone continues to question you for information, suggest that he or she talk to your supervisor or inquire at the church office.

The only exceptions to this policy are described below; generally, these exceptions relate to legal information and fulfillment of the church's ministry and mission. Again, these

exceptions are provided more for your information. Rather than determining if a valid reason exists for releasing information, you should refer the request to your supervisor who will either determine the validity of the request or seek additional advice about whether the request is legitimate.

- No information requested by an individual outside the church will be provided over the telephone or via email. Again, volunteers should reply, “Church policy doesn’t permit me to provide that information.” Refer the request to your supervisor.
- Any release of information or inspection of records must be specifically authorized by both the Senior Pastor and the chair of the Deacons. Even in these cases, there should be no taking of notes, photocopying, or removal of records from the church property.
- Volunteers agree not to discuss any individual’s circumstances or records with unauthorized individuals, whether you’re in the process of serving or not.

Section 4: Safety and Security

General Safety Standards & Emergency Procedures

Fincastle Baptist Church strives to ensure an environment where members and visitors of all ages feel safe and secure. Just as the employees in a place of business are on the frontlines of ensuring the safety of customers, the volunteers of the church serve on the frontlines of ensuring the safety of those we minister to.

General Guidelines

In general, as a volunteer, you should strive to:

- Serve using good and common-sense safety practices.
- Refrain from unsafe acts that might endanger yourself, the people you serve, or those who minister with you.
- Use any safety devices provided for your protection.
- Report any unsafe situations or acts immediately to your supervisor.

Keeping Children Safe and Secure

Our desire at Fincastle Baptist Church is to draw people to Jesus. This includes even the youngest children who attend our church. We take our responsibility to care for children very seriously. These guidelines are intended to provide a safe and nurturing environment where children can come to a growing relationship with Jesus Christ.

It’s important for volunteers who work with children and youth to see themselves as partners with parents, seeking to provide quality care and instruction in the ministries and programs of our church. Our guidelines are designed to protect and promote faith formation for each child (and each adult volunteer) involved in children’s and youth ministries.

Everyone who teaches, helps, or cares for children must agree to follow these guidelines. They represent minimum requirements; leaders of individual programs may develop additional guidelines as appropriate to the ministry setting.

Architectural precautions (birth through 6th grade)

- Doors will be open or windows left uncovered so that the view into a classroom remains unobstructed.
- Children under 3 will be cared for in rooms with gates or safety doors to keep them from leaving the nurseries without adult supervision.
- Nursery changing tables should be in view of all nursery workers.
- The playground equipment is clearly labeled concerning age-appropriateness. Leaders will observe all posted signs on equipment regarding age-limitations.

Child Security Policies

Drop-off Policy—Children should never be dropped off in a classroom without the teachers present. This is the responsibility of parents.

Registration and Pick-Up Policy

Sunday School:

- Parents of children in nursery need to procure a pager. The pagers serve as a way to inform the parent of a distressed child. The pagers are numbered, and are used as a security measure for picking up the child.
- Children in preschool-fifth grade will be checked in and checked out by their teachers in their Sunday school classrooms.

Kids Klub:

- Parents are asked to bring their child to the registration table for check-in each week. Children will be given a wristband specific to their age-group's assigned color.
- Parents are asked to retain the parent tab. Parents will pick up children at the conclusion of Kids Klub in their child's classroom by handing parent tab to the teacher, who ensures the security numbers on the wristband and parent tab are matched.

Restroom Policy—All workers may take children to the restroom. Men may take boys only. Workers should take children to the restroom in groups, if possible. Assist children only if they ask. Encourage parents to take their children to the restroom before class begins.

If taking a child five years of age or older, workers are to stand at the restroom door while the child uses the facility. Lend assistance to the child only if help is needed.

Each preschool room has a self-contained toddler restroom. Preschool leaders are to use these services.

Classroom Supervision Guidelines

The Associate Pastor of Children and Education will approve teachers and workers in conjunction with the senior pastor and other assigned personnel, including the Children's Ministry Leadership Team. All must agree to undergo a background check.

If a student or parent makes a complaint regarding a teacher or a worker, the Associate Pastor of Children and Education will review the incident and discuss it with the worker involved. Parents will be notified of any actions (such as additional training, leave of absence, or termination) that results from the complaint.

If an accusation of abuse is made: Any accusation of abuse will be taken very seriously and will be investigated. The Associate Pastor of Children and Education will also involve the Senior Pastor and at least one member of the deacons. Subsequent meetings with the parties involved will determine further action. (See also: "Allegations of Abuse" section).

Staffing and Supervision

For the safety of children and for the protection of volunteers, at least two adults should be present in each classroom, except in the event of an emergency. One trained adult teacher with a teen helper may also be adequate.

The following ratios will be observed:

| | |
|--------------------------------|-----|
| Birth to One year old: | 1:6 |
| Two years to Five years old: | 1:4 |
| Six years to Eleven years old: | 1:6 |

In no case should windows of classrooms be covered. Supervisory staff will routinely check on classrooms. Parents are also welcome to check on their children's classes, but should try to do so in a discrete way so the flow of the class isn't disrupted.

Fire Prevention

- Turn off electrical equipment when not in use.
- Notify your supervisor of any equipment that has cracked or exposed wiring, is causing a shock or emitting sparks, or appears to be a potential fire hazard.

Fire Emergency

- Familiarize yourself with the locations of fire exits, posted evacuation plan, alarms, and extinguishers in the areas of the church where you regularly serve.
- If you see smoke or fire, pull the fire alarm to alert people in the building. If it's a small fire, use a nearby fire extinguisher.
- If evacuation is called for, use the closest unaffected exit. Guide the group you're working with to walk in single file and to proceed quickly and calmly. Do not run.
- If you and your group encounter smoke, stay low.

- Move as far away from the building as possible for your safety and make room for emergency vehicles.
- Only if time permits before evacuation of the building, secure classified information, turn out lights, shut off equipment, and close doors.

Power Failures

- Remain where you are. Emergency lights will activate within a minute. By law, emergency lights are located in strategic areas of the church's corridors and stairwells.
- If you exit the building during a power failure, don't re-enter until power is restored.

First Aid

First-aid supplies are located in many areas of the church building. Volunteers should become familiar with these locations.

Discipline Policy

The goal of our church's children's ministry is to foster a sense of both fun and learning. Often, discipline can be handled by redirecting the child or teenager to a more constructive use of time and energy. Keeping the learning environment active and fun will usually eliminate the need for a lot of discipline.

However, children and teenagers must also understand that sometimes it is necessary to listen to lessons, instructions for an activity, etc. It's important not to disrupt classroom times because that takes away from the fun and learning of fellow students.

When "discipline" is necessary, all interaction will carefully consider a child or teenager's integrity and fragility. All children will be treated with gentleness, respect, and understanding. Physical punishment will never be used.

Generally, leaders are encouraged to use the following methods:

1. In order to quiet the class, use the 5 count rule. This process involves the leader counting loudly "1...2....3....4....5." Most of the children currently involved in the ministries at Fincastle Baptist Church are familiar with this method, and generally comply.
2. In the event a child is particularly unruly, institute the "Three-Strike" rule. This method may be employed for children who are exceptionally defiant to leadership, abusive to other children and/or leaders, or generally refuse to cooperate. After the third strike, a leader needs to bring the child to the Associate Pastor of Children and Education or another designated leader. A discussion will ensue between the child and the Associate Pastor of Children and Education before the child is permitted back to the class. Unsatisfactory progress will result in the child's parents being called.

Each leader is different, and his/her personality is different. This is also true for children. Leaders are asked to use common sense concerning his/her expectations for children. A basic personality assessment for each age group will be provided to leaders to help better understand the dynamics of child development.

Leaders are asked also to create a list of general guidelines for their class. These guidelines should be simple and easy to understand without being too general or vague. For example, “Respect each other and equipment” establishes the principle without having to list every way children are to be respectful.

Leaders are further encouraged to be consistent and fair when handling disciplinary issues. Do not play favorites, and do not appear to “pick on” certain students. Moreover, whenever a child must be sent out for disciplinary actions, it should be done in love, and with the understanding that the child is welcome back when the issue has been corrected.

Illness and Infectious Disease Among Children

In order to try to protect individuals from infectious diseases, Fincastle Baptist Church follows the following guidelines.

As representatives of Christ, we commit ourselves to obey Jesus’ command to love all persons and welcome all persons into the church. However, we also need to take reasonable care not to jeopardize the health of others.

Definition

A communicable disease will be defined as an illness, a departure from health; a particular destructive process in an organism, with a specific cause and characteristic symptoms that may be transmitted to others with the threat of jeopardy to their health. This may range from a common cold to the HIV/AIDS virus.

Measures for Wellness

No child will be allowed into the nursery or other children’s program when he or she has any of the following symptoms:

- Acute cold
- Fever
- Sneezing
- Coughing
- Vomiting
- Diarrhea
- Sore throat
- Earache
- Runny nose
- Red or discharging eyes
- Skin rash
- Chills

In addition, anyone who has a known communicable disease won't be admitted into activities, programs, or child care where the disease could be communicated to others who aren't infected.

If a child is admitted to the nursery or children's programs and is later determined to be ill, the parent will be notified to take the child out of the nursery or children's program until the child is well.

If an individual suspects that a child has an infectious disease, or if it comes to the attention of another individual, the informed person should bring this information to the Associate Pastor of Children and Education or the Nursery Coordinator in a confidential manner.

Parents of all children who attend the services will be asked to keep their children at home if they have any contagious illness.

Control Methods

The church nurseries will follow these precautions in order to keep workers and children as safe as possible from any unknown infection:

1. Junior workers (under age 18) will not change diapers under any circumstances.
2. Only adult workers will change diapers. The worker should use a new pair of gloves for each changing.
3. Unless the medical community finds evidence that a diaper needs to be disposed of in any other manner, used diapers should be placed in bags provided in the trash can and taken to the trash dumpster at the end of the shift.
4. Nursery toys should be disinfected at the end of each shift. Toys should also be disinfected sooner if mouthed. In addition, all surfaces should be wiped down and disinfected at the end of each shift.
5. Nursery workers should also practice frequent handwashing, especially when they arrive at the nursery, before serving food, and after diapering a child, wiping his nose, or cleaning up a mess. Be sure to use soap and running water, rub your hands vigorously as you wash them, wash all skin surfaces including wrists and between fingers, rinse hands well, and dry your hands with a single use towel.

Allegations of Abuse

An accusation of child abuse can occur in any church, no matter how many precautions it takes. We must always be prepared to listen to and hear any allegation of abuse.

Like many guidelines listed in the handbook, we can't anticipate every possible situation.

Church Response

Generally, the church will be guided by the following when an allegation of abuse occurs:

- All allegations of abuse will be taken seriously.

- Situations will be handled immediately, yet with due respect to people’s confidentiality and privacy.
- Full cooperation will be given to law enforcement authorities with the guidance of church lawyers.
- Appropriate care will be given to victims.
- The alleged abuser will not be considered “guilty” or treated as such until an investigation can take place

Church Procedures

Precautions the church will take include:

- Completed records including background checks and screening procedures should be kept for five years after a volunteer completes his time of service.
- If media becomes involved during an investigation of alleged abuse, the church will appoint a spokesperson to respond, and advise all church members to not respond on their own.
- The church will be prepared to show the precautions it takes with every volunteer who ministers in areas where abuse could occur.
- No one should engage in denial, minimization, or blame.
- Church leaders should not accuse the victim or detail the event to those not involved with the incident.
- Those involved in investigating the incident should thoroughly document each step.
- Get proper assistance for the victim and accused.
- Reach out to the victim and accused; if the accused is a volunteer, the church will relieve him or her of duties until the incident is resolved.

Section 5: Volunteer Functions

Attendance & Absences

Because you’re a volunteer rather than an employee at Fincastle Baptist Church, attendance may seem like a sticky issue to discuss. If you simply don’t show up to fulfill the ministry service you’ve agreed to, the church can’t really “fire” you because you don’t work for pay.

However, we need reliable people to fulfill the ministries and programs of the church—the people we serve are depending on us. If you have excessive absences beyond the scope of this guideline, you may be relieved of your volunteer duties. We expect no less commitment from our unpaid workers than our paid workers.

So attendance—whether it’s for training meetings, fellowship times with ministry team members, or during your scheduled time of serving—is a commitment you must make, and then take seriously. Again, the people you serve are depending on you.

Some absences will likely be necessary. You may get ill, injured, or may be called out of town for business or personal reasons. If you know in advance that you won’t be able to

serve during a time you're scheduled, or that you can't attend a scheduled meeting, be sure to inform your supervisor.

Additionally, ask for a list of other approved volunteers who might be able to substitute for you if you don't already have such a list. Then make an effort to find your own substitute or to "trade" scheduled service times with another volunteer. Finding a replacement is primarily your responsibility, not your supervisor's.

If your absence is caused by an emergency, inform your supervisor. You should still make an effort to search for a replacement, but under some circumstances, you may not be able to accomplish this. If your supervisor notices a pattern of absences, he or she may follow up to see if something besides illness seems to be the real reason you're not able to serve. Don't consider this a confrontation. Your supervisor—and all the leadership of the church—has two concerns. One is for the people who may be left out if you're unable to serve. The other is for you. Perhaps you're not in a place of ministry that "fits" you. If this is the case, your supervisor can work to plug you into a place of serving that better matches your gifts and skills.

In fact, this is an area where you should be proactive. Rather than avoiding a ministry task that you feel uncomfortable performing, go to your supervisor and ask about other needs in the church. There are bound to be plenty of other places to serve, and there's bound to be one that fits you.

Dress Code/Appearance

As a representative of the church and God, volunteers should exhibit a neat and well-groomed appearance. Fincastle Baptist Church strongly encourages you to avoid radical departure from conventional dress or personal grooming.

Of course, guidelines of this type are very subjective. However, the church generally expects you to take pride in your appearance and to strive to project a positive image when representing the church and the Lord.

One biblical guideline to follow is 1 Corinthians 10:23-24:

*“ ‘Everything is permissible’—but not everything is beneficial.
‘Everything is permissible’—but not everything is constructive. Nobody
should seek his own good, but the good of others.”*

If your supervisor determines that the average church attendee might find your dress inappropriate, or feels that your clothing might be a safety concern for yourself, co-workers, or those you're serving, you may be asked to wear more appropriate clothing the next time you serve in your ministry position. In some instances, you may be asked to go home to change

Training, Resources, & Development

Fincastle Baptist Church desires that volunteers be equipped to fulfill the duties described in their ministry position descriptions. In addition to training you'll receive as a volunteer of the church, it may also be appropriate for the church to provide additional in-service training.

Outside training will be subject to these conditions:

- Attendance at conferences, educational meetings, and workshops may be provided either on the church campus or varying locations. It is requested that volunteers in the children's ministry make every effort to attend training and development opportunities as they arise.
- In the event a training seminar is publicized, Fincastle Baptist Church will pay any registration fees and other expenses, within reason. The goal of to keep the cost at a bare minimum for the volunteer.
- In the event the training is held on the church campus, child care will be provided at the church. Further, materials and food will also be provided, again, in order to keep cost at a bare minimum for the volunteer.

Use of Personal Property

In church service, it's not uncommon use personal belongings to supplement the supplies you use to fulfill your ministry. For example, you might bring items to decorate ministry spaces such as classrooms and common areas. Please make sure that all such items are prominently marked to prove your ownership.

While your work as a volunteer may require that you use personal property in your area of ministry, Fincastle Baptist Church suggests that you not bring large sums of money, jewelry, or other valuables with you during your times of service. The church cannot be responsible for personal property that is stolen, lost, damaged, or destroyed.

If you find personal belongings that another person has lost on church property, please turn them in to your supervisor or to the church office. Unless an item seems to have great monetary value, all lost items not claimed within approximately 60 days will be donated to a local charitable organization such as Goodwill or Salvation Army.

Grievance Procedures

While Fincastle Baptist Church hopes that every ministry experience is a positive one, we also recognize that volunteers may become dissatisfied. This can occur because of strained relationships with fellow volunteers, your relationship with your supervisor, disagreement with the church's practices and policies, or other conditions related to your ministry.

The church encourages you to work toward quick resolution of these kinds of situations, which usually don't go away with time. In fact, these kinds of difficulties typically get worse, eventually deteriorating to a degree you might feel that your only option is to resign.

The following steps are based on Matthew 18:15-16:

“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses.”
—Matthew 18:15-16, NIV

Grievance Process

1. With an attitude of love and care, speak directly to the person who has offended you. Try to explain the facts as well as your feelings about the situation in a calm manner that is free from accusation or blame. Often, you can diffuse the situation and clear up conflicts during this step because you communicate to the other party that you truly desire to work out the situation.
2. However, if the other person doesn't agree regarding the offense, or you can't work out your differences privately, bring the matter to the attention of the Associate Pastor of Children and Education. Make sure that he understands that the problem is affecting your service. The Associate Pastor of Children and Education should arrange a meeting between you and the other party.
3. If you don't feel satisfied with the answers that the Associate Pastor of Children and Education provides you can approach another church leader—perhaps a pastoral staff member or a deacon—to accompany you to discuss the problem with the other party involved.
4. If the grievance remains unresolved, you should put your concern in writing and present it to the senior pastor or the deacon chair who will convene a meeting with all of the parties to discuss the grievance and work toward a resolution.

Resignation

Volunteers who desire to leave their ministry positions should attempt to give at least two weeks notice (preferably both verbally and in writing) of their intent to resign. This allows supervisors time to recruit new volunteers to fill vacant positions.

If you are experiencing some dissatisfaction or discontentment in your ministry position that is leading you to resign, be sure to discuss your concerns with your supervisor. Ideally, talk with your supervisor before circumstances reach the point that you feel that

resigning is your only option. Your supervisor may be able to change conditions in the ministry or program you're serving in, rearrange ministry teams so you're not forced to serve with a difficult co-worker, or work with you to change your ministry description to make the duties more enjoyable.

If you're convinced that changes in your current position won't help, perhaps an entirely different position would be better suited to your gifts, abilities, and passions. Before you give up on volunteer ministry, be sure to give it another chance. Finding the right fit in ministry can bring you a great sense of personal satisfaction, and it can be very fulfilling and rewarding to fulfill the purpose for which God created and gifted you.

Termination/Dismissal

Dismissal from volunteer ministry positions at Fincastle Baptist Church is a rare occurrence. However, it may occur if a volunteer commits a serious offense.

As with other serious violations of a moral or spiritual nature, the church wants to help those who are struggling with problems and who express a sincere desire to change. Out of a spirit of Christ-centered love for all people, including those who volunteer at the church, the church may offer the volunteer (or refer him or her to seek) the following types of assistance:

- Treatment programs and centers.
- Community programs for assessment and treatment.
- Counseling programs.

Some offenses may warrant dismissal, particularly if the volunteer doesn't express remorse or a willingness to change. These include but are not limited to:

- Theft: Including the removal of church property or the property of another individual from church facilities without prior authorization.
- Drugs/Alcohol: Possession, use, sale, purchase, or distribution on church property of alcohol or any illegal drugs or illegally possessed drugs. Also: reporting to serve in a ministry or program after having ingested alcohol or illegal drugs or illegally possessed drugs, in a condition that adversely affects the volunteer's ability to safely and effectively perform his or her job functions, or which would imperil the safety of others. (See page 3-3 for specific guidelines concerning drug and alcohol abuse.)
- Engaging in a lifestyle that is contradictory to Biblical standards for sexuality and/marriage.
- Falsifying or altering church records.
- Sabotaging or willfully damaging church equipment or the property of others.
- Insubordination involving defaming, assaulting, or threatening to assault a supervisor.
- Fighting or provoking a fight on church premises.
- Carrying concealed weapons on church property.

Section 7: Volunteer Covenant

MY COMMITMENT

As a volunteer in the Children's Ministry of Fincastle Baptist Church, believing that the privilege of guiding others in their discovery and application of Scripture is worthy of my best, I commit to...

- Continually develop my personal relationship with Jesus Christ (Mark 10:21).
- Prioritize my conduct in keeping with the principles of the Bible and seek the Holy Spirit's help in my life (Eph. 4:1).
- Maintain a Christ-like witness by abstaining from behaviors that would embarrass my family, my church, and harm my Christian witness (James 1:22; Eph. 5:18).
- Be faithful to my position by arriving at least 15 minutes prior to the class session and, in case of an unavoidable absence, notifying my director and securing a replacement (1 Cor. 4:2).
- Take the required time I need each week to prepare for my assignment session and seek to incorporate my own gifts in my tasks (2 Tim. 2:15).
- Make sharing my faith a regular part of my daily life (Matt. 28:19)
- Attend regularly scheduled training meetings (Heb. 10:25)
- Personally support the overall ministry of my church through my prayers, financial giving, and regular participation in worship and fellowships (1 Thess. 5:17; Mal. 3:10 ; Heb. 10:25)

With God's help, I will seek to do my best in fulfilling this covenant.

Signed: _____ Dated: _____

APPENDIX 4
GUIDELINES FOR MINISTRY WORKERS

Fincastle Baptist Church
Guidelines for Ministry Workers
In Children's and Youth Ministry
Policy Manual

Policy Statement

In order to provide as safe and secure an environment as possible for our ministry participants, and to minimize the ministry's and workers' vulnerability to unwarranted accusations, the following procedures have been adopted and will be strictly enforced.

This document contains guidelines for children and youth ministry workers. Specific instructions for workers can be found in the Youth Workers manual, the Kool Kids Ministry manual, and the Discovery Gardens Nursery Guidelines booklet.

Volunteer Worker Screening Procedures

1. Prior to consideration for a position, any candidate who may be working with children, youth, or the disabled will complete and return the "Children/Youth Work Application" form.
2. The ministry application will be carefully reviewed by a member of the Pastoral Staff or designee to make certain that the worker will be appropriate for the ministry position, based on the information provided.
3. If the person appears to be appropriate for the ministry work, then at least two of the references will be checked to confirm the information provided on the ministry application.
4. Any information indicating that a candidate poses a threat to others or has any prior arrest, conviction, protective order or other history of physical or sexual abuse will result in the immediate removal of the individual candidate from consideration for a ministry position with Fincastle Baptist Church.
5. A criminal background check may be performed through a state law enforcement agency with respect to any candidate seeking to work with children, youth, or the disabled

Employee Screening Procedures

1. The same procedure set forth for volunteer workers will apply to all potential employees, regardless of the ministry position for which they are being considered.
2. In addition, a criminal background check will be performed through a state law enforcement agency with respect to all candidates for employment.
3. Any information indicating that a candidate poses a threat to others or has any prior history of physical or sexual abuse directed against another person will result in the immediate removal of the individual candidate from consideration for employment with Fincastle Baptist Church.

Waiting Period

No volunteer worker candidate will be considered for any ministry position involving contact with children, youth, or the disabled until the candidate has been regularly involved at Fincastle Baptist Church for six months or more.

Supervision

1. At least two adults (at least one over the age of 21) should be present at every function, and in each classroom, during every child, youth, and disabled ministry program. For children's trips or events held off of church property, one adult should be present for each 5 children. For youth trips or events held off of church property, one adult should be present for each 10 youth.
2. During services/events, an adult (who has been approved through the above screening process) will be appointed to supervise activity on the premises outside of the room where the service/event is held.
3. Workers should arrive at least 10 minutes before a scheduled activity and should keep watch over those in their care until all have been picked up by an authorized person.

Work Restrictions

1. For children over the age of five, at least one adult female should take girls to the restroom, and one adult male should take boys to the restroom. The adult should check to make sure the facility is safe, and then wait outside the restroom until the children come out.
2. Children five years of age or younger (boys and girls) should be assisted as needed in the restroom by an adult female.
3. Never touch a person's private areas except when necessary, as in the case of changing a diaper.
4. Workers should avoid the appearance of impropriety, such as sitting older children on their lap, kissing or embracing others, etc.
5. Workers are to release children in their care only to parents, guardians, or persons specifically authorized to pick up the person.

Discipline

1. Workers are never to spank, hit, grab, shake, or otherwise physically discipline anyone.
2. Disciplinary problems should be reported a member of the Pastoral Staff or the Sunday School Director, or to a parent or guardian.

Injuries or Illness

1. Persons who are ill (with a fever or having a communicable disease which can be transmitted by cough or by touch) will not be permitted to participate in any ministry activity.
2. A suitable substitute (who has been approved as a volunteer worker through the above screening process) must be used to take the place of workers who are ill.
3. Participants should be returned to their parent or guardian as soon as illness is discovered. If this is not possible, then the person who is ill should be isolated in a manner that will allow supervision to continue until the person can be returned to their parent or guardian.
4. Reasonable steps should be taken to avoid contact by anyone with body fluids of any kind.

Notice of Injury, Abuse or Molestation

1. Workers who become aware of any injury, abuse, or molestation connected with any ministry activity will immediately inform a member of the Pastoral Staff of such injury, abuse, or molestation.
2. Any member of the Pastoral Staff who becomes aware of any injury, abuse, or molestation connected with any ministry activity will complete a "Notice of Injury" form.
3. Any member of the Pastoral Staff who becomes aware of possible abuse or molestation of a participant will ensure that the participant's parent or guardian is immediately informed that possible abuse or molestation has occurred. The Senior Pastor will see that an attorney is promptly contacted to provide a written opinion as to whether the organization should report the abuse or molestation to law enforcement authorities. The written opinion should be obtained within 24 hours of when the ministry leader first becomes aware of the abuse or molestation, and the attorney's advice should be followed. If the attorney recommends that an incident be reported, the advice should be acted upon immediately.
4. Upon notice of abuse or molestation, the ministry's insurance carrier, must be promptly notified.

Violation of Policy or Procedures

1. Workers must promptly notify a member of the Pastoral Staff of any activity undertaken on their own behalf or by others which violates this policy or procedures.
2. Any member of the Pastoral Staff who becomes aware of a violation of the policy or procedures will take all necessary steps to ensure future compliance with the policy and

procedures by all workers; and will remove workers from their position if such removal is warranted, or if the worker poses a potential threat to others.

Internal Investigation

1. Any allegation of abuse or molestation will be taken seriously and will be investigated by members of the Church Leadership chosen by the Senior Pastor.
2. Any employee of the ministry who is the subject of an investigation will be removed from their position, with pay, pending completion of the investigation (unless the employee has admitted to the abuse or molestation, in which case they will be terminated in accordance with organizational employment practices).
3. Any volunteer worker who is the subject of the investigation will be removed from their position pending completion of the investigation.
4. Any person who is not found innocent of alleged abuse or molestation will be removed from work with children, youth, or the disabled within the organization. The church will consult with legal counsel for advice if termination of employment is indicated.

Revision of Policy and Procedures

This policy and procedures will be regularly reviewed with legal counsel and can be modified as necessary. Any such modification should be promptly conveyed to all persons affected by the modification.

Children/Youth Work Application Form
VOLUNTEERS AND EMPLOYEES

Personal

Name: _____ Daytime telephone: _____

Address: _____

Age range: under 18 18–25 over 25

In which children/youth program(s) are you seeking to become involved?

Nursery Children Youth

What skills would you bring to the children/youth program?

What other children/youth work experience do you have? *(Please list)*

| Organization | Program | Dates | Contact |
|--------------|---------|-------|---------|
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |
| _____ | _____ | _____ | _____ |

Have you at any time ever:

- Been arrested for any reason? Yes No
- Been convicted of, or pleaded no contest to, any crime? Yes No
- Engaged in, or been accused of, any child molestation, exploitation, or abuse?
 Yes No

Are you aware of:

- Having any traits or tendencies that could pose any threat to children, youth, or others? Yes No
- Any reason why you should not work with children, youth, or others? Yes No

If the answer to any of these questions is “yes,” please explain in detail:

(Please attach additional pages if more space is needed)

Church Activity

What church or churches have you attended in the past five years?

| Church name | Pastor's name | Years attended |
|--------------------|----------------------|-----------------------|
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |

References (Other than relatives)

| Name /Relationship | Address | Phone |
|---------------------------|----------------|--------------|
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |

Applicant Verification and Release

I recognize that Fincastle Baptist Church is relying on the accuracy of the information contained herein. Accordingly, I attest and affirm that all of the information that I have provided is absolutely true and correct.

I authorize Fincastle Baptist Church to contact any person or entity listed in this application, and I further authorize any such person or entity to provide the church with information, opinions, and impressions relating to my background or qualifications.

I voluntarily release Fincastle Baptist Church and any such person or entity listed herein from liability involving the communication of information relating to my background or qualifications. I further authorize the church to conduct a criminal background investigation if such a check is deemed necessary.

I have carefully read the Guidelines for Ministry Workers, and I agree to abide by these policies and procedures and to protect the health and safety of the children or youth at all times.

Printed name: _____

Signature: _____ **Date:** _____

Children / Youth Worker Renewal Application Form

Name: _____ Daytime telephone: _____

Address: _____

Age range: under 18 18–25 over 25

In which children/youth program(s) are you currently involved?

Nursery Children Youth

In what other children / youth program(s) do you plan to become involved?

Have you at any time ever:

■ Been arrested for any reason? Yes No

■ Been convicted of, or pleaded no contest to, any crime? Yes No

■ Engaged in, or been accused of, any child molestation, exploitation, or abuse?

Yes No

Are you aware of:

■ Having any traits or tendencies that could pose any threat to children, youth, or others? Yes No

■ Any reason why you should not work with children, youth, or others? Yes No

If the answer to any of these questions is “yes,” please explain in detail:

Applicant Verification and Release

I recognize that Fincastle Baptist Church is relying on the accuracy of the information contained herein. Accordingly, I attest and affirm that all of the information that I have provided is absolutely true and correct.

I agree to abide by the policy and procedures of Fincastle Baptist Church Guidelines for Ministry Workers, and to protect the health and safety of the children or youth at all times.

Printed name: _____

Signature: _____ **Date:** _____

Reference Response Form

To: _____

From: **Fincastle Baptist Church**

Regarding: _____

To Whom it May Concern:

You have been listed as a reference by the above individual, who has expressed an interest in working with children or youth in our ministry. In order for our organization to properly evaluate the qualifications of this worker candidate, we would like you to complete this form with your honest opinions and impressions of the candidate.

Once completed, please return this form to our organization in the enclosed envelope. Thank you for your assistance in this regard.

1. How long have you known the above individual? _____

2. In what capacity have you come to know this individual? (i.e. coworker, neighbor, friend, etc.) _____

3. In your opinion, is the above worker candidate fully qualified to work with children and youth? Yes No (If no, explain below)

4. What concerns, if any, would you have in allowing this individual to work with children or youth?

5. Are you aware of anything in the candidate's background, personality, or behavior that could in any way pose a threat to children or youth? Yes No (If yes, explain below)

Additional comments or explanations:

The above information is true and correct to the best of my knowledge.

Signature _____

Date: _____

Notice of Injury Form

| | |
|-----------------------------------|--|
| Organization | Name: <u>Fincastle Baptist Church</u> Address: <u>PO Box 707, Fincastle, VA 24090</u> |
| Time and Place of Injury | Date of Injury: _____ Time: _____ <input type="checkbox"/> AM <input type="checkbox"/> PM Where did it occur? _____ |
| Person Injured | Name: _____ Age: _____ Address: _____ Telephone: _____ Name of parents / guardian (if a minor) _____ Employer: _____ Injuries Sustained: _____ Where was the injured taken? (hospital / doctor) _____ Relationship to organization: <input type="checkbox"/> Member <input type="checkbox"/> Visitor <input type="checkbox"/> Volunteer <input type="checkbox"/> Employee <input type="checkbox"/> Other If injury occurred on the property of Fincastle Baptist Church, for what purpose was the injured on the premises? _____ If the injury occurred elsewhere, what connection did it have with the activities of Fincastle Baptist Church? _____ Does the injured party have personal medical insurance? <input type="checkbox"/> Yes <input type="checkbox"/> No Name of medical insurance company: _____ |
| Full Description of Injury | _____ _____ _____ _____ |
| Witnesses | Name: _____ Telephone: _____ Address: _____ Name: _____ Telephone: _____ Address: _____ |

Signature: _____ Date of report: _____

Consent, Medical Release Form Participant Information

Name of Participant: _____
 Address: _____
 Email: _____ Cell Phone: _____
 Names of parents/guardians: _____
 Address: _____
 Telephone: _____ Email: _____ Cell Phone: _____
 Name of emergency contact: _____
 Telephone (Day): _____ Telephone (Evening): _____
 List allergies or medical conditions: _____
 Medical Insurance Provider: _____
 Policy or group number: _____

Single Activity Release

Activity Coordinator: _____

I hereby grant permission for my child named above to participate in the following ministry (the "Activity") of Fincastle Baptist Church (the "Church"):

_____ (Description of Activity)
 _____ (Date(s) and location of Activity)

In consideration for the opportunity to participate in the activity described above (the "Activity"), the Participant (or parent/guardian if Participant is a minor) acknowledges and accepts the risks of injury associated with participation in and transportation to and from the Activity. The Participant (or parent/guardian) accepts personal financial responsibility for any injury or other loss sustained during the Activity or during transportation to and from the activity, as well as for any medical treatment rendered to the Participant that is authorized by the Activity Coordinator or, employees volunteers, or any other representatives of the Church. Further, the Participant (or parent/guardian) releases and promises to indemnify, defend, and hold harmless the Church for any injury arising directly or indirectly out of the described Activity or transportation to and from the Activity, whether such injury arises out of the negligence of the Church, the Participant, or otherwise.

Signature: _____
 Date: _____

Yearly Blanket Release

I hereby grant permission for my child named above to participate fully in any or all of the activities/programs (the "Activities") that are held on or off-site with the ministries of Fincastle Baptist Church (the "Church") during the period commencing with the date of this Form and ending December 30, 2010.

In consideration for the opportunity to participate in the activities described above (the "Activities"), the Participant (or parent/guardian if Participant is a minor) acknowledges and accepts the risks of injury associated with participation in and transportation to and from the Activities. The Participant (or parent/guardian) accepts personal financial responsibility for any injury or other loss sustained during the Activities or during transportation to and from the activities, as well as for any medical treatment rendered to the Participant that is authorized by employees, volunteers, or any other representatives of the Church. Further, the Participant (or parent/guardian) releases and promises to indemnify, defend, and hold harmless the Church for any injury arising directly or indirectly out of the described Activities or transportation to and from the Activities, whether such injury arises out of the negligence of the Church, the Participant, or otherwise.

Signature: _____

Date: _____

APPENDIX 5

VOLUNTEER RECRUITMENT LETTER

Dear Children's Church worker,

Thank you so much for your involvement in the Children's Ministry of Fincastle Baptist Church! I hope you know how much you are appreciated, prayed over, and loved.

Invitation to Serve.

The new church year begins on September 1. This means that your commitment period will expire on August 31. Planning has already begun for the new church year, which includes securing leaders for **Children's Church**. Because of your great love for children and the incredible work you do, I want to formally invite you to return for another year! Please use the enclosed card to indicate whether or not God is leading you to serve during the 2010-2011 year in **Children's Church**. If you feel that God is leading you to serve in a different area, please indicate that as well.

Training for Ministry.

It is important that our volunteer workers are up to date in their training for their respective areas of service. Our church policies and procedures specify that it is incumbent upon the leadership of the church to provide such training. Further, it is mandated by our church insurance company that a certain protocol is followed as it pertains to volunteers who work with children.

Therefore, during the summer, I will be conducting four training sessions, as follows:

- Sunday, July 25th @ 5:00pm: Nursery Workers
- Sunday, August 1st @ 5:00pm: Children's Church Workers
- Saturday, August 21st @ 5:00pm: Sunday School Workers
- Sunday, August 22nd @ 5:00pm: Kids Klub Workers

Please make these training dates a priority. If for any reason you cannot attend your assigned training date, it is VERY IMPORTANT that you communicate that to me so I can reschedule a time for you. Please use the enclosed card to indicate your attendance for training.

Thank you for being dedicated to the Christian education of the children God has entrusted to us, and for being faithful to preparing and training to serve.

APPENDIX 6
VOLUNTEER RESPONSE CARD

Name: _____

I am currently serving in Children's Ministry of Fincastle Baptist Church in the following positions: _____

I desire to serve in _____ for the
_____ 2010/2011 year (list any and all positions or new areas of service).

I will/will not be able to attend the following Children's Ministry
Volunteer Training sessions: (please signify by writing "yes" or "no" in the appropriate blanks)

- _____ Sunday, July 25th @ 5:00pm: Nursery Workers
- _____ Sunday, August 1st @ 5:00pm: Children's Church Workers
- _____ Saturday, August 21st @ 5:00pm: Sunday School Workers
- _____ Sunday, August 22nd @ 5:00pm: Kids Klub Workers

APPENDIX 7

VOLUNTEER INTEREST FORM

Volunteer Interest Form
The Children's Ministry of Fincastle Baptist Church

Name _____

Date _____

Profession/Occupation _____

Organizations outside of church in which you participate:

Talents and Abilities (please check all that apply)

- Singing
Musical Instruments please list: _____
- Puppets
- Crafts
- Cooking
- Administrative
- Recreation
- Decoration
- Drama
- Other: _____

Spiritual Giftedness (after completing the Spiritual Gifts Inventory, check which gifts are your three highest scored)

- Evangelism
- Prophecy
- Teaching

- Exhortation
- Pastoring
- Showing Mercy
- Serving
- Giving
- Administration

Interests (Check all the service areas of the church that are of interest to you).

Sunday School

- Teacher
- Assistant Teacher

Kids Klub

- Teacher
- Assistant Teacher
- Registration
- Games Leader
- Worship Leader
- Kids Klub Store

Children's Church

- Preschool 1 (3 year olds)
- Preschool 2 (4 year olds)
- Kindergarten-Third Grade

Nursery

- Sunday School nursery
- Worship nursery
- Wednesday night nursery

Kids Khoir

- Director
- Assistant
- Administration

Children's Ministry Office

- Sunday School Administration
- Kids Klub Administration
- Children's Church Administration
- Nursery Administration

Special Training: Please list all training you have had related to Children's Ministry, Childhood education, etc.

Hobbies: Please list your hobbies:

Other: Please list anything else that you feel qualifies you to work within the Children's Ministry of Fincastle Baptist Church.

APPENDIX 8
VOLUNTEER CHECKLIST

The following chart is a representation of the volunteer checklist. The total volunteer checklist contains the names of eighty three volunteers for the children's ministry of Fincastle Baptist Church. The list reflects each volunteer in the children's ministry and the appropriate paperwork received and returned by each volunteer.

| | Worker Application | | Reference Forms | | Spiritual Gifts | |
|--------------|--------------------|----------|-----------------|----------|-----------------|----------|
| | Given | Received | Given | Received | Given | Received |
| Volunteer 1 | * | | * | | * | |
| Volunteer 2 | * | * | * | | * | |
| Volunteer 3 | * | | | | * | * |
| Volunteer 4 | | | | | | |
| Volunteer 5 | * | * | * | * | * | |
| Volunteer 6 | * | * | * | * | * | * |
| Volunteer 7 | | | | | | |
| Volunteer 8 | * | * | * | * | | |
| Volunteer 9 | * | * | * | | * | * |
| Volunteer 10 | * | * | * | * | * | * |
| Volunteer 11 | | | | | | |
| Volunteer 12 | * | * | | | | |

APPENDIX 9

VOLUNTEER SERVICE DATABASE

The following database reflects the names of volunteers and the area(s) within the Children's Ministry of Fincastle Baptist Church that they serve. The database below is a sample of the completed volunteer service database with contains the names and area(s) of service for eighty three volunteers.

| | Children's Church | Nursery | Sunday School | Kids Klub |
|--------------|--------------------------|----------------|----------------------|------------------|
| Volunteer 1 | * | * | | |
| Volunteer 2 | * | | | * |
| Volunteer 3 | | * | | |
| Volunteer 4 | | * | | |
| Volunteer 5 | | * | | |
| Volunteer 6 | | | | * |
| Volunteer 7 | * | | | |
| Volunteer 8 | | * | | |
| Volunteer 9 | * | | | * |
| Volunteer 10 | | | * | |
| Volunteer 11 | | * | | |
| Volunteer 12 | | * | | |

APPENDIX 10

SPIRITUAL GIFTS DATABASE

The following is a sample of the Spiritual gifts database used in the Children's Ministry of Fincastle Baptist Church. The Spiritual gifts database records the areas of giftedness of eighty three volunteers and is based on the results of a spiritual gifts inventory taken by volunteers during ministry training. Each column represents the Spiritual gift(s) that a volunteer may possess. These gifts are Evangelism (EV), Prophecy (P), Teaching (T), Exhortation (EX), Shepherding (SH), Mercy (M), Serving (SE), Giving (G) and Administration (A).

| Name | EV | P | T | EX | SH | M | SE | G | A |
|--------------|-----------|----------|----------|-----------|-----------|----------|-----------|----------|----------|
| Volunteer 1 | * | | | | * | * | | | |
| Volunteer 2 | | | | * | * | | | * | |
| Volunteer 3 | | | * | | | | * | * | |
| Volunteer 4 | * | | | * | * | | | | * |
| Volunteer 5 | | | | | | | | | |
| Volunteer 6 | * | | | | * | * | | * | * |
| Volunteer 7 | | * | * | * | | | * | | * |
| Volunteer 8 | | | | | | | | | |
| Volunteer 9 | | | | | | | | | |
| Volunteer 10 | | * | * | * | | | | * | |
| Volunteer 11 | * | | | | * | * | | | |
| Volunteer 12 | * | | | | * | * | | | |

APPENDIX 11

T-TEST FOR PAIRED TWO SAMPLES
FOR MEANS OF SURVEY RESULTS

t-Test: Paired Two Sample for Means

| | 4.46 | 5.25 |
|------------------------------|----------|----------|
| Mean | 4.668636 | 5.082727 |
| Variance | 0.291898 | 0.242621 |
| Observations | 22 | 22 |
| Pearson Correlation | 0.599616 | |
| Hypothesized Mean Difference | 0 | |
| Df | 21 | |
| t Stat | -4.18511 | |
| P(T<=t) one-tail | 0.000209 | |
| t Critical one-tail | 1.720743 | |
| P(T<=t) two-tail | 0.000417 | |
| t Critical two-tail | 2.079614 | |

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ABSTRACT

DEVELOPMENT OF A VOLUNTEER TRAINING STRATEGY FOR THE CHILDREN'S MINISTRY AT FINCASTLE BAPTIST CHURCH, FINCASTLE, VIRGINIA

Brian Russell Horton, D.Ed.Min.
The Southern Baptist Theological Seminary, 2011
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This project examines the process for volunteer training in children's ministry for Fincastle Baptist Church. Chapter 1 examines the context of the church and community, develops the goals for completing the project and details the rationale for the project.

Chapter 2 addresses the biblical perspective of servant leadership and the use of spiritual gifts. This chapter explores the spiritual gifts mentioned throughout the New Testament and the biblical directive for believers to use these gifts with the context of church ministry, specifically children's ministry.

Chapter 3 examines varying components of volunteer ministry. The components that are addressed include proper recruitment, effective training and tools for the retention of volunteers.

Chapter 4 records the implementation process of the project. A detailed description is given to describe each step of the project. The purpose of this chapter is to assist other leaders use this project for their ministries.

Chapter 5 evaluates the project. The purpose of this chapter is to identify strengths and weaknesses of the project and the record theological and personal reflections concerning the project.

VITA

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