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DEVELOPING A VOLUNTEER MINISTRY PLACEMENT  
STRATEGY FOR NEW SONG BIBLE FELLOWSHIP  
CHURCH IN BOWIE, MARYLAND

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Educational Ministry

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by  
Barbara Jackson Davis  
December 2014

**APPROVAL SHEET**

DEVELOPING A VOLUNTEER MINISTRY PLACEMENT  
STRATEGY FOR NEW SONG BIBLE FELLOWSHIP  
CHURCH IN BOWIE, MARYLAND

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To my husband, Clyde,  
and to our sons,  
Clyde Jr. and Elliott.

Thank you for your support.

God could not have given me a better family than you.

Special thanks to Dr. Edison Jackson, Dr. Amir Metry, and Dr. Bernard T. Fuller  
for encouraging me to stay the course.

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## PREFACE

I would like to compliment the faculty at Southern on their dedication in encouraging students to pursue their passion for ministry. A special thanks to Dr. Michael Wilder, who labored so faithfully to help bring us into more conformity to the image of Christ. Thanks for those great moments of inspiration!

Dr. Troy Temple showed us that volunteers are a good thing! Thanks for reminding us that there is “life” in the middle of all the things that we are so desperately trying to accomplish. Dr. T. Vaughn Walker, thank you for encouraging me to come to Southern. That decision has been one of the defining moments in my life. Thanks for the great guidance that you provided me as my supervisor for this project.

Barbara Jackson Davis

Bowie, Maryland

December 2014



## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to develop and implement a strategy for the recruitment and placement of adult volunteers at New Song Bible Fellowship Church in Bowie, Maryland.

#### **Goals**

The first goal of the project was to identify, enlist and provide training for the ministry placement coaches. This goal was measured by verifying that ministry placement coaches received training in how to use the PLACE inventory assessment for members to be placed in ministries.<sup>1</sup> This goal was accomplished when the ministry placement coaches received their training completion certificates from this project.

The second goal of the project was to have all new members take the spiritual gift, personality profile, and PLACE inventory assessment for ministry placement. This goal was measured by verifying that the PLACE inventory assessment was part of the curriculum for new member orientation training and that the new members met with a ministry placement coach as part of their orientation. This goal was accomplished when new members took the PLACE inventory assessment as part of their new member intake process and each new member was assigned a ministry placement coach and placed in a ministry where he or she could serve.

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<sup>1</sup>Jay McSwain, *Are You Committed?* (Alpharetta, GA: PLACE Ministries, 2007); idem, *Connection Coach Training Guide* (Alpharetta, GA: PLACE Ministries, 2009).

The third goal of the project was to have members who were not currently serving in a ministry take the spiritual gift, personality profile, and PLACE inventory assessment for ministry placement (see appendixes 1 through 5). This goal was measured by verifying that non-serving members took the PLACE inventory assessment and that the members met with a ministry placement coach. This goal was accomplished when 20 percent of non-serving members took the PLACE inventory assessment for ministry placement and was thereafter placed in a ministry where they could serve.

### **Ministry Context**

This project was performed at New Song Bible Fellowship Church located in Prince George's County in Bowie, Maryland, where Bernard T. Fuller is the senior pastor. God gave Pastor Fuller a twenty-one-year assignment to which he has tried to remain faithful. The first seven years were focused on "church planting" (1990-1997). The next seven years were focused on "church development" (1998-2004). The next seven years were focused on "church expansion" (2005-2011). The church has completed the first twenty-one-year assignment and is now in the "church mobilization" phase. Therefore, this project is more critical than ever before because it will help New Song mobilize members for ministry.

This mobilization phase requires that members become fully engaged in ministry as they have been mandated by God. Pastor Fuller has focused on making disciples and laying a solid foundation for the church to build upon. God has provided people from all walks of life who became co-laborers in helping New Song grow to maturity. This mobilization phase requires that members become fully committed to volunteering.

### **New Song's Current Approach to Volunteer Recruitment for Ministry**

New Song requires all new members to take the spiritual gifts inventory

assessment as part of their new member orientation training class. One aspect of the new member training is a scheduled meeting with the senior pastor. As part of this meeting, the pastor discusses the results of the spiritual gift inventory assessment with the new member. The pastor may suggest ministries where those gifts may be used.

Currently, volunteer positions are placed in the Sunday morning bulletin and read as an announcement during worship services. The church has, in the last year, held one ministry fair. The ministry fair generated some interest among the membership, but the interest was short lived. Ministries at New Song have three problems: (1) there is a shortage in the number of volunteers who are willing to serve; (2) members sign up for multiple ministries but do not serve faithfully or effectively in them; and (3) many members do not sign up because they cannot make a decision as to which ministry to serve. New Song's desire is to have more of its members to serve in ministry.

### **Rationale**

This project was deemed essential for New Song because of God's mandate for believers to serve in ministry. Ephesians 2:10 provides strong evidence that believers were created to serve. Paul makes it clear that the believer was created for "good works." Therefore, God in His divine providence created believers to serve. By serving, believers align themselves with Scripture. New Song has the responsibility to create the best possible environment to enable believers to carry out their God-given mandate to serve. Therefore, New Song has a moral and spiritual responsibility to be good stewards over the believers that have been entrusted to its care. Many believers at New Song had not signed up to serve in any ministry and there are others who have signed up but are not serving faithfully.

This project enabled New Song to more effectively carry out its moral and spiritual stewardship responsibility toward believers serving in ministry by providing spiritual, personality, and PLACE inventory assessments to members; and by following up each one of these assessments by meeting with a ministry placement coach. The

ministry placement coach's responsibility was to help the member to understand which ministry service opportunity would best fit him or her.<sup>2</sup>

The goal was to have believers serve in a ministry since this is what is required of a person who desires for his or her life to be aligned with the Word of God. However, many believers know that they should serve, but need encouragement to get involved. This project benefited the believer and the ministry. New Song has many ministries that are in great need of volunteers. Most ministry leaders repeatedly said that they needed more volunteers to accomplish their ministry goals; and this sentiment was supported by one of the findings from the SWOT analysis performed in September 2011.<sup>3</sup>

The ultimate intent of this project was to place members in a ministry to which God has designed them to serve. The placement was based upon the results from the PLACE inventory assessments. This project assisted members in identifying the ministry or ministries to which God has designed them. Through this project, ministry placement coaches were trained to assist members in understanding how God has uniquely designed each member and to identify and place members in the appropriate ministry for service. This project desires that members may also recognize that the Holy Spirit knows the best place of service for each member. Therefore, each member and the ministry placement coach was always open to the leading of the Holy Spirit. This project desired to create a culture where service to others was of the utmost importance.

This project provided tools to the ministry placement coach so they could work and spend time with members and help them understand the results of their assessment and what it means for the ministry at New Song. This project encouraged members to be more committed to the ministries that they join since they were matched to ministries that were aligned with how God has designed them.

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<sup>2</sup>The New Song Bible Fellowship Church SWOT Analysis Report, 2011.

<sup>3</sup>Ibid.

This project brought some relief to those ministries at New Song who repeatedly said that they did not have enough volunteers. The final intent of this project was to bring glory to the Lord and Savior Jesus Christ by having members serve faithfully in ministry.

### **Definitions, Limitations, and Delimitations**

*PLACE.* PLACE is a self-discovery process where a person explores his or her unique personality type, spiritual gifts, abilities, passions and life experiences to see how God has designed them to carry out his/her life purpose along with the involvement of the Holy Spirit. P=Personality Discovery; L=Learning Spiritual Gifts; A=Abilities Awareness; C=Connecting; E=Experiences of Life<sup>4</sup>

*Spiritual gifts.* Spiritual gifts are specific attributes (1 Cor 12; Rom 12:4-8; Eph 4:11-16; 1 Tim 4:14; 2 Tim 1:6; and 1 Pet 4:10-11) that the Holy Spirit has given to each believer. The spiritual gifts are evangelism, leadership, mercy, administration, prophecy, giving, teaching, pastor/shepherding, faith, exhortation, service, helps, wisdom, knowledge, hospitality, and discernment.<sup>5</sup>

*Ministry placement coach (MPC).* A ministry placement coach is a person who has the responsibility of working with members to help in interpreting the results of the spiritual gift, personality profile, and PLACE inventory assessments for ministry placement. The ministry placement coach connected members at New Song to ministry opportunities based upon the results of the member's PLACE inventory assessment.<sup>6</sup>

*SWOT (strengths, weaknesses, opportunities, and threats) analysis.* A SWOT

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<sup>4</sup>Jay McSwain, *Finding Your PLACE in Life and Ministry* (Alpharetta, GA: PLACE Ministries, 2010).

<sup>5</sup>Jay McSwain, *Assessment Tool* (Alpharetta, GA: PLACE Ministries, 2006).

<sup>6</sup>Jay McSwain, *Connection Coach Training Guide* (Alpharetta, GA: PLACE Ministries, 2009).

analysis is a structured planning method used to assess the strengths, weaknesses, opportunities, and threats involved in a project or organization.<sup>7</sup>

*Personality type.* Personality type is a means of categorizing human behavior. There are no good or bad personality types. The four basic personality types are: D – Driven, I – Inspiring, C – Conscientious, and S – Steady. People will have some characteristics from all four personality types but generally one or two personality types emerge as dominant.<sup>8</sup>

*DISC model.* William Marston, a professor at Columbia University developed the DISC model of human behavior to describe personality types. The DISC model is an assessment tool that ascribes human behavior to four basic personality types. Those four basic personality types are: D – Driven, I – Inspiring, C – Conscientious, and S – Steady.<sup>9</sup>

This project was limited by the fifteen-week time span allocated. The delimitation of the project was that it focused only on adult members at New Song. No teens or children were considered. Members' volunteer service was focused on ministries within New Song and ministries outside New Song where New Song was either the sponsor or a partner in the ministry.

### **Research Methodology**

This project was divided into three phases: the project launch phase, project intervention phase, and the project closure phase. The research methodology for this project consisted of using an inventory assessment tool called PLACE. PLACE is an inventory assessment tool used to assess one's personality type, spiritual gifts, abilities, passions, and a person's life experiences to determine where he or she could best serve in

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<sup>7</sup>Robert J. Chapman, *Simple Tools and Techniques for Enterprise Risk Management*, Wiley Finance Series, 2<sup>nd</sup> ed. (Hoboken, NJ: Wiley, 2011), 620.

<sup>8</sup>Gregory P. Smith, *Here Today, Here Tomorrow: Transforming Your Workforce from High-Turnover to High-Retention* (Chicago: Dearborn Trade, 2001).

<sup>9</sup>Ibid.

ministry in the church. The project used ministry placement coaches to assist members in understanding the results of the PLACE inventory assessment for ministry placement.

In the project launch phase, the project director met with the director of ministry placement at New Song to explain the project. The director of ministry placement has the responsibility to ensure that members are assigned to a ministry. This includes new and current members of New Song. The MPCs were placed organizationally under the director of ministry placement at New Song. During the launch phase, the project director registered New Song with PLACE Ministries in Atlanta, Georgia, so that when members went online, their responses were automatically recorded in the New Song database system for PLACE assessments.

During the project launch phase, the project director developed the job description for MPCs. The MPCs were identified and recruited during this launch phase. The MPCs were persons who had shown spiritual and emotional maturity in their Christian walk and are leaders within New Song. The pastor recommended some members for MPCs.

The recruitment process consisted of several activities. The project director explained to each potential MPC about the project and what it entailed. The project director conducted a one-on-one meeting with each potential MPC and explained in detail the responsibilities and commitment that was required of a MPC. The project director explained the importance and significance of having each member of the church serve in the ministry for which God has designed them. The project director asked each potential MPC if they would like to participate in this research project. Those who answered in the affirmative were scheduled for the MPC training.

The ministry placement coaches were trained during this phase. The project director purchased the MPCs training manual and DVDs from PLACE Ministry. The project director facilitated the training for the ministry placement coaches. The project director was trained in using the PLACE inventory assessment tool.

During the project launch phase, the project director obtained data on the number of adult members at New Song, number of adult members who were not serving in ministry, and the percentage of new members from the last six months who are serving in ministry. This information was used in the analysis of data during the project closure phase.

The recruitment of volunteer participants fell into two categories: (1) new members and (2) current members who are not serving. The recruitment of new members was only a procedural change to the new member class training handbook. Existing members who were not serving were recruited by an announcement that was placed in the church's Sunday bulletin asking for participants for the project study. Each non-serving member received a personal call inviting them to participate in the project. The project director asked the Care Group leader of non-serving members to contact the members and ask them to participate in the project.

During the project intervention phase, the project director met with non-serving members and asked them to take the PLACE inventory assessment. The project director assigned a MPC to each non-serving member who took the PLACE inventory assessment. All new members were asked to take the PLACE inventory assessment as one of the requirements for membership in New Song. A MPC was assigned to each new member who completed the PLACE inventory assessment.

Also, during the project intervention phase, data was collected on the number of non-serving members who signed up for ministry after participating in the PLACE inventory assessment and meeting with the MPC. The project collected data on the number of new members who signed up for ministry after going through the PLACE inventory assessment.

The project closure phase was composed of analyzing and interpreting the collected data on members' participation in ministry before and after taking the PLACE inventory assessment. During this phase, a briefing was provided to the appropriate staff



and volunteers. Thank you notes were sent to all project participants. The primary focus of this project was to have more of New Song's adult membership serving in ministry. The desired outcome for this intervention was that more members would be serving after the completion of the project.

CHAPTER 2  
BIBLICAL AND THEOLOGICAL FOUNDATIONS  
FOR VOLUNTEER IN MINISTRY

God, through Scripture, mandates that believers should serve in ministry. Scripture supports four foundational principles why believers should serve. Ephesians 2:10 supports foundational principle 1—God created the believer for “good works” (service). James 2:14-26 provides the basis for foundational principle 2—faith without works is dead and since the believer has faith then he/she should have “works.” The third foundational principle is that God has given spiritual gift(s) to each believer to be used for His service, which is supported by 1 Corinthians 12:7-11. The fourth foundational principle for why believers should serve is that the believer’s identify is rooted in Christ and He served the world by giving His life as a ransom for others (Mark 10:35-45), therefore, the believer should also serve.

**Created for Good Works**

The first foundational principle for why believers should serve is based upon Ephesians 2:10. Paul makes it clear that believers were created for “good works.” Therefore, God in His divine providence created believers to serve, and by serving, believers align themselves with Scripture. Cohick states that any creation of God must have an attending purpose. For the believer, this purpose is for “good works.”<sup>1</sup> O’Brien describes these “good works” as the fruit of salvation.<sup>2</sup>

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<sup>1</sup>Lynn Cohick, *Ephesians* (Eugene, OR: Cascade, 2010), 69.

<sup>2</sup>Peter T. O’Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 178.

Hoehner describes the process of creating new believers as an act of God. In this passage the same word meaning “to create” is used in the New Testament of God’s creation in both the physical and spiritual realms (Matt 19:4).<sup>3</sup> God created the believer to be a new creation in Him. In 2 Corinthians 5:17, Paul confirms that the believer is a new creation in Christ Jesus. As Cohick has suggested, the new creation has a purpose that has been ordained by God. Arnold describes, “Just as when God created the heavens and the earth, He had a specific purpose for creation. Therefore, since the believer is a result of God’s “workmanship” then the believer has a purpose also.”<sup>4</sup> Each of God’s creations has a specific function and the believers’ function is to perform “good works.”

According to Foulkes, “good works” cannot be described as a particular set of tasks that the believer must perform; the believer’s daily walk and character must reflect God’s righteousness.<sup>5</sup> A key word here is “walk”—believers should “walk” as they go; however, in Ephesians 4-6, Paul identifies how believers should “walk” in those “good works.” The believer has no other option than to serve by performing “good works.” Ephesians 4-6 identifies the lifestyle characterized by “good works.”<sup>6</sup> Petrenko agrees that God created the believer in Christ Jesus for “good works.” Petrenko further states that this is accomplished because God’s transforming/ creative activity in the believer enables the believer to have “good works.”<sup>7</sup>

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<sup>3</sup>Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 347.

<sup>4</sup>Clinton Arnold, *Ephesians: An Exegetical Commentary on the New Testament* (Grand Rapids: Zondervan, 2010), 140.

<sup>5</sup>Francis Foulkes, *Ephesians*, The Tyndale New Testament Commentaries, vol. 3 (Grand Rapids: Eerdmans, 1983), 77.

<sup>6</sup>Gary M. Burge and Andrew E. Hill, *The Baker Illustrated Bible Commentary* (Grand Rapids: Baker, 2012), 1360.

<sup>7</sup>Ester Petrenko, *Created in Christ Jesus for Good Works* (Eugene, OR: Wipf and Stock, 2011), 115.

Best claims that the “good works” in Ephesians 4-6 describe the lifestyle that would be lived out by the new believer.<sup>8</sup> Best states that the believer should walk in (1) unity in the body of believers (Eph 4:1-6), (2) diversity in the unity (Eph 4:7-16), (3) Christian conduct (Eph 4:17-24), (4) truth and love (Eph 4:25-5:2), (5) light (Eph 5:3-14), (6) wisdom (Eph 5:15-21), (7) healthy relationships (husbands and wives; children and parents; and slaves and masters (Eph 5:22-6:9), and (8) knowledge of conflict management (Eph 6:10-24).

### **Unity in the Body**

Best suggests that when the believer implements the above identified lifestyle of “good works,” then the believer will be serving others. The first category of “good works” is maintaining unity in the body of believers. The believer who performs the “good work” of maintaining unity in the body of believers (Eph 4:1-6) is serving others. Best points to Paul who identified himself as a prisoner of Jesus Christ, and that is what each believer must become if they are to serve their fellow believers. Paul tells the Ephesians to live in a manner appropriate to their calling to “good works.”<sup>9</sup> Best states that the believer has the responsibility to live a certain way in the Christian community. The believer is encouraged by Paul to live a humble lifestyle and that no man should exalt himself over another. The believer is cautioned to walk in unity by recognizing that there is oneness in the body of believers in Jesus Christ. Paul exhorts the believer to receive this idea of oneness (Eph 4:4-6) by stating that there are seven areas of oneness (one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father) that the believer must walk in, in order to have unity in the body of Christ.

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<sup>8</sup>Ernest Best, *Ephesians: A Critical and Exegetical Commentary* (New York: T & T Clark, 2004), 74.

<sup>9</sup>Ibid., 79.

## **Diversity in Unity**

The second category of “good works” is maintaining and recognizing diversity in the unity of the body of believers (Eph 4:7-9). The “good works” for which the believer has been made for includes operating in the unity of the body of believers, but at the same time recognizing that there is diversity in the body of believers. Foulkes writes, “As Calvin puts it, ‘no member of the body of Christ is endowed with such perfection as to be able, without the assistance of others, to supply his own necessities.’ Unto every one of us is given different gifts for the benefit of all.”<sup>10</sup> The emphasis here is that believers have to serve others to help meet needs in the body of believers. If believers do not operate or serve in their gifts, then the body will be negatively impacted. God has designed the believer to work in harmony with each other by operating in their area of giftedness.

God Himself gave specific believers to the body for a specific “good work” (Eph 4:11). He gave some apostles, some prophets, some evangelists, and some pastors and teachers for the equipping of the saints. Believers are called to serve in the “good works.” God has designed the body such that each believer is joined and knitted together to supply what is needed by another (Eph 4:16). Each member in the body of believers must not seek his own growth but seek that which is more productive to the body as a whole. The believer should not edify itself but should edify the body as a whole.

## **Christian Conduct**

The third category of “good works” may be referred to as Christian conduct (Eph 4:17-24). Paul instructs the believers in their new way of life now that they are no longer Gentiles but are of the household of Jesus Christ. Muddiman divides Ephesians 4:17-24 into three sections.<sup>11</sup> Muddiman’s first section, Ephesians 4:17-19, deals with

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<sup>10</sup>Foulkes, *Ephesians*, 114.

<sup>11</sup>John Muddiman, *The Epistle to the Ephesians* (New York: Continuum, 2001), 211.

Paul's instruction to the believers that they are no longer to conduct themselves in the way of their former pagan behavior. Muddiman's second section, verses 20-21, deals with Paul challenging the believer to follow Christian traditions. Muddiman's third section deals with the command from Paul for the believer to put away the old humanity and put on the new. Paul challenges the believer to have an ethical lifestyle, specifically in the areas of sexual conduct and all types of uncleanness. Paul then tells the believer to put away the old humanity and be renewed in the spirit of his/her mind and put on the new humanity; which has been created in Christ Jesus, by God for the believer, in true righteousness and holiness. Muddiman concludes that believers must do "good works" because they have been created new in Christ Jesus and are no longer a slave to the old pagan ways.

### **Truth and Love**

The fourth category of "good works" is behavior reflecting truth and love, based on Ephesians 4:25 through 5:2. According to O'Brien, these exhortations deal with personal relationships in the body of Christ and they are specific in detail. O'Brien uses as an example, Paul's exhortation to give up lying, stealing, and losing one's temper, and to replace those actions with speaking the truth, working hard, and showing kindness to each other.<sup>12</sup> Paul then challenges the believer to be imitators of God and live a life of love. O'Brien states that since God has created the believer in Christ Jesus for "good works," the believer should reflect God's love above everything else. God is love and it is because of His love that He has redeemed the believer for "good works."

### **Operate in Light**

The fifth category of "good works" is found in Ephesians 5:3-14, which focuses on moving from living in darkness of lust to the light of Jesus. Paul points out that the

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<sup>12</sup>O'Brien, *The Letter to the Ephesians*, 334-56.

believer should have no fellowship with the unfruitful works of darkness; but that the believer should seek to find out what is acceptable to the Lord. Aquinas states that Paul bans three vices: obscenity, foolish talking (words provocative of evil), and scurrility (an offensively rude or abusive remark).<sup>13</sup> Then Paul introduces the believers to the very opposite of these, the giving of thanks or thanksgiving. The believer should demonstrate these “good works” by having a spirit of thanksgiving and operating in the light of Jesus.

### **Wisdom**

The sixth category of “good works” is operating in wisdom and in the Spirit to replace folly (Eph 5:15-21). Arnold states that Paul is trying to convey the idea that lifestyle choices and conduct should be influenced by wisdom.<sup>14</sup> Arnold goes on to say that this type of wisdom is not worldly wisdom but wisdom that God has revealed in His Word. Human wisdom is very limiting because it devalues and neglects the wisdom that comes from God. Wise believers fear God (Prov 1:7) and sincerely want to structure their lives around God’s priorities. One can only obtain Godly wisdom by knowing God. Arnold gives an example of one of the evidences of operating in God’s wisdom is the correct appropriation of time. Believers should not waste time, for it is a precious gift from God. It is the goal of every believer to appropriately redeem time as an example of walking in “good works.”

### **Healthy Relationships**

The seventh category of “good works” is walking in healthy relationships in the believer’s household (Eph 5:22-6:9). The three relationships in the believer’s household that Paul addresses are the husband and wife; children and parents, and the

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<sup>13</sup>Thomas Aquinas, *Commentary on Saint Paul’s Epistle to the Ephesians* (Albany, NY: Magi, 1966), 198-209.

<sup>14</sup>Arnold, *Ephesians*, 358-62.

slave and the master. Petrenko suggests that obedience and submissions in either one of the three household relationships is a sign of growing maturity in Christ Jesus.<sup>15</sup>

Petrenko concludes that Paul's main point is that if believers learn to practice being obedient, then they will understand submission in a different way. This obedience is based upon what one is taught as a reflection of the spiritual condition of a believer's heart.

### **Managing Conflict**

The eighth category of "good works" is managing conflict (Eph 6:10-24). Hoehner suggests that the instructions for the believer in Ephesians 6:10-24 are different than previous instructions in Ephesians. In the earlier instructions, Paul told the believers to "walk" in what he told them. Now he admonishes them to "stand and be strengthened" because this is a battle that God will fight for them.<sup>16</sup> Hoehner suggests that in performing the "good works" which God has designed for the believers, they must now demonstrate faith and trust in God when they encounter spiritual warfare. The believer only has to put on the full armor of God so that they can be strengthened by the Lord. The believer will be able to stand against the devil. Paul goes on to describe the nature of the warfare and that it is a spiritual battle. This battle is against the rulers and authorities of darkness.

The believer will be able to stand by putting on God's armor. Paul describes each piece of the armor that the believer needs. Believers can be victorious only if they have put on the entire armor of God. After putting on the armor, the believers only have to "stand." At the end, Paul encourages the believers to pray and stay alert to the tactics of the evil force. God created believers with a specific purpose and that purpose was for

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<sup>15</sup>Petrenko, *Created in Christ Jesus*, 189-207.

<sup>16</sup>Hoehner, *Ephesians*, 817-66.



“good works.” Therefore, believers are required to walk in those “good works” by serving others.

The first foundational principle, based upon Ephesians 2:10, provides substantial evidence that believers should serve because God created them for “good works.”

### **Faith and Works**

The second foundational principle for why believers should serve is found in James 2:14-26—faith without works is dead and therefore, real faith will have “works”(deeds) associated with it.

To support this second foundational principle, six aspects of this principle are discussed: (1) the conflict between Paul and James; (2) faith versus false faith; (3) the case for faith and works; (4) faith validated by works; (5) the two-sided coin; and (6) the hall of faith.

### **Conflict between Paul and James**

Students of the New Testament know that Paul teaches justification by faith and not by works, but James seems to be teaching something very different. In dealing with this apparent conflict, Gaebelein has identified four considerations to show that the two are not in conflict.<sup>17</sup> The four considerations are (1) James is not responding to Paul; (2) the apparent contradiction is purposeful; (3) the apparent contradiction is merely formal; and (4) the meaning of terms.

In regard to the first consideration, Gaebelein argues that James is not responding to Paul, it is noted that James wrote his letter before Paul had written his letters. Additionally, it cannot be stated that Paul in Galatians or Romans was answering James. Paul would have been very direct to James if he felt that his teaching was in error. Paul was not afraid of challenging Peter to his face when he felt that Peter had

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<sup>17</sup>Frank E. Gaebelein, *The Practical Epistle of James* (Great Neck, NY: Haddon Craftsmen, 1955), 66-68.

compromised his position of not wanting to eat with the Gentiles when the Jews were present. Therefore, Gaebelein concludes that it is understood that Paul would have addressed the issue with James if he felt that they were in serious conflict.<sup>18</sup>

Gaebelein presents the second foundational consideration of there being apparent contradictions are not true because the Bible is the inspired Word of God. Gaebelein states that there are no accidents of scripture—it is all God-breathed and inspired. If there seems to be any conflict or contradiction, perhaps God desires that more attention should be paid to those passages.<sup>19</sup>

Gaebelein’s third consideration involves merely a formality in words. There is no conflict in the way that Paul and James view justification. Their views complement each other and provide a holistic view of the subject of justification.<sup>20</sup>

Gaebelein’s fourth consideration entails the use of words that carry a different meaning for Paul and James. The specific words that Gaebelein listed are “faith,” “works,” and “justify,” and how they relate to each other. James uses faith in the case of mere intellectual orthodoxy—as found in James 2:19. Paul uses faith to imply trusting in the redemptive work of the Lord Jesus Christ. The word “works,” as used by James, implies the works of the believer. However, Paul uses “works” to refer to “dead works” as acts of the unregenerate man who is trying to get a good standing before God. The last word is “justify.” In Paul’s mind, the term “justify” refers to a legal, positional term. Justification is an act of God’s grace. Gaebelein suggests that in James’ mind the concept of justification is the demonstration of a Christian’s life before fellow believers, not before God. Paul and James complement each other in their views on justification. Paul is concerned with

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<sup>18</sup>Ibid., 66.

<sup>19</sup>Ibid., 67.

<sup>20</sup>Ibid.

the initial acceptance by God's grace and James is focused on the subsequent and continuing proof of the evidence of the initial conversion.<sup>21</sup>

### **Faith versus False Faith**

In chapter 2:18-19, James deals with two misconceptions about faith and false faith. James first addresses the concept with the notion that faith is somehow opposed to works or even more concerning is that there may be two different ways one can approach God, which suggests that some come to God by faith and others by works. In verse 18, James deals with the statement, "you have faith and I have works." James denies that such a situation is possible. James' position is that faith and works cannot be separated. McCartney summarizes the discussion in the following manner:

James' principal point is not in doubt, in any case: that which distinguishes living faith from dead faith is works of faith. By no means does any of this suggest that one could create genuine faith by works, any more than an effort at mouth-to-mouth resuscitation could revitalize a corpse.<sup>22</sup>

### **The Case for Faith and Works**

James 2:14-26 reminds the believer that he/she was created to serve (works) for it declares that faith without works is dead. Scripture emphasizes that believers, because of their faith, will have works (service) that reflect that faith. Moo states, "The main point of this argument, expressed three times (in vv. 17, 20, and 26), is not that works must be added to faith but that genuine faith includes works. That is its very nature."<sup>23</sup> This passage of scripture is very rich and vivid in its description of faith without works. Baker states that since the Greek word for "dead" refers to a corpse (Luke

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<sup>21</sup>Ibid., 68-70.

<sup>22</sup>Dan G. McCartney, *James*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 172.

<sup>23</sup>Douglas J. Moo, *James: An Introductory and Commentary*, Tyndale New Testament Commentaries, vol. 16 (Downers Grove, IL: InterVarsity, 2009), 102.

7:15), the end of the matter is that a corpse is not even a person.<sup>24</sup> Baker goes on to reveal that without works along with faith, a person is not even a person but just a corpse. James goes on to state that a person needs action to go along with the stated fact that he/she has faith. Faith must respond in action, otherwise one would not know that there was any faith. In performing these faith-related works, Baker notes that these should not only be done for other believers, but for humanity in general. His position is supported by the use of the word “brother and sister” versus the term “brothers” or the term “brothers and sisters” referring to the household of faith. However, the way James uses the term “brother and sister” refers to all of humanity.

James continues the process to try to instill into the hearts and minds of believers just how important it is to have faith and works together. James goes on to say that one cannot be proud of the fact that they believe, for even the demons believe and what is that to them. True faith from God will be manifested in “good works.”

### **Faith Validated by Works**

Hiebert states that the discussion over faith versus works is that one’s faith will be tested or validated by his works (deeds). He refers to it as inoperative faith versus operative faith.<sup>25</sup> The challenge is that James clearly puts forth the question, “What good is it, my brothers, if a man claim to have faith but has no deeds”? James asks that question to get his readers involved in the dialogue. Hiebert states that James sets up a scenario to illustrate his point (see vv. 14-15). Since this is a very serious matter, James desires for his readers to contemplate the situation because it is critical for eternal living. Hiebert implies that James wanted the believers to know that they must have operative faith that has accompanying works/ deeds. James follows up with a second question,

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<sup>24</sup>William Baker and T. D. Ellsworth, *Preaching James* (St Louis: Chalice, 2004), 65.

<sup>25</sup>D. Edmond Hiebert, *The Epistle of James*, rev. ed. (Chicago: Moody, 1992), 158-59.

“Can such faith save him?” The answer will be found on the Day of Judgment, that faith without a performance (works, deeds) component will be dead.

### **Two-Sided Coin**

Kistemaker suggests that for James, faith and works are different sides to the same coin. Faith and works cannot be separated. Kistemaker states the following that true faith produces works that indicate a distinctive Christian lifestyle. True faith demonstrates that the believer has a saving relationship with God. A faith that does not have any works is not genuine faith. Kistemaker says that this type of faith is not committed to God. James directs his teaching toward those persons who believe that only faith matters and those same persons believe that faith is a mental assent exercise. This faith differs from faith that expresses an intimate relationship with Jesus Christ. Kistemaker implies that the kind of faith that is in an intimate relationship with Jesus Christ would be lived out in love for God and others. Therefore, because of that love, the believer would perform many actions of “works.” At times, believers share the gospel without any concern for the physical needs of their hearers. They proclaim the good news of salvation but seem to forget that the disenfranchised poor need food, clothing, and shelter. Kistemaker concludes that unless the sharing of the gospel is accompanied by a ministry of social action and unless faith is shown in loving care and concern, that faith is dead. Nevertheless, both James and Paul agree that man cannot use his works to gain salvation.<sup>26</sup> Nystrom gets in on this conversation by observing that faith that is valuable involves action that grows from the heart. For James, “deeds” are not the “deeds” of the law, but instead there are “deeds” of believers’ love that fulfills the law. Nystrom suggests that James is simply saying that “action” is the key to living out one’s faith. Some of those actions may involve visiting widows (v. 1:27), not showing favoritism (v. 2:3), or feeding

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<sup>26</sup>Simon J. Kistemaker, *Exposition of the Epistle of James and the Epistle of John*, The New Testament Commentary (Grand Rapids: Baker, 1986), 90-102.

and clothing those who are needy (v 2:16). Therefore, Nystrom implies that members of the Christian community who refuse to provide assistance to the poor and needy persons in their communities place themselves in a questionable position as to their real salvation state.<sup>27</sup>

### **Hall of Faith**

The hall of faith consists of persons whose faith walk is all about displaying action with their faith. In Hebrews, each person is described along with their works of action: Abel offered God a more excellent sacrifice (11:4); Enoch pleased God (11:5); Noah built an ark (11:7); Abraham obeyed God and went to an unknown land (11:8-9); Moses refused to be called the son of Pharaoh's daughter (11:24); and Rehab hid the spies (11:31). To be included in the great hall of faith or even to be numbered among the faithful, the believer must have works or deeds that demonstrate that faith.

### **Summary**

In summary, Moo states that James proposes a question about showing mercy (through works) and the consequences of it on judgment day (vv. 12-13), which leads to a dialogue on "what is the value" or "is there any value" on judgment day for having shown mercy (through works) on earth. James answers this question with a yes.<sup>28</sup> Believers are mandated to display the kind of "works" that reflect their great faith in Jesus Christ. Believers should serve God and others with great joy because God has redeemed them and freely given them eternal life. Faith should birth service.

### **Believers and Spiritual Gifts**

The third foundational principle for why believers should serve is found in 1

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<sup>27</sup>David P. Nystrom, *James*, The NIV Application Commentary (Grand Rapids: Zondervan, 1997), 146-71.

<sup>28</sup>Moo, *James*, 102-21.

Corinthians 12:7-11—God has given spiritual gift(s) to each believer to be used for service. This endowment of spiritual gifts by God, through the Holy Spirit, has empowered every believer to perform specific tasks (services). God would not have given each believer such a great deposit of gifting if He did not expect them to be used by the believer. Spiritual gifts are also identified in Roman 12:6-8, Ephesians 4:11-13, and 1 Corinthians 12:28-30; however, 1 Corinthians 12:4-11 stresses the sovereign will of God in distributing and empowering all spiritual gifts in the community of believers. In reviewing the application of spiritual gifting as a principle for why believers should serve, an examination is made of the definition of spiritual gifts, source of spiritual gifts, usage and stewardship of spiritual gifts, relationship between love and the operation of spiritual gifts, and application of spiritual gifts in the believer's life.

### **Definition of Spiritual Gifts**

Hays define spiritual gifts as “the translation ‘spiritual gifts,’ which appears in almost all English renderings of 12:1, is an interpretive paraphrase. The Greek reads simply, now concerning spiritual things.”<sup>29</sup> McSwain defines spiritual gifts as “special attributes given by God’s Spirit to every member of the Body according to God’s grace for use within the context of the body for the up building of the body.”<sup>30</sup> The following is a list of spiritual gifts, scriptural references, and definition, as defined by McSwain: administration, to steer God’s people into effective channels of service by understanding the resources needed to accomplish goals and plans (Luke 14:28-30; Acts 6:1-7; 1 Cor 12:28; Titus 1:5); discernment, to know with confidence if individuals, teachings, or motives are from God (Matt 16:21-23; Acts 5:1-11; Acts 16:16-18; 1 Cor 12:10); evangelism, to share with non-Christians the way a person becomes a Christian and to

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<sup>29</sup>Richard B. Hays, *First Corinthians*, Interpretation (Louisville: John Knox, 1997), 207.

<sup>30</sup>Jay McSwain, *PLACE Participant Guide and Assessment Tool* (Atlanta: Jay McSwain, 2000), 15.

create in those people a desire to become a Christian (Acts 8:26-40, 21:8; Eph 4:11-14; 2 Tim 4:5); exhortation/ encouragement, to encourage and console the distressed and provide positive and practical steps for others to follow (Acts 14:22; Rom 12:8; Heb 10:25); faith, belief in God's promises and act with unwavering confidence in carrying out His will (Acts 11:22-24, 27:21-25; Rom 4:18-21; 1 Cor 12:9); giving, to give possessions and finances above a tithe to God's work with a cheerful and willing spirit (Mark 12:41-44; Rom 12:8; 2 Cor 8:1-7, 9:2-8); helps, to help other members be more effective in using their gift(s) within the Body (Mark 15:40-41; Acts 9:36; Rom 16:1-2; 1 Cor 12:28); hospitality, to cheerfully provide an open house to those in need of food and lodging (Act 16:14-15; Rom 12:9-13; 16:23; 1 Pet 4:9); knowledge, to acquire deep insights into God's Word and bring illumination of these insights that cannot be explained through human reason (1 Cor 2:14; 12:8; 2 Cor 11:6; Col 2:2-3); leadership, to provide direction and goals to a group and bring together resources and people that work together to accomplish those goals (Rom 12:6-8; 1 Tim 5:17; Heb 13:17); mercy, to feel the hurt of others and genuinely express sympathy and provide comfort for people (Matt 20:29-34; Mark 9:41; Luke 10:33-35; Rom 12:8); pastor/shepherd, to guide, protect, nurture, and feed a group of believers into growing spiritually (John 10:1-18; Eph 4:11-14; 1 Pet 5:1-4); prophecy, to proclaim the Word of God boldly and confidently (Acts 15:32; Rom 12:6; 1 Cor 12:10, 28; Eph 4:11-14); service, to identify, assist, and support ministries within the Body thereby allowing those ministries to effectively accomplish their desired results (Acts 6:1-7; Rom 12:7; Gal 6:2,10); teaching, to communicate Biblical truths in a manner through which others can learn and understand these Biblical truths (Acts 18:24-28; Rom 12:7; 1 Cor 12:28; Eph 4:11-14); and wisdom, to understand and discern Biblical truths and apply these truths (Acts 6:3; 1 Cor 12:8, 2:1-13).<sup>31</sup>

Ciampa and Rosener states that each spiritual gift in a believer's life reveals the presence

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<sup>31</sup>Ibid., 80-81.



of the Spirit of God in that believer.<sup>32</sup>

### **Source of Spiritual Gifts**

Phillips maintains that Paul wanted the believers to know the source of their spiritual gifts. In chapter 12, Paul reminds the believers at Corinth of their recent pagan past where they had been seduced by evil spirits. Phillips emphasized that Paul wanted to stress with the believers at Corinth about their past experiences, as worshippers of pagan gods, for they were very familiar with ecstatic utterance, frenzied prophecy, and tongues. Phillips stated that Paul wanted to focus them on the Holy Spirit. He wanted them to know the difference between the spiritual activity of their former evil pagan spirits and the spiritual activity of the Holy Spirit.<sup>33</sup> Phillips states that Paul wanted them to know that in this new life as a believer it is the Holy Spirit of God that gives them these spiritual gifts. Hayes joins the conversation and states that Paul wanted the believers to know that one way they can know if a person is speaking by means of the Holy Spirit or some evil spirit is if the person can make a simple confession of “Jesus is Lord.” If the person can make that confession, then the gifting is from the Holy Spirit.<sup>34</sup>

### **Usage and Stewardship of Spiritual Gifts**

Barrett states that it is important that the believer understands the usage and stewardship responsibilities that govern spiritual gifts. The focus is on the usage/operation of those spiritual gifts in the lives of the believer and for the body of Christ Jesus. Keeping in view that the spiritual gift is not for the benefit of the carrier of the gift but that the gift is for the work of ministry. Barrett continues the discussion by

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<sup>32</sup>Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2010), 560-617.

<sup>33</sup>John Phillips, *Exploring 1 Corinthians: An Expository Commentary*, *The John Phillips Commentary Series* (Grand Rapids: Kregel, 2002), 256-78.

<sup>34</sup>Hays, *First Corinthians*, 206-21.

saying that although it is believers who perform services in the church, it is God who brings about change as a result of gifts being used in service. Barrett states that the believer has no need to boast about his/her gifting because the gifts given by the Holy Spirit provide opportunities for service. Another way of stating this is, every member of the body of Christ is given a spiritual gift(s). Barrett emphasizes the point that this gift is for the benefit of the body of Christ and no one should boast because the gift came from the Holy Spirit freely to each believer. No gift is for private use but for the entire church.<sup>35</sup> Paul wanted the believers to know that all gifts are important and all are from God.

### **Relationship between Love and Operation of Spiritual Gifts**

According to Scripture (1 Cor 13) all spiritual gifts are to be operated in love. Paul's discourse on spiritual gifts in chapter 12 is followed by his specific instructions in chapter 13. The use of those gifts in the body of Christ must be done in love. In chapter 13, Paul provides the key for the handling of spiritual gifts. Ciampa and Rosner states that Paul presents the concept that love is greater than any gift and is the thing to desire. By providing this discourse on love, Paul's desire was to help put the church on a path that leads toward good spiritual health.<sup>36</sup> Paul reminds them that love "endures" and love is for eternity as compared to the spiritual gifts which will pass away. Ciampa and Rosener states that Paul warns believers, that if they exercise their remarkable gifts without love, it is of no value. The use and exercise of spiritual gifts must be done with an underlying basis of love.

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<sup>35</sup>C. K. Barrett, *A Commentary on the First Epistle to the Corinthians* (New York: Harper & Row, 1968), 277-334.

<sup>36</sup>Ciampa and Rosner, *The First Letter to the Corinthians*, 560-617.

## **Application of Spiritual Gifts in Believers' Lives**

Pratt states that believers need to know how to apply spiritual gifting in their lives. Paul used the important metaphor of comparing the body of Christ to the human body. He explained how every part of the human body was important in order for the body to function properly and that is how the body of Christ is also. The foot cannot say, because it is not a hand, that it is not going to function because it is not of the body. The body is made up of many members and each member in the body is needed so that the body can function properly. Likewise in the church, it is also a body that is made up of many members and each member is needed in order for the body of Christ to function properly. God gave these gifts to the church for building up the body of believers, for sharing the gospel, and for honoring Him.

Pratt concludes that the church has the responsibility to help each believer discover his/her spiritual gift(s). After the discovery of the believer's gift(s), the church must help each believer to grow in the operation of his/her spiritual gift(s). These gifts, from God, are vital for the successful functioning of the church. Pratt has provided some helpful insight into the application of the spiritual gifts in the body of Christ, which includes not becoming too prideful over one's spiritual gifts; looking for ways to use spiritual gifts in service; not feeling inferior if one's spiritual gifts are not as "impressive" as others; and looking for ways to encourage other to use their spiritual gifts.<sup>37</sup>

Spiritual gifts have been given to the body of Christ for the edifying of the body, therefore, believers must serve.

### **Believers' Identity in Christ Jesus**

The fourth and final foundational principle of why believers should serve, is that a believer's identity is rooted in Jesus Christ and the fact that He was a servant,

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<sup>37</sup>Richard L. Pratt, Jr., *I & II Corinthians*, Holman New Testament Commentary (Nashville: Broadman & Holman, 2000), 211-23.

which is supported by Mark 10:35-45.

### **Jesus, an Example of a Servant**

In Mark 10:35-45, Jesus' disciples had a life defining moment with Him. A question was asked by two of the disciples, who were brothers (James and John, the sons of Zebedee). They inquired of Jesus that when He is in glory they want to sit one on the right side and the other on the left side of Him. Jesus responded that only the Father would make that decision. This question provided the backdrop for the life changing conversation that ensued. When the other disciples heard this conversation, they were disturbed by the two brothers asking that question, because they had desired and previously discussed (Mark 9:34) who was going to be the greatest in heaven.

Jesus said that if you want to be first, you must be last and a servant to all. This made no sense to the disciples. Edwards states that Jesus begins to talk to his disciples about revolutionary concepts, like service over power or prestige.<sup>38</sup> Evans states that "greatness in Jesus' day was defined as power, coercive power. The more power one had, the 'greater' one was."<sup>39</sup> When Jesus began to dialogue with the disciples about being a servant and servant hood, this was a revolutionary approach to ministry and leadership for the disciples.

Howell states that a servant is one who seeks to advance the welfare of others without personal gain or advancement under the mandate of promoting God's agenda. Howell continues that Jesus points to his own life and the forthcoming sacrificial manner of life and substitutionary death as an example of being a servant.<sup>40</sup>

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<sup>38</sup>James R. Edwards, *The Gospel according to Mark* (Grand Rapids: Eerdmans, 2002), 324-28.

<sup>39</sup>Craig A. Evans, *Mark 8:27-16:20*, Word Biblical Commentary, vol. 34B (Nashville: Thomas Nelson, 2001), 118.

<sup>40</sup>Don N. Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 198.

Evans stated that Jesus washed the feet of His disciples as an example of servant hood (John 13:14-15). Jesus performed the task of a common slave or house boy and placed a towel around His waist and washed the disciples' feet. He told the disciples that if He washed their feet then they could do this for each other. Jesus set an example for the disciples. Evans suggests that Jesus categorically rejects the leadership position of the world. Jesus even told His disciples in verse 43 that this type of leadership should not be named among them. Evans agrees that Jesus was telling His disciples things that went against the conventional wisdom of that day and in this present time also.<sup>41</sup> Jesus reminds them again in verse 44, that if any one of them desires to be first among the disciples, then that person has to become slave to all.” Phillips joins in the dialogue and states that Jesus is no longer telling his disciples that they must be “servants,” he is telling them that they must become “slaves” of all. Jesus talks to His disciples about service and self-sacrifice. Phillips goes on to state that Jesus was not talking about new concepts or philosophies, He was referring to His own lifestyle. This can be seen in verse 45, “For the son of Man did not come to be served, but to serve, and to give His life as a ransom for many.” Phillips states it in this manner, “Amazing! He who had ten thousand times ten thousand angelic ministers, each a flame of living fire, to hang upon His words and rush to do His bidding, came down here to serve!”<sup>42</sup> The disciples are encouraged to seek opportunities for service.

Believers must serve because their identity is wrapped up in Jesus and Jesus was a servant. Edwards states, “Thus, to fail in being a servant is not simply to fall short of an ideal condition but to stand outside of an existing condition that corresponds to the kingdom of God.”<sup>43</sup>

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<sup>41</sup>Evans, *Mark 8:27-16:20*, 109-25.

<sup>42</sup>John Phillips, *The Gospel of Mark, The John Phillips Commentary Series* (Grand Rapids: Kregel, 2004), 227.

<sup>43</sup>Edwards, *The Gospel according to Mark*, 335.

## **Conclusion**

Through Scripture, it has been shown that believers should serve in ministry opportunities. Four foundational principles for volunteer service were presented: believers were created by God for “good works”; since believers have faith, they must have “works”; all believers have been given spiritual gift(s) for the benefit of the body of Christ; and the believer’s identify is rooted in Jesus. It is the responsibility of the “church” to help every believer find their place in ministry.

## CHAPTER 3

### THEORETICAL FOUNDATION FOR VOLUNTEER ADMINISTRATION

Volunteer administration is a set of complex human management processes. This chapter reviews the demographic and dynamics of the volunteer, the volunteer recruitment process, volunteer management, volunteer training, and the motivation and recognition of volunteers.

Chapter 2 presented the biblical and theological bases for why believers should serve their local church and community. Chapter 2 ended with the pronouncement that the “call to serve” is a mandate from God. Therefore, the church has been entrusted with the responsibility of providing the framework and opportunity for believers to respond appropriately to this mandate.

This chapter further assists the church in carrying out its responsibility by providing a disquisition on volunteer administration. This discourse addresses the demographics and dynamics of the volunteer, the volunteer recruitment process, volunteer management, volunteer training and the motivation of volunteers. This chapter equips churches to have a comprehensive view of volunteer administration; thereby, enabling the church to become a more effective partner with believers in carrying out the mandate from God to serve.

#### **Demographics and Dynamics of Volunteers**

An understanding of the demographics and dynamics of volunteers provides the foundation for assisting churches in developing comprehensive volunteer ministries. This foundation allows the church to be more intentional and guided in its mission to get believers to serve. The data from the demographics can be used by churches to help

determine where the ministry may need to focus its efforts to attract a specific demographic to a service opportunity. Additionally, a clear understanding of the dynamics (the benefits and the influencers) of the volunteer indicate how a volunteer can be retained and thus reduce the turnover rate for volunteers.

### **Voluntarism in the United States**

America has a history of voluntarism that forms the basic fabric of who Americans are. A Frenchman, Alexis de Tocqueville, who visited the United States in its early years, commented,

These Americans are a peculiar people. In any local community a citizen becomes aware of a human need which is not being met, he thereupon discusses the situation with his neighbor. Suddenly a committee comes into existence. This committee thereupon begins to operate on the behalf of that need.<sup>1</sup>

This history of voluntarism continues to this day. The concept of voluntarism weaves its way boldly and magnificently through the history of the United States through some of its most difficult times. Many Presidents initiated nationwide volunteer programs. Some of those major volunteer programs include the American Red Cross, CARE, and Americorp. Park and Smith states that the foundation behind this voluntarism was that Americans were Christians and that their desire to serve was an outgrowth of their faith in God.<sup>2</sup>

### **Definition of Volunteer**

It is important to have agreement on the definition of a volunteer and to know what volunteer administration is. Bryce Bartruff defines the term volunteer as “anyone

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<sup>1</sup>David E. Mason, *Voluntary Nonprofit Enterprise Management* (New York: Plenum, 1984), 1-2.

<sup>2</sup>Jerry Z. Park and Christian Smith, “‘To Whom Much Has been Given . . .’: Religious Capital and Community Voluntarism among Churchgoing Protestants,” *Journal for the Scientific Study of Religion* 39, no. 3 (December 2002): 272.



who willingly gives of his or her time to a cause without financial compensation.”<sup>3</sup> Mason states that voluntary action happens “when people who are not coerced come together without pay for fraternal, cultural, spiritual, social, political, or other reasons.”<sup>4</sup> The management of that process is volunteer administration.

### **Demographics of Volunteers in the United States**

The United States Bureau of Labor Statistics reported that 26.8 percent of Americans volunteered from September 2010 through September 2011; this represented 64.3 million persons who were involved in voluntary actions.<sup>5</sup> The statements in this section are the results from the United States Bureau of Labor Statistics Report dated February 22, 2012. Women volunteered at a rate of 29.9 percent compared to men at a rate of 23.5 percent. Women volunteered at a higher rate than men across all demographic areas. Persons in the 35 to 54 age group were more likely to have volunteered. Among race and ethnicity groups, whites volunteered at a rate of 28.2 percent, African Americans 20.3 percent, Asians 20.0 percent, and Hispanics 14.9 percent.<sup>6</sup>

It was also noted that married persons volunteered at a higher rate (32.3 percent), than did those who had never been married (20.9 percent). The volunteer rate was higher for persons with children less than 18 years (33.7 percent) compared to persons without children (24.1 percent).<sup>7</sup>

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<sup>3</sup>Bryce Duane Bartruff, *Here am I, Send Me: The Recruitment, Management and Training of Volunteers* (Joplin, MO: College Press, 1992), 20.

<sup>4</sup>Mason, *Voluntary Nonprofit Enterprise Management*, 7.

<sup>5</sup>US Department of Labor: Bureau of Labor Statistics, “Volunteering in the United States—2011,” February 22, 2012, 2, accessed August 1, 2014, [http://www.bls.gov/news.release/archives/volun\\_02222012.pdf](http://www.bls.gov/news.release/archives/volun_02222012.pdf).

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

Persons with higher levels of educational attainment volunteered at a higher rate than persons with less education. College graduates, 25 and older, volunteered at a rate of 42.4 percent compared with 18.2 percent rate for high school graduates and 9.8 percent rate for those with less than a high school diploma.<sup>8</sup>

Among persons who were employed, 29.6 percent volunteered, compared to 23.8 percent of unemployed and 22.5 percent of those not in the labor force volunteered.

### **Impact of Religious Capital on Persons Volunteering**

Park and Smith states that research shows that in the United States a person's religion plays a major role in influencing Americans to volunteer.<sup>9</sup> This study was completed using Protestants as the subjects. The following statements are the results published from the research study. Church-going Protestants whose parents had a more liberal theology were more inclined to volunteer, in general, than persons whose parents were more fundamental. The value of social capital, such as friends, increased the likelihood for persons to volunteer. Higher educational and income levels were also factors in increasing the possibility that a churchgoing Protestant would volunteer.<sup>10</sup>

Since service to the disenfranchised remains an integral part of Christian teaching, regular church attendance had a positive influence on formal volunteering behavior.<sup>11</sup> Therefore, investing in one's religion led to increased volunteering hours.

### **Influence of Major Life Cycle Events on Volunteering**

Nesbit's study indicates that a person's volunteering behavior is not consistent

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<sup>8</sup>Ibid, 2.

<sup>9</sup>Park and Smith, "To Whom Much Has been Given," 272.

<sup>10</sup>Ibid., 283.

<sup>11</sup>Ibid., 272.

throughout one's life. Part of the recruitment and management process for volunteer administration is to understand how to best motivate and keep the volunteer motivated to serve joyfully during each life cycle phase.

Nesbit's research showed that teenagers in the United States volunteer at a very high rate, which probably results from the policy by most schools that students volunteer as part of their graduation requirements. Youth are also impacted by churches and youth-orientated organizations. Youth also volunteer to enhance their resumes when applying for college.<sup>12</sup>

Nesbit's research showed that young adults (people in their early 20s) are often busy pursuing education and starting new careers or marriages, and do not have time for volunteering. As a couple progresses in time in the marriage, they will begin to volunteer.

Nesbit's research showed that that major life cycle events can influence one's motivation to volunteer.<sup>13</sup> Four major life events were investigated by Nesbit as having an impact on a person's volunteering status: the birth of a child, divorce, widowhood, and the death of another household member. The following paragraphs summarize the findings of Nesbit's research.

The birth of a child impacts a volunteer in a negative manner.<sup>14</sup> A couple who has an infant is less likely to volunteer due to the adjustments of managing a newborn. Families' "normal" routine of work, sleep, and play are interrupted with the arrival of a baby. Research shows that this adjustment period results in a decrease in volunteering activity and in the number of hours volunteered.

The results from the impact of divorce on volunteering were mixed.<sup>15</sup> There did

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<sup>12</sup>Rebecca Nesbit, "The Influence of Major Life Cycle Events on Volunteering," *Nonprofit and Voluntary Sector Quarterly* 41, no. 6 (2012): 1154.

<sup>13</sup>Ibid., 1153.

<sup>14</sup>Ibid., 1154.

<sup>15</sup>Ibid., 1156-57.

not seem to be a relationship between divorce and volunteering; however, there was some evidence that divorced men were more likely to volunteer and increase their volunteering hours. Also, divorcees with children in the household were more likely to volunteer or increase their volunteer hours, which is in agreement with other research that shows children are an important pathway to volunteering.

The impact of widowhood on volunteering is also mixed.<sup>16</sup> Being widowed decreases the likelihood of volunteering and volunteering hours; although older widows tend to increase volunteering activities. Volunteering can potentially help the grieving with their adjustment process.

### **Spousal Influence on Volunteering**

Rotolo and Wilson reported on spousal influence on volunteering. The Current Population Survey (CPS) shows that married people volunteer at a higher rate than single people. Married people are more likely to volunteer if their spouse volunteers. About 30 percent of all married men volunteer; however, the volunteer rate rises to 58.4 percent among men who are married to women who volunteer.<sup>17</sup> For women, 38 percent of married women volunteer but the rate rises to 75 percent among women who are married to men who volunteer. Both volunteered mostly in either religious or youth development organizations. However, men tend to volunteer more hours to civic and sports organizations, and women volunteer more hours in health related organizations.<sup>18</sup>

School age children have a positive effect on mother's volunteering activities, but not on the dad's volunteering activities. Additionally, family income has a positive

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<sup>16</sup>Ibid., 1158.

<sup>17</sup>Thomas Rotolo and John Wilson, "Substitute or Complement? Spousal Influence on Volunteering," *Journal of Marriage and Family* 68 (May 2006): 305.

<sup>18</sup>Ibid., 313.

impact on the wife volunteering but not on the husband.<sup>19</sup>

### **The Role of Social Capital on Volunteering**

Okun, Pugliese, and Rook stated that “social capital refers to the resources that are derived from relationships with other people and organizations.”<sup>20</sup> Their study showed that ties to other people and organizations, and church attendance, were critical components for volunteering late in life, especially for the extraverted person. This would suggest that an effective way of recruiting older volunteers may be through personal contacts, their churches, or other organizations.<sup>21</sup>

### **Benefits of Volunteering**

Wilson and Musick’s research showed that volunteering reduces anti-social behavior in teenagers, such as skipping school and using drugs.<sup>22</sup> Their research also indicated that college students who volunteered in service-related projects saw their grade point average increase. Volunteering improves health, and healthier people are more likely to volunteer.<sup>23</sup> Basically, volunteering keeps volunteers healthy. Volunteering in a religious context is especially conducive to good mental health. Borgonovi discovered in his research that volunteering is highly associated with greater health and happiness.<sup>24</sup>

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<sup>19</sup>Ibid.

<sup>20</sup>Morris A. Okun, John Pugliese, and Karen S. Rook, “Unpacking the Relation between Extraversion and Volunteering in Later Life: The Role of Social Capital,” *ScienceDirect* 42 (2007): 1468.

<sup>21</sup>Ibid, 1475.

<sup>22</sup>John Wilson and Marc Musick, “The Effects of Volunteering on the Volunteer,” *Law and Contemporary Problems* 62, no. 4 (2000): 148.

<sup>23</sup>Ibid., 150.

<sup>24</sup>Francesca Borgonovi, “Doing Well by Doing Good: The Relationship between Formal Volunteering and Self-Reported Health and Happiness,” *Social Science and Medicine* 66 (2008): 2331.

## **What May the Church Do with the Demographic and Dynamic Volunteer Information**

The challenge facing the local church is how to exploit this research information and develop or build a more effective volunteer ministry. The church can use the data to identify which segment of their membership would be more inclined to serve and in what capacity. One key is the importance of having volunteers ask others to serve with them (spouse asking spouse or friends asking friends). Additionally, the church should be aware that newlyweds or families with newborns may not be good candidates for service. Churches can promote the benefits of serving (good mental health and well-being) in addition to the spiritual benefits when recruiting persons to serve.

The church needs to review the data presented and how it relates to its approach to volunteer ministry. God has provided the church with this information to be more effective in serving the body of believers. Additionally, the church needs to determine how they can use this information to develop an effective volunteer recruitment process.

### **Volunteer Recruitment**

The approach to volunteer recruitment sets the stage and tempo for the entire volunteer ministry in the church and other organizations. It is important that a lot of care is given to this phase. This section addresses developing job descriptions for each position in a ministry, posting the position opening, showing the importance of volunteer job applications, using spiritual gifts in ministry placement, interviewing process, developing promotional activities for ministry openings, planning ministry fairs, and placing of volunteers in a ministry. Bartruff states, “A key ingredient in effectively recruiting volunteers is to establish specific standards which will serve as guidelines for filling each position.”<sup>25</sup> The entire process of volunteer recruitment should be reengineered. Traditionally, volunteers were recruited on the basis of the needs of the

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<sup>25</sup>Bartruff, *Here I am Send Me*, 25.

ministry, but Anderson suggests a better God-centered approach is to ask people what God is trying to do in their lives based upon how He has designed them.<sup>26</sup> A volunteer's spiritual gift(s) may be a meaningful discriminator for recruiting volunteers.

### **Spiritual Gifts**

Wagner writes, "A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body."<sup>27</sup> The Bible lists approximately 28 spiritual gifts, found primarily in Romans 12, 1 Corinthians 12, and Ephesians 4. Spiritual gifts are not talents or abilities, nor are they fruit of the Spirit. It is important that Christians discover and use their spiritual gift(s). Once a Christian becomes aware of their spiritual gift(s), they will begin to better understand how God has shaped them for ministry and be able to more effectively serve in a volunteer position for which they are equipped. There are several spiritual gifts assessment tools on the market that a Christian can use to help them discover their spiritual gifts. Ministry leaders can use the spiritual gifts information to better direct their recruitment process.

### **Job Description**

The creation of a job description is important for successful volunteer recruitment. Yount states that the job description becomes a great communication tool between the volunteer and the ministry.<sup>28</sup> This communication enables ministries to share with perspective volunteers the specific needs of the ministry. Therefore, a job description should be developed for each position that a ministry is trying to fill. The job

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<sup>26</sup>Leith Anderson, "Volunteer Recruitment," in *Leadership Handbook of Management and Administration*, ed. James D. Berkley (Grand Rapids: Baker, 2007), 314-15.

<sup>27</sup>C. Peter Wagner, "Gifts and Abilities," in *Leadership Handbook*, 310.

<sup>28</sup>Christine Yount, *Awesome Volunteers* (Loveland, CO: Group, 1998), 71.

description provides the volunteer with valuable information about the position and this information enables the volunteer to make an informed decision. The job description may include (1) title of the position, (2) general duties, (3) specific duties, (4) reporting command chain, (5) skill/education requirements, (6) desired spiritual gifts, (7) amount of time required and frequency of service, (8) length of commitment, (9) standard meeting schedules (10) training required, and (11) specify if background checks are required. This content format for a job description is based upon a review of literature on job descriptions.

Volunteers should be informed of possible personal costs associated with the ministry position. For example, if there are uniform/clothing requirements, will the church or the volunteer have to pay for them? The volunteer should be informed of all associated costs related to the ministry before he/she agrees to serve.

Every aspect of a ministry position should be given to the volunteer before he/she signs up. The volunteer also has a responsibility to be honest with the ministry leader and let them know whether or not the ministry requirements are a match for him/her. The volunteer needs to let the ministry know if he/she has prior commitments that may impact his/her service to the ministry. The volunteer and the ministry leader need to be clear about the expectations. Expectations drive everything. It is the basis for having a fulfilling experience versus feeling like one has been “used.”

McKee and McKee present good insight that can greatly enhance a ministry’s recruitment of volunteers. He suggests that a ministry find members who are currently serving to help recruit. These members must have the following characteristics: “1. A passion for your organization, 2. Already actively volunteering for you, 3. A clear communicator, and 4. A visionary.”<sup>29</sup>

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<sup>29</sup>Jonathan McKee and Thomas W. McKee, *The New Breed* (Loveland, CO: Group, 2008), 37.



## **Post Job Position Openings**

Each ministry should have a specific place where ministry jobs openings are posted. The US Department of Health and Human Services suggests that the church should develop a voluntary information center,<sup>30</sup> located in a place where there will be a lot of “traffic” so that the ministries can have greater visibility. There are numerous places where the openings can be maintained; however, having a voluntary information center will keep everything in a central location. The important thing is for the membership to know where to go to obtain ministries volunteer information.

## **Promotional Activities for Ministry Openings**

Williams and Gangel stated that each ministry is responsible for promoting itself to the general membership in order to get volunteers to serve. The church could sponsor a ministry fair to showcase all of their ministries, which could result in great dividends. Ministry fairs bring about a great sense of excitement among the membership, including those who are currently serving in ministries. Williams and Gangel suggest that each ministry set up a display area to showcase its ministry and have literature available that describes the ministry.<sup>31</sup>

Ministries can also make stand-alone signs promoting their ministry, which should be reusable. These signs can be placed in the church’s fellowship hall, front foyer, or someplace where there is a lot of “traffic.”

## **Volunteer Job Application**

Each volunteer should complete a volunteer application before the interview.

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<sup>30</sup>US Department of Health and Human Services, *Successful Strategies for Recruiting, Training, and Utilizing Volunteers: A Guide for Faith and Community Based Service Providers* (Rockville, MD: DHHS, 2005), 2-3.

<sup>31</sup>Dennis E. Williams and Kenneth O. Gangel, *Volunteers for Today’s Church* (Grand Rapids: Baker, 1993), 60.

This application or another form should give the church permission to run a background check, if required.

### **Interview Process**

Bartruff states that the location of the interview is an important element of the interview process.<sup>32</sup> Bartruff states that there are several location options to consider when planning an interview. Those location options may include the church, the interviewer's or interviewee's house, or at some other place, as long as all participants are in agreement in regard to the location. The volunteer recruiter should identify the significance of the position, go over the job description, and ask the potential volunteer how he/she can meet those requirements. The volunteer recruiter should highlight the time commitment required by the position. The potential volunteer should also know the names of members who are currently serving in the ministry. After the interview, the volunteer recruiter should send an email, note, or call the potential volunteer and thank him/her for coming to the interview.

### **Placement of Volunteers**

People should never be begged to serve. Each church should have a volunteer ministry plan that is part of the discipleship ministry plan. The volunteer should look for opportunities to serve. Therefore, the church must provide information on opportunities where the believer can serve. Volunteers do not have to serve in the same position for a lifetime unless that is where God has called them. The volunteer must feel free to say a certain position is not working for him/her and should not feel bad if he/she needs to change position. The believing volunteer desires to be in the center of God's will at all times.

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<sup>32</sup>Bartruff, *Here I am Send Me*, 161.

## **Mentoring Volunteers**

Anthony and Estep suggest that volunteers should be assigned a mentor.<sup>33</sup> The mentor will help the volunteer to grow spiritually and in competencies for a specific position. Anthony and Estep state that mentors also help lead to a team approach for doing ministry. The mentors should be trained before they are assigned to a mentee. Mentors should see themselves as developing and growing the volunteer. When a church expects great things from its volunteers, then great things begin to happen in ministry.

## **Volunteer Management**

Volunteer organizations require distinctive management systems. An examination is made next as to why volunteers need to be managed, a review of volunteer management approaches, and a review of modeling the “way” as a management tool for managing volunteers.

## **Why Manage Volunteers**

Means suggests that it is important that volunteers be managed for the building up or edification of believers. Managing helps volunteers on the path to spiritual maturity. Means goes on to state that biblical management exists to facilitate believers in using their God-given uniqueness to advance the kingdom of Heaven.<sup>34</sup> The volunteer manager must “care” for the volunteers, not just “rule” over them. The manager of volunteers must serve them. The manager must not promote his/her own agenda, in other words, the manager must not be self-serving.

Management styles vary; however, to be effective, managers must stay focused on the kingdom agenda of God. Good managers are not manipulative of volunteers, but they keep volunteers focused on the task at hand. Yet, they do this in such a manner that

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<sup>33</sup>J. Michael Anthony and James Estep, Jr., *Management Essentials for Christian Ministries* (Nashville: B & H, 2005), 250.

<sup>34</sup>James E. Means, “The Purpose of Management,” in *Leadership Handbook*, 349-50

the volunteer is also satisfied and fulfilled.

### **Volunteer Management Approach**

Diaz-Bolet states that volunteer management approaches include establishing and communicating expectations to volunteers.<sup>35</sup> It is important that high expectations are expressed to the volunteers. Diaz-Bolet suggests that if a manager does not expect anything from a volunteer, that is probably what he/she will get and just because a volunteer is not paid, does not mean that poor performance is acceptable. The manager of volunteers should commit to praying for them on a regular base. The manager is expected to maintain open lines of communication. Diaz-Bolet states that the manager should provide the resources and training that are needed in order that the volunteer may obtain their goals.<sup>36</sup> The manager must respect the volunteer's time. If, for example, the manager tells the volunteer that they will meet at a specific time but the manager always runs late for the meeting, then that manager is not respecting the volunteer's time.

The manager of volunteers should check the references of any new volunteer and verify that all security background checks have been performed and that there are no issues. The manager should provide the volunteer with a copy of the church's "volunteer handbook" and the church's handbook on "child protection policy." The volunteer should sign a form acknowledging receipt of the handbooks. Additionally, volunteers should be provided with the related training for each handbook. The manager is responsible for each volunteer receiving the appropriate training and orientation for the position in which the volunteer will serve. Diaz-Bolet states that "Marlene Wilson offers a succinct definition of orientation and training as well as some of the benefits.

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<sup>35</sup>Esther Diaz-Bolet, "Ministering alongside Volunteers," in *The Teaching Ministry of Church*, ed. William R. Yount, 2<sup>nd</sup> ed. (Nashville: B & H, 2008), 424.

<sup>36</sup>Ibid., 425.

In a nutshell, an orientation program answers the question: What is it like to live or work here? A training program answers the next question that usually follows: What does it take to be successful here? When a volunteer has the answers to both those questions, you dramatically increase that volunteer's comfort . . . effectiveness . . . and likelihood of sticking in the job.<sup>37</sup>

An effective volunteer orientation program helps to establish the communication channels between volunteers and manager and between volunteers and other volunteers.

Wright offers a strategy for managing volunteers that he calls the CARE Plan for volunteer growth: **C**larify expectations, **A**gree on objectives, **R**evue progress, and **E**quip for performance and growth.<sup>38</sup> Wright states that the manager and the volunteer should schedule meeting times when they can discuss the CARE Plan. The next few sentences provide additional details on the Wright's CARE Plan. Clarifying and agreeing need to be addressed in the initial meeting before the volunteer starts the assignment. At the initial meeting, both persons should agree to the intervals for progress reports. As part of the equipment for growth, the manager and volunteer identify areas where the volunteer may want to improve or grow, which could include spiritual growth, technical skills development, relational maturing areas, or any other training needs for improvement.

The manager should schedule regular ministry team meetings with the volunteers. The agenda for that meeting should include time for the volunteers to provide feedback on how they see things going in the ministry and areas where improvements could be made. The manager is responsible for providing a loving nurturing environment for the volunteer to work. The ministry environment must be safe and secure and free from racial, sexual, or bullying tactics.

Diaz-Bolet offers the managers of volunteers the following piece of advice that

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<sup>37</sup>Ibid., 429.

<sup>38</sup>Walter C. Wright, *Relational Leadership: A Biblical Model for Influence and Service* (Waynesboro, GA: Paternoster, 2002), 161.

is succinctly embodied in these four words: “being,” “connecting,” “caring,” and “serving.”<sup>39</sup>

Being refers to being physical present to guide and help the lay leaders as well as being spiritually fit in character and integrity in dealing with them.

Connecting pertains to finding meaningful ways to relate to volunteers. This requires that we know them and their needs.

Caring involves demonstrating genuine concern for the lay leaders, their family, and their ministry. Part of caring is being sensitive to our demands on their time.

Serving reminds us to use the towel and basin as our symbols of Christ like service, calling for an attitude of humility that puts the volunteer first. Notice that the important progression from “being” to “serving” requires intentionality. One can be present physically and spiritually without connecting, or one may decide to connect but not to care, or one may choose to care but not enough to serve. We are most effective when we choose to be present, to connect, to care and to serve.<sup>40</sup>

Bartruff states that the manager of volunteers has the responsibility of ensuring that all volunteers understand the vision of the ministry. Not only is there a vision, but the vision should be realistic. Bartruff reminds the manager that most of all, the volunteer plays a major role in determining whether that vision becomes a reality.<sup>41</sup>

### **Modeling the “Way”**

Kouzes and Posner states that if a manager desires the respect of other volunteers, then he/she must “model the way.” Therefore, if leaders desire that volunteers model a certain behavior, the leader has to first demonstrate that behavior. Leaders must find their own way of stating and doing things. Leaders must stand up for what they believe. They must talk about their values. Kouzes and Posner conclude that in other words, a manager’s action is more important than his/her words. The volunteer is

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<sup>39</sup>Diaz-Bolet, “Ministering alongside Volunteers,” 432.

<sup>40</sup>Ibid., 432-33.

<sup>41</sup>Bartruff, *Here I am Send Me*, 85.

“watching” the manager.<sup>42</sup> Kouzes and Posner suggest that in modeling the “way,” a manager’s words and actions must be in harmony. For example, if the manager tells the volunteers that it is important for them to attend Sunday school, but the manager does not attend, then the volunteers eventually think that it is not important. Another example may be that the manager encourages volunteers to attend training or conferences but the manager never does any of this. The conveyed message to the volunteer is that enhancing skills is not really important.

Kouzes and Posner highlight the fact that modeling the “way” is the best way to get volunteers to follow a game plan. Volunteers will follow someone; let it be the manager, because he/she is modeling the way.

### **Volunteer Training**

Equipping volunteers to be successful in their service begins with training in how to perform their task efficiently and effectively. Ratcliff and Neff suggests that training should be seen as a continuum—it never ends; but it does have a beginning and it is scheduled. Ratcliff and Neff states that formal training for volunteers can be divided into three phases: general orientation training (larger groups), position-specific training (in smaller groups), and follow-up (training as the volunteer serves).<sup>43</sup> Each ministry should develop a ministry training program for its volunteers. Each ministry may want to consider alternative training ideas. Periodically, training should be evaluated to see if it still meets the needs of the volunteer. The training should be Christ-centered and culturally-appropriate. The training presentation should take into account the different

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<sup>42</sup>James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass, 2007), 40.

<sup>43</sup>Donald Ratcliff and Blake J. Neff, *The Complete Guide to Religious Education Volunteers* (Birmingham, AL: Religious Education, 1993), 62.

learning styles. Gangel has identified thirteen various approaches to leadership training and those, where applicable, may be applied to volunteer training.<sup>44</sup> Table 1 describes these approaches.

Table 1. Approaches to training

Training Type	Description	Appropriate for Volunteer Training
The Coaching Plan	Develop leaders thru personal mentoring	X
Utilization of a Training Consultant	Hire a specialist to direct a program that includes evaluation and recommendations for change	
Apprenticeship	Trained by watching and helping experienced leaders	X
Support Leaders	Serves as a substitute for a period of time	
Visits Other Ministries	To observe how others perform a specific type of ministry	X
Workshops	Sponsored by the local church or some Christian organization	X
Conventions	Sponsored by national, state or local conventions	
Cooperative Training Schools	Conducted over a period of two to three months	
Regular Scheduled Training Class	Classes held at church on a regular basis	X
Staff Meetings	Leadership training in that a leader who is in training can see how staff goals/objective are reported and managed	
Library	Active use of local bible colleges or seminaries libraries	X
In-Service Training	For those already serving	X
Correspondence Courses	Check with creditable institutions for list of distance training programs	X

<sup>44</sup>Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody, 1997), 349.



Johnson suggest that training begins in recruitment.<sup>45</sup> Good recruitment techniques include providing some training-related information to the perspective volunteer. Johnson identifies three components that recruitment training should include: (1) the potential volunteer has to be told the nature of the position and its responsibilities, (2) the potential volunteer has to be told the expectations that the ministry has for that specific position, and (3) the potential volunteer has to be told how much time the position will require.

### **Ministry Training Plan**

The ministry training plan should be approved by the Minister of Christian Education and or the Minister of Discipleship. Each ministry should develop a scope and sequence chart as part of their ministry training program. Yount states that there are three questions that need to be asked and answered in order to develop a training plan: “1. What does each volunteer need to know? 2. What does each volunteer need to do? And 3. What does each volunteer need to be?”<sup>46</sup> Once those three questions are answered, the ministry can decide the most appropriate teaching setting to address each of the training needs. If question 1 (what does each volunteer in XYZ Ministry need to know?) is asked about a ministry, some answers may be (1) The volunteer needs to know the mission and vision of the local church, (2) the volunteer needs to know the mission and vision of the ministry and how it fits into the church’s vision (3) the volunteer needs to know the doctrine of the church that is relevant to the ministry, (4) the volunteer needs to know organizationally where the ministry fits, and (5) the volunteer needs to know the specific expectations that the church has for this ministry position.

The ministry training document should contain these objectives and how and

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<sup>45</sup>Douglas Johnson, *Empowering Lay Volunteers*, Creative Leadership Series (Nashville: Abingdon, 1991), 78.

<sup>46</sup>Yount, *Awesome Volunteers*, 86.

when they will be met. The ministry training plan should have a summary page that contains where the information to satisfy a specific need is found, also the plan should address how and when that information will be provided. The ministry training document should also indicate if this objective is addressed in the general orientation training, in the position-specific training, or in the on-going training phase. This plan should be reviewed at least every three years.

### **General Orientation Training**

General orientation training is one of the three major training components.

According to Johnson,<sup>47</sup> the general orientation training should address four areas:

1. A description of the specific goals and objectives of the ministry and how each position makes the entire ministry work;
2. A description of the vision and mission of the church and how that specific ministry contributes to helping the church to meet its mission;
3. A description of the general operating procedures for the church and the expectations that the church has for the volunteers and a review of the ministry brochures (that were given to the volunteer when they were recruited); and
4. A description of what the volunteer can expect from the church.<sup>48</sup>

The general orientation training should last approximately one hour. During this meeting, the volunteers should be provided with a folder/notebook to keep all training materials.

### **Position-Specific Training**

The position-specific training should be conducted in smaller groups than the general orientation training session. This session should address the short and long-term goals of the ministry and how the volunteer fits into this at a detail level. This session addresses the line of reporting authority for this position and focuses primarily on the

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<sup>47</sup>Johnson, *Empowering Lay Volunteers*, 81.

<sup>48</sup>Ibid., 81-82.

responsibilities of the volunteer's assignment. The volunteer is trained on how to fulfill responsibilities. If special tools and equipment are needed to perform the volunteer's task, then the volunteer is trained on how to use the tools and equipment. A schedule of the regular meetings is provided and the volunteer is informed as to whether or not he/she will have to submit any type of status report, and if so, the frequency of the report.

### **Ongoing Training and Retraining**

The ministry training plan should include designated training periods, which can take place monthly, quarterly, semi-annually, or yearly. The ministry leader should continuously review literature about upcoming seminars, conferences, or workshops that may be available locally. Borthwick states that in order for volunteers to be creative, realistic, and relevant in their ministries, they have to be retrained and kept up to date on the latest buzz thing.<sup>49</sup> Constant change takes place in the world and in order for volunteers to remain relevant, they need to receive training on the latest approaches or technology on the market.

### **Alternative Training Ideas**

Yount suggests a grouping of training ideas that she calls "alternative training ideas."<sup>50</sup> Yount developed them for volunteers who have very busy lifestyles and for whom coming to church for an evening or Saturday morning training session would be a hardship. "Alternative training ideas" may not be appropriate for certain training objectives, however, some examples of "alternative training ideas include

1. "Portable Orientation" consists of providing training on a portable medium which can be given to the volunteer to listen to while in the car, at home or some other place;
2. "Seminars" would allow a couple of volunteers to attend a conference or seminar and then return and share the info with other volunteers;

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<sup>49</sup>Paul Borthwick, "Retraining Veteran Workers," in *Leadership Handbook*, 334-35.

<sup>50</sup>Yount, *Awesome Volunteers*, 95.

3. “Newsletters” can provide training information to the volunteer who can read the newsletter at his/her convenience. The newsletter can also contain articles about what’s happening in ministry and to note if there are any major changes coming to the church;
4. “Book club” involves assigning a book for a team of volunteers to read then have them meet to discuss the book. This method reduces the amount of time that would have to be spent on sharing the ideas in the book with the volunteers. Therefore, when the volunteers come together to discuss the book it will not take as long to discuss the content of the book because everyone would be familiar with its contents;
5. “Lunch bunch” involves going to areas where the volunteers work or live and have a brown bag lunch/brunch meeting. These groups should be small and the training time should be very short;
6. “Shadows” involves having a volunteer follow someone else for most of a day to see how he/she performs his/her job. This one will not significantly save time for the volunteer, but it sure is a neat way to see what skills or experience is needed to successfully perform a certain task;
7. “Resources” should always be made available to volunteers. These resources may include books, CD’s , magazines, videos, and computers (if needed); and
8. “Living lessons” involves having another volunteer share how he/she learned about a topic.<sup>51</sup>

These alternative training ideas augment the formal training experience, but should not totally replace the formal training experience. A ministry training plan could include some of these ideas.<sup>52</sup>

### **Motivating and Recognition of Volunteers**

Keeping volunteers properly motivated and recognized is one of the main keys in reducing volunteer turnover rate in the church and other organizations. Gangel describes two motivation theories and ways of recognizing volunteers.

#### **Motivation Theories**

Gangel provides the highlights of two motivational theories, Maslow’s Hierarchy of Human Needs and Herzberg’s Motivation Hygiene Theory. Abraham

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<sup>51</sup>Ibid., 95-96.

<sup>52</sup>Ibid., 95.

Maslow developed the Maslow's Hierarchy of Human Needs theory of motivation.<sup>53</sup>

Maslow based his theory on the assumption that humans have five basic needs.

Maslow's hierarchy level of needs are arranged in the following manner (from lowest to highest): physiological needs, safety needs, love /belonging needs, esteem needs, and the need for self-actualization. This idea relates to motivation in that a person can be motivated based upon where he/she is on the path to self-actualization. The thought is that when a person's need is met, then it is replaced by a higher order need. Once a need is met it is no longer a need.

Physiological needs deal with hunger, thirst, and sleep. These needs are independent of each other. When physiological needs are met, a person can focus on the next level of need and that is "safety." At the point that the physiological and safety needs are basically met, a person is motivated to satisfy the need for love, affection, and belonging. Once these needs are fairly well met, then an individual may be motivated by esteem (self-esteem, respect), which may be defined as a sense of accomplishment or achievement or appreciation by others. Once all of these needs are met, then the great motivating factor for individuals is "self-actualization." "Self-actualization" can be summed up by the phrase "be all that you can be."

Gangel points out that Maslow's theory aligns itself with James 2:14-20, where James says that it is foolishness to talk to a starving person about heavenly things. The person's basic needs must be met first. This person would be able to hear and discuss heaven when the physical and safety needs are met in his/her life. Gangel goes on to state that "an organization does not motivate people by offering them additional fulfillment of needs that have already been met."<sup>54</sup> Motivating volunteers has to be intentional and thoughtfully prayed about to be effective.

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<sup>53</sup>Gangel, *Team Leadership in Christian Ministry*, 231.

<sup>54</sup>*Ibid.*, 232.

Frederick Herzberg developed the Herzberg’s Motivation Hygiene Theory, sometimes referred to as the “two-factor” theory.<sup>55</sup> This theory simply states that two factors in the work place impact a person’s motivation: “satisfiers” and “dissatisfiers.” The presence of “satisfiers” in a work environment tend to increase satisfaction, but the absence does not directly make a person dissatisfied. In the same vain, the presence of “dissatisfiers” in a work environment make workers unhappy or discontent. However, the absence of “dissatisfiers” in an environment does not make a worker happy. A list of “satisfiers” and “dissatisfiers” came out of Herzberg’s research:

<u>Satisfiers</u>	<u>Dissatisfiers</u>
Achievement	Interpersonal relations (both with superiors and peers)
Recognition	Technical ability of the supervisor
Work well	Company policy and administration
Responsibility	Working conditions
Advancement	Personal life off the job <sup>56</sup>

The idea here is that satisfiers keep the employee happy, relative to his work; however, the presence of dissatisfiers keep the employee unhappy with the work environment. The ideal motivational state would be one where there are more satisfiers and less dissatisfiers. In the ministry environment the idea would be to try to increase the “satisfiers” and deal with and eliminate as many “dissatisfiers” as possible. The ministry should at least acknowledge that “dissatisfiers” exist.

Research data indicates that volunteers continue to serve when they have had perceived positive experiences. Starnes and Wymer define a perceived positive volunteer experience:

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<sup>55</sup>Ibid., 233.

<sup>56</sup>Ibid., 234.

1. Allow the volunteers to feel needed, appreciated, and competent.
2. Allow the volunteers to feel a sense of accomplishment: That their contributions make a difference and their work is successful.
3. Provides job satisfaction. Job satisfaction is achieved when the volunteer likes the work, finds it interesting and challenging, is able to use one's skills and knowledge, experiences new learning opportunities, allows for independence, requires responsibility, and can achieve personal or professional growth.
4. Provides an opportunity to express one's belief or support in a particular set of goals or values-support the organization's purpose.
5. Makes the volunteer feel they are a member of the team-respected, valued, supported, and professionally treated.
6. Offers opportunities to develop friendships, share experiences, communicate with others, and develop support groups.<sup>57</sup>

### **Ways to Recognize Volunteers**

Volunteers should be recognized and appreciated. This recognition can occur at regular scheduled times or the recognition can be spontaneous. Volunteers want to know that they are appreciated. Recognition gifts do not have to be expensive, but they should reflect a heart of appreciation. Recognitions can be in a very public manner or within a small group. Marlene Wilson identified four "Ps" that must be considered in recognizing volunteers: "personal, plentiful, powerful, and practical."<sup>58</sup> However, not all volunteers like to be honored in the same manner. To make certain that recognition occurs on a regular basis, a ministry leader should schedule time for recognition activities. The concept of recognition and affirmation of volunteers should be part of the training curriculum for volunteer leaders. Recognitions can be done on an individual or group level. Powers suggests twenty-five ways to recognize a volunteer. Ten of those ways that incur no financial cost, include (1) smile, (2) be open to suggestions, (3) recognize personal needs and problems, (4) help develop self-confidence, (5) provide good pre-service training, (6)

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<sup>57</sup>Becky J. Starnes and Walter W. Wymer, Jr., "Conceptual Foundations and Practical Guidelines for Retaining Volunteers Who Serve in Local Non Profit Organization, Part II," *Journal of Nonprofit & Public Sector Marketing* 9 (2001): 97-118.

<sup>58</sup>Marlene Wilson, *Volunteer Encouragement, Accountability, and Evaluation*, Group's Volunteer Leadership Series 6 (Loveland, CO: Group, 2004), 84.

create pleasant surroundings, (7) enable volunteer to grow, (8) take time to talk, (9), say, “Thank you,” and (10) greet by name.<sup>59</sup>

Being recognized and honored by the ministry in which a volunteer serves is a great blessing and it encourages the volunteer to want to do more. Recognition causes the volunteers to have a positive remembrance of their volunteering experience and contributes to motivating the volunteer to continue to serve.

### **Conclusion**

The theoretical foundation for volunteer administration is a set of complex human management processes. Those processes have to be understood and implemented by the leadership in voluntary organizations, including the local church, in order to be successful. This requires that the senior leadership in the voluntary organization make the appropriate training and resources available for those who lead volunteers.

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<sup>59</sup>Bruce P. Powers, *Church Administration Handbook* (Nashville: B & H, 2008), 275.



## CHAPTER 4

### PROJECT DESCRIPTION

This project was implemented at New Song Bible Fellowship Church in Bowie, Maryland, in May of 2014. The project was divided into three phases: project launch phase, project intervention phase, and project closure phase. The tasks for each phase is presented in the order of implementation. I served as Project Director. The project goals were to (1) identify, enlist and train persons to serve as ministry placement coaches, (2) have all new members take the PLACE inventory assessment as part of the new member intake procedures, and (3) have members who are not currently serving take the PLACE inventory assessment and be placed in a ministry.

Some terms are defined to reduce the chance of ambiguity.

*Ministry placement coach.* A person who has the responsibility of working with members to help interpret the results of the PLACE inventory assessments. The ministry placement coach will try to connect members at New Song to ministry opportunities based upon the results of the member's inventory assessments.

*PLACE Inventory Assessment.* A self-discovery process where a person explores his or her unique personality, spiritual gifts, abilities, passions and life experiences to determine how God has designed them to carry out his/her life purpose along with the involvement of the Holy Spirit.

*Spiritual gifts.* Specific attributes that the Holy Spirit has given to each believer.

*The DISC model.* An assessment tool that ascribes human behavior to four basic personality types. They are: D (Driven), I (Inspiring), S (Steady), and C (Conscientious).

### **Project Launch Phase (Weeks 1 to 5)**

The Project Launch Phase had several main components: promotion and introduction of the project to the New Song Community (senior pastor, senior staff, leadership and general membership); identification and selection of ministry placement coaches; reviewing New Song's membership database; ordering of needed assessment materials; training of ministry placement coaches; and identification of members who are currently not serving in ministry.

#### **Promoting Project to New Song**

During the Project Launch Phase, I met with the senior staff of New Song and informed them about the project. The first person that I met with was the senior pastor. Because of previous conversations with the senior pastor, he was already aware of the project and had been waiting for over a year for it to be implemented at New Song. The senior pastor was committed to the project; therefore, when I received the final approval to begin the project, the senior pastor was excited and eager to begin. Next, I met with the director of ministry placement (this director was previously informed about the upcoming project) to discuss preliminary implementation plans for the project. After meeting with the senior pastor and the director of ministry placement, I met with the remaining senior staff, which included the director of worship, director of evangelism, director of institutional advancement, business manager, director of women's ministries, and senior support staff. I presented the project to them and explained that New Song was considering implementing this project for the entire church after the initial project was completed. I presented an overview of the project, explained how it would benefit the church, and answered questions and concerns from the senior staff. Next, I presented the project to the leadership team at the monthly leadership meeting. Everyone was excited about the project and eager to participate. After presenting the project to the leadership team, I presented the project to the entire church at a Sunday worship service and again at

the semi-annual business meeting. I informed the membership that the project had started and that some of them would be contacted to participate.

### **Selection of Ministry Placement Coaches**

I developed a brochure for the ministry placement coaches. The brochure listed the responsibilities and qualifications of the ministry placement coach. This brochure was developed to use for the initial project. It will also be used for the project when it is implemented church wide. I purchased the training materials for the ministry coaches and the PLACE members guide and assessment tools workbook for the members who participated in the project.

I met with the director of ministry placement to discuss detail implementation plans for the project, selection of ministry placement coaches, and to discuss the responsibilities and qualifications of the ministry placement coaches. After reviewing the PLACE inventory assessment tool materials, the director of ministry placement and I reviewed the qualifications for the selection of ministry placement coaches. Ministry placement coaches had certain qualifications to meet: (1) they must have been members of New Song for a minimum of two years, (2) they must regularly attend worship services, (3) they must be actively involved in a ministry of New Song, (4) they must possess good communication skills, (5) they must have time to commit to the project, and (6) they must be approved by the senior pastor

The director of ministry placement indicated that she wanted members of the placement ministry to be trained as ministry placement coaches. She agreed, however, that for the initial project, it was acceptable to use other members. In addition, the senior pastor had a list of members that he wanted to be considered for ministry placement coaches, in addition to members of the ministry placement ministry. Approximately 9 persons were identified as potential ministry placement coaches, which was reduced to 4 persons for the purpose of this project. The 4 participants, included myself. A benefit of my participation included better insight into the connection session.

## **New Song Membership Database**

The director of ministry placement and I reviewed the list of adult names from New Song's membership database. The database contained the date that each adult became a member. Members were identified from the list who were serving in a ministry, those who were not serving in a ministry, and those who had become members less than six months ago. I met with the senior pastor to review the list of members who were not serving in a ministry in order to ensure the accuracy of the list. The list of non-serving members was critical because it was used to recruit participants for the project. It also provided the project with data needed for statistical analysis. From the list of non-serving members, the director of ministry placement and I selected members to invite to participate in the project.

## **Training of Ministry Placement Coaches**

The ministry placement coaches were required to complete the PLACE inventory assessment training for ministry placement coaches. I facilitated the training; I had been trained as a trainer of trainers in the PLACE Assessments and Ministry Placement Coaches the previous summer.

The training for the ministry placement coaches consisted of four sessions, over a period of four days. The first training session lasted approximately two hours and centered on a presentation of the project and its goals. This session included a video training component on personality profiles, specifically, the DISC profile assessment of personality types. During the training session, the ministry placement coaches took the DISC personality assessment. They were surprised at the results of their personality assessment. I encouraged them not to draw any premature conclusions about who they were because, in addition to having a specific personality type or combination of personality types, they also had other attributes, which they would discover after taking the remainder of the PLACE inventory assessments.

The second training session lasted approximately five hours, and included a

working lunch. This session included video training, which addressed the areas of spiritual gifts and abilities assessment. The term “abilities” was a little misleading. A better and more descriptive term is “environment” instead of “abilities.” PLACE makes this comment as a part of their training video and in their training books. During this training session, the ministry placement coaches took the spiritual gifts assessment and the “abilities” assessment. After the completion of the PLACE inventory assessment, I discussed the results with the ministry placement coaches. The coaches were surprised and enlightened to see a more comprehensive view of themselves in addition to their personality type. They were shown how their personality types, spiritual gifts, and understanding of their preferred environment all worked together to better define who they are and where they would like to work.

The third session consisted of learning how to conduct a coaching session. Each ministry placement coach individually watched a sample video coaching session. At the next training session, the ministry placement coaches discussed alternative ways of conducting a coaching session. I explained that each coaching session would be different because of the personality and makeup of the specific individuals being coached.

The fourth training session lasted approximately one and a half hours and consisted of video training on identifying one’s passions and how those passions are demonstrated. The other part of the training consisted of identifying life experiences that have impacted one’s life. The ministry placement coaches took the assessments related to passions and answered the questions related to life experiences. I explained that life experiences can be positive or negative and can have an impact on one’s view of ministry. The coaches were trained on how to integrate all of the five components that define the person created by God and how to help the person “discover” the type of ministry that would best fit them.

An important component of the training for the ministry coaches was a briefing on the various ministries of the church. This was important because one of the

responsibilities of the ministry placement coach is to help the member decide on an appropriate ministry. The ministry coaches were provided with an organizational chart listing all the ministries of the church. They were also provided with the procedures for starting a ministry at New Song in case the member had a passion for a ministry that did not exist within the church.

The ministry placement coaches requested another training session to gain more clarity and insight on the coaching requirements. This session lasted for approximately one and a half hours. The ministry placement coaches were given a list of questions that could be used during the coaching sessions. I explained that the questions were a guide that they could use when conducting the coaching session. They were not required to use all of the questions and they were free to develop others questions if desired. The coaches were encouraged to take notes of pertinent information during the sessions.

At the conclusion of the training, members who had taken the PLACE inventory assessments or were scheduled to take the PLACE inventory assessments were assigned to a ministry placement coach. The ministry placement coach indicated that they felt comfortable with the members assigned to them. The ministry placement coaches were instructed to contact their assigned member as soon as possible and schedule a time for the coaching session.

I reminded the ministry placement coaches that their primary responsibility was to discuss the findings of the PLACE inventory assessments, help interpret the various assessments, answer questions, etc. The official placement of a member into a ministry is done by the director of ministry placement. Coaches were also cautioned that they were not trained to be counselors. If it was discovered during a coaching session that a member needed to see a counselor, they should be referred to the senior pastor.

The ministry placement coaches were reminded that they should be cognizant of an individual's time. If the session is becoming too long, they should end the session and schedule another session at a later date.

### **Project Intervention Phase (Weeks 6 to 14)**

During the project intervention phase, meetings were scheduled with non-serving members and new members who had joined within the last six months and had accepted an invitation to participate in the project. The objective of those meetings was to explain the project in detail and to thank them for agreeing to participate

#### **Non-Serving Members and New Members**

The project participants were told that the project intended to have a cross section of the church membership participate in this project. They were also told that this project was part of the graduation requirements for me. Because most members had a relationship with me, they were more than willing to participate. The first briefing to the selected non-serving members was held on a weeknight at the church. Refreshments were provided, which contributed to an air of excitement for the members because they sensed that they were participating in something very special. The members were briefed about the project and the PLACE inventory assessment tool. Emphasis was placed on the fact that God has uniquely created each person for a purpose. New Song has a responsibility to assist each member in discovering what God has specifically created them to do and to equip them for the journey.

Many members admitted that they were not serving in a ministry at the church, although they attended church regularly. However, they seemed eager to get involved. Each member was given a PLACE inventory assessment workbook to complete.

#### **Participant Guide and Assessment Tool Workbook**

I distributed workbooks to those who had not previously received one. They were instructed to turn to the appendices in the back of the workbook and I explained each of the assessments contained in PLACE inventory. Most of those in attendance were familiar with taking assessments, because each person who becomes a member at New Song is required to complete a spiritual gifts inventory assessment. I explained to the

members that the PLACE inventory assessments they were taking were similar to the spiritual gifts assessment they had previously taken, which brought a level of ease or comfort to the members.

They were asked to complete the personality assessment, spiritual gifts assessment, abilities awareness—environments, a checklist of people and or groups that one feels most passion for and desires to help, and a checklist identifying ways that one has demonstrated their passion to people or groups of people. The final step required the members to complete the “experiences of life.”

The selected members were given several days to complete the PLACE inventory assessments; however, most wanted to start the assessments immediately. Some members received their workbooks prior to the meeting and had already started the assessments. The members were instructed to complete the PLACE information profile form after the completion of each assessment. The PLACE profile is a summary/overview of the results of the assessment that were given to the ministry placement coach to review prior to the beginning of the coaching session. Everyone was excited about and wanted to eagerly discuss their results. I entertained some discussion because of the high level of interest and shared with them that a ministry placement coach would contact them shortly to schedule a time when they could meet to discuss their assessments in great detail.

I conducted a second meeting with a group of non-serving members who were unable to attend the first meeting. This meeting included one new member in addition to the non-serving members. I provided breakfast sandwiches, a variety of doughnuts, and coffee. The members were pleasantly surprised that they had a hot breakfast on a Sunday morning, which helped set a tone of excitement and gave them the feeling that they were part of something special.

The same directions and instructions were provided to the second group as were given to the first group. The second group had a similar response as the first and



wanted to share the results about their assessments. Again, I allowed them to share a little and then informed them that a ministry placement coach would be meeting with them one-on-one to discuss the results of their assessments.

One of the ministry placement coaches or I met individually with the remainder of the selected members who were unable to attend either one of the two previous meetings. The project was explained to them and they were provided with the PLACE inventory assessment workbook.

### **Coaching Sessions**

After I assigned a member to the ministry placement coach, the ministry coach contacted their assigned member to schedule a coaching session. The ministry placement coach and the member mutually selected a time that was convenient. All of the coaching sessions were conducted at the church. Before the ministry coaching session began, the ministry placement coach obtained and reviewed the results of the PLACE inventory assessments for the person assigned to them. The ministry placement coach reviewed the results of the assessments to make a preliminary evaluation of the results. The coach developed specific questions based on the review of the member's PLACE inventory assessments. These questions were in addition to a standard set of questions I provided to them.

Generally, the sessions lasted from one to one and a half hours and in some cases two hours. The ministry placement coaches prayed prior to going to their coaching sessions to ask God for wisdom and guidance when they met with their assigned member. The coaches took notebooks to record pertinent information during the sessions. They also took paper and pencil for the member in case they wanted to take notes.

The coaches began all sessions with prayer. After praying with the member, they reviewed the purpose for the session and discussed the desired goals for the session. As an icebreaker, the ministry placement coach asked the member to tell something about themselves, such as how they became a Christian. The ministry placement coach also

told the member something about themselves. As the interview progressed, the ministry placement coach took notes and developed other questions as a result of feedback from the member.

The ministry placement coaches asked open-ended questions to allow the member to open up about themselves. They used examples from their personal life, but did not dominate the interview by talking too much about themselves. Also, during the coaching sessions, the ministry placement coach provided opportunities for the member to ask questions and give their feelings about the assessment. During the interview process, the ministry coaches discussed the results of the individual's PLACE inventory assessments with the member. The ministry placement coaches were cognizant of the fact that their assigned member might have questions concerning the assessments and therefore, provided time for questions.

The ministry placement coach explained the different assessments, explained the correlation between the various assessments, and provided information on the various ministries of the church. It was not the job of the ministry placement coach to "walk away" with a firm commitment from the member of what they wanted to do, but to strongly encourage the member to get involved in ministry. Some members knew immediately what they wanted to do and others were still not quite sure, but all wanted to get involved. Some members wanted to join an existing ministry and others had ideas for ministries that do not currently exist at the church.

The ministry placement coach had to have good listening skills and be able to detect when members are not ready to make a commitment. They should be certain that the member does not feel as if they are being pushed into making a hasty decision. They must encourage members to pray before making their decisions if they are unsure.

The ministry placement coach ended the coaching session by explaining to the project participant that he/she is not ending their relationship with them and that they will continue to work with them until they have joined a ministry. They informed the

members that they would follow-up with them within two weeks and again in an additional month. They closed out the coaching session with prayer.

The ministry placement coach prepared a report of the coaching session containing pertinent information from the member during the coaching session. They provided the report to the director of ministry placement and me for use in placing the member in an appropriate ministry or in assisting the member in starting a new ministry.

### **New Member Procedures**

Each person who desires to become a member of New Song must attend a five-week new member's class. Previously, each person desiring to become a member would take a spiritual gift inventory assessment; now each member has to take the PLACE inventory assessment and meet with a ministry placement coach. Since the implementation of the PLACE ministry, several changes have been made to the new member's procedures:

1. The new member's book has been updated to include a "PLACE Participant Guide and Assessment Tool" workbook.
2. The New Members class has been updated to include a session with a ministry placement coach. During this coaching session, the ministry placement coach dialogues with the new members about the results of the PLACE inventory assessments. During this session, the ministry placement coach shares with the new member the current ministries that exist at New Song. At the conclusion of the session, it is desired that the new members may be able to identify a ministry that he/she would like to join or start.
3. The sign-off sheet for a new member has been updated to include the signature of the ministry placement coach assigned to the prospective member. Sign off by the ministry placement coach indicates that the member has attended a coaching session.

### **Project Closure Phase (Week 15)**

In the project closure phase, the results of the PLACE inventory assessments were collected and I contacted all of the ministry placement coaches to make certain that there was no additional information that they wanted to document about a coaching session that they had conducted. The results were placed in a spreadsheet for the senior pastor and the director of ministry placement to review. I held a meeting with the senior

pastor and the director of ministry placement to discuss the findings of the project.

Several members desired to start a new ministry, and one of them actually completed a new ministry write-up. Her ministry plan was reviewed with the senior pastor and the director of ministry placement. A decision was made to place that new ministry under the “director of outreach.” Each member who took the assessments was placed under a director. The director then connected the member to the specific ministry under their directorship.

A comparison was made between new members, who joined New Song during the course of this project, and new members who joined New Song the six months before the project started. The comparison was based on how many in each group had joined a ministry or started a new ministry. The project intended to determine if new members who took the PLACE inventory assessments and participated in a connection coaching session were more inclined to get involve in ministry than new members who did not participate in the PLACE inventory assessments.

I compared the data on non-serving members before the project to those who are now serving after the project. All of the non-serving members wanted to serve, but were not currently serving for various reasons. Some of the reasons included that they were never listened to, never asked to serve in a ministry, or New Song did not have a ministry that they desired to serve.

I scheduled a small reception for project participants to thank them, share the results of the project, and give them thank you gifts. I explained the lessons that were learned from the project and that they would be incorporated when the project is launched for the entire church.

I provided a post-project briefing to the senior staff, leadership, and to the general membership. Members who had not previously taken the assessments asked if they could they take them because they had heard so many good things about the project and they wanted to be a part of it.

## CHAPTER 5

### PROJECT EVALUATION

This project was developed for New Song Bible Fellowship Church in Bowie, Maryland. Bernard T. Fuller is the senior pastor and founder of the church. The church is 24-years-old. During the last 5 years, membership has ranged from 140 to 190 adults. The church currently has approximately 150 adult members. New Song believes that a church has the responsibility to mobilize believers for service. This project has and will continue to better enable New Song to partner with believers in service for the kingdom of God. It is the belief of New Song that each member should serve in the ministry for which God has designed them. This project has allowed New Song to more effectively carry out its moral and spiritual stewardship responsibilities towards its members by enabling them to see where and how they should serve the kingdom of God.

#### **Evaluation of the Project's Purpose**

The purpose of the project was to develop a strategy for the recruitment and placement of adult volunteers at New Song Bible Fellowship Church in Bowie, Maryland. This purpose was fulfilled when a strategy was developed for recruiting and placing volunteers in ministry. The strategy employed was the use of PLACE Inventory Assessment Tool.

#### **Recruitment of Adult Volunteers**

The purpose required that a strategy be developed for recruiting adult volunteers at New Song. The strategy consisted of asking members to participate in an assessment that would enable them to see how God had uniquely designed them for service. The emphasis at this point was for the member to understand who he or she was and how God

had made him or her. Members expressed an interest in knowing more about themselves. The members were told that they would learn about their personality type, spiritual gifts, abilities, passions, and life experiences, and how those things had shaped and molded them into the person that they are today.

### **Placement of Adult Volunteers**

After taking the assessments, project participants were eager to participate in ministry and most wanted to start a new ministry. When the ministry placement coaches met with the members, it was no doubt that the members were ready to serve. The ministry placement coaches helped guide members into a specific ministry area. The members were able to see how their personality, spiritual gifts, abilities, passions, and life experiences had shaped them for ministry work. The members were also able to see that they must serve and in which areas they should serve.

### **Role of Ministry Placement Coaches**

The ministry placement coaches played a major role in enabling the project to achieve its purpose. The coaches assisted the members in understanding the results of the assessments which they had taken. The coaches built a case for how God had specifically designed each believer by first discussing the member's personality, then connecting the personality type with the special gifts. Next, the coaches helped the member see how the blend of personality type and spiritual gifts interacted with their abilities. After which, the coach asked the member if they could visualize how their personality type, spiritual gifts, and abilities worked in conjunction with things that they were passionate about. Finally, the coach asked the member to discuss specific life experiences that had impacted them. The coaching session helped the member to discover where he or she wanted to serve in ministry. In some cases, the member actually wanted to start a new ministry.

The purpose of the project was met through the strategy of using the PLACE

inventory assessment tool and ministry placement coaching sessions in the recruitment and placement of volunteers in ministry.

### **Evaluation of the Project's Goals**

#### **Goal 1—Ministry Placement Coaches**

The first goal of the project was to identify, enlist, and provide training for the ministry placement coaches. This goal was measured by verifying that ministry placement coaches received training in how to use the PLACE inventory assessment tool. This goal was accomplished when the ministry placement coaches received their training completion certificates from the project.

The identification of ministry placement coaches was completed by the senior pastor, the director of ministry placement, and me. The qualifications for the ministry placement coaches were (1) actively serving as a member of New Song for a minimum of two years and in good standing (2) regularly attending Sunday worship services,(3) actively involved in a ministry at New Song,(4) demonstrating spiritual and emotional maturity in his or her Christian walk; 5) possessing good communication skills, 6) having time to commit to the project, and 7) approval by the senior pastor.

Four persons were selected to serve as ministry placement coaches, including myself. All of those chosen were fully committed to participating in the project. The persons selected included one deacon/teacher, the Sunday school director, a missions team leader and the project director. The ministry placement coaches received 12 hours of training. They have each received a certificate of completion for their training (see Appendix 5).

#### **Goal 2—New Members**

The second goal of the project was to have all new members take the PLACE inventory assessment as part of the new member orientation training and also that new members meet with a ministry placement coach as part of their new member training.

This goal was accomplished when new members took the PLACE inventory assessment as part of their new member intake process. Each new member was assigned a ministry placement coach and attended a coaching session. Additionally, each new member was placed in a ministry where they could serve.

This project compared new members who joined New Song in the six months prior to the start of the project to new members who joined New Song during the course of the project. The comparison was made to evaluate whether taking the PLACE inventory assessments and participating in a ministry placement coaching session contributed to new members becoming more involved in ministry. In the six months prior to the start of the project, 5 new members joined New Song; out of the 5, 1 (20 percent) has become fully engaged in ministry. During the course of the project, 2 individuals joined the church. Both of the new members took the PLACE inventory assessment and participated in a ministry placement coaching session. Each new member joined a ministry. This resulted in 100 percent of new members getting involved in ministry.

The desired outcome for this intervention was that the percentage of members not serving in ministry after the start of the project (May 2014) would be less than the percentage of members not serving in ministry before the start of the project; and that the percentage of new members who took the assessment, met with a ministry placement coach, and are now serving in ministry after the project started in May 2014 would be higher than the percentage of new members serving in ministry during the six months prior to the start of the project in May 2014. The desired outcome for this project intervention was met and is reflected in table 2. The results from this project suggest very strongly that the PLACE inventory assessment and the ministry placement coaching sessions had a positive influence on people joining ministries. Therefore, it will be a positive decision if New Song implements the PLACE inventory assessment and ministry placement coaching sessions for new members.



Table 2. Member data

	Number of adult members at New Song	Percentage of members not serving in ministry	Percentage of new members who joined six months prior to the start of the project and are serving in ministry	Percentage of new members who took the assessment, met with a ministry placement coach and are now serving in ministry	Percentage of members from the sample group that joined a ministry after taking the PLACE inventory assessment and meeting with a ministry placement coach
Pre-project	150 (Prior to start of project in May 2014)	28 (42 out of 150) (Prior to May 2014)	20 ( 5 new members) (Nov 2013-April 2014)	N/A	N/A
Post-project	152	22 (33 out of 152)	N/A	100 (2 new members) (May 2014-Aug2014)	90 (9 out of 10)

### Goal 3—Non-Serving Members

The third goal of the project was for members who were not currently serving in a ministry to take the PLACE inventory assessment and participate in a ministry placement coaching session. The goal was verified by having non-serving members at New Song take the PLACE inventory assessment and meet with a ministry placement coach. This goal was accomplished when 21 percent of non-serving members took the PLACE inventory assessment, met with a ministry placement coach, and were placed in a ministry (E2).

Prior to the start of the project, 42 members in New Song were not serving in a ministry. This data was a total surprise to the senior staff. Previously, most of the ministries constantly “cried out” for help and were asking for more volunteers. In reality, ministries have members whose names are on the roster but the members are not active in their ministry. Yet, when some of these members are asked, they stated that they were a part of the ministry. As a result of discovering that members are on ministry rosters, but not

actively serving, New Song will institute a policy that all ministries must purge their membership roster once a year prior to the annual church business meeting. Each ministry will develop its own criteria for determining whether or not an individual is still a member of their ministry. The ministry will be required to notify the member three months before the annual business meeting and inform them that their names are being deleted from the ministry roster. Notifying members will provide the member with ample time to reconnect with the ministry if they still want to participate.

The project recruited 24 percent (10) of the 42 non-serving members to participate. Out of the 10 non-serving members who participated in this part of the project, 90 percent (9) signed up for a ministry and/or indicated a desire to launch a new ministry. This was a significant outcome of the project. The member who did not sign up for a ministry felt that she did not have the time because she homeschooled her children and her husband was ill. She was very interested in ministry but had significant time constraints. Table 3 displays the results of the non-serving members who participated in the project.

Table 3. Goal 3 results

Non-serving Member	Decision of Participants		
	Joined a ministry	Joined a partner ministry	Did not join a ministry
Member 1	X		
Member 2		X	
Member 3	X		
Member 4		X	
Member 5	X	X	
Member 6			X
Member 7	X	X	
Member 8	X		
Member 9		X	
Member 10		X	

Table 4 contains New Song statistics that were used in this project. Item 1 and item 2 were obtained from New Song’s membership database and verified with the senior pastor. Item 3 represents the sample group used in the project. Item 4 is the number of members who joined a ministry after taking the PLACE inventory assessment and meeting with a ministry placement coach. Item 5 is the same number of members as row4; however, the percentage represents the proportion of the sample group that took the PLACE inventory assessment and met with a ministry placement coach.

Table 4. Member statistics

Item No.	Description	Number	Percentage
1	Number of active members at New Song prior to start of project	150	N/A
2	Number of non-serving members prior to start of project	42	28
3	Number of non-serving members taking the PLACE inventory assessment (a sample group representing 24 percent of the non-serving members)	10	24
4	Number of non-serving members out of the total non-serving (42 non-serving) that joined a ministry after taking the PLACE inventory assessment and meeting with a ministry placement coach	9	21
5	Number of non-serving members from the sample group (of 10 members) that joined a ministry after taking the PLACE inventory assessment and meeting with a ministry placement coach	9	90

For clarity, the following definitions apply.

*Active members.* Members who regularly attend worship service a majority of the time and contribute to the support of the church.

*Non-serving members.* Active members who are not consistently serving in a ministry.

*Members joining a ministry.* Non-serving members who joined a ministry after taking the PLACE ministry assessment.

As reflected in table 4, 10 non-serving members participated in this project. The members were given the PLACE inventory assessments tool and a profile summary form to complete. After completion of the assessments, they met with a ministry placement coach.

Table 4 shows that 90 percent of the non-serving members who participated in the project joined a ministry; after completing the PLACE inventory assessment and meeting with a ministry placement coach.

Table 4 shows that 21 percent of the total non-serving members joined a ministry after completing the PLACE inventory assessment and meeting with a ministry coach. As a result of reviewing the above data, we developed the following hypotheses to test the significance of the data.

Null Hypothesis ( $H_0$ ) = The PLACE ministry inventory assessment had no impact on the decision for non-serving members to join a ministry.

Alternative Hypothesis ( $H_A$ ) = Non-serving members who took the PLACE ministry inventory assessment will join a ministry.

The null hypothesis suggests that the PLACE inventory assessment does not determine the decision for non-serving members to join a ministry. Therefore, statistically, the proportion that joined a ministry (21 percent) would be equal to the proportion that did not join a ministry (2 percent). The alternative hypothesis shows that the group that joined a ministry is statistically different from the group that did not join a ministry. To test statistical significance of the hypotheses, the p-values will be compared to the critical value of  $p < 0.05$ .

By calculating the p-value, the proportions are statistically different and the alternative hypothesis is true. The p-value is a statistical measure used for calculating the statistical significance of proportions. The statistical significance of the p-value implies that the probability that the alternative hypothesis will occur under the assumption that the null hypothesis is false. A decision was made in favor of the alternative hypothesis

when the p-value is less than or equal to the significance level. The most commonly used significance level in academic research is 0.05.

Let:

$n = 42$  (the number of non-serving members)

$y = 9$  (number of non-serving members who joined a ministry)

$p = y/n$

$p = 9/42 = .21$  (the proportion of non-serving members who joined a ministry)

std(X) = the standard deviation

The standard deviation std(X) is calculated as follows:

$$\begin{aligned} \text{std}(X) &= \sqrt{(p \times (p-1)/n)} \\ &= \sqrt{(.21 \times .79)/42} = .0628 \end{aligned}$$

*z-value = 1.96 (1.96 is the statistical z-value for normal distribution)*

$$\begin{aligned} \text{p-value} &= p \times (z\text{-value} \times \text{std}(X)) \\ &= .21 (1.96 \times .0628) \end{aligned}$$

*(1.96 is the statistical z-value for normal distribution)*

$$\text{p-value} = .02583$$

Since the p value  $< .05$ , then the null hypothesis is rejected in favor of the alternative hypothesis and the alternative hypothesis is statistically significant. Therefore, non-serving members who take the PLACE inventory assessments and attend a coaching connection session have a high probability of joining a ministry.

### **Strengths of the Project**

Four major areas of strength helped make the project successful. The areas of strength were the environment in which the project was conducted, clearly stated goals that were easy to follow, the ministry placement coaches, and an easy to use PLACE inventory assessment tool.

## **Project environment**

One of the strengths of this project was the environment in which the project was conducted. The senior pastor was more than willing to conduct the project at New Song. The senior pastor had waited over a year for the project to start; therefore, he played a major role in promotion, which was a real plus for the project. For instance, it is not easy to make announcements during Sunday morning worship services due to the time constraints of the service format, but the senior pastor gladly agreed to all of the promotional activities for the project to take place during Sunday morning worship service. I was allowed to present the project to the congregation and the entire leadership team.

This environment was conducive to the project because the church had information available on its membership and made that information available for the project. The physical environment had rooms that were equipped for video training and sufficient space where the coaching sessions could take place. There was easy access to copy machines and printers. The way in which the membership received the project contributed to New Song being a positive environment for the project. All of these features made New Song a great environment for this project.

## **Clearly Stated Goals**

The project had three stated goals. Those goals were concisely stated and manageable. The clearly stated goals made it easier to explain the project to others. Clearly stated goals also made it easier for the ministry placement coaches to articulate the project goals to others, and made project participants feel as though they were participating in something that was achievable.

## **Ministry Placement Coaches**

The ministry placement coaches played a major role in making the project strong. The coaches never complained and were willing to perform other tasks, if needed. They attended training without complaining about time or responsibilities. They enjoyed

their coaching sessions and wanted to do more. One of the coaches sent me a text message: “Praise the Lord, my session today with member X [name omitted] was fantastic!!!” Another coach texted,

I am so excited. I met with Member Y [name omitted] today. Her assessment has been completed along with the coaching session. She said it was enlightening and helped her better understand herself, her gifts, her fit, and why she has or has not thrived in particular places. Hallelujah!!!

The ministry placement coaches made the project their “ministry.” They reported that they felt they were really connected to the person whom they coached, and that the coaching sessions became very personal and that the members were very vulnerable. They expressed that it was a great joy to work with someone who begins to see themselves in a different light because of the results of the assessments. The ministry placement coaches were the force that made the project come together. Without good ministry placement coaches the project would not have been as successful.

The ministry placement coaches were the main link between the project and the participants. Therefore, it was vital that I served as one of the ministry placement coaches. Serving as a ministry coach enabled me to have contact with the members on a personal level.

### **PLACE Inventory Assessment Tool**

The PLACE inventory assessment tool was invaluable for the project. It was the heartbeat of the project. PLACE Ministries has developed a great tool for personal discovery and placement in ministry. In the past, New Song used the results from the spiritual gifts assessment to make recommendations for placement of members in a ministry. Using the spiritual gifts assessment was certainly better than using no tool at all; however, the spiritual gifts assessment is a one dimensional picture of who a believer is in the body of Christ. God has uniquely designed each believer and that believer is multi-dimensional. Therefore, only knowing someone’s spiritual gift limits what is known about a person.

The PLACE inventory assessment tool uses five aspects of a person and combines those aspects to better prepare the believer for ministry work. The assessment tool includes a personality discovery component using the DISC profile, spiritual gifts assessment, abilities awareness (environment related concerns), assessing a believer's passions, and review of one's life experiences. The assessment tool shows how the different components of the tool blend together to reflect how God has designed the believer for ministry service.

PLACE ministry has developed its PLACE inventory assessment tool with the idea that a ministry placement coach could meet with an individual to help him/her understand the results. The PLACE inventory assessment is used by other churches, thus adding validity for its use. PLACE Ministries conducts training on the PLACE inventory assessment tool so that when churches begin to use it, it will be used correctly. PLACE Ministries has a website to obtain information about the tool and to order supplies.

### **Weaknesses of the Project**

One weakness of the project was the time frame for the project. The project was limited to fifteen weeks. The project could have processed more members if there were no time constraints. Additionally, more time should have been allocated for the ministry placement coach training. The ministry placement coaches received twelve hours of intensive training.

The emotional component of the ministry coaching session was not addressed in any of the training. During the connection sessions, the ministry placement coaches were surprised when members of New Song shared personal items not directly related to ministry. It seemed that members were pleased to have someone listen to them. Since all of the ministry placement coaches for the project were New Song leaders, they had previously signed leadership confidential agreements with the church.



## **What I Would Do Differently**

I would add to and restructure the project in a few areas. I would add a fourth goal, restructure the training of the ministry placement coaches, and add a more formal debriefing to the senior pastor by the ministry placement coaches.

### **Fourth goal**

I would have added a fourth goal to the project to include members who were already serving in ministry. The first reason is that many members are unhappy with the ministry in which they are serving, almost to the degree that they feel “burdened” by the ministry; however, they disliked not being faithful to their ministry. The second reason is that many members who were already serving asked to participate in the project because they were not sure that they were serving in the best ministry for how God had designed them. The third reason is that some members wanted to leave the ministry in which they were currently serving, but were not sure how to tell the ministry leader that they wanted to leave.

If the above mentioned members had been given the opportunity to take the PLACE inventory assessment, they would have had an “acceptable” reason for leaving their ministry. Nevertheless, New Song will eventually give every member an opportunity to take the PLACE inventory assessment. Currently, there is pressure to conduct the project for the entire church membership family.

### **Training of Ministry Placement Coaches**

For this project, I would have modified the training of the ministry placement coaches and added a requirement that the ministry placement coaches sign a leadership covenant agreement. The training of the coaches would be changed to two, six-hour training sessions on two Saturdays. I would expand the training to include a session from a certified counselor on how to handle personal information when it is shared. The training should have included information on how ministry placement coaches were

going to be assigned members to coach. In this project, men coached men and women coached women. I needed to be aware of any issues between the member assigned to a ministry placement coach and the ministry coach. That question needed to be asked in the assignment portion of the project.

### **Debriefing to Senior Pastor**

The information that was gleaned from the coaching sessions was invaluable. Each ministry coach should share his or her findings directly with the senior pastor. This information would provide the senior pastor with greater insight into the membership of New Song. It would have been great if the senior pastor could have experienced some of those “ah ha” moments that the ministry placement coaches experienced. The senior pastor should be briefed each week by the ministry placement coaches on the results of their sessions, which would enable the senior pastor to get to know the membership better. This information would confirm to the senior pastor that God has sent the “right” believers to New Song to accomplish what God has ordained for the church. God sends believers to each church who are needed to accomplish God’s purpose for that specific church. Additionally, the senior pastor should attend the same training as the ministry placement coaches.

### **Theological Reflections**

The thesis of chapter 2 of this project was that God, through Scripture, mandates that believers should serve. This thesis was supported by four primary scriptures: Ephesians 2:10 (believer created for “good works”), James 2:14-17 (faith without works is dead), 1 Corinthians 12: 7 and 11 (believers empowered with spiritual gifts), and Mark 10:42-45 (believer’s identity rooted in Christ). After examining the support scriptures, it was concluded that the thesis for the biblical basis for why believers should serve was validated.

The first support scripture, Ephesians 2:10, explained that believers were

created for “good works.” When the project met with the non-serving members, the members wanted to serve. They wanted to do the “good works,” they just did not know how or what specifically to do. Others were simply waiting to be asked. No one thought that they should not be serving. It was just the opposite; members felt that they should be serving. The members’ actions supported the fact that believers were created for “good works” of service. The members had a sense of excitement about doing “good works.” It was great to see this excitement about serving lived out among the membership of New Song. Theologically, the non-serving members’ enthusiasm for serving (reflected back to the fact that they were believers) provides evidence that the believer was created for “good works.”

Next, James 2:14-17 dealt with faith without works is dead. Each of the members shared things that they had done in the past that reflected Christian values. They did not necessarily call it ministry. They had faith which just sort of manifested itself into “works.” For example, male member X worked with youth in his community in an informal manner but never thought of it as ministry. His thinking was that this was the right thing to do. That is faith in action.

In examining 1 Corinthians 12: 7-11 (spiritual gifts), it was exciting to see members’ response to their spiritual gifts working in conjunction with their personalities and other attributes. The evidence of spiritual gifts operating in the member’s life was lived out in their general interaction with the New Song family. Although the members in the project were not involved in ministry, however, by the ministry placement coaches interaction with the members, the ministry placement coaches could see that the members possessed certain spiritual gifts. Those gifts are useful for carrying out God’s kingdom agenda’s plan.

Each member who participated recognized that their identity (Mark 10:42-45) was rooted in Christ Jesus and they saw Jesus as a servant. That is, they saw Christ Jesus serving others and that He was the example to follow. Some members had a discussion

about what they thought Jesus would do if He was a member of New Song and how that related to them. Most members simply said that Jesus would serve New Song very faithfully and that they should serve also. They focused on Jesus being their example not specifically that their identity was in Jesus.

New Song made the right decision to get all of its members involved in ministry. New Song has the responsibility to disciple members to understand the importance of serving God

### **Personal Reflections**

What an opportunity it was for me to see God at work and to see lived out in front of me that God has created His believers to serve. God truly desires all the honor and the glory for this project. It has been amazing to hear members say emphatically, “I want to serve in ministry.” I see that inside each believer is a desire to serve the kingdom of God. God has created believers in community in order to serve and encourage each other in ministry.

I am eternally grateful to the senior pastor of New Song who allowed this project to take place. I am thankful for his support and encouragement in ministry work. I also appreciate the guidance and insight that he provided.

What a great travesty it would have been if New Song had not partnered with members to help them find their place in ministry. Partnering with members enabled them to use their unique design to serve the body of believers and carry out the plans of God. Scripture strongly supports the position that God has ordained believers to serve.

One aspect of the project that really blessed me was the coaching sessions. During these sessions I was able to get to know people in a very personal and intimate way. Those “ah ha” moments, when members discovered something special about themselves, were very precious and memorable. Those moments will forever keep us connected. My only regret is that I was not able to share in those “ah ha” moments in the coaching session with each participant of the project. Those coaching session moments

were similar to when someone hears the gospel for the first time, repents of their sins, and confesses Jesus as their Lord and Savior. Although, it has been several years since I visited Bolivia, I still remember the young lady who heard the gospel for the first time and accepted Christ as her personal Savior—what a great moment of intimacy that was. These coaching sessions had a similar feel.

### **Conclusion**

This project reinforced the thesis that God created believers to serve. This project provided a strong biblical theological basis for believers serving. This project allowed the community of believers at New Song to come together and partner to see how God has designed each member to serve in a special and unique way. This project provides evidence that members truly want to serve in ministry. Therefore, it is the responsibility of the local church to help them discover the best place in ministry to serve.

This project suggests that the PLACE inventory assessment tool is a great approach to discovering a believer's unique design for ministry. The number of "ah ha" moments during this project was overwhelming and revealing. Members of New Song gained a greater insight into how God has designed them for ministry. Each discovery was received with excitement and a commitment to move into a specific ministry.

The PLACE inventory assessment tool was user friendly, but it did require time for the member to complete all of the assessments. The questions on the assessments were not intellectually challenging, they were just "everyday" statements to be rated by the members. The PLACE inventory assessments were packaged in one workbook, which made it convenient for the member when taking the assessments. The assessments were available online also, however, none of the project participants used the online version.

This project impacted the lives of New Song members for the advancement of the kingdom of God's purpose to raise up workers in the kingdom. These members are now sharing their personal discoveries with others and encouraging them to take the

assessment. The senior pastor, the director of ministry placement, and I are designing the roll out of the project to the entire congregation. The roll out has to be well-managed to ensure that the success of the project is experienced by the remaining members of New Song.

This project is an example of the grace and mercy of God in the life of His believers. He allowed the participants to experience those “ah ha” moments which will forever transform a person’s life for the advancement of the kingdom of God.

I am grateful to the senior pastor of New Song who supported the project, not only in words, but actions. He worked faithfully to make sure that it all went well for the project. We are grateful for the liberty to use the facility and other resources of New Song to make this project possible.

## APPENDIX 1

### SIXTEEN SPIRITUAL GIFTS ASSESSMENT

This project proposes to use the “PLACE” inventory assessment tool. PLACE is a commercial available product.<sup>1</sup> This tool was developed by PLACE Ministries of Atlanta, Georgia. PLACE Ministries is a partner with NAMB as part of the Leadership Training initiative for potential church plant pastors. PLACE is a self-discovery tool that enables a person to discover his spiritual gifts, personality profile, abilities, experiences and passions. The result of this self-discovery inventory assessment tool will enable the believer to identify the best fit for him in ministry. This discovery process is facilitated by the assistance of a coach. The coach (ministry placement coach for this Project) will receive PLACE Coach training. This project will purchase from PLACE Ministries the rights/permissions to conduct a specific number of assessments for this project. All assessments will be done on-line through PLACE Ministries under the heading of this project. Appendices A through E contain the instructions and questions that a member from New Song will be given to assess his place in ministry.

**INSTRUCTIONS:** Every person is given Spiritual Gift(s) at the time they accept Christ. This assessment can help guide you in the process of identifying your Spiritual Gift(s) Please follow these instructions:

Ask yourself how you feel about each one of the following statements: how true is each statement about you?

Respond with the numerical rating as follows:

- 5 - Almost Always true
- 4 - Often true
- 3 - Sometimes true
- 2 - Seldom true
- 1 - Almost Never true

Avoid, choice “3,” “Sometimes,” as much as possible. Don’t hesitate choosing “5,” “Almost Always” or “1” “Almost Never.” Your desire to be humble or not exaggerate may cause you to choose more moderate responses, which may affect the results. Try to be as honest as possible.

Example:

1. I understand the truths of God’s Word.  
Is this statement” Almost Always,” “Often,” “Sometimes,” “Seldom” or “Almost Never” true about you? Try to choose the “5,” “4,” “2,” or “1,” Avoid choosing “3,” “Sometimes. “

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<sup>1</sup>Jay McSwain, *Finding Your PLACE in Life and Ministry* (Alpharetta, GA: PLACE Ministries, 2010).

**Place your numerical rating choice in the appropriate blank before each statement on this and the next pages. Then, follow the instructions on the scoring sheet at the end of the assessment.**

- \_\_\_ 1. When I hear evangelistic messages, I pray for people who don't know Christ.
- \_\_\_ 2. I am drawn to opportunities where I can give direction to others.
- \_\_\_ 3. When others tell me their problems, I can deeply feel their hurt.
- \_\_\_ 4. I am gifted at organizing tasks in a systematic manner.
- \_\_\_ 5. When I see wrong, I feel compelled to speak.
- \_\_\_ 6. I enjoy giving financial and material resources without the recipient knowing who gave.
- \_\_\_ 7. I am able to clearly and effectively explain truths within God's Word.
- \_\_\_ 8. Believers who stray from the faith really concern me and I actively seek to bring them back.
- \_\_\_ 9. For me, it's easy to trust God for the impossible.
- \_\_\_ 10. I frequently find myself encouraging the troubled, comforting the distressed, and reassuring the wavering,
- \_\_\_ 11. When someone asks me to do a job, I get excited even when the job isn't highly visible to others.
- \_\_\_ 12. Coming alongside individuals and supporting them in their ministries brings me great satisfaction.
- \_\_\_ 13. When I discover Biblical truths, I make skillful and practical applications of them into my life situations,
- \_\_\_ 14. I perceive and understand the truths of God's Word,
- \_\_\_ 15. I am happier entertaining guests at church or in my home than when I am alone.
- \_\_\_ 16. People tell me that I can see through phonies before others do.
- \_\_\_ 17. I enjoy building relationships and spending time with non-Christians.
- \_\_\_ 18. Group problems are more interesting to me than individual problems.
- \_\_\_ 19. I tend to have compassion for those who are rejected by others.
- \_\_\_ 20. I plan details of an event thoroughly, analytically, and well in advance of the deadline.
- \_\_\_ 21. When individuals or groups depart from God's Word, I can sense the coming danger and am willing to voice a warning.
- \_\_\_ 22. I would sacrifice materially in order for more of my resources to go to Christian causes.
- \_\_\_ 23. It irritates me when a speaker uses a Bible verse out of context
- \_\_\_ 24. I enjoy relating to a specific group of believers over an extended period of time.
- \_\_\_ 25. I am able to envision God's leading in unlikely circumstances, and work to accomplish what I believe is His will.
- \_\_\_ 26. I like to suggest practical steps for people to overcome challenges, but focus on investing myself in those who take action on my advice.
- \_\_\_ 27. I enjoy doing tasks that others tend to have no desire to do.



- \_\_\_ 28. I volunteer for tasks that appear routine, but which enable others to be more effective in leading.
- \_\_\_ 29. I am able to know, understand, and apply God's Word in communicating to others.
- \_\_\_ 30. I enjoy studying the Bible, investigating the full meaning of a text, and exploring the context of individual words and phrases.
- \_\_\_ 31. I have been told that I make strangers feel welcome around me in my home, at church, and/or in other settings.
- \_\_\_ 32. When I read a religious book, I'm able to detect outright errors from the truth.
- \_\_\_ 33. Telling others how I came to accept Christ is a regular part of my lifestyle.
- \_\_\_ 34. God uses me to motivate others to see His vision for the group.
- \_\_\_ 35. People who are hurting and in need attract my attention and time.
- \_\_\_ 36. "Multi-tasking," or doing multiple jobs simultaneously, is something I do efficiently.
- \_\_\_ 37. I will expose sin even when it is unpopular or no one agrees with my conviction.
- \_\_\_ 38. For me, it's easy to give to God's work beyond the 10% tithe.
- \_\_\_ 39. People compliment me on making difficult subjects easy to understand.
- \_\_\_ 40. Responsibilities where I can assume the spiritual oversight of a group of people draw my time and attention.
- \_\_\_ 41. I commit difficult obstacles to God in prayer and am not anxious about His answering those prayers.
- \_\_\_ 42. My preferred ways to teach and be taught are through practical application and Biblical illustrations.
- \_\_\_ 43. In a group setting, I quickly assess needs and don't hesitate to help meet those needs.
- \_\_\_ 44. If I know others are being helped, I enjoy doing things behind the scenes.
- \_\_\_ 45. I grasp truths from God's Word, organize them, and relate them to the practical needs and problems of life.
- \_\_\_ 46. When a speaker gives details of Biblical words, studies, and archeology, I find myself listening intently.
- \_\_\_ 47. I believe a Christian's home should be a safe place for those in need.
- \_\_\_ 48. I sense when the atmosphere in a worship service is mere emotion, versus emotion directed by the Holy Spirit
- \_\_\_ 49. I can clearly, concisely, and effectively communicate the gospel to non-Christians.
- \_\_\_ 50. I have an ability to inspire and encourage others to perform at a high level.
- \_\_\_ 51. I do not try to provide steps to solve people's problems; I just want to be available to them in their time of need.
- \_\_\_ 52. I can organize and direct toward specific goals and in an orderly manner.
- \_\_\_ 53. People tell me that I am outspoken and opinionated, especially on doctrinal issues.
- \_\_\_ 54. Public recognition for giving a financial gift is not something I enjoy.
- \_\_\_ 55. I thoroughly research a subject before speaking about it.

- \_\_\_ 56. I find myself working hard to help others grow spiritually.
- \_\_\_ 57. I regularly attempt to motivate others to believe God in difficult or impossible situations.
- \_\_\_ 58. I really relate to speakers who give practical steps for applying Christian principles.
- \_\_\_ 59. To help out a ministry, I prefer doing task-oriented projects rather than working one-on-one with people.
- \_\_\_ 60. It is my preference to serve ministries by working directly with people rather than in task-oriented projects.
- \_\_\_ 61. In my daily experience, I regularly put Bible knowledge to work
- \_\_\_ 62. People tell me that I help them understand important facts from Scripture.
- \_\_\_ 63. People compliment me for my recognition of guests at church and allowing others to stay at my home.
- \_\_\_ 64. I can immediately spot cult teachings that mix some truth with many false teachings.
- \_\_\_ 65. I believe most churches do not emphasize evangelism enough.
- \_\_\_ 66. When it comes to goals, I can match people and resources to achieve success.
- \_\_\_ 67. It's hard for me to say "no" to those who are hurting and in need.
- \_\_\_ 68. The kind of volunteer opportunities I look for involve organizing the big picture into small, do-able parts.
- \_\_\_ 69. I view many activities as black or white, right or wrong for Christians to participate in.
- \_\_\_ 70. I prefer to give my financial resources, rather than my time, to the Lord's work.
- \_\_\_ 71. I enjoy teaching others Biblical truths in order for them to apply these truths.
- \_\_\_ 72. God has used me to bring Christians who stray away from Him back into a growing relationship with Him and His people.
- \_\_\_ 73. Even in negative situations, I view myself as an optimist.
- \_\_\_ 74. Getting people involved in ministry through positive motivation is something I do effectively.
- \_\_\_ 75. I need to feel appreciated for my contribution to a ministry.
- \_\_\_ 76. I'd rather work behind the scenes without public recognition.
- \_\_\_ 77. Exercising spiritual insight into the right or wrong of complicated situations is something I do well.
- \_\_\_ 78. I help others in studying their Bible by sharing my discoveries of how various details of individual words and phrases fit into the passage's main idea.
- \_\_\_ 79. I consider it a privilege to entertain guests at church and/or home, and I desire to take care of such needs as food for them.
- \_\_\_ 80. When others are being deceptive in their actions and motives, I am usually aware of it.
- \_\_\_ 81. It excites me tremendously when someone comes to know Christ.
- \_\_\_ 82. People often look to me for direction when there is no clearly established leader in the group.

- \_\_\_ 83. Helping others is something I have a strong inner drive to do.
- \_\_\_ 84. I strive to create harmony when I am in charge of planning an event.
- \_\_\_ 85. Those who speak straightforwardly draw my attention and time.
- \_\_\_ 86. I believe financial accountability is vital.
- \_\_\_ 87. No matter what other commitments I have, I always make time to study the Bible.
- \_\_\_ 88. When it comes to taking care of others' needs, I willingly sacrifice my own needs and desires.
- \_\_\_ 89. I often scold other Christians for their lack of faith.
- \_\_\_ 91. When people obviously see a need and don't volunteer to help solve it, that makes me angry.
- \_\_\_ 92. I find it rewarding to take on responsibilities for others so they are free to concentrate on other aspects of ministry.
- \_\_\_ 93. I find it easy to draw insight from my own study of the Scriptures and from the studies of other Bible scholars.
- \_\_\_ 94. People often seek me out for my understanding of Biblical passages of interest to them.
- \_\_\_ 95. I would be one of the first to affirm the church that is offering lodging for groups that are passing through and need a place to stay for a night or two.
- \_\_\_ 96. I quickly recognize inconsistencies in teaching that is filled with error and is not Biblical.
- \_\_\_ 97. I'm really energized after sharing Christ with a non-Christian.
- \_\_\_ 98. I like new challenges and get bored with maintaining projects
- \_\_\_ 99. I volunteer to work with the under-privileged and poor.
- \_\_\_ 100. I can identify and remove unnecessary details when organizing people or projects.
- \_\_\_ 101. I tend to be suspicious and critical of contemporary culture.
- \_\_\_ 102. I do not have hidden motives or secret agendas when I give financially.
- \_\_\_ 103. I lean more toward explaining Biblical truths than applying them.
- \_\_\_ 104. Any time Christians are under my care and influence, I naturally guard them from false teaching.
- \_\_\_ 105. When I strongly believe God wants to accomplish great things in a group, I am often the one who encourages people to step out in faith and not be cautious.
- \_\_\_ 106. I see trials as opportunities from God for spiritual growth.
- \_\_\_ 107. I do not feel comfortable leading or delegating tasks to be done within a ministry.
- \_\_\_ 108. People recognize me for my willingness to assist others so they can become more effective in their ministries.
- \_\_\_ 109. When it comes to leading people, I am gifted at knowing, understanding, and applying God's Word.
- \_\_\_ 110. I take seriously God's command to "increase in knowledge," and find it easy to commit regular blocks of time to fulfill this command.

- \_\_\_ 111. It is important for churches to provide lodging when there is a need.
- \_\_\_ 112. Christians frequently affirm my ability to discern truth from lies and/or counterfeits.

## APPENDIX 2

### ABILITIES ASSESSMENT

**INSTRUCTIONS:** Every person is gifted with natural Abilities. These Abilities cause us to gravitate to tasks in our personal interest, professional careers, and ministry involvement. This assessment can help guide you in the process of identifying your Abilities.

Please follow these instructions:

Ask yourself how you feel about each one of the following statements. How true is each statement about you? Respond with the numerical rating as follows:

- 5- Almost Always true
- 4- Often true
- 3 - Sometimes true
- 2 - Seldom true
- 1 - Almost Never true

Avoid, choice “3,” “Sometimes,” as much as possible. Don’t hesitate choosing “5,” “Almost Always” or “1” “Almost Never.” Your desire to be humble or not exaggerate may cause you to choose more moderate responses, which may affect the results. Try to be as honest as possible.

Example:

1. I understand the truths of God’s Word.

Is this statement” Almost Always,” “Often,” “Sometimes,” “ Seldom” or “Almost Never” true about you? Try to choose the “5,” “4,” “2,” or “1,” Avoid choosing “3,” “Sometimes. “

**Place your numerical rating choice in the appropriate blank before each statement provided on this and the next pages. Then, follow the instructions on the scoring sheet at the end of the assessment.**

- \_\_\_ 1. Prefer to work with things rather than people
- \_\_\_ 2. Able to recognize the nature of the problem to be solved, and then find a solution
- \_\_\_ 3. Prefer occupations and hobbies in art, music, and/or writing, advertising, graphics, managing, etc.
- \_\_\_ 4. Able to socially manipulate and affect the outcome of situations
- \_\_\_ 5. Able to direct the behavior of others and be looked upon as the leader
- \_\_\_ 6. Able to teach and train by being very methodical and patient
- \_\_\_ 7. Usually, prefer working or doing tasks with my hands

- \_\_\_ 8. Enjoy formulating and developing abstract ideas that require analytical and creative reasoning
- \_\_\_ 9. Able to create ideas from nothing or recreate from the work of others and make it work
- \_\_\_ 10. Have a knack for knowing what to do and how to do it
- \_\_\_ 11. Capable of seeing and developing creative solutions to problems
- \_\_\_ 12. Prefer opportunities/tasks where accounting, computers, secretarial, and handling of data are involved
- \_\_\_ 13. Attracted to jobs or activities that are rugged, practical, and require strength
- \_\_\_ 14. Prefer working in situations that are unstructured and without lots of rules
- \_\_\_ 15. Able to communicate creatively and clearly both verbally and through written mediums
- \_\_\_ 16. Prefer to be near the center of groups and solve problems by discussing with others
- \_\_\_ 17. Often prefer sacrificing individual or personal needs for the good of the group
- \_\_\_ 18. Able to maintain high levels of concentration and proficiency in detecting needed changes
- \_\_\_ 19. Known to find my "best fit" with highly physical, mechanical sorts of tasks
- \_\_\_ 20. Most productive in tasks that require minimal guidance or direction from others
- \_\_\_ 21. Adept at using imagination along with accurate perception in problem solving
- \_\_\_ 22. Able to perceive that a situation or a task requires the involvement of others
- \_\_\_ 23. Willing to make decisions and take risks even at the expense of personal failure
- \_\_\_ 24. Prefer tasks/opportunities where dependability and accuracy is highly valued
- \_\_\_ 25. Able to keep emotions balanced and pragmatic in dealing with problems
- \_\_\_ 26. Attracted to opportunities to research complex issues and put them into understandable applications
- \_\_\_ 27. Perform best in unstructured environments where there often is validation and feedback for contributions
- \_\_\_ 28. Aware of the feeling of others, understand the behavior behind them, and respond appropriately
- \_\_\_ 29. Prefer to be in highly competitive and visible positions of leadership
- \_\_\_ 30. Prefer activities that are highly ordered and there is a well-established chain of command
- \_\_\_ 31. Personal style is usually oriented to be very predictable
- \_\_\_ 32. Able to think critically, reflectively, and with flexibility in discovering new approaches to ineffective methods
- \_\_\_ 33. Prefer to work alone or with just a few others
- \_\_\_ 34. Skilled in presenting oneself through both nonverbal (expressions) and verbal communication (good speaking skills)
- \_\_\_ 35. Able to accept authority, as well as, become one
- \_\_\_ 36. Able to work with numbers and data and organize them in a structured manner

- \_\_\_ 37. Able to understand how things work and then translate that into practical, concrete action
- \_\_\_ 38. Adept at creating systems that flow smoothly and are easy to understand and use
- \_\_\_ 39. Able to project artistic expression that encompasses attractive aesthetics and tasteful coordination of colors and patterns
- \_\_\_ 40. Able to show empathy and compassion through both words and deeds
- \_\_\_ 41. Able to merge people and projects together through effective planning, entailing knowledgeable diagnosis
- \_\_\_ 42. Prefer stable, well-controlled, conventional tasks where the rules are followed by all involved.

## APPENDIX 3

### PERSONALITY ASSESSMENT

**INSTRUCTIONS:** Every person is unique because of the Personality they have. This assessment can help guide you in the process of identifying your Personality. Read each of the following sets of responses to the numbered statements. Circle the one that most often describes you. When more than one applies, circle the one that would best describe you in your home, church, school, or work environment.

*Example:*

1. *When it comes to thinking . . .*

- A. My keen mind knows what decisive actions to take.
- B. I'm never overloaded, and I doubt there's such a thing as too much!
- C. I know how to take someone else's idea and come up with concrete
- D. ways to put it to use.
- E. I always search all possibilities in order to get to the bottom of things.

**Once you have chosen your best response to each question, please follow the instructions on the scoring sheet at the end of the assessment.**

1. *When it comes to working on tasks . . .*

- A. I know I need your help, but I prefer to operate independently.
- B. I love coming up with the ideas, but I prefer not to *have* make it
- C. happen
- D. I know I'm idealistic and theoretical. My perfectionism may drive you
- E. nuts or make you glad I'm on the team.
- F. My goal is to be as fair and inoffensive to others as possible.

2. *The phrase I might repeat most often is . . .*

- A. "I'll do it myself."
- B. "Why can't everyone get involved?"
- C. "If it's worth doing, it's worth doing right."
- D. "The more the merrier."

3. *My favorite verse from Proverbs could be . . .*

- A. 17:22, "Being cheerful keeps you healthy. "
- B. 27: 12, "A sensible man watches for problems ahead and prepares to
- C. meet them . . ."
- D. 15:4, "Gentle words cause life and health . . ."
- E. 11: 14, "Without wise leadership, a nation is in trouble . . ."



4. *It makes my day . . .*
  - A. To know that I kept my cool when others were losing theirs.
  - B. To win I just *love* beating the competition.
  - C. To make someone laugh, or to have someone appreciate my story.
  - D. To have everything in perfect order.
  
5. *I absolutely hate . . .*
  - A. Not being able to effect changes.
  - B. Feeling like I need to be “up” all the time.
  - C. Being pushed.
  - D. Being alone or not being able to talk.
  
6. *In my overall attitude, I am more . . .*
  - A. Unemotional and action-oriented
  - B. Introverted and reflective than most.
  - C. Low-key and accepting than most.
  - D. Extroverted and optimistic than most.
  
7. *Of course . . .*
  - A. They must be upset with me- they passed me at church this morning
  - B. and didn’t even speak!
  - C. I would never get impatient if others would just do what I told them to
  - D. do when I told them to do it!
  - E. I am excited. This is just how excited looks on me.
  - F. It’s not a lie! Well, maybe just a teeny bit of an exaggeration!
  
8. *When it comes to working on tasks . . .*
  - A. I create lots of energy and excitement, *even* on the boring tasks.
  - B. I tend to know the best way to accomplish things and don’t hesitate in
  - C. to tell others how to do it.
  - D. I often get so bogged down in the details that I can get frustrated and
  - E. indifferent about the project.
  - F. I usually sense how to do things, but am hesitant about sharing my
  - G. ideas.
  
9. *My fantasy job would be . . .*
  - A. Any job where I’m president or CEO.
  - B. Renting myself out as the “perfect party guest.”
  - C. A mediator or counselor.
  - D. One that requires bringing organization and structure to a group.
  
10. *Two weaknesses I have are . . .*
  - A. Lack of follow-through and over-committing.
  - B. Being moody and pessimistic.
  - C. Being overbearing and pushy.
  - D. Lack of organization and discipline.

11. *At work . . .*
- A. I often set the standards too high for myself and others.
  - B. I'm easily distracted, and find it difficult to prioritize.
  - C. I often lack motivation and find it difficult to set goals.
  - D. I tend to be a workaholic, and get bored easily with details.
12. *A hallmark I'm known for is my . . .*
- A. Inability to accept change quickly.
  - B. Adventurous spirit and willingness to take more risks than the average person.
  - C. person.
  - D. Deep thinking and cautiousness before making a decision.
  - E. Animation and storytelling.
13. *One thing you should know about me is . . .*
- A. I'm warm, engaging, and fun to be around.
  - B. At times I can be too forceful in trying to get something done.
  - C. If I tell you I will do something, you can rest assured I'll do it!
  - D. As much as I love making new friends, I often need the other person to make the first move.
  - E.
14. *If you watch me in a crowded situation, you'll probably see me standing*
- A. Wherever I'm told to stand.
  - B. Alone, or moving the crowd over to where I am.
  - C. On the fringes, just outside of the action.
  - D. In the center of the crowd.
15. *As a friend . . .*
- A. I'm usually popular, but might dominate conversations.
  - B. I have many casual relationships, and might tend to use people.
  - C. I'm fairly loyal, and may seem insecure socially.
  - D. I have deep relationships and struggle making new friends.
16. *As far as my leadership of people . . .*
- A. I enjoy being part of a team and making sure no one gets their feelings hurt.
  - B. I prefer to loosen things up on the team—help people relax and have a good time.
  - C. I thrive in leadership roles and am very independent and self-confident.
  - D. I make a better follower than a leader, and actually prefer it that way.
  - E.
  - F.
  - G.
17. *The most common phrase I hear about myself is . . .*
- A. "He/She is always thinking and planning."
  - B. "He/She is just a blast to be around."
  - C. "He/She is so patient and calm"
  - D. "Don't worry, he/she will handle everything."

18. *I really thrive on . . .*
- A. Creating fun and excitement for others.
  - B. Taking special care with the details and logistics.
  - C. Leading others to a mutual goal.
  - D. Harmony and absence of conflict.
19. *My family, friends, and co-workers would likely describe me as being . . .*
- A. Persuasive about things I believe in.
  - B. Playful and spontaneous.
  - C. Non-confrontational about issues.
  - D. Persistent when I am sure about something.
20. *People admire me most for. . .*
- A. My warmth, enthusiasm, humor, and people skills.
  - B. My deep concern and compassion, and for being cautious and
  - C. economical.
  - D. My staying calm, cool, and collected, and being happy and well-
  - E. balanced.
  - F. My strong-willed leadership, decisiveness, and being goal-oriented.
21. *People probably like this about the way I communicate with them . . .*
- A. I am direct and don't mind speaking the truth.
  - B. I can listen well and give good counsel.
  - C. I express my thoughts and opinions in a precise and detailed way.
  - D. They love my stories, and when I am in a positive mood it gives them
  - E. a lift.
22. *If someone tells me my idea can't be done . . .*
- A. I just can't wait to prove them wrong, and I proceed with even more
  - B. determination.
  - C. I get discouraged and worry about all of the time I've wasted in
  - D. planning.
  - E. I'm usually glad, because it sounded like too much work anyway.
  - F. I just thank them profusely and cheerfully quit.
23. *When someone offends me, the first thought that might run through my head would be . . .*
- A. Oh, it doesn't matter . . . really!
  - B. They're not going to get away with *that!*
  - C. Why do they keep doing that to me?.
  - D. Why do they keep doing that to me?
24. *My philosophy about forgiveness is . . .*
- A. "So . . . what's there to forgive anyway?"
  - B. "That was unforgivable ... "
  - C. "An eye for an eye."
  - D. "Whatever . . . don't worry about it."

## APPENDIX 4

### PEOPLE AND/OR GROUPS THAT I FEEL THE MOST PASSION FOR AND DESIRE TO HELP

Check the people and/or groups you feel the most concern (passion) for and desire (motivation) to help. After checking the ones that apply narrow them down to your top three. Recognizing the list given is not comprehensive, list at the bottom of the page other people groups you have passion for. Transfer your answers from this exercise to the Finding Your PLACE Profile.

- |   |   |
|---|---|
| <input type="checkbox"/> Abortion                             | <input type="checkbox"/> Lonely Individuals               |
| <input type="checkbox"/> Adults with Adult Children in Crisis | <input type="checkbox"/> Mentoring                        |
| <input type="checkbox"/> AIDS patients                        | <input type="checkbox"/> Ministers                        |
| <input type="checkbox"/> Alcoholic/Drug Addicts               | <input type="checkbox"/> Ministers' Spouses               |
| <input type="checkbox"/> Believers Married to Nonbelievers    | <input type="checkbox"/> Missionaries                     |
| <input type="checkbox"/> Businessmen                          | <input type="checkbox"/> Neighbors                        |
| <input type="checkbox"/> Businesswomen                        | <input type="checkbox"/> New Christians                   |
| <input type="checkbox"/> Children                             | <input type="checkbox"/> New Church Members               |
| <input type="checkbox"/> Children of Ministers                | <input type="checkbox"/> Nominal-Lukewarm Christians      |
| <input type="checkbox"/> Children of Single Parents           | <input type="checkbox"/> Non-Christians                   |
| <input type="checkbox"/> College Students                     | <input type="checkbox"/> Outdoorsmen                      |
| <input type="checkbox"/> Couples/Engaged                      | <input type="checkbox"/> Parents                          |
| <input type="checkbox"/> Couples/Median Adult                 | <input type="checkbox"/> People involved with pornography |
| <input type="checkbox"/> Couples/Senior Adult                 | <input type="checkbox"/> Poor                             |
| <input type="checkbox"/> Couples/Young Married                | <input type="checkbox"/> Preschool Children               |
| <input type="checkbox"/> Disabled                             | <input type="checkbox"/> Prisoners                        |
| <input type="checkbox"/> Disenchanted Christians              | <input type="checkbox"/> Senior Adults                    |
| <input type="checkbox"/> Divorced                             | <input type="checkbox"/> Sexually Abused                  |
| <input type="checkbox"/> Empty Nesters                        | <input type="checkbox"/> Singles                          |
| <input type="checkbox"/> Ethnic Groups                        | <input type="checkbox"/> Stay at Home Mothers             |
| <input type="checkbox"/> Ex-convicts                          | <input type="checkbox"/> Teen Mothers                     |
| <input type="checkbox"/> Families of Prisoners                | <input type="checkbox"/> Terminally III                   |
| <input type="checkbox"/> Families of Terminally III           | <input type="checkbox"/> Unemployed                       |
| <input type="checkbox"/> Gay/Lesbians                         | <input type="checkbox"/> Unwed Pregnant Women             |
| <input type="checkbox"/> Homebound                            | <input type="checkbox"/> Widowed                          |
| <input type="checkbox"/> Homeless                             | <input type="checkbox"/> Working Mothers                  |
| <input type="checkbox"/> Hospitalized                         | <input type="checkbox"/> Youth                            |
| <input type="checkbox"/> Illiterate                           | <input type="checkbox"/> Others: _____                    |
| <input type="checkbox"/> Infants                              |   |

## Demonstrate my Passion Evaluation

Check those that describe how you demonstrate passion. After checking the ones that apply, narrow them down to your top three and place them at the bottom of the page. Transfer your top three passion demonstration areas to the Finding Your PLACE Profile.

- **Challenging** - I am passionate about situations that require new thoughts and ideas that haven't been implemented.
- **Defending** - I am passionate about standing up for what is right and opposing wrong even in the face of opposition.
- **Delegating** - I am passionate about empowering others to complete tasks.
- **Developing/Creating** - I am passionate about making something that is not in existence.
- **Improving** - I am passionate about taking something/someone that has been created and making it/them better and more efficient.
- **Influencing** - I am passionate when it is apparent I have influenced others in their way of thinking and/or acting.
- **Leading** - I am passionate about leading a group to move into a certain direction. I enjoy determining how and what things will be done.
- **Managing** - I am passionate about maintaining something that is operating efficiently.
- **Organizing** - I am passionate about organizing resources into a systematic structure.
- **Perfecting** - I am passionate about doing things in an excellent manner.
- **Performing** - I am passionate about being in front of people with their undivided attention on me.
- **Pioneering** - I am passionate about launching new concepts that have not been tested and tried in any setting. I am not discouraged by failure.
- **Repairing** - I am passionate about fixing what is broken (this could include the lives of people).
- **Serving** - I am passionate about helping others succeed.
- **Socializing** - I am passionate about providing and planning opportunities for individuals and/or groups to get together for a common purpose.
- **Teaching** - I am passionate about teaching others how to understand or perform a task that they previously did not know how to understand or do.

The words that describe how I demonstrate my passion from the list above are:

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**Transfer the demonstrations of your passion to the Finding Your PLACE profile.**

APPENDIX 5

EXPERIENCES OF LIFE IDENTIFICATION EXERCISE

In what experiences have you had success, victory, or triumph? The experiences listed below are listed as examples. Reflect upon your life experiences and write them below.

- Being asked and successfully coordinating an event. \_\_\_\_\_
- Budgeting finances and staying within the budget. \_\_\_\_\_
- Building an addition to your home. \_\_\_\_\_
- Buying a jump rope and learning how to walk through a jump rope. \_\_\_\_\_
- Changing a behavior - like learning to ride a bike, ballroom dance, or an addiction (ie stopped smoking), etc \_\_\_\_\_
- Having someone quote you or expand on your words. \_\_\_\_\_
- Helping someone overcome or work through a struggle in their life. \_\_\_\_\_
- Learning tolerance or acceptance. \_\_\_\_\_
- Overcoming prejudice or bias in . . . \_\_\_\_\_
- Promotion in your company because of leadership abilities. \_\_\_\_\_
- Putting others first by sacrificing. \_\_\_\_\_
- Recognition in an area through serving. \_\_\_\_\_
- Taking over a dying group and revitalizing it \_\_\_\_\_
- Trying out for a school play and getting the lead role. \_\_\_\_\_
- Voted the captain of your football team. \_\_\_\_\_
- Others \_\_\_\_\_

**Transfer the experiences in your life that have most affected or impacted your life to the Finding Your PLACE profile**

## EVALUATING EXPERIENCES IN FINDING MY PLACE

Why was I successful or unsuccessful in this experience?

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Was the successful experience rewarding?

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If the experience was successful, but not rewarding, why?

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If the experience was rewarding, but not successful, why?

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Could I take a successful, but unrewarding experience and use some of the skills that made me successful to determine what I could do that is rewarding?

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Key Thought:

A successful experience is not necessarily a rewarding experience

### **Reflection**

The Bible is very clear that we are to not only be hearers and learners, but doers (see James 1:22)

Think back to at least two experiences that have been defining in your life. Describe what it was about those experiences that impacted who you are today.

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### **Reminder**

God never said all your experiences would be good, but He did say He would use all experiences for good. These include the experiences of pain and failure, along with spiritual, religious and victorious experiences. God can and does hit some straight licks with crooked sticks.

### **Remember**

Experiences shape our life. What types of experiences have shaped yours?

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The process does not end with the self-discovery you have made by going through Finding Your PLACE. The Bible is very clear that we are to not only be hearers and learners, but doers (see James 1 :22). The process of Finding Your PLACE has just begun. To continue the journey, you must get involved.



**So What?**

Understanding myself helps me . . .

. . . realize my personality, spiritual gift(s) abilities and passion may not have consciously played a part in my previous ministry experiences. Can you see where your previous ministry experiences have been chosen according to your personality and/or spiritual gifts?

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. . . understand why my experiences have helped formulate, and at times, change, my passion for certain ministries and/or people. If this has happened, what ministries and/or people do you

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. . . desire to use my unique God given design to explore further where God may PLACE me in making a difference

Flatter me and I may not believe you; Criticize me and I may not like you; Ignore me and I may not forgive you; Encourage me and I will not forget you.

APPENDIX 6

CERTIFICATE OF COMPLETION

**CERTIFICATE  
OF  
COMPLETION**

*John Doe*

*is hereby granted this certificate on the 14<sup>th</sup> day of  
June 2014 for completing 12 hours of training  
as a Ministry Placement Coach for the  
PLACE Inventory Assessment Tool*

---

Dr. Bernard T. Fuller  
Senior Pastor

  
**New Song**  
Bible Fellowship Church

---

Barbara J. Davis  
Project Director

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## ABSTRACT

### DEVELOPING A VOLUNTEER MINISTRY PLACEMENT STRATEGY FOR NEW SONG BIBLE FELLOWSHIP CHURCH IN BOWIE, MARYLAND

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The Southern Baptist Theological Seminary, 2014  
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This research project focused on developing a recruitment and placement strategy for volunteers at New Song through the use of the PLACE Inventory Assessment tool.

Chapter 2 describes the biblical and theological support for why believers should serve. Four foundational scriptures were used to support the thesis that God has created believers to serve. Ephesians 2:10 emphasizes that believers are created for “good works” and therefore, they should serve. James 2:14-17 focuses on the fact that faith without “works” is dead. Therefore, if believers had faith they would have “works” and serve. First Corinthians 12:7-11 highlight that believers have been given spiritual gift(s) to perform a specific task (service). Mark 10: 42-45 states that the believer’s identity is rooted in Christ. Therefore, the believers must serve because Christ was a servant.

Chapter 3 describes the theoretical foundation for volunteer administration. Volunteer administration is a set of complex human management processes, which entails reviewing the demographics and dynamics of the volunteer, the volunteer recruitment process, volunteer management, volunteer training, and the motivation of volunteers.

Chapter 4 discusses the research methodology used for the project. This project focused on new adult members and non-serving adult members at New Song. The project used the PLACE inventory assessment tool. This tool assessed personality type,



spiritual gifts, abilities, passions, and life experiences that have shaped a believer for ministry work. A ministry placement coach was used to help each member who took the assessment to understand the results for placement in ministry.

Chapter 5 presents the results of the project. The results strongly suggested that members who took the PLACE assessments and had a ministry coaching session were highly likely to join a ministry.

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