

**Motivating and Mobilizing
the Laity for Service**

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David J. Valleskey

Wisconsin Lutheran Seminary Library

11831 N. Seminary Drive. 68W
Mequon, Wisconsin

Valleskey, David

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Objectives of the Seminar

1. To come to appreciate more deeply the Bible's teaching that all believers are uniquely gifted priests of God and to incorporate the implications of this doctrine more fully into the life and work of our congregations.
2. To review some basic management skills, e.g., leading, delegating, recruiting and training of leaders, that will assist the pastor in mobilizing the laity for service within the congregation.
3. To develop a plan of action to involve more members in the ministry of the congregation.

Seminar Outline

- I. The Biblical Basis
- II. Planning for Ministry
- III. Pastoral Leadership
- IV. Delegating Work
- V. Recruiting Workers
- VI. Training Workers
- VII. Recognizing Faithful Workers

I. The Biblical Basis

A. The Problem: A One-Man Ministry Mentality

1. Today's church: "Dynamite that failed to go off"
 - a. The problem of "the pillars" and the "pew sitters"
 - 1) A faithful core of people who do almost everything and in time "burn out"
 - 2) The vast majority who simply observe and "rust out"
 - b. Tradition often squelches new and creative ideas and approaches
 - c. Clergy and lay leaders alike are often very poor delegaters, and therefore don't do it
 - d. When work is delegated it is poorly defined; written position descriptions are often non-existent or poorly written

- e. Time and Talent sheets, through disuse, often disillusion people rather than involve them
- f. The jobs to be filled often receive more attention than the people filling them

2. A key problem: A one-man ministry mentality

"In the vast majority of cases our church has fostered, whether consciously or not, a one-man ministry, which has oft-times proved to be as ineffectual in getting results as it has been ruinous to the health of many a pastor. In many cases the ministry of the church is undermanned, the pastor is overburdened, and the Lord's cause suffers....We who pride ourselves as the proclaimer of the Reformation touchstone of the universal priesthood, often do little more than pay loquacious lip service to this salient doctrine. In actual practice we have all too often reserved for the clergy exclusively the rights, privileges, and duties which Christ has given to all believers. We thereby train a laity which has a mass inferiority complex, is unaccustomed to spiritual expression, and is in reality trained for nothing else than eloquent silence....The pastor who today is convinced that he is able to be not only prophet, but also priest and king, in his church and to minister effectively to the spiritual, educational, and physical needs of all his parishioners without their assistance is either suffering from delusions of grandeur or else is engaging in the near fatal habit of head burying....The pastor, in his misguided zeal, has attempted to be linguist, scholar, speaker, publisher, printer, propagandist, play director, psychiatrist, plumber, musician, basketball coach, and ping-pong instructor in one ministerial lifetime....It has meant that all too often he has become a 'server of tables' instead of a prophet of God" (Guido Merkens, Living Lutheran Leadership, pp 31-33)

3. A problem for both clergy and laity

"One of the most devastating problems in the Christian church has been the wide gap between the clergy and the laity. Part of the problem originates with the clergy who, in some periods of history, considered themselves to be a different class of people than the rest of Christendom. Part of the problem belongs to lay people, however. Often people are content to 'let the pastor do it.' Consequently, the pastor is seen as the only one who can teach the Bible or evangelize or administrate the church. The local congregation can easily become an organization

in which the membership, like stockholders, pay their dues for the upkeep of the building and the salary of the clergyman whom they have called to do their ministry. The mindset that lets the pastor do it all cripples the power of the church" (Kent Hunter, Foundations for Church Growth, p 59)

B. The Teaching of the Scriptures: The Doctrine of the Universal Priesthood of Believers

1. The Bible and the universal priesthood: 1 Peter 2:4-10

a. 2:4,5 - Two descriptions of Christians

1) Living stones

2) Holy priesthood

b. 2:6-8 - Three OT references to the Messiah's rejection, suffering, death and resurrection: Is 28:16; Ps 118:22; Is 8:14

c. 2:9,10 - Develops priest picture of v 5 more fully

1) Not realized under old covenant, Ex 19:4-6: "You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation"

2) Would be realized under the new covenant, Is 61:6: "You will be called priests of the Lord, you will be named ministers of our God"

3) A description of what Christians now are, Re 1:4-6: "To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever!"

4) Purpose: 2:9b: "That you may declare the praises of him who called you out of darkness into his wonderful light"

2. Luther and the universal priesthood

a. All Christians are made priests through baptism

"Peter [in 1 Pe 2:9,10] names the people and the congregation very clearly, and he calls them all together a royal priesthood and commands them to preach the deeds of God who has called them....Thereby the Holy Spirit teaches us that ointments, consecrations, tonsures, chasubles, albs, chalices, masses, sermons, etc., do not make priests or give power. Rather, priesthood and power have to be there first, brought from baptism and common to all Christians through the faith which builds them upon Christ the true high priest, as St. Peter says here" (LW 39:236,237)

b. There is no difference between priests and "ecclesiastics"

"All of us who believe in Christ are priests and kings in Christ, as 1 Peter 2[:9] says....As priests we are worthy to appear before God to pray for others and to teach one another divine things....You will ask, 'If all who are now in the church are priests, how do these whom we now call priests differ from laymen?' I answer: Injustice is done those words 'priest,' 'cleric,' 'spiritual,' 'ecclesiastic,' when they are transferred from all Christians to those few who are now by a mischievous usage called 'ecclesiastics.' Holy Scripture makes no distinction between them" (LW 31:354,355)

"There is no true basic difference between laymen and priests, princes and bishops, between religious and secular, except for the sake of office and work, but not for the sake of status. They are all of the spiritual estate, all are truly priests, bishops, and popes....A cobbler, a smith, a peasant--each has the work and office of his trade, and yet they are all alike consecrated priests and bishops" (LW 44:130)

c. As priests, all Christians possess the means of grace and have the right and duty to use them

"No one can deny that every Christian possesses the word of God and is taught and anointed by God to be priest....But if it is true that they have God's word and are anointed by him, then it is

their duty to confess, to teach, and to spread [his word]" (LW 39:309)

3. WELS theologians of yesterday and today and the universal priesthood

a. John Schaller

"Among us no question can arise about the real essence of the New Testament ministry. Christ gave his disciples only one commission. He has therefore also established only one office, one ministry, in the church, the ministry of preaching the gospel....Unpreached gospel would be a contradiction in terms....Gospel and preaching are concepts which are as inseparably linked as mother and child"

Who is to preach the gospel? "The Holy Scriptures incontrovertibly show that the ministry, that is, the commission to preach the gospel, is given to every Christian; that at conversion not only the ability but also the impetus for this preaching is implanted in him; and that the gospel by its very nature as a message presupposes this preaching activity and at the same time by the effect it has guarantees it will occur. Who now wishes to be so bold as to limit the way the ministry is carried out to a single form of presenting the word of salvation?" (WLQ 78:1, pp 30, 31, 38)

b. Wilbert Gawrisch

"The priesthood of the New Testament is universal. It belongs to all believers. All of them are royal priests. All of them, therefore, also possess the ministry of the Spirit, the authority and right to preach the Gospel and administer the sacraments. Jesus gave the Great Commission not only to the apostles, but to all his disciplesEvery Christian possesses the Ministry of the Keys, which is 'the peculiar authority of the Church, given by Christ to his Church on earth, to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent'" (WLQ, 75:4, p 287).

C. The Challenge before Us: To Utilize the Gifts of All of God's Priests as Fully As Possible

1. As they serve as priests of God in their private lives (personal ministry)
 - a. By the testimony of a godly life: Mt 5:13, "You are the salt of the earth....You are the light of the world"
 - b. By the testimony of their lips: Mk 5:20, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you"
2. As they serve by call of the congregation (public, representative, ministry)
 - a. The purpose of the public ministry (cf August Pieper, "Luther's Doctrine of Church and Ministry" [WLQ, 60:4, p 254]):
 - 1) To carry out such functions of the ministry as cannot be carried out by all at the same time without disorder
 - 2) To carry out such functions of the ministry for which all Christians are not equally capable
 - b. Biblical examples of the public ministry
 - 1) Acts 13:2-3, "The Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off"
 - 2) Acts 14:23, "Paul and Barnabas appointed elders for them in each church"
 - c. Luther on the public ministry
 - 1) On the need for the public ministry

"Although we are all priests, this does not mean that all of us can preach, teach, and rule. Certain ones of the multitude must be selected and separated for such an office. And he who has such an office is not a priest because of his office but a servant of all the others, who are priests. When he is no

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longer able to preach and serve, or if he no longer wants to do so, he once more becomes a part of the common multitude of Christians. His office is conveyed to someone else, and he becomes a Christian like any other. This is the way to distinguish between the office of preaching, or the ministry, and the general priesthood of all baptized Christians. The preaching office is no more than a public service which happens to be conferred upon someone by the entire congregation, all the members of which are priests" (LW 13:332)

"Community rights demand that one, or as many as the community chooses, shall be chosen or approved who, in the name of all with these rights, shall perform these functions publicly. Otherwise, there might be shameful confusion among the people of God...where everything should be done in order, as the Apostle teaches [1 Cor 14:40]. For it is one thing to exercise a right publicly; another to use it in time of emergency. Publicly one may not exercise a right without the consent of the whole body or of the church. In time of emergency each may use it as he deems best" (LW 40:34)

- 2) On the distinction between the universal priesthood (personal ministry) and the public ministry

"You should put the Christian into two places. First, if he is in a place where there are no Christians he needs no other call than to be a Christian, called and anointed by God from within. Here it is his duty to preach and to teach the gospel to erring heathen or non-Christians, because of the duty of brotherly love, even though no man calls him to do so. This is what Stephen did, Acts 6-7, even though he had not been ordered into any office by the apostles. Yet he still preached and did great signs among the people. Again, Philip the deacon and Stephen's comrade, Acts 8:5, did the same thing even though the office of preaching was not commanded to him either....Second, if he is at a place where there are Christians who have the same power and right as he, he should not draw attention to himself. Instead he should let himself be called and chosen to preach and to teach in

the place of and by command of the others"
(LW 39:310)

d. Forms of the public ministry

- 1) The exact forms it takes is not prescribed in the Scriptures
- 2) The Scriptures mention many forms (cf Eph 4:11,12)
- 3) WELS theologians past and present on the forms of the public ministry

a) August Pieper

"Luther speaks much about the divine institution of the local pastorate, but on the one hand it is clear from many passages that he does not declare this particular species, the local pastorate, to be divinely instituted in contrast to other species of the public preaching ministry or the preaching of the Word, but that rather he declares this species to be divine together with the other species"

Pieper then quotes Luther as he speaks about "that estate which has the preaching office and ministry of the Word and Sacraments....Such are: the office of pastor, teacher, preacher, reader, priest, those who are called chaplains, sextons, school masters and whatever else belongs to such offices and persons"
(WLQ, 60:4, pp 258,261)

b) John Schaller

"That this [i.e., the calling of one or more into the public ministry when a group of Christians comes together] takes place is essential; how it takes place is incidental and depends on the circumstances of the congregation and on the opportunity" (WLQ, 78:1, pp 50,51)

c) Carl Lawrenz

"There is...no direct word of institution for any particular form of the public

ministry....The one public ministry of the gospel may assume various forms as circumstances demand. These forms need not embrace all the functions of the public ministry.... Through the Word the Holy Spirit guides the believers in their common faith to establish the adequate and wholesome forms which fit every circumstance, situation and need" (WLQ 82:3, p 183)

- e. Significance for us today: Lay members, when called or delegated by the congregation to carry out a certain part of the ministry of the gospel in its name and on its behalf, are serving in the public, representative, ministry of the church no less than is the pastor.

D. The Unique Role of the Pastor

Leader - Equipper - Delegater - Organizer

Recruiter - Motivator - Trainer - Encourager

Summary

Lay Christians participate in the gospel outreach ministry of the church in two ways:

1. The Lord has commissioned each of them, as a part of the universal priesthood, to declare with lips and life the praises of him who called them out of darkness into his wonderful light (personal ministry)
2. The Lord through the church may call some of them into an aspect of the public ministry where they exercise their right as priests in the name of and on behalf of the congregation.

Both ministries--personal and public--are solidly biblical and therefore pleasing to the Lord.

No church body has more reason than the WELS, with its understanding of the Bible's doctrine of the ministry, to be aggressive in its use of the laity in kingdom service!

II. Planning

- A. Step #1: Prepare a congregational mission statement ("What should we be doing?")
- B. Step #2: Conduct a congregational self-study ("Where are we now?")
- C. Step #3: Draw up a statement of purpose for each area of congregational work ("Why?")
- D. Step #4: Determine your objectives ("What?")
- E. Step #5: Establish your goals ("How?")
 - + Long-range
 - + Short-range

III. Leading

A. What Leadership Is

1. Biblical words for leadership

Ro 12:8 - prohistemi - to stand in front of, be over, superintend, preside over (cf 1 Tm 3:4,12; 5:17; 1 Th 5:12)

He 13:7,17,24 - hegeomai - to go before, lead, rule, command, have authority over

1 Tm 3:2; Ti 1:7 - episkopos - overseer, one charged to see that things to be done by others are done rightly

2. Two biblical examples

Joshua (Josh 24:15)

Nehemiah (Neh 1 & 2)

3. Definition

Leadership is the ability to oversee various aspects of the work of the church in such a way that one's vision and example serve as an inspiration for others to follow (cf also 1 Tm 3:1-7; Ti 1:5-9; 1 Th 5:12; Ro 12:8; 1 Pt 5:3)

4. Leadership and management (administration) compared

- a. The word for administration: kybernesis, helmsman (1 Cor 12:28; Ac 27:11)

Guides ship on the course the ship's owner has determined

A manager (administrator) sees to it that what others have determined is accomplished

- b. Biblical examples of administration

Moses and Jethro (Ex 18:13-27)

The Apostles (Ac 6:1-6)

One key need of an administrator: The ability to delegate.

- c. Definition

Management (administration) is the ability to organize, delegate, and motivate people in such a way that what needs to be done gets done

- d. Distinctions

1) Leadership is the ability to see what needs to be done;

Management is the ability to see that what needs to be done gets done.

2) Leadership is a quality;
management is a science and an art.

3) Leadership provides vision;
management supplies realistic perspectives.

4) Leadership exercises faith;
management has to do with fact.

5) Leadership seeks for effectiveness;
management strives for efficiency.

6) Leadership decides where we are going and why;
management figures out how to get there.

7) Leadership looks for potential resources;
management coordinates available resources.

- 8) Leadership provides direction; management is concerned about control.
- 9) Leadership thrives on finding opportunities; management succeeds on accomplishment.

Note: Few pastors are pure leaders or pure administrators. Most are a mix of the two, with one or the other gift predominating

- 5. How one becomes a leader
 - a. Leadership is earned
 - b. Leadership is learned

B. Styles of Leadership

1. Definition

Leadership style is the way a leader carries out his functions and how he is perceived by those he attempts to lead

2. Two continuums on which leadership moves

authoritative-----participatory

task oriented-----people oriented

3. One categorization

- a. Laissez-faire: minimum direction, maximum freedom
- b. Democratic-Participative: leader assists, suggests, facilitates
- c. Benevolent-Autocratic: paternalistic
- d. Autocratic-Bureaucratic: dictatorial

4. A closer examination of the democratic-participative model of leadership

- a. Strengths
 - 1) Accentuates servant nature of pastor
 - 2) Emphasizes equipping believers for ministry

b. Weaknesses

- 1) Tends to leave vacuum of leadership
- 2) Tends to result in a visionless, status quo minded congregation

5. A more desirable model: Pastor as leader-equipper

a. Definition: A leader who actively, but not automatically, sets a vision before his congregation, obtains a good ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals

b. Value: Having a strong leader out front helps to produce a positive, forward-minded congregational atmosphere, a congregation with a definite sense of mission

c. Strong leadership and servanthood are not incompatible

- 1) Being humble doesn't mean being a pushover
- 2) Being a servant doesn't mean one shouldn't lead

C. The Price of Leadership

1. Criticism
2. Fatigue
3. Finding time to think
4. Loneliness
5. Identification
6. Unpleasant decisions
7. Rejection

D. Traits of Effective Leadership

1. Proper self-image
2. A servant attitude
3. Trustworthiness

4. Enthusiasm
5. Discipline
6. Confidence
7. Decisiveness
8. Courage
9. Humor
10. Unselfishness

IV. Delegating

Definition: Transferring authority, responsibility and accountability from one person or group to another

A. Biblical Case Studies

1. Moses and Jethro, Ex 18:13-27
 - a. Situation
 - b. Solution
 - c. Result
2. Jesus and the 12
 - a. Situation
 - b. Solution: Selection
Association
Consecration
Impartation
Demonstration
Delegation
Supervision
Reproduction
 - c. Result

3. The Twelve and the Seven, Acts 6:1-7

- a. Situation
- b. Solution
- c. Result

B. Ten Reasons Why Leaders Fail to Delegate

- 1. Supposed incompetency of delegatee
- 2. Pride
- 3. Insecurity
- 4. Too time-demanding
- 5. Perfectionism
- 6. Reluctance to let go
- 7. Lack of organization
- 8. Equating delegating with "dumping"
- 9. Frustration with unreliability
- 10. An activist spirit

C. Ten Benefits of Delegating

- 1. Allows the Body to work as God wants it to
- 2. Permits maximum utilization of spiritual gifts
- 3. Makes the leader's job easier
- 4. Increases productivity
- 5. Develops additional leadership
- 6. Allows more time for personal spiritual development
- 7. Demonstrates trust in members' abilities
- 8. Stimulates members' creativity
- 9. Stimulates members' commitment to their congregation and its ministry
- 10. Increases pastor's time for broader functions

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D. Ten Steps to Successful Delegation

1. Determine your primary work
2. Recognize your strengths and weaknesses
3. Recognize your limits
4. Select the projects or activities to be delegated
5. Pick the right person for the job
6. Carefully explain the job
7. Transfer appropriate authority
8. Encourage independence
9. Maintain open communication
10. Follow up and evaluate

V. Recruiting

A. Prepare Position Descriptions

1. Sample position description format

Position Title:

Accountable to:

Term of commitment:

Responsibilities:

Time required:

Training provided:

Qualifications and special skills needed:

Additional comments:

2. Level of responsibility determines amount of detail in position description -- the simpler the job, the more detailed the position description and vice versa

3. How to get started

- a. Ask present holder of job to write up all that he/she is doing
- b. Edit/revise as needed
- c. Return to present job-holder for evaluation
- d. Present to Council for adoption

B. Match Spiritual Gifts with Positions

1. Definition: Divine endowments of special abilities for service given to members of the Body of Christ
2. Description of some of the gifts still present in the church today
 - a. Serving: The gift of working within the Church in a supportive role (Ro 12:7; Ac 6:1-6)
 - b. Teaching: The gift of explaining and applying the truths of God's Word (Ro 12:7; 1 Cor 12:28,29)
 - c. Encouraging: The gift of standing alongside of someone to help, advise, counsel, exhort, comfort and encourage (Bible example: Barnabas, Ac 4:36; 9:26,27; 11:20-26; 15:36-39)
 - d. Contributing to the needs of others (giving): The gift of sharing generously with others of one's material goods (cf Ac 4:32-37; 2 Cor 8:1-5; Mk 12:41-44)
 - e. Leading: The gift of standing in front of others and guiding them in some aspect of the work of the Church (Ro 12:8)
 - f. Showing mercy: The gift of coming to the aid of suffering people and alleviating their distress (Ro 12:8; 1 Cor 12:28)
 - g. The word of knowledge: The gift of understanding and communicating the truths God has hidden in his Word (1 Cor 12:8)
 - h. The word of wisdom: The gift of applying the truths of the Word to specific life situations (1 Cor 12:8)

- i. Faith: The gift of vision, of seeing something that needs to be done and believing that God will do it even it looks impossible (1 Cor 13:2; Mt 17:20)
- j. Administration: The gift of organizing, delegating and motivating people in such a way that what needs to be done gets done (1 Cor 12:28; Ex 18:13-27)
- k. Evangelism: The gift of presenting the Gospel especially to those who are not yet a part of the Body of Christ (Philip: Ac 21:8; 8:4-8, 26-40)
- l. Shepherding: The gift of assuming a long-term personal responsibility for the spiritual welfare of another Christian or group of Christians (cf Ps 23: a shepherd feeds, guides, guards)

C. Understand and Put into Practice Proper Principles of Motivation

- 1. Improper motivation
 - a. Guilt
 - b. Hope of reward
 - c. Promise of recognition
 - d. Loyalty to organization
 - e. Appeal to pride
 - f. Appeal to duty
- 2. Proper motivation: What God has done for us
 - a. The love of Christ (2 Cor 5:14: "Christ's love compels us")
 - b. The mercy of God (Ro 12:1,2: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship")
- 3. Secondary factors: Recognize the way people, Christians, too, think and feel
 - a. People want to feel that they "belong"

- b. People want to meaningful work
- c. People want to do work that appeals to them
- d. People want to do work that is challenging
- e. People want to do work they are able to do
- f. People want to know what they are supposed to do
- g. People want to know how much time is involved
- h. People want to have a feeling of achievement

D. Recruit your workers

1. Utilize a two-step recruitment process

Step One: Send a personal letter to all nominees

- 1) Describe the work to be done
- 2) Show how it fits into the big picture
- 3) Explain why you are asking that particular person to do the job
- 4) Give sufficient lead time

Step Two: Make a personal visit

- 1) Review qualifications and time-commitment
- 2) Be honest
- 3) Be enthusiastic
- 4) Assure training

2. Hints for the nominating committee

- a. Look for spiritual qualifications
- b. Utilize "Time and Talent" information
- c. Don't overload any one person
- d. Let people say "No" for themselves
- e. Don't assume "once 'No' always 'No'"
- f. Recognize that "No" doesn't always mean "No"

- g. Don't neglect the service of women, young people, and retired people

VI. Training

A. The Value of Training

1. Orientates people to the job
2. Produces better performance by those already on the job
3. Continually provides a skilled work force
4. Enriches church program in which "trainee" becomes involved
5. Provides opportunities for advanced study and growth

B. The Process of Training

1. Identify expectations
2. Assess learning needs
3. Determine objectives
4. Develop program content
5. Design the learning experience
6. Obtain instructional resources
7. Conduct training

C. The Place of the Pastor: Equipper (Eph 4:11,12)

The pastor's training does not establish him as the only one to do the ministry. He is not a replacement for the people's ministry. Rather, his training enables him to be a resource person; he is a motivator, a trainer. He is given by God to equip God's people so that they do the work of the ministry. The word translated as "equipping" in Ephesians 4:12 has as its basic meaning "to render fit, sound, complete." It is used for mending torn nets (Mt 4:21), thus getting them ready for action. That's a key role of the pastor: "Mending" the saints, getting them ready for action.

Every parish pastor is the head of a "seminary," a training school for workers.

VII. Recognizing Faithful Ministry

A. Biblical Principles

1. Service in the kingdom is not done for the sake of recognition or reward

2 Cor 5:14, "Christ's love compels us"

Mt 6:1, "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven"

Lk 17:10, "When you have done everything you were told to do, (you) should say, 'We are unworthy servants; we have only done our duty'"

2. This does not mean that service should not be recognized and even rewarded

- a. God will recognize and reward faithful service

Mt 25:23, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things"

Mt 10:42, "If anyone gives a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward"

Lk 6:35, "Love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great"

- b. The Apostle Paul publicly recognized faithful service

Ro 16:1,2, "I commend to you our sister Phoebe....She has been a great help to many people, including me"

Ro 16:4, "Priscilla and Aquila risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them"

Ro 16:7, "Greet Andronicus and Junias, my relatives who have been in prison with me. They are outstanding among the apostles"

Ro 16:12, "Greet my dear friend Persis, another woman who has worked very hard in the Lord"

1 Cor 16:18, "Stephanas, Fortunatus and Achaicus...refreshed my spirit and yours also. Such men deserve recognition"

3. Conclusion: It is consistent with the Scriptures to recognize with gratitude the service that others have done in the name of Jesus for the sake of his kingdom
 - a. Christians don't serve to be recognized
 - b. But grateful Christians will be moved to recognize, even publicly, those who serve faithfully
- B. Ways by which the efforts of volunteers might be supported and recognized
 1. Private recognition
 2. Public recognition

A Final Word

Someone has said, "The world's greatest unemployment problem is its spiritual unemployment." May the Lord use this study to help us to tap more fully that great reservoir of workers he has brought into his Church. To him be the glory!

Wrapping It Up: Where Do We Go from Here?

1. Appoint a steering committee (possibly the Church Council)
2. Determine in writing the committee's

a. Purpose

Sample: The purpose of this committee is to promote and to put more fully into practice in our congregation the service of all our members.

b. Objectives

Sample:

- 1) To awaken in all our members an increased zeal to serve the Lord in the congregation to help fulfill the scriptural purpose of the congregation;
- 2) To provide more opportunities for members to serve in the ministry of the congregation;
- 3) To improve the congregation's system of recruiting, training, supporting and affirming those who serve as volunteers.

c. Goals - Suggestions for first year:

- 1) Under objective #1:
 - a) Committee work on congregational statement of purpose (mission statement)
 - b) All committees, after instruction, draw up statements of purpose, objectives, and goals that fit in with congregation's mission statement
 - c) Bible class series on spiritual gifts (perhaps on Sundays and on a weeknight)
- 2) Under objective #2:
 - a) Steering committee study role/task per member ratio in congregation and seek to bring it to whatever ratio seems proper for the congregation
 - b) Stewardship committee draw up time and talent form and description of how it can be most effectively used

3) Under objective #3: Conduct a leadership training retreat for all leaders to study subjects such as the following:

- a) The doctrine of the universal priesthood and the public ministry
- b) Principles of leadership
- c) Congregational climate--your weaknesses and strengths and what to do about the weaknesses
- d) A Christian's management of time
- e) Handling stress and conflict
- f) Planning for ministry
- g) Why and how to delegate
- h) Recruiting more workers in the congregation
- i) Training people on your committee
- j) Principles of communication

3. Decide upon your strategy for each of the goals you set for the year