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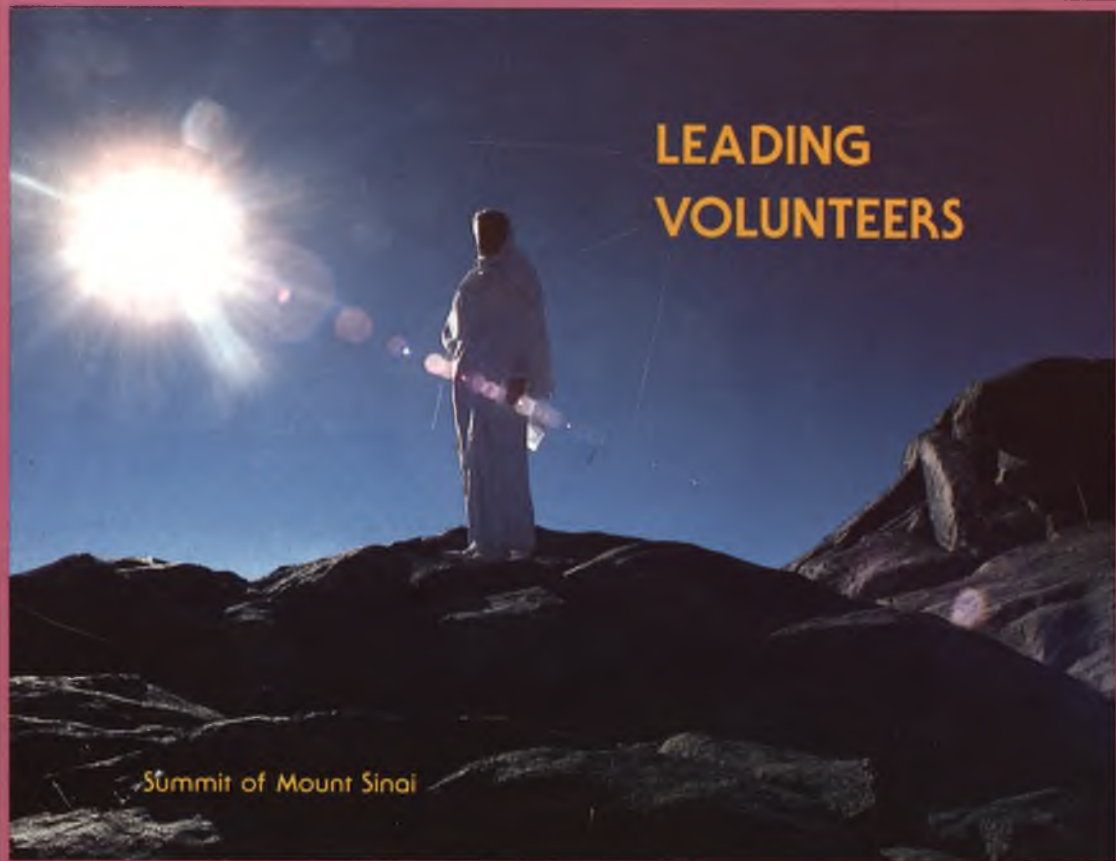
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# THE PREACHER'S MAGAZINE

MAR 1 '85



LEADING  
VOLUNTEERS

Summit of Mount Sinai

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# suitable for Framing

## **SONG OF THE VOLUNTEERS**

We the willing,  
Led by the unknowing,  
Are doing the impossible for the  
ungrateful.  
We have done so much for so long with  
so little  
We're qualified to do anything with  
nothing.

# Overhearing the Volunteerism Folks



Wesley Tracy

by Wesley Tracy

**O**peration Rescue attracted 1,200 volunteers. Their task: tutor kids who were failing in school in Washington, D.C., slums. The objective: enable students to meet new promotion requirements. The result: in 40 elementary schools two-thirds of the kids who failed in January passed in June!

The Flying Samaritans are made up of 1,500 volunteer doctors, dentists, pilots, nurses, and translators. With the use of 30 private planes, they operate 14 free medical clinics in Mexico. All the money, planes, and hours are "volunteered!"

The Retired Senior Volunteer Programs (RSVP) has 250,000 volunteers who donate their skills and energies in courts, libraries, hospitals, day-care centers, and nursing homes!

Foster Grandparents, some 20,000 older persons, spend four or five hours a day twice a week with disadvantaged children. They read, go places, exercise, and do other projects from fishing to speech therapy!

The Service Corps of Retired Executives have some 7,500 members who serve as free consultants to leaders of small businesses!

The mayor of Evansville, Ind., in a recent year got almost 90,000 hours of volunteer help for the city government. The mayor of Kansas City has 52 volunteer committees to look after city affairs!

The Widowed Person's Service now has branches in 75 cities organized to assist persons who have lost a mate!

The General Federation of Women's Clubs with its 600,000 members last year gave 75 million hours of volunteer service!

The list goes on and on. Volunteers are everywhere. More than 300,000 volunteer agencies (not counting churches) serve in the United States. More and more continue to appear in many countries today. The volunteerism movement has its own literature, its own conferences, its own leadership training, its own discipline, and its own theorists.

Churches are also volunteer agencies. But the church and the volunteerism movement don't talk much. They should; they could help each other. The volunteerism people have learned some things we need to consider. And I'm sure the church could coach volunteer agencies at a point or two.

We tried to bring these two bodies of knowledge together at a recent seminar at Nazarene Theological Seminary. The 11 conferees were doctor of ministry students. Seven of them were pastors. Three held academic posts in India, Guatemala, and Ohio. One was an editor. Dr. Paul Bassett and I had the responsibility of coordinating efforts. The 11 conferees showed up hav-

ing already plowed through some 2,000 pages of assigned reading on management, leadership, and volunteerism.

One of the assignments for the three-week intensive seminar was to write an article for the *Preacher's Magazine* on the subject of volunteerism. Eleven articles in our theme section come directly from that seminar.

To the points covered in the various articles, let me add these ideas that came up in our volunteerism research.

1. Leaders of volunteer programs must "model evaluation." The leader must submit to progress reports and evaluation sessions if he or she expects the rest of the crew to do so.

2. The people who volunteer also give the money. Seventy-five percent of the workers in the church give money to the church; only 31% of the people who don't have jobs in the church give money to the church.

3. The successful leader will see himself as an "assistant to his subordinates."

4. Volunteer workers, they say, want to be evaluated and supervised. It lets them know their work is important.

5. People are more important than program, the volunteerism people say.

6. The number one complaint of the leaders of volunteer organizations is that they are trapped in a "numbers game." If you don't have the "stats," you don't get the funding.

7. Underplacement is the most frequent mistake. That is, recruiting talented people for trivial tasks. A college-educated woman paying a baby-sitter in order to do a task any 10-year-old could do will not be around long.

8. The second most frequent mistake is recruiting many people for a task that requires only a few.

9. The greatest satisfaction comes from tasks that challenge but don't overwhelm people. Achieving something we don't know we can do until we try is very rewarding.

10. Volunteerism folks say they can "catalyze" more helping than they can organize and control. They mean they can help people to become aware of both *needs* and *resources* around them. The *needs* and *resources* then come together without any funds, budgets, or offices. This they can do better than officially packaging programs to meet needs "perceived" to exist by outsiders. One group that I asked to list "needs" and "skills" discovered that there were resources right there in the group to meet 105 needs listed by 30 group members. All this need-meeting without a budget dollar spent—but sadly enough there were no official "stats" to put on

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# LEADERSHIP AND MANAGEMENT

## The Difference and the Difference It Makes

by Dennis Johnson

*Pastor, Church of the Nazarene, Auburn, Wash.*

**P**astor, are you a leader or a manager? If you can't answer that question in 10 seconds or less, you need to read this article.

The man who nods in my pew on Sunday morning sees little difference between leadership and management. At times these terms are used interchangeably. Yet, careful study reveals significant differences—differences that can change you, the way you lead, and your church.

A major difference is in the focus. Leaders focus on people, while managers aim at objectives or goals of the organization. Paramount to the manager is reaching the organization's goal. People are his resources. Conversely, the leader involves people in establishing goals. Leaders and followers work collectively to fulfill needs and accomplish shared goals.

### **The LEADER**

Successful organizations have one major attribute that sets them apart from unsuccessful organizations: dynamic and effective leaders. Essentially, leadership is relational. The effective leader knows himself, knows the people who work with him, and knows the environment. No two people or churches are alike. Successful pastors adapt their leadership style to meet the needs of their particular group or environment. This sounds complicated, but I felt better when I discovered that the eight books on leadership and management stacked on the shelf to my left agree that there is no "best" style of leadership. Then there is hope for this displaced, down-home Texan-Northwesterner! Unique as I am, I can cooperate with Christ in accomplishing His purpose.

Perhaps our "worldly cousins" in the business arena have something to say to us about style or types of leadership. In his Pulitzer prize-winning book *Leadership*, author James McGreggor Burns emphasizes two types of leadership. *Transformational Leadership*, as its name implies, is a leader's approach to followers with an intent to trade one thing for another.

Remember that board meeting when finance-minded Filbert let youth leader Eddie know that building maintenance had to be done before they spent money on such things as youth retreats? Not to be outmaneuvered, quick Eddie figured that the youth could save the church a few bucks by mowing the yard. He didn't consult his youth group—just volunteered them.

So goes another game of board meeting monopoly. Nothing was said about the ministry purpose of the youth retreat. It was mostly a matter of keeping the budget balanced and the statistics in line.

This trading happens in all areas of life. For example, there's that politician, Sam Yourman. Those promises he made sounded great. He put that opponent of his on the spot. Come to think of it now, keeping those promises may not be wise, but he did win the election. Transaction in action!

Pastor, you know the tensions, as vote time nears or the end-of-the-year statistical reports stampede your resolve and force you to act. Sometimes, in getting the job done, a little trading seems necessary. The question is, who says what is most important?

Burns gives more attention to *Transformational Leadership*, which is more complex and more potent. The transforming leader sees people and their needs. He looks for potential motives in followers and seeks to satisfy higher needs in his concern for the whole person. Burns states, "The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (p. 4).

This transforming or moral leadership requires real choices on the part of leaders and followers, based on mutual needs, aspirations, and values. Differences of opinion and competition of ideas may exist. Leaders shape, express, and mediate conflict.

Another writer, Robert K. Greenleaf, in his book *Servant*

*Leadership*, talks of conceptual and operational leadership. His definition of operational leadership fits in the description of management while conceptual leadership is closely akin to Burns's transformational concepts. In Greenleaf's view, conceptual leadership "... sees the whole in the perspective of history—past and future—states and adjusts goals, analyzes and evaluates operating performances, and foresees contingencies a long way ahead" (p. 66). For Greenleaf, long-range planning is embraced here. Leadership is going out ahead to show the way.

Remember that board meeting when your heart was especially burdened for the spiritual needs of your fellowship and community? Brother Smith testified how he was encouraged during his recent surgery by the prayers of the Body. Several echoed his sentiments. You asked, "How can we be sure we keep the prayer power going?" Retired, but not resigned, Mrs. Jones offered a suggestion. "Why can't we enlist people to pray? We have several folks like me. When a request comes in, we could have a call chain—a prayer chain!" Rejoice! Transforming leadership at work—listening, working together to meet common needs.

One of the major measures of a leader's success is his ability to use a style that is appropriate to the demands of the

environment. The work of Hersey and Blanchard answers questions and sheds light on how one may understand and work with vastly different people and situations. The maturity level of the individuals or groups involved determines the leadership style most effective in a given situation. It is the leader's task to unleash the potential within each person who works with him.

The question, then, is where do you tie in this unleashed potential? Tie it to your purpose or mission. Pastor, why are you here? Where are you going with your people? You must know these things if you are to lead. Establishing a purpose or mission in concert with your people is foundational. Abilene, Buffalo, and San Diego vary in more than geography and climate. Sam, George, and Mary are more different than alike. Recognizing these variables, a leader focuses on the person. Needs, motives, and aspirations are reflected in a common purpose. Working together, you grow; change begins, like leaven in a lump of dough.

### The MANAGER

Marlene Wilson in *The Effective Management of Volunteer Programs* describes a manager as, "Someone who works with and through others to accomplish organizational goals"

**A leader feels others' needs so strongly and defines their values so meaningfully that he can move them to purposeful action.**

environment. Pastor, leader, learning is neither easy nor impossible. God has given us the capacity to develop. Burns sees learning as the force that may be the most important in shaping leaders. My studies have verified the value that comes in learning from experience, people, successes and failures, and from other leaders and followers. Douglas McGregor, in *The Human Side of Enterprise*, states, "Among the characteristics essential for leadership are skills and attributes which can be acquired or modified extensively through learning" (p. 182). His list includes competence in planning and initiating action, in problem solving, in keeping communication channels open and functioning effectively, in accepting responsibility, and in the skills of social interaction.

What about power or authority? Leaders do exercise power, either derived from the position they hold or granted to them as personal power by their followers. Managers exercise positional power that parallels their job assignments, which may be delegated. Leaders may have positional power, but function primarily with the personal power invested in them by their followers. This power cannot be delegated as it resides in the leader, not in his position.

Followers are the most crucial factor in any leadership event because they accept or reject the leader, and as a group they determine whatever personal power the leader may have. Knowing and understanding followers is a primary task of the leader. A leader helps others be aware of what they feel, and he personally feels their needs so strongly and defines their values so meaningfully that he can move them to purposeful action. Leaders and followers learn from each other and move each other to higher levels of growth and accom-

**Management is something a man does, while leadership is ultimately what a man is.**

(p. 25). The focus of management is the organization, and people are part of the resources available for the accomplishment of organizational goals. That stack of eight books I mentioned reminds me of the manager's task. Functionally, managers plan, organize, motivate, and control.

*Planning* involves setting goals and objectives for the organization and developing work maps showing how to get where you plan to go. *Organizing* is the bringing together of resources—people, capital, and equipment—to accomplish goals. Delegation and coordination are essential. *Motivating* is simply understanding the "whys" of behavior as they relate to each person who works for you. *Controlling* requires usable feedback of results and follow-up action that compares accomplishment with the specified plans.

Managers require a range of skills that can be learned. Technical skills have to do with the ability to use knowledge, various methods, techniques, and equipment in management. Human skills involve the manager's judgment and ability to work with and through people. Conceptual skills relate to the understanding of the complexities of the organization. Through these functions and skills the manager aims to accomplish the goals of the organization. People are valued as resources to be used for the good of the institution. Managers who produce the most with the least "overall cost" are considered successful.

Many areas of skill development are common to both leaders and managers. A leader may be involved in management, while a manager can be successful without exercising leadership. The major difference is the way managers and leaders see people and relate to the organization. Managers see peo-



ple as resources or tools to be used for the accomplishment of organizational goals. Leaders see people as individuals with needs, motives, and aspirations, with whom the leader shares a common purpose. For the leader, the organization is a means toward the accomplishment of the common mission.

### Response: A Call for Leadership

What does all this mean in Kilgore, Tex.; Springfield, Ill.; and Auburn, Wash.? Traditionally, it seems to me, that both pastor and church have viewed the pastor as a manager. To be sure, he is responsible for God's resources; so he had better manage them well.

Desiring to do right by his call and for his people, he faithfully attends preachers' meetings and pastoral seminars. Copious notes on skill development and new programs reflect the hope of a caring pastor. Back to his flock he goes, trying wholeheartedly to fit this new approach to his people only to wonder why things stay much as they were, or get worse.

Perhaps, he thinks, the problem is in the learning, the location, or maybe the people themselves. Surely a new assignment will be the answer. Questions, especially those that might be critical, are discouraged for fear of conflict, which certainly must be contradictory to our understanding of perfect love and the unity of the Body. Thus, the pastor/manager who maintains an atmosphere of calm and peace, while pursuing the statistical goals of the church, is considered successful. This scenario, though overstated, is all too familiar.

Even with our more recent emphasis on the equipping role of the ministry, the pastor often attempts to "fit" discipling or spiritual gifts programs on the laity, while viewing them as "ministry resources" for reaching the goals of the church. Normally, these goals reflect the annual report, and success is synonymous with budgets paid and heads counted. Considering our heritage, theological understanding, and oppor-

tunity, this is an illogical and impractical response to the mission Christ has called us to share.

By heritage, we are "holiness folk" in the Wesleyan tradition, worshiping in a divine-human church. Empowered by God, we can do His will; leading, not as a power figure who finds ways to serve, but as a servant who finds his authority in God. With Luther, we recognize that every Christian has a calling and is saved, not by his skills but by God's grace. As Wesleyans we especially appreciate the value of the person. God's grace is at work in all men, leading them to respond to His love, experience His forgiveness, know His full redemption, and be made new! Saved and sanctified believers, given opportunity, will seek the will of God and do it. We can impact our world to the glory of God!

Given these realities, the church may look like other organizations, but it will be different. Different as to our Source—we are an organism before we are an organization. Different as to our purpose—to glorify God and cooperate with Him in redeeming a fallen world. Thus, our practice should also be different. Our essential leadership involves the proclamation of the gospel in worship, preaching, and living. People are not resources to be used or tools to be managed for the success of a program. But with the purpose of glorifying God, people—their potential, needs, motives, aspirations, and hopes—become our focus. As leaders we listen, observe, dream, inspire, and engage the full potential of our people to the glory of God.

Leaders know that followers must be free to express true feelings and make choices. This creative conflict should not be viewed as sinful, carnal, or even out of place in a holiness setting. Rather it is a part of the potentially fertile soil that nurtures new growth.

Within this frame a leader may be able to function well in Lubbock, Los Angeles, or Smithville. Rather than adminis-



tering programs, his focus is on people in the light of the overall purpose. With emphasis on leadership rather than management, our basic assignment is clarified and we are free to utilize our best in engaging our people in the mission of the church. As that mission is accomplished and God is glorified, the institution will flourish, not as an end but as a result.

I must admit that in the past I have not been clear as to the difference between leadership and management, and I have not thought that knowledge to be pivotal. After study and thought, I am convinced that this distinction in practice makes a great difference. I am also aware that, given the framework of our church, it is easier to manage than to lead, because management is something a man does, while leadership is ultimately what a man is. Leadership reflects his character as well as his specific skills. Also, our practice over the years has led to the development of a structure more geared to maintenance and the preservation of the organization than to dynamic ministry. Therefore, a management approach "fits" our system, while leaders may operate against the grain and can be viewed as reactionary.

Nevertheless, I am convinced, if the church is going to be THE CHURCH, it is time for leadership. I think Greenleaf is on target:

Someone in the church must paint the dream. For anything to happen there must be a dream. And for anything great to happen there must be a great dream. The growing edge church will be a painter of great dreams for *all* its people, something to lift their sights above the ordinary and

give them a great goal to strive for—something for each person to strive for (p. 88).

No greater goal could we know than that given us by our Lord—to glorify the Father.



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# More on Leadership and Management

by David E. Downs

In *Management of Organizational Behavior*, Paul Hersey and Ken Blanchard define management as "working with and through individuals and groups to accomplish organizational goals" (p. 3). Leadership, on the other hand, is seen by Hersey and Blanchard as what occurs any time one attempts to influence the behavior of an individual or groups, regardless of the reason.

The emphasis in the definition of management is on organizational goals. The success or failure of the manager is easily detected when seen in the light of these goals. While the prudent manager may take into account the desires or well-being of people within or outside his organization with whom he comes in contact, managerially speaking, they are of little consequence. Their value is found in the fact that they are resources. This is not to say that they are necessarily mistreated. Most managers have learned that happy human resources are more valuable than unhappy ones. Nevertheless, pure management tends to dehumanize its human resources. In the end the goal is central—not people.

While this concept seems cruel, perhaps in theory it is quite satisfactory since the people within most organizations thrive when organizational goals are met and suffer when they are not.

Leadership is not necessarily in direct conflict with management. Many managers are leaders and most successful leaders are managers. In fact, since leadership is an attempt to influence behavior, it is crucial that managers find one way or another to lead people.

The key difference between leadership and management, as Hersey and Blanchard point out, is management's *organizational* dependency. Leadership is a matter of relationship. Or, as J. M. Burns points out in *Leadership*, "We must see power and leadership not as things but as relationships."

Again, let us remember that leadership and management are not necessarily in conflict. In most cases they are tools of one another. The leader must manage and the manager must lead.

For the pastor, who must be both a leader and a manager, it is important that he is able to develop a healthy self-concept. A proper self-concept allows him

to be either primarily a manager who knows how to lead (in order to meet organizational goals) or a leader (interested in influencing the behavior of his flock) who knows how to properly manage the human and material resources at his disposal.

There is a difference between the ministries of pastors who operate primarily from the managerial model and those who lead. Managerial pastors tend to be task-oriented. Even though their tasks are perceived, at least by themselves, as being holy (i.e., reaching the world with holiness; striving for five; "X" number of new Nazarenes), they must be careful not to overlook the human needs of their congregations. Members of their flocks will have needs, subtasks, which might seem to be diversions to the manager-pastor. Fortunately, most manager-pastors love their people and respond to them out of this love. We would be wrong to assume that all managerial pastors fail to minister. Those who allow their congregations to participate in the establishment of organizational goals and then lead them toward the accomplishment of those goals are usually quite successful in reaching them. They

recognize that these goals can be people-centered and not necessarily vice versa.

Leadership-oriented pastors, on the other hand, must be careful not to become so relationship-minded that they hinder their congregations from accomplishing. Martin Luther suggested that one of the biggest sins of a pastor is the failure to facilitate and clarify the callings of other folks.

If he is not careful, the leader-pastor will create movement among his people, will even change their goals and direction, but will miss tremendous opportunities to nurture and even manage his people into a position of becoming vital parts of the ministering thrust of the Body of Christ.

In short, then, for the minister the question of leadership and management is not either/or, but rather both/and. He must see himself as a manager who does so in order that he may effectively lead, or as a leader who uses the tools of management so that his leadership will be positive and purposeful. Regardless of his perspective, if he is to be successful, he must lead and he must manage.

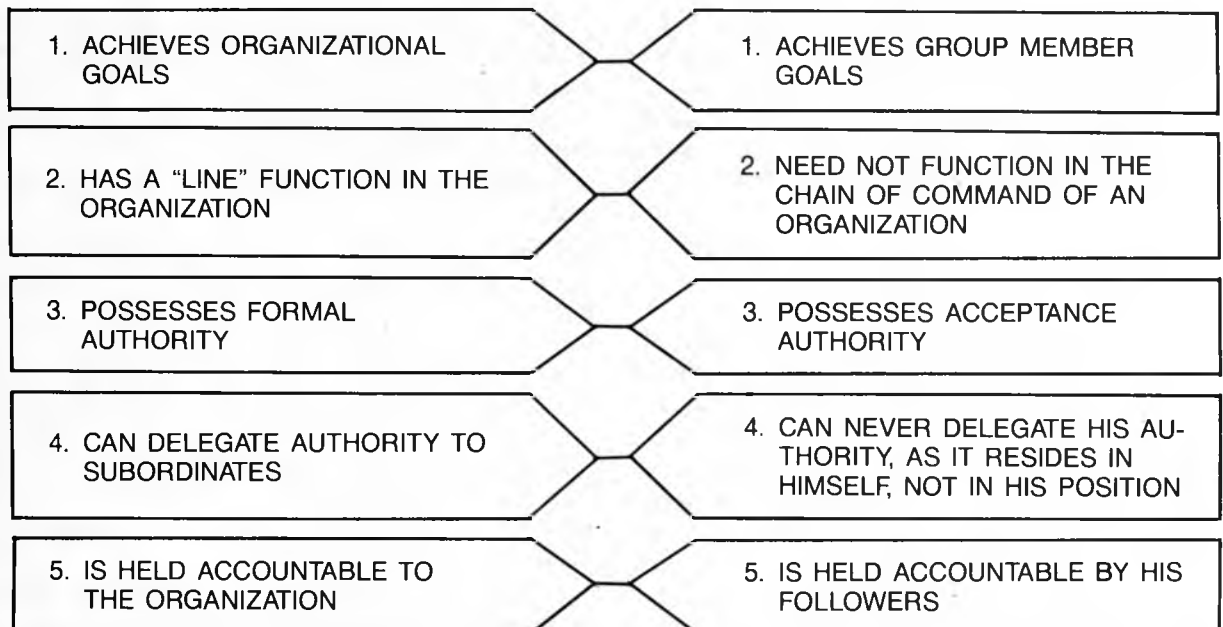


# MANAGEMENT VS. LEADERSHIP

by Chester O. Galloway

## MANAGER

## LEADER



# A WESLEYAN APPROACH TO VOLUNTEERISM

by Mary Lou Riggle

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**T**hey stepped out of the boat onto the far shore of the Sea of Galilee: 13 hungry, exhausted men desperately longing for solitude. Unfortunately, their every move was under surveillance, and a great multitude arrived at the retreat site long before Jesus and His disciples. What would Jesus do? Didn't He have a right to His leisure?

Certainly! But He heard the cries of two groups that day. First, His disciples tugged at His cloak, begging for restoration. He also heard the bleating, shepherdless flock that was captivated by His teachings and miracles. Several hours passed before those who listened so attentively became aware of their hunger pangs and realized that they had forgotten to bring food. The disciples, battling the same need and their inability to obtain food in such a desolate place, wanted to send the whole bunch home hungry. How well they understood their limitations.

What was Jesus saying? "They do not need to go away; you give them something to eat!" (Matt. 14:16, NASB). Did He really mean that? Didn't He understand that they were mere fishermen and tax collectors?

Jesus already knew what He intended to do, but He asked Philip, "Where are we to buy bread, that these may eat?" (John 6:5, NASB). Philip quickly assessed their monetary resources. Impossible! He needed no transistorized calculator, nor even an abacus. After pooling all pocket money, the disciples had less than 200 denarii—so little for such a crowd. Meanwhile Andrew had visited "the pantry." Totally inadequate! There were only a couple of sardines and some small biscuits.

Yet Jesus seemed to think they had enough. Jesus had a vision, a purpose, and resources that His *volunteers* had not yet discovered.

Inspired by His confidence and obeying His instructions, the Twelve divided the crowd into groups of 50 and 100 and asked them to prepare for a picnic on the grounds. Jesus enabled His volunteers to serve, and they soon married need to resource.

Why did Jesus involve His disciples with the problem of the hungry multitude and the search for a solution when He already knew what He intended to do?

Why did He instruct them, "You give them something to eat," when He was fully aware of their inadequate resources?

Why were 12 weary men wasting time organizing the hungry crowd into manageable groups when the immediate need had not been met?

Before we advance very far into the "how to" aspect of our ministry, we must take time to examine the "why." Marlene Wilson cautions us "that is exactly where the Church is and must be different from any other organization. We must be clear about our reasons for both being and doing." If we fail to do that, she warns that "our church work becomes just another activity to squeeze in (if we must) or get out of (if we can)" (*How to Mobilize Church Volunteers*, p. 12).

This brings us to the question: Why should a congregation in the Wesleyan tradition be involved in volunteerism?

**A Wesleyan theology of volunteerism begins with God himself.** He has taken the initiative, creating man in His own image and intending that the creature remain in communion with Him, be dependent upon His resources, and be responsible to Him in carrying out the stewardship of subduing the created world and ruling over the animals. However, man has never been a puppet. He is a free moral being—free to choose, free to obey, free to disobey.

Man asserted his independence from God and thus broke communion. Instead of ruling over the serpent, he wantonly allowed himself to be dominated by the reptile. Thus God's supreme creation plummeted far below the Creator's design of "holy and blameless" (Eph. 1:4, NASB).

Thankfully, God has not given up on man. His purpose since the Fall has been to make man holy, to re-create him in the image of His Son. He calls, and desires that man respond—freely, willingly, gladly—to His call. Hence, Christian man—the first *volunteer*.

God calls all people to be holy, but there is no holiness apart from an intimate relationship with the Divine. He is the great Enabler, the Source of all change and growth, the Giver of all skills and abilities. Therefore, we may conclude that God is the first "facilitator of volunteers." He enables persons to become what He intends they be, prepares them to share in His own nature and to participate in His mission, as they freely respond

to His grace. "A positive and alive relationship with God needs to be the core of a theology of volunteerism" (D. B. Heusser, *Helping Church Workers Succeed*, p. 12).

**God's action speaks of the value attributed to man by the Almighty.** Each one has been uniquely made with distinct needs and interests. Each Christian is spiritually equipped in a singular way so that the Church is impoverished when a particular gift is absent. The Wesleyan will be careful to respect each individual and anxious to affirm others and help them grow toward maturity.

We have observed that sinful man, as an unfaithful steward, evaded his responsibility before God. The Christian, restored to a right relationship with his Maker, and being "conformed to the image of His Son" (Rom. 8:29, NASB), needs to take up his responsibility anew. It is not enough that he be a receiver and a spectator. Having accepted his rightful place in relation to God, the new creation can also be useful to others of God's creatures.

"Christians, as volunteers, then, are striving for wholeness, maturity, completion, fullness, growth, and self-actualization in their lives and their serving as volunteers is a means of achieving this goal" (Wilson, p. 14).

Jesus made the purpose of the Almighty in relation to man come alive in history. He appeared as a servant, humbly obedient to His Father and claiming no personal power except that received from the Father. At the same time He is the Model, the ultimate Design toward which the great Creator is transforming the *volunteer*.

Because Jesus, the Servant, focused on the needs and interests of persons, He could set aside His scheduled rest and give attention to the spiritual and physical hunger pangs of the crowd. His program could wait. Such an emphasis on human needs was not always appreciated in His day. Constant conflict arose with the Pharisees as Jesus passed over the Law, the traditions, and the desires of the religious leaders, in order to heal the sick, give sight to the blind, and pardon the sinner.

**Jesus viewed man as a responsible being,** able to reason and make decisions because the grace of God is at work in him. For this reason, He did not tell people how easy it would be to be a disciple. He told them the whole truth. He forewarned them that they would be sheep in the midst of wolves; that some would be beaten and taken to court even within the synagogues. Jesus, doing exactly what His Father had done, recruited *volunteers*; but He did not bait them. He honestly told them that much would be required. He told them the whole truth because He was confident that His disciples would make intelligent and correct decisions on the basis of the facts.

Neither did Jesus abandon His recruits to their own resources. He assured them that they need not be anxious about how they would respond when charged. "It shall be given you in that hour what you are to speak. For it is not you who speak, but it is the Spirit of your Father who speaks in you" (Matt. 10:19-20, NASB). The Wesleyan knows he is, in himself, totally unable to recruit, equip, motivate, and direct volunteers, but he is just as certain that he has not been abandoned. He knows that the Holy Spirit is at work in his own life and in that of his brother.

**Jesus believed that fallen man could be changed.** The disciples were not invited to volunteer because they were already perfect, but rather because they could be transformed as they responded to His grace. The Son of Man facilitated their becoming.

The weary disciples, bewildered by the multitude, would have sent the crowd away. They hadn't been invited anyway. Feeding them wasn't really their responsibility, or was it?

Jesus was sensitive both to the needs of the crowd and to the as yet unrealized needs of His disciples. He took time to involve His volunteers, listen to their opinions, and build upon the inadequate resources they brought. He then subtracted their inadequacy by adding His own abundant resources.

How much more quickly and easily Jesus might have organized and fed the thousands who heard Him that day had He not taken time to delegate a part of the action to His volunteers! Yet He knew that within a short time He would not be with them. His mission would be left to them. The future of His mission depended completely on His *volunteers*.

If the Christian is a *volunteer* in the sense of his willing response to the grace of God, then the Church, as the gathering together of an untold number of believers, is the first *volunteer organization*. This great band of individuals has been referred to as "a work force to be deployed" (Oscar Feucht in *Everyone a Minister*, p. 106; quoted by Marlene Wilson, p. 16). We, the whole people of God, are called upon to involve ourselves, collectively and individually, in the great redemptive purpose of God—in His making persons "holy and blameless before Him" (Eph. 1:4, NASB).

The apostle Paul frequently referred to this great army as the Body of Christ. This tells us that just as Jesus carried out the will of His Father on the earth, the Church of Jesus Christ must be involved in this same mission. This gives direction to our volunteer ministry. Any such activity must carry out the purpose of God to restore men everywhere to a life of holiness—that is, communion with God, exclusive dependence upon Him, and responsibility before Him.

**The work of the ministry, however, belongs to the whole Church** and is not exclusively the task of those who are set apart as professional ministers. Paul establishes this fact very clearly. The specific service of all volunteers is not identical. The Body of Christ is characterized by unity, not by uniformity. What is the role, then, of the professional minister? Paul helps us understand. To apostles, prophets, evangelists, pastors, and teachers has been given the charge of "equipping of the saints for the work of service" (Eph. 4:12, NASB). We begin to understand that just as God the Father is the first facilitator of volunteers, the Church and her ministers have been trusted with the same responsibility. What a privilege! What a responsibility!

The Greek word *katartismos*, translated "equipping" in this situation, carries the idea of "making fit" or "completing." In other contexts, such as the process of preparing the fishing nets by the disciples of Jesus, the word has been translated "mending" or "repairing" (Matt. 4:21; Mark 1:19). The same word may also be used to legitimately identify the work of an artisan or a craftsman. With this image of molding, creating, or making with the hands, we begin to understand that **"equipping of the saints for the work of service" is more than teaching "how-to-do" skills**—whether of communication of the gospel or providing food for the hungry. The activity is the means, not the end. It is designed not only to help those who hear the good news of salvation, or those whose bodies are fed, but also to help the volunteers become what they ought to be as persons in the purpose of God.

According to Paul, the objective of this equipping ministry is to build up the Body of Christ. However, this transforming purpose reaches beyond the Church to the world. The life of the Church is to be the visible demonstration of the resurrection life of Jesus Christ in the world.

The specific activities of the Body may vary widely. Some will preach, others will teach. Others will take shorthand, type, file, shovel snow, and still a third group may provide warm meals for the elderly or tutor elementary school students in the community as volunteers. But in the diversity, there is unity and harmony. Could it be that this is the unity for which



Jesus prayed in order "that the world may know" the love of the Father? (John 17:21-23).

Can the Church accomplish what she is commissioned to do if every member has not become an active participant in the great volunteer army that is the Church of Jesus Christ? Probably not. Unless that happens, the Church will be weak and deformed because a large number of her members will be immature and inactive. Beyond the Church some will never understand our language because our beliefs have never been lived out in the world at large.

Both the Church as an organization and the professional minister have a catalytic function—to facilitate an understanding of God's will and to help others put that understanding into practice through obedience to Jesus Christ. **What is the pastor's role in implementing this function?**

1. He will rejoice that the grace of God has been extended to him and that he has been given an opportunity to volunteer.

2. He will remember that every man is a treasure in the sight of God. Because of this, he will give priority to people over program and will never be guilty of using people for his own ends or even those of the organization.

3. He will avoid drawing attention to himself as a leader and will constantly point volunteers to the One who is Leader of them all.

4. He will be aware that every Christian is called to ministry and to maturity, but that he cannot fulfill this calling if left to himself. We need each other.

5. He will be a servant—enabling, inspiring, and supporting others as he works alongside them. He knows that even as a professional minister, he cannot fulfill his mission alone. He needs the leadership of others.

6. He will take time to involve others in the decision-making

process, even when he knows what should be done.

7. He will be honest with people when he recruits them as volunteers because he believes they want to be participants in the tasks that are too big for them, and he is willing to share a part of the action.

8. He will give thanks when some of the volunteers demonstrate greater competency than he in specific areas of service. He will not be afraid to share the "limelight."

9. He will be patient with and will listen to the volunteers, because he knows that the Holy Spirit is already active in their lives. He can do this because he knows very well that he has no resources of his own. He is not the giver, but the catalyst.

10. He knows the wonder of being a partaker of the divine nature. He stands in awe as he sees himself as an unworthy volunteer to whom Almighty God has delegated a portion of His eternal mission.

Our function, then, is the same as that of Almighty God—the Great Facilitator of volunteers. We rebelled, but He has not cast us out. When we would have hidden from Him, He sought us. We were void of ability even to respond to His grace, but He enabled us. He did not call us because we were good but because of what He could make us. We have frequently been a liability to His cause, but His patience with us and His affirmations of our feeble efforts call us onward. He has pardoned. He has cleansed. And He is in the process of molding us to the image of His Son at great cost to himself.

We are the people of God: He calls us to be workers together with Him—involving ourselves at one and the same time in the affairs of men and in His ongoing creative action in people. We are meant to be facilitators of a large volunteer army. How will we respond?



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*"Excuse me, I'd like to volunteer for committee work involving sensitivity and sacrifice in challenging a secularized, value-impooverished society with the radical claims of the gospel. I have Thursday afternoons free."*

# HOW TO HELP VOLUNTEERS SUCCEED

by Don King

Pastor, Beavercreek Church of the Nazarene  
Dayton, Ohio

**P**reacher, I've had it, and I'm not about to change my mind. Get someone else to teach my class." After the teacher had gone, his pastor, bewildered by the intensity in Jim's voice, began to process his actions and search for the reasons behind this emphatic resignation.

He knew Jim was a responsible person, devoted to his Lord and sincere in his desire to serve. Why was he quitting—and with such finality? And why was he so hostile?

Was it possible that the way Jim was introduced to his assignment as an adult Sunday School class teacher contributed to his frustration? Could unwise supervisory methods and procedures have intensified his feelings of inadequacy and failure?

Literature on volunteerism supports the hypothesis that well-executed plans for orienting, equipping, supervising, and evaluating volunteer service will greatly improve performance, morale, and willingness to continue serving.

What are some of the concepts that will enable more productive volunteerism and mutually rewarding service in local church functions?

## Orientation Is Important

Think about Jim for a moment. Does he remind you of lay volunteers in your church? Can you identify with the pastor trying to deal with the obvious position needs of his organization and, at the same time, the personal needs of one of his parishioners?

Ask yourself, how would Jim describe his introduction to the opportunity of teaching an adult class in his Sunday School? What briefing was he given as to policies

and procedures? Was any description given regarding the overarching purpose of adult education and how teaching his particular class related to it? Were his skills assessed? Was he given any personal educational opportunities? Did he have an introduction to other personnel in the organization? Did someone inform him of available resources and procedures for acquiring necessary supplies?

Doesn't an enlisted volunteer have a right to proper orientation and equipping?

Many authorities in the field see *orientation* as the initial part of *training* volunteers for service. We will treat orientation and training separately, at the same time, viewing them as coordinating functions. In this article *equipping* will be used generally, as a more personally enhancing term than *training*.

*The Standards and Guidelines for the Field of Volunteerism*, edited by Ann Jacobson, establishes the following standard for orientation and training: "The agency shall provide for orientation that will prepare the volunteer to perform his/her volunteer role in accordance with agency policy and training to the continued personal development of the volunteer" (p. 27). Orientation should be given before a person begins work, along with a "conceptual overview" or description of the organization and its programs.

A lack of conceptual overview is one of the most frequent weaknesses both in orientation and in continuing operations of people working together. This neglect usually results from the pressure of day-by-day requirements. Sometimes it is created by the analytical approach to understanding reality. We commonly attempt



Strix Pix

to understand by breaking things down into parts and examining them individually.

Henry Ford used this method to revolutionize the manufacture of automobiles. Successful as it was, it had some *glaring* weaknesses. Quality control has become a chronic problem. Workers have little sense of ownership of their work or fulfillment from achievement.

Widget-making can be meaningless. Workers want to know—why make widgets? How do they relate to gadgets and gizmos? They are not satisfied unless they can see the part in a system relationship. Automobiles are more than a collection of parts. They are a system of parts related in such a way that a skilled operator can use them to travel from place to place.

How does this apply to Jim or Michelle whom you are enlisting to serve in your local church system? They, too, want to know the overall purpose of the system.

They want to know how the part of the system that you are assigning to them relates to the whole, and they need to perceive how this system works. They don't want to cause a malfunction, nor to be run over. Draw the picture. Demonstrate clearly where they will be located and what they are expected to contribute.

This system approach to perceiving the local church is encouraged by Marlene Wilson in *How to Mobilize Church Volunteers*. Applying the body illustration to the church, she states, "Nothing more highly organized or intricately coordinated exists in the world. When even the smallest part of that organism fails to function it affects the entire body. I would maintain the same is true for the church today" (p. 46). Seeing the part in a system relationship is an essential function of orientation.

D. B. Heusser, in *Helping Church Workers Succeed* (pp. 47 ff.), discusses components of orientation for volunteer workers. One of the primary tasks is review of the job description prepared, ideally by the worker and the person enlisting his services.

Volunteers must also know to whom they are responsible and the plan for accountability that will be in operation. Organization policies and procedures should be reviewed. The worker must be clear regarding proper authorization for program innovation and necessary expenditures.

It is important to acquaint the volunteer with resources, facilities, equipment to be used, and personnel with whom he will be working. It can be fatal to assume understanding, and courtesy alone calls for personal introductions.

Volunteerism authorities universally stress the need for appropriate equipping for service. By this is meant continuing education according to the participation and experience of the volunteer worker. Orientation must be followed by some form of basic training that develops the task skills necessary for the volunteer to begin the first assignment.

Remember Jim? Was he adequately equipped for his assignment the first time he assumed responsibility for serving as class teacher? Was he provided the opportunity to develop the required skills?

Adults bring to their assignments a variety of experience and developed skills. They need leadership in learning how to draw from their ability package and to learn additional skills. Such equipping should include decision making, leadership development, attitudes,

## **Supervision should be an enabling relationship; not a nit-picking inspection.**

and group dynamics. Heusser adds, "conflict utilization skills, goal setting, and planning skills."

Ivan Scheier (*People Approach: Nine New Strategies for Citizen Volunteer Involvement*, p. 4) proposes a concept called "skillwills" when arranging for advanced equipping. He suggests identifying worker skills not currently being used and which the volunteer is willing to give in service. Educational opportunities should then be planned that will equip him for new areas of service or expanded service in his present position. Equipping opportunities include on-the-ministry workshops, seminars, lectures, meetings, films. It could involve community training resources, field trips, and specialized training institutes.

How about it, Jim? Were you encouraged and provided opportunities to continue growing as you served?

### **Enabling the Volunteer to Be**

OK, Jim, so you didn't have adequate orientation or equipping for your assignment, what about on-the-job supervision?

Heusser defines supervision as "... an enabling relationship which helps persons get things done, gives guidance, and gives support to the volunteer" (p. 19). This view offers quite a contrast to that which sees supervision as demanding or calling people to give account.

Enabling is more effective than demanding. Ivan Scheier concludes (*People Approach: Nine New Strategies for Citizen Involvement*, p. 116), "... at last our secret is out. The basic 'people approach' is love." People are to be treated as persons of value and respected accordingly.

Discussing supervision, Ben Solomon and Ethel May Bowers (*You Can Be a Leader*, p. 42) admonish, "You should know your workers as individuals. You are dealing with emotional human beings, not blocks of wood!" He stresses knowing the workers' "strengths and talents, skills and interests, and particularly his or her potential for growth. You should also try to learn weaknesses, limitations, and blockages, gripes and prejudices, and possibly his or her personal problems."

Given knowledge and insight of the person, the supervisor seeks to coordinate the realistic ability of his worker and the expectations of the organization. Supervision becomes the art of using management tools to enable persons to greater service production.

Workers often suffer needless frustration because they don't know how to secure authorization or the system is not working properly. Conflict and frustration will occur when boundaries are lost or ignored. Procedures for purchase of supplies or equipment are a good example of such boundaries. They may also incur organizational "heat" because they make purchases with-

out due authorization. Effective supervision can implement a workable solution before such problems lead to emotional confrontation.

Many authorities advocate a style of supervision that recognizes the creative ability and personal motivation of volunteers to achieve. Many workers want to make a significant contribution and will expand the impact of a service opportunity if given encouragement.

A retired couple in Dayton, Ohio, wanted to give of themselves in worthwhile service. Satisfied with a few months of traveling, they sought for a volunteer agency where they could enlist.

They soon wearied of menial tasks and expressed their frustration to me, their pastor. Knowing of a need for volunteer chaplains at a community hospital, I referred them to the appropriate office. It was an open door. Rising to the challenge, they equipped themselves for more than minimal service, and they now serve as a team, giving volunteer chaplaincy service at least one night a week all year.

Good supervision provides freedom to be oneself and the possibility to expand in service. It encourages creativity by giving authority to complete the assignment.

Supervisors have an obligation to the organization to follow through with goals and plans. The best leaders recognize that organization must serve persons. The persons within the organization are as valuable as those outside. Organizational goals are best met when the needs of workers are fulfilled in the process.

Keeping people requires first what Robert Greenleaf calls "servant leadership." He contends that trust is essential to effective leadership at any level. The basis for trust, according to his understanding, is servanthood in which leaders serve their workers, not use them (*Servant Leadership*, p. 10).

Supervisor, would you be a servant? Identify the needs of your workers and give your personal abilities to serve them. Do they lack knowledge? Equip them. Are they searching for direction? Lead them. Is the system confusing? Help them sort it out.

### **Communication Counts**

Effective supervision requires diligent attention to communication between workers and within levels of organization.

Interpersonal communication is an art that requires keen perception and understanding of the process. Kurt Danziger, author of *Interpersonal Communication*, states, "A verbal message is never merely a neutral transmission of information about the world outside, it is always also a communication about the relationship between the speaker and his audience" (p. 27). This means the supervisor must know his people thoroughly. He needs to know their cultural background, their world

# ***THE GALLUP POLL ON VOLUNTEERISM***

- 1. Whites volunteer more than nonwhites.**
- 2. Highly educated (college) people are more likely to volunteer than other folk.**
- 3. Household income of \$20,000 are more likely to volunteer than lower-income people.**
- 4. People in Midwest and West are a little more apt to volunteer than others. People in South least likely to volunteer.**
- 5. People who work (employed) are more likely to volunteer than those who don't.**
- 6. Religious: Catholics are more likely to volunteer than Protestants, and Jews are much more likely to volunteer than either.**
- 7. Larger families are more likely to volunteer.**
- 8. People in rural areas are more likely to volunteer than city folk.**
- 9. People who give their time in volunteer service are also the ones who give the money.**
- 10. Secondary wage earners in a household volunteer more than primary wage earners.**
- 11. More people volunteer for self-interest reasons than altruistic reasons.**
- 12. More people respond to one-to-one recruitment efforts than to any other kind.**
- 13. One out of every four or five volunteer workers volunteers because of his religion.**
- 14. Top three reasons why volunteers quit:**
  - a. Too busy**
  - b. Private, personal family reasons**
  - c. Moved away**
- 15. During last year one person in five was asked to do volunteer work and refused.**
- 16. During the last year 52% of all American adults have volunteered; 53% of teens have done so. The percentage of people who have volunteered for religious causes is 19%.**
- 17. People volunteer to meet their own needs, not the organization's needs.**

view, their attitude toward themselves. He also needs to know how they relate to each other both within the immediate unit and within the structure of the organization.

What a worker says is important, but even more important, what does he mean? Ultimately the question becomes, how does he feel about the situation and the persons involved? The clearer the communication relationship of all involved, the more enabling one can be as supervisor.

Communication beyond the immediate unit of the organization is an important function of supervision. As

Solomon indicates, a general function of supervision is to "transfer management directives into the ongoing program while always complying with the policies and philosophy of the governing body and its aims and general objectives" (p. 43). It is necessary to convey goals and approve plans for reaching them.

To accomplish such communication both horizontally and vertically, vehicles for communication must be established and operated. Written communiques, staff meetings, small-group interaction, and one-on-one exchanges are effective procedures for such transfer of information.



A communication network should also have a means of gathering feedback. Management needs to know the experience, thinking, and feeling of the work force. Volunteer workers need the opportunity to provide input to the decision-making process with regard to policy, authorization, goals, and plans. Progress reporting also provides two-way communication. Done appropriately it provides the volunteer with a sense of achievement or the necessity for making adjustments. When designed and used as an enabling tool, progress reports are less likely to be viewed as threatening.

*By the way, Jim . . . just wondering . . .*

### **Assisting the Volunteer in Measuring His Progress**

They don't have to serve but they do. Many give freely of their time, experience, and skills. What results can they see? Do they come away with a sense of fulfillment? What about the organization's goals? Will those in management realize that progress occurred?

*How would you describe your progress while you were serving, Jim? Would you compare it to a measured mile or would it best be described as a series of circles, one over the other?*

Anything that requires an investment of valuable resources deserves a system of evaluation that measures progress. Volunteers should refuse to accept assignments that are not given complete with indicators of achievement and tools for measuring progress. How can they anticipate fulfilling the expectations of the or-

**No one wants to be a pawn in our pastoral chess game!**

ganization and realizing a sense of personal achievement without indicators for measurement?

Measuring achievement begins with the statement of goals. Any goal that is not specific enough to be measured in some way is not a valid goal. Such goal-setting resembles aiming a gun by pointing it in a given direction, closing your eyes, and firing away. Any duck worth his quack can escape that barrage.

Church-type people are renowned for stating vague goals. The assignment of dealing with spiritual abstractions contributes to the difficulty of being specific. Take Jim's predicament as a Sunday School teacher. Suppose he agrees to the goal of improving the spiritual vitality of his class members. Pray tell, what does that mean?

Could not the intention of that vague goal statement be more adequately described by defining it with specific expressions of what it means for a class of adults to be more spiritual?

For example:

*Goal*

To increase the understanding of prayer and involve the class in prayer experience.

*Indicator*

1. A completed course on the subject of the prayers of Jesus.
2. A journal record of small-group prayer meetings consisting of class members.

*Goal*

To enable more frequent fellowship among the members of the class.

*Indicator*

A journal of fellowship sessions noting the testimonies of participants.

*Goal*

To lead class members into the experience of entire sanctification.

*Indicator*

A record of seeking experiences and the testimonies of those who participated.

The evaluation procedure should begin with a review of accepted goals and the results as determined by the indicators. Plans can then be developed to follow through or to make adjustments. In either case the goals and indicators provide a basis for objective evaluation.

Such a procedure defines what is meant by improving spiritual vitality. Without question, other definitions can and should be given. These merely illustrate the point.

Leaders and volunteers together need to state measurable goals. Both benefit as progress is ascertained. Marlene Wilson (p. 64) recognizes we are inclined to postulate myths when evaluation procedures are mentioned in regard to volunteer services. She notes that some contend, "Evaluations are apt to be destructive because they point out faults and failures." Others insist that volunteers will not accept evaluation.

That depends on how and with what attitude it is done. Do we assume that volunteers are less likely to want to know whether they are making progress than would paid staff or employees of a business concern? What reward do they receive if there is no way to measure progress or recognize achievement? How do leaders determine the success of a work and provide legitimate rewards?

George E. Scheitlin and Eleanore L. Gillstrom (*Recruiting and Developing Volunteer Leaders*, p. 46) claim that evaluation helps volunteers by:

- Identifying satisfaction they receive in the work they do.
- Assessing their own personal growth as a result of their service.
- Indicating additional resources needed . . . such as materials, skills, training . . .

Evaluations properly designed can also clarify job descriptions and clear confusion so adjustments can then be made.

Evaluation procedures should include exploration of worker relationships and attitudes with staff and with other volunteers. Issues could be open for discussion by interview or by a prepared survey form. Printed forms should precede an interview. How important is your volunteer? Does he merit your personal attention for a few minutes of evaluation?

Scheitlin and Gillstrom (p. 46) also stress that evaluations assist the organization directly by:

- Pointing out the strengths and weaknesses of the program.
- Sharing ideas about how to do the job better.
- Suggesting ways supervisors can be more helpful to volunteers.

Volunteers are responsive to exemplary leadership. When they see that supervisors are willing to be evaluated by their superiors and by their workers, they more willingly participate. The message of accountability is not resented when practiced by all levels of the organization.

What does accountability say to a volunteer who is giving time and ability? Does the investment of self make any difference? Does anyone care? Evaluation helps volunteers know that management cares and that the possibility of change is present. Without evaluation the volunteer wonders whether his contribution actually matters.

*Was that why you seemed so hostile when you quit, Jim?*

### Keeping Volunteers on the Job

Your church has a number of Jims who once gave of themselves but no longer seem interested in working within the organization. Their experience and expertise are untapped while your need for capable, willing workers continues.

Can anything be done to increase the retention of volunteer workers in your church? What about those who are staying with it? Can a greater sense of fulfillment occur for them?

The attitude of leaders has tremendous influence on how workers feel about their service in the church. Ivan Scheier states, "People Approach begins where the person is, not where the job is. We fit the job to the person, rather than the person to the job. We approach Mary Doe without a job in mind, not even in the back of our minds. We have Mary in mind."

Our workers know almost intuitively whether we actually see them as a means to our desired end. No one wants to be a pawn in our pastoral chess game. Heusser declares, "Volunteers need an environment of security, trust, acceptance, and love" (p. 61). With these attitudes from leaders and supervisors, they will be willing to accommodate many shortcomings.

The church has some patterns in common with other organizations. One of those is the tendency to lose its perception of purpose as it deals with the pressures of the now and encounters the turbulence of conflicting ideologies. Since the church is called to be a redemptive agency and not merely a business or institution, the loss of clear identification of purpose is even more serious.

When nonbiblical conceptions of purpose are elevated, volunteer workers become confused and lack direction. Leaders at all levels of the organization are responsible for maintaining a clear picture of purpose. That applies to the church as a whole and to all of its related parts.

Retention of workers also requires what some writers have called progressive skill and human development. They need to increase their skill levels at their present position of service and to grow internally in order to sense positive achievement.

This develops opportunity for changing their area of responsibility and service. Volunteers should be given the chance for vertical movement, and/or lateral movement within the organization, or the freedom to choose continuation.

McBride (*Step by Step*, p. 25) indicates that progression in a service area generally involves added responsibility. Those who qualify for progression will not be satisfied indefinitely. Stuffing envelopes is not usually rewarding to a person who has leadership ability.

Retention of volunteers in the work force raises the question, How are volunteers rewarded? Because they are volunteers they receive no monetary rewards. The nature of their work in the church does not always provide immediate return on their investment. Teachers, for example, often wait years to see tangible results. Creative thought needs to be given to developing recognition occasions in the life of the church.

Church publications, bulletin boards, appropriate notes, and personal compliments can communicate appreciation and call attention to valuable service.

*By the way, Jim . . . ?*

Someone else probably took his place, but the church is not the same. Perhaps he seldom thinks of what might have been, but caring leaders don't forget. Occasionally a pang of remorse slips through the crowded corridors of our consciousness. Knowing our limitations, we accept our failures and declare our desire to find a better way. With that resolution, change has a chance and insight is a promise.

This story brings the issue in focus:

The Army of Occupation unit was quartered in a bomb-blasted town. Tony Cappolino had nothing to do and disliked the atmosphere of the taverns where most of his buddies hung out. As he wandered the littered streets he saw that the cathedral was partially intact.

He went inside, inspected the damage—and because he came from a stone-mason family, was immediately attracted to the statue of Jesus, much of it in pieces on the floor, the white marble conspicuous in the debris. He gathered as many as he could into a pile, working until the daylight faded.

The next day he returned, carrying some cementing compound he had managed to locate. For days he labored, patiently fitting piece to piece, until all were in place except the hands of the statue, extended to bless the children at the baptismal font.

Suddenly Tony's unit was ordered to leave early the next morning. He spent several frantic hours searching in vain for the missing pieces. Finally he could stay no longer, his labor of love unfinished.

Taking a scrap of paper from his pocket, he wrote something for those who might follow him, and fastened it to the statue where the missing pieces were to have been placed.

"You are the hands of Jesus. Do His work."

(Ben Solomon and Ethel May Bowers, *You Can Be a Leader*, Claremont, Calif.: Leadership Press, 1981, pp. 137-38.)

And so they are, those volunteers who respond to the appeal. Here are the pieces, see if you can put them together.

They can, and they deserve our best enabling.

*We heard you, Jim. Are you still there . . . ?*



# WHY PEOPLE VOLUNTEER

## *Exploring Human Motivation*

by Joe Brown  
Dean, God's Bible School, Cincinnati, Ohio

**W**hy does Sally, the mother of three young children, volunteer to edit the church newsletter while Marcia, whose children are grown, refuses? Neither works outside the home. Both are qualified to edit the newsletter. But Marcia says she is too busy. Sally agrees to take the job saying she wants to do something for the church. The pastor's first response is to think that Sally is doing it because she is more interested in the church than Marcia. Maybe he's right.

Social scientists have discovered a lot of interesting things about how people are motivated. Many of these discoveries help us predict what a person will do with volunteer opportunities in the church. What are some of these ideas, and how do they relate to the church?

### THE HIERARCHY OF NEEDS

The usual practice of the 1930s was to study abnormal human behavior in seeking to understand why people behave as they do. Abraham Maslow made a radical departure by studying normal, well-adjusted people. He discovered that they respond to a "hierarchy of needs." This hierarchy is arranged from the basic human needs to the highest. The lowest need must be satisfied before man is motivated to move up to the next step. The person who is struggling with survival needs is not apt to take time to meditate on self-fulfillment. Maslow's hierarchy of needs are: physiological, safety, social, esteem, and self-actualization.

People are creatures who respond to the wants they feel. These needs serve as motivators.

Physiological needs include the basic physical needs for food, water, air, clothing, shelter, etc. Unless these needs are satisfied so that the body can function, they will become his primary concern. For example, a drowning man going down for the third time wants you to throw him a rope. He will think you are an idiot if you try to engage him in a discussion of the contribution symphony music makes to the self-actualizing process.

Once the physiological needs have been satisfied, the safety or security needs become a predominant concern. The person seeks to be safe from physical, economic, and psy-

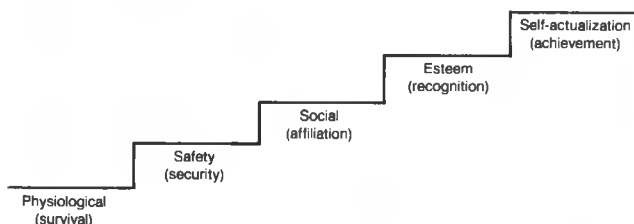
chological threat. If he is not reasonably free from such threats, the major part of his psychic energy will be spent seeking such safety. That's why, they say, a pastor whose family is kept at the starvation level by a parsimonious congregation will never have a growing church. He will be consumed with safety and security needs and can't do much else unless he gets a raise or his wife gets a job.

The third step in Maslow's hierarchy is social or affiliation needs, or more simply, love and belongingness needs. Man wants to be liked. He has a need for closeness and affiliation with others. People have a need to belong to and to be accepted by a group. He will strive to form meaningful relations with others.

The fourth level is the need for esteem. A person needs to be recognized as a person of value. People have a need for a high evaluation of themselves that is firmly based in reality. Satisfaction of these needs produces feelings of self-confidence, prestige, power and control, developing the individual's self-worth. At this level, people respond in a mature way. They make contributions to their environment. When this need is unfulfilled, they respond with immature behavior, such as temper tantrums.

The highest level of human need is self-actualization. Maslow put it, "What a man *can* be, he *must* be." An artist will paint, a poet will compose poetry. In one person this need may be expressed athletically, in another by playing the piano. It is on this level that man broadens the horizons of his potential.

Figure 1



Maslow did not say that man progresses neatly through these levels. All the needs at one level do not have to be met before he feels the needs on the next level in another area of life. Maslow only suggests this as a typical pattern of wants.

A person may feel one level of needs at work and another level in the church. His hierarchy of needs must be understood in conjunction with his environment.

Let's go back to Sally and Marcia and the church newsletter. According to the hierarchy of needs theory, editing the newsletter met a social, esteem, or self-actualization need for Sally. But that task was not a need-meeter for Marcia, so she felt no motivation to volunteer.

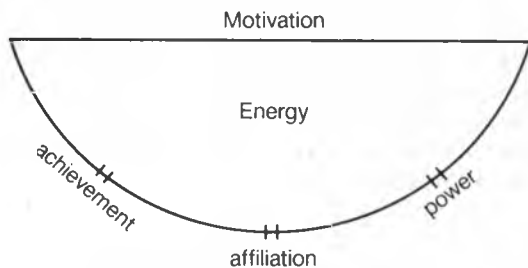
## NEED-MOTIVATION

Two other researchers, David McClelland and John Atkinson, discovered that people act in response to three distinct motives. These motives affect people's work-related behavior:

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

Marlene Wilson, in the *Effective Management of Volunteer Programs* (p. 29), visualizes this idea of motivation by drawing a reservoir of energy. She calls the reservoir motivation. The reservoir has three valves that allow the energy to flow out. The valves are labeled power, achievement, and affiliation.

Figure 2



She says, "Everyone has all three valves or motives, but the valves vary as to size and how much they are used from one person to another." One person may have a large valve for power and a small valve for affiliation. Another person may have a strong motivation for affiliation and a weak motivation for achievement.

Achievement-motivated people require situations that expect excellent or improved performance. They like to set moderate goals and take calculated risks. They spend much of their time thinking about how to do their jobs better. They are restless and innovative and take pleasure in striving.

Affiliation-motivated people enjoy mutual friendships. They are concerned with acceptance. They feel the need for warm, friendly relationships. They want to be liked, and they think about their feelings and the feelings of others.

Power-motivated people seek to influence others. They have a strong need for status and prestige. Others look upon them as forceful and outspoken. They think about influencing others and how to win arguments.

McClelland points out that power-motivation is not completely negative. Power-motivated people have two faces: personalized power and socialized power. Personalized power seeks authority for personal benefits. It likes prestige and has an idea of "I-win, you-lose." On the other hand, socialized power charismatically inspires others and creates confidence.

This power-holder exercises it for the benefit of others. Its idea is "I win—You win."

All three types of people are needed for a healthy organization. Achievers like new challenges and are best at organizing new programs. They lose interest when all the kinks have been worked out.

Affiliators are best at caring for and nurturing others. They make excellent callers and are good counselors.

Power people are the ones who move the organization. They are good at negotiating with city hall (or the church hierarchy). They like to influence others and make policy.

When considering the right person for the job, the pastor needs to be aware that people have different reasons for accepting jobs in the church. The affiliation-motivated person is a poor selection for president of the missions organization. He will be much happier caring for and supporting others. Many churches have the right people doing the wrong jobs.

Consider again Sally and Marcia. Marcia was an achievement-motivated person. She had helped with previous church publications and had been embarrassed with the quality of the work. She feared that it would happen with the newsletter. Sally had been a member of her high school yearbook editorial staff. She had ambition in that area. Here was her opportunity to prove that she could do editorial work.

## MOTIVATION MANAGEMENT

James McGregor studied motivation in the industrial setting in the 1950s and 1960s. He discovered that what managers believed about people determined their management style. He found two categories of managers, which he labeled as theory-X managers and theory-Y managers.

Theory-X managers believe the average human being has an inherent dislike of work; therefore he must be coerced,



controlled, directed, and threatened with punishment. They assume that he has relatively little ambition and wants security above all. The paycheck is his primary motivator. These managers operate with a "carrot and stick" philosophy.

Theory-Y managers assume that for the average human being, physical and mental work is as natural as play or rest. Most people do not need the threat of punishment to exercise self-direction and self-control and will not only accept but also seek responsibility. This theory assumes that the intellectual potential of the average human being is usually only partially utilized.

In our society most people have their physiological and safety needs met. They are responding to social, esteem, or self-actualization needs. The task of the leader is to recognize these needs.

### MOTIVATION FACTORS

Esteem and self-actualization needs become more important as people mature. Frederick Herzberg, another researcher, interviewed 200 engineers and accountants. He asked them what kinds of things on their jobs made them unhappy or dissatisfied and what things made them happy or satisfied. He discovered that when people were dissatisfied with their jobs it was because of their working environment. On the other hand, when they felt good about their jobs it was the work itself. Herzberg called the first category of needs *hygiene* or *maintenance* factors. The second category he labeled *motivators*.

Hygiene factors include working conditions, interpersonal relationships, status, and security (hygiene is used in its medical sense of prevention and environment). These are not a part of the job itself but are the conditions under which the job

is performed. Herzberg found that hygiene factors produced no increase in the workers' output; they only prevented losses in worker performance due to work restriction. This is why they are referred to as maintenance.

Motivators involve feelings of achievement, recognition for accomplishment, challenging work, increasing responsibility, and growth and development. Herzberg found that these factors had a positive effect on job satisfaction and often resulted in increasing one's total output capacity.

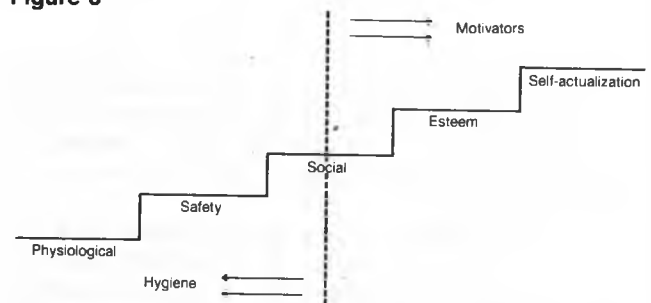
An example will illustrate Herzberg's theory. Let us assume that we have a volunteer secretary who works at the church three hours, two days a week. She enjoys her work and is working at 80 percent of her capacity. She is moved to another office that is one-half the size and located away from the rest of the staff. Suddenly her productivity drops to 50 percent. This decline in productivity is because of an unsatisfied hygiene need. The reduction may or may not be intentional.

If the change had been to move to a central location with an office twice the size, her productivity would probably have remained at or near 80 percent. However, if her responsibilities were increased and she was given the opportunity to make some decisions and exercise creativity, her performance may go to 95 percent of her capacity. Satisfaction of "motivators" permits the person to grow and often increases his ability.

Maslow's and Herzberg's theories can be looked at together. If you know the needs of the individual, you can predict what will motivate him. If the individual's needs are at the physiological and security level, then money and benefits tend to motivate him. When his wants are on the social level, interpersonal relations motivate him. Increased responsibility, challenging work, and growth and development motivate persons at the esteem and self-actualization levels.

A diagram illustrates the relation between Maslow's and Herzberg's theories.

Figure 3



What's in all this for the pastor? Our theorists would say that a majority of people who volunteer in the church do so to satisfy a personal need. If the pastor recognizes that need, he will know how to use that person in the church. That person should be given a job that will develop him personally and contribute to the mission of the church.

What would a wise pastor have done in the case of Sally and Marcia? Perhaps he would first have learned in the recruitment process that Marcia's devotion to God and the church was as fervent as Sally's but that it included a desire for excellence. He could then have put her at the helm of the newsletter project with Sally's needs being fulfilled in the practice and the affiliation aspects. Both might have grown in ability and friendship while the newsletter joined the ranks of the new and improved.





# *Motivating Volunteers in the Local Church*

by Padu Meshramkar  
*Principal, Nazarene Bible College, Washim, India*

**A** pastor from Brooklyn asks, "Why isn't Bill doing the prison visitation as he promised?"

A choir director from a Kansas City church inquires, "What has happened to Debbie? She doesn't come for choir practice anymore."

The president of an adult Sunday School class in Albuquerque complains, "Pastor, I would like to see these classroom walls painted—but no one seems to be interested in doing it."

Sound familiar? If so, what is really going on in these situations? The answer is not simple. In many cases it is very difficult. But the answer lies in motivation, or lack of it.

## **Lack of Motivation**

Of the many reasons for lack of motivation, only six are mentioned here.

1. Some feel their job is not very important in the total effort of the church, so they lose interest.
2. Some feel the job and its objectives are beyond their abilities. They give up for fear of failure.
3. Some feel their job is below their level of talents and abilities, and they are wasting their time.
4. Some feel that nobody appreciates them and what they are doing. No one shows interest in them as persons. They seldom get recognition or appreciation from their leaders. They lose interest in their jobs.
5. Some people don't like the environment, setting, atmosphere, or the people they work with.
6. Some lose interest because of the lack of appreciation, feedback, and support from coworkers and staff.

Some things are called "demotivators." These include poor administration, poor supervision, bad working conditions, poor interpersonal relationships, and the lack of a sense of status and security. All of these have a depressing effect on volunteers in the church. Locating these will help pastors get at the reasons people are not being motivated.

## **Motivational Styles**

Sometimes the way we approach volunteers for a job can affect their motivation. There is Outside Motivational Approach. This style believes that people are motivated by prodding, pushing, social pressure, or reward. It believes that volunteers will not do their jobs

unless some force or factor from the outside provides stimuli. Peter Drucker says such an approach presupposes that people are lazy, dislike or shun work, and have to be driven. This style is often exercised by manipulating or creating a guilt feeling that makes people accept positions in the church. This can drive volunteers away.

So, is there a better approach—a correct one that can get the proper response? The Inner Motivational Approach. This style believes that a person is motivated from within. It implies that volunteers will be motivated by what they find meaningful and satisfying.

To understand this style we need to mention two motivation theories. The famous psychologist, Dr. Abraham Maslow, has discovered that each of us has a set of needs that motivate our behavior. He further observed that unsatisfied needs are the prime sources for motivation. Frederick Herzberg also identifies five factors that motivate people. They are achievement, recognition for accomplishment, challenging work, increased responsibility, and growth and development.

In the light of the hierarchy of needs and the five factors that motivate people, pastors must try to discover what real needs motivate volunteers. These will give you new insights and help you better understand your members.

## **Some Practical Ways to Motivate Volunteers**

We have seen why we are not motivated and what it is that motivates us, now let us find out some of the practices of motivating people in our churches.

Discover the real needs of people in your church. Take time to talk to them. Listen to them. Learn their hopes, fears, concerns, and feelings about their assignments. This will direct you as to what programs are needed. When they believe their needs are going to be met, they will be motivated. And when you find the need, you can find the volunteers for that need.

Try to understand what people are saying when they object to a position, and why. When you learn their objection, you can do something about it. You may have to attempt to reduce the inhibiting factors by some positive programs. You may have to arrange transportation. You may have to change the schedule a bit. You may have to pay small expenses so that they can volunteer.

Appoint a resource committee to analyze the needs

of the church. Ask the committee to make recommendations to the church board.

Develop motivational skills for yourself. Many people do not volunteer because their pastors are poor motivators. If you decide to develop such skills, this will be an important step toward solving the problem. When you become good at it, you too can be able to get enough volunteers in your church.

Keep in mind that you cannot treat all the members in your church alike. McClelland and Atkinson have identified three behavior patterns among volunteers. Achievement-motivated persons, power-motivated persons, and affiliation-motivated persons. You will need to be sensitive to their needs accordingly. Each will require a different kind of motivation and supervision. So the pastor must study their patterns and treat each one differently.

Give your members a feeling of accomplishment when they achieve or succeed in doing something worthwhile. Success or accomplishment in itself is an effective motivator. This will help drive them to higher objectives. Remember those 70 disciples who were motivated? "The seventy returned with joy, saying, 'Lord, even the demons are subject to us in your name!'" (Luke 10:17, RSV). Success motivated them.

Rewards come in many different ways, but they must outweigh the costs. If your people are doing good work, give them rewards in the form of recognition and appreciation. You can do many meaningful things for them. For example—publish their names in your church bulletin or church paper. Announce their names from the pulpit. Feature in special services those who have given years of service to the church. Pray for their programs in your pastoral prayers. Give them added responsibility. Send them to seminars and conferences. Encourage them. Send thank you notes to them occasionally. Let them know that you really appreciate them.

Let them feel their contributions are making a difference, that they are helping change the lives of others.

In *Strategy for Leadership* E. R. Dayton says people are motivated by the things they help to formulate. If this is true, you can provide opportunities where they can feel they are part of the church. Give them a sense of ownership. Delegate responsibilities. Involve them in decision-making. To do this you may have to restructure or reorganize some things in your church.

Keep volunteers and staff people informed about meetings, schedules, and all events. Otherwise, they are likely to say, "What's going on around here? I need to know some of these things!" This gives them status as individuals.

When volunteers make a mistake (which they are bound to do!) or do not do the work as fast as you expect them to, don't criticize, belittle, or embarrass them. Try to help them do the job. You may have to work a little extra, but in the long run it will be worth it all. You will have gained their trust and friendship, and they will do a better job next time.

Continue to seek creative ways to provide opportunities for people to be involved in meaningful service. Believe in people. Believe that God has put them there. Believe in God.

# HOW TO RECRUIT VOLUNTEERS

by Sam Wood

*Pastor, Alief Church of the Nazarene, Houston, Tex.*

**H**ow often do you ask, "Why can't I get more than the same handful of people to do something around here?" Probably a lot more help is lurking in the pews than you think.

In a recent Gallup poll on volunteerism, a great majority of those who had not volunteered for anything said, "Nobody asked me." It also revealed that only one of five who were asked to do some kind of volunteer work refused. The poll, published in 1982, found that 52% of all American adults had volunteered in the previous year.<sup>1</sup>

There are many reasons why people volunteer. According to the Gallup poll, the most common reasons given by adult volunteers are<sup>2</sup>:

Like doing something useful; helping others	45%
Am interested in the activity	35%
Feeling needed	29%
The work helps child, relative, or friend	23%
Religious concerns	21%

In her book *How to Mobilize Church Volunteers*, Marlene Wilson gives a list of the principal reasons why people volunteer in the church:

- They want to be needed.
- They want to help others and make a difference.
- They want to learn new skills or use skills they already have.
- They want to belong to a caring community and feel accepted as members.
- They want self-esteem and affirmation.
- They want to grow in their faith and share their God-given gifts.
- They want to keep from being lonely.
- They want to support the cause they believe in.<sup>3</sup>

When people are "drafted" for jobs in the church, their reasons for accepting are quite different from these listed above. The reasons they say yes when they really would rather say no are: feeling guilty, not knowing how to say no, not wanting to let the church or the pastor down.<sup>4</sup>

How should you go about asking people in your church to be involved? First, you must identify the volunteers in your congregation.

## Identifying Volunteers

Adults as well as many young people are potential volunteers in every church. Everyone has specific tal-

ents and spiritual gifts that should be used to help accomplish the mission of the church. At the same time the volunteers experience fulfillment.

A spiritual gifts workshop is one way to discover talents and gifts. Each person completes a spiritual gifts profile. Members of the Body then verify one another's gifts. Another way is to simply ask each person what he likes to do, can do efficiently, and will do. You might ask them what volunteer ministries they have been involved in previously. Don't wait until people have been in your church for a long time before trying to discover their interests, skills, talents, and gifts, and offering them a place of service. Gather information from them by means of survey or by a personal interview even before they join the church.

Once information has been compiled, it should be available to all persons in the church involved in recruiting.

### Matching Volunteers and Ministry Positions

Who will do the recruiting? In the small church it will probably be the pastor and the person primarily responsible for the Sunday School. In larger churches it may be done by division superintendents, coordinators, or a recruitment committee. "It is clearly not everyone's job, but carefully designated persons who are enthusiastic about the importance of recruiting and the potential results are usually the most effective persons."<sup>5</sup> If the recruiting is not done by one individual or committee, then it is vitally important to maintain clear communication between those who do have the responsibility of recruiting for the various ministries of the church.

Next, in the recruitment process, formulate adequate job descriptions. There are two opposing viewpoints concerning when job descriptions should be designed. Marlene Wilson, a noted writer on volunteerism, maintains that job descriptions should be designed before you try to enlist volunteers to fill positions. "Recruiting before designing jobs is rather like trying to dance before the music begins. The possibility of ending up out of step is very good indeed."<sup>6</sup>

Ivan Scheier proposes a more person-centered approach in recruiting. In this approach, the job is fitted to the person rather than the person to the job.<sup>7</sup> Many times we fail to focus on the things our people *can* do. Rather, we have focused on the requirements of the job and have tried to fit the "right" person into it. We need to seriously consider what our people are able and willing to do before designing a list of jobs that we think need to be done. This is especially important in the smaller church. If no one is skilled for or wants to do a particular job, perhaps that job doesn't *really* need to be done. Can we believe that God has, in every local congregation, people to whom He has endowed spiritual gifts and abilities to do the work He deems essential?

Regardless of how we approach the matter of job description, an adequate balance between the needs of the church and the needs of volunteers must be maintained. If we are not careful in our recruiting of volunteers, the scale can very easily be tipped in favor of the institution in order to keep all jobs filled.

In writing an adequate job description, the following elements should be included:

1. Job title
2. Person (or position) responsible to
3. Clear description of the work
4. Amount of time required per week
5. In-service training provided
6. Qualifications and specific skills needed<sup>8</sup>

In addition to the above elements, a stated length of service that has been mutually agreed upon by recruiter and volunteer should definitely be included. The volunteer might wish to work at a particular job for a limited period. Persons do not want to take a job for life—nor do we want them to.

In most cases the time of service would be for one year or less.

It is also helpful to:

1. Break down jobs that require several hours per week into smaller segments.
2. Expand boring jobs to include more variety and creativity.
3. Combine two or more smaller jobs into one.
4. Allow two or more people to share the same job to accommodate their busy schedules (e.g., two Sunday School teachers may alternate, each teaching every other Sunday).<sup>9</sup>

The matching process is the key to success in working with volunteers. Many problems in the church are the result of getting the right person into the wrong job. To avoid this the recruiter must conduct an in-depth interview with the volunteer in which he asks open-ended questions and listens with care. Let the person talk about himself regarding interests, skills, and feelings about involvement. This interview should be face-to-face and in private—not in the vestibule as the prospect is hurrying home to dinner.

Be prepared to allow the person to say no gracefully. Never make people feel guilty for not accepting the particular job you offer. Instead, find out in what areas of ministry they would like to work, and place them accordingly. If no job is available in a particular area of interest and skill, then create one. There should be a place in the church for all to use their particular God-given gifts and abilities.

Why can't we get more than the same handful of people to do the work of the church? Maybe it's because we have not asked, or we have asked the same ones over and over again. Perhaps it is because we have not tried to identify our peoples' spiritual gifts, abilities, and skills. Maybe it is because we have not realized how eager Christians really are to be actively involved in ministry. Or perhaps it's simply that we have never learned how to properly recruit volunteers.



### NOTES

1. *Voluntary Action Leadership* (Winter 1982), 31.
2. *Ibid.*, 28.
3. Marlene Wilson, *How to Mobilize Church Volunteers* (Minneapolis: Augsburg Publishing House, 1983), 87.
4. *Ibid.*, 87.
5. Maxine Marshall, *Volunteers: Hope for the Future*, (Nashville: Discipleship Resources, 1980), 13.
6. Marlene Wilson, *The Effective Management of Volunteer Programs* (Boulder, Colo.: Johnson Publishing Co., 1976), 102.
7. Ivan H. Scheier, *People Approach: Nine New Strategies for Citizen Volunteer Involvement* (Boulder, Colo.: National Information Center on Volunteerism), 4.
8. Wilson, *How to Mobilize Church Volunteers*, 52-53.
9. *Ibid.*, 52.

# DISARMING TENSIONS BETWEEN PAID STAFF AND VOLUNTEERS

by Danny Gales

*Pastor, Church of the Nazarene  
Medicine Hat, Alta.*

**T**hat's enough! These Sunday School teachers can pick up their own trash!" proclaims a custodian in Denver.

"Why do I get stuck with taking the kids home when we have a paid youth minister?" asks a dedicated but exasperated layman in Montreal.

A conscientious pastor in Tampa thinks, "This Sunday School attendance drive is a lot more exhausting than it's worth."

These situations illustrate some of the unresolved tensions that exist in many churches between the paid staff and the volunteers. Can they be resolved without the usual labeling? Or must we just "learn to live with them"?

When only the pastor is paid, enough tensions arise. But when a paid custodian, secretary, youth pastor, and the like appear, tensions pop up in every corner. Unless met and resolved, the tensions only increase as the church adds paid staff.

There is some hope. Both paid staff and volunteers look and pray for harmonious, Spirit-filled church relationships.

How can we start to disarm the tensions? Understanding the issues is a beginning. Current writers on volunteerism say that tension between paid staff and volunteers is common. This fact is helpful. It means we don't have to sweep the issue under the rug and say, "They're just not spiritual anymore." Instead we must search for solutions.

## *Management Tensions*

The church custodian conflict illustrates tensions that exhibit themselves in accountability, decision-making, and in questions of authority and responsibility. They center around the management process of working with people and groups to accomplish the church's goals.

In *Helping Church Workers Succeed*, Heusser points out the tensions in accountability and evaluating. "Many persons in supervisory positions do not like the idea of evaluating the activity and participation of other persons . . . 'the person might get mad and leave the position or even the church'" (p. 55).

Laymen experience management tensions from another source. Many have struggled on a church board to develop an adequate procedure for evaluating pastoral effectiveness.

Pastors and their assistants are often tossed by the responsibility question. They are responsible for the progress of the church, yet must encourage partnership and creative input from unequipped and uninformed volunteers. There is a tension between building the program and building the person!

## *Equipping Tensions*

These tensions seem to revolve around two issues: the pressure to minister and the time necessary to prepare the "ministers." On one hand, both pastor and people eagerly re-

spond to ministry opportunities. On the other, the desire to reach people for Christ conflicts with the urgency to adequately prepare for ministry. It's the "tyranny of the urgent" that tends to rob both pastor and volunteer from preparation. The pastor wonders, With the time required to train a layman, couldn't I do this job many times? Meanwhile, the layman becomes less eager to be involved because he is only involved in insignificant tasks.

## *Personal Tensions*

These surface not only in Sunday School attendance drives but in other areas as well. Desiring to fulfill his "call," the paid staff person often hoards ministry opportunities. Couldn't the layman call on the sick and counsel the hurting as effectively as the pastor? Doesn't the layman have talents and gifts as useful to the church as the pastor? Failing to share the ministry results in tension between the overworked pastor and the under-involved and apathetic layman.

Tension also lives in the reward/appreciation question. Many of us can give recognition, but we neglect giving appreciation. Marlene Wilson in *The Effective Management of Volunteer Programs* advises that rewards convey appreciation only when the individual values the reward. Pins and plaques are not valuable to everyone. "There are some achievement-oriented people who will honestly tell you that the most meaningful recognition



H. Armstrong Roberts

**To view volunteers as units having "limited intelligence and unlimited time" is fatal—and should be!**

they can receive is more responsible, meaningful work . . . in other words, a promotion" (p. 54).

The Sunday School attendance drive symbolizes the tension that exists between the desire for success and the need for personal fulfillment. Too often pastors tend to drown themselves and volunteers in activity to reach someone else's goal, and meaningful, fulfilling ministry gets sacrificed.

#### *Disarming the Tensions*

Most tensions will be disarmed by improving cooperation and coordination. While the pastor is not wholly responsible in most cases, his efforts are most needed. One pillar that will support good staff-volunteer relationships is the construction of proper climate. The pastor has a major responsibility here. Marlene Wilson stresses the close link between leadership style and climate. She says, "Research indicates that just as climate is one of the most important determinants of motivation, *managers are one of the major determinants of climate*. So our responsibilities as managers would seem to be to understand climate and then to create effective, positive climate in our organizations" (p. 58). Climate is the general feeling within the church or organization.

Letwin and Stringer state in *Motivation and Organizational Climate*, that an *achievement-oriented climate*

is the most effective. They state three ways to create this climate:

1. emphasize personal responsibility;
2. allow and encourage calculated risks and innovation; and
3. give recognition and reward for excellent performance—not for mediocre or poor performance (p. 56).

Building an achievement-oriented atmosphere begins by understanding people and placing a high value on them. We must credit everyone with more potential than "limited intelligence and unlimited time." The Bible instructs, "In humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others" (Phil. 2:3-4, NIV).


An important part of the organizational climate is determined by the motivational style of the leader. Frederick Herzberg, in his *Motivation-Hygiene* theory, sees motivation and hygiene as the two essential ingredients in the motivational process. Things that relate to a person's work environment are *hygiene* factors. Factors that involve feelings of achievement, professional growth, and recognition are *motivators*. Herzberg makes "the interesting observation that these things [hygiene factors] in themselves do not motivate people, but *the absence of them demotivates*" (Wilson, p. 44). Included in hygiene factors are "policies, administration, supervision,

working conditions, interpersonal relations, status security, and money."

Hygiene factors are frequently confused with motivation factors, which results in a threat to the working climate. Using salary (hygiene) to motivate most staff persons could not only threaten the climate but also demotivate the worker.

Another vital step in defusing tensions is development of adequate job descriptions and goals. Douglas W. Johnson in *The Care and Feeding of Volunteers* instructs, "A part of any success in maintaining a large group of volunteers comes because at the start of each task the volunteer and minister are clear in their understanding of their respective roles . . . the best way to establish and maintain ground rules is to write them down" (p. 63).

Most management tensions could be solved, if not eliminated, with good job descriptions and goals. The church custodian and Sunday School teacher would already know who picks up the trash. The youth minister would have arrangements made for picking up kids, and the exhausted pastor would not be running an attendance drive alone. Job descriptions and written goals then establish a fair way to evaluate effectiveness.

Other factors will disarm tensions between paid and volunteer staffs. Creating an achievement-oriented climate and writing job descriptions and goals are good beginning points. 



# HOW TO ORGANIZE AND KEEP A VOLUNTEER OFFICE STAFF

by David E. Downs

*Pastor, Springfield, Mass., Church of the Nazarene*

If you spent last Tuesday afternoon licking newsletter labels, you need forgiveness, motivation, or help.

Probably it's not forgiveness you need, for yours was not a willful transgression of a known law of the pastoral time management "god." If you don't need forgiveness, you may need grace like the rest of us. Haven't we all caught our neckties in the mimeograph machine a few times?

You may also be well motivated. Unmotivated pastors don't need newsletter labels licked. Probably what you need is help. You need office staff. You need someone to free you to do the ministry to which you are called.

Through careful recruiting and planning, you can develop an efficient and loyal office staff. And, your staff doesn't have to affect your operational budget at all.

Three years ago our church's paid secretary, a graduate student at a nearby college, expressed a need for help. I responded by recruiting two volunteer office assistants and was immediately impressed by their skills and attitudes. Fourteen months later when our paid secretary graduated and moved into her primary career, we decided to see if we could maintain the office status quo without rehiring. We added another volunteer to the staff, crossed our fingers, and forged ahead. I've discovered that their efficiency level has increased substantially. Our budget still has a line for

secretarial salary, but I doubt we will ever use it again.

Perhaps the office staff is one of the first areas of service within your church where you can make the principles of volunteerism work for you. Our staff has taught me a great deal concerning volunteerism. They've taught me the "whys" and "hows."

Three questions should be answered for those who are willing to give this concept a try.

## **I. Why Should I Have a Volunteer Office Staff?**

The obvious financial advantage of volunteerism should be only a part of your rationale for developing a volunteer office staff. Two other factors figure in prominently. They are (1) the "Service/Ministry" and (2) "Labor/Love" principles.

Throughout this article we will consider why people volunteer in churches. They get involved for many different reasons (i.e., creative outlet, self-esteem, guilt, loneliness), but most of your workers are genuinely seeking meaningful opportunities for ministry. Within most congregations there are many willing and qualified persons who are relatively inactive because no one has plugged them into viable positions of service.

When we began to look for voluntary help for our paid secretary, I was amazed to unearth a great reservoir of untapped clerical talent within our

church. One of our volunteers had worked as office coordinator and receptionist for a group of six psychiatrists. She sees the 12 hours per week she gives to the church as an opportunity to serve God and enhance our church's ministry. She's right!

Volunteer workers are not second-rate. They are capable and willing. Motivation becomes less of a problem for the manager of volunteers than for the manager of paid staff. Our office volunteers do not mind working late when necessary. They are cheerful and loyal. They are eager to produce high quality work. Why? Because they labor out of love.

## **II. How Do I Find My Volunteer Staff?**

Recruitment is one of the major considerations of volunteerism. This process begins by establishing clear requirements. In our church office setting we defined the following needs.

**Clerical Service:** Letter typing, filing, reception, phone answering, and phone call making.

**Editorial Service:** Production and mailing of the newsletter, various handouts, commitment cards, etc., typing, and printing of worship folders.

**Pastoral Ministry Service:** Scheduling for pastor, typing, and mailing of pastoral encouragement letters, compiling of hospital visitation lists, and "Friendship and Worship" cards response report. Mailing of welcome letters to visitors.



**If this looks like you—a pastor bogged down in office work—it's your own fault. There are plenty of volunteers who can do such work better than you.**

Your needs will be somewhat different and unique. For instance, you may want a research assistant. There are, perhaps, college-age persons in your church who could make valuable contributions to your pulpit ministry by doing sermonic research for you in a local library.

Whatever your office or secretarial needs, they must be identified specifically before you can begin the next step of recruitment—the development of a solid job description.

In *The Successful Volunteer Organization*, Joan Flanagan suggests eight important items every job description should include. They are:

1. The purpose and goals of the organization.
2. The duties and responsibilities of this job.
3. Where and when the staff member is needed.
4. To whom he is accountable.
5. The experience and skills you want for the job.
6. The salary range (stipulate volunteer).
7. How to apply for the job. The deadline, if any.
8. The name, address, and phone number of the person to contact for more information.

Marlene Wilson, in *How to Mobilize Church Volunteers*, suggests the following job description form, which I've

adapted to fit one of our church's office staff needs:

<b>JOB TITLE</b> —Pastoral Ministries Coordinator
<b>RESPONSIBLE TO</b> —Pastor Downs
<b>JOB DESCRIPTION</b> —Responsible for helping the pastor discern various needs of the congregation and helping him minister more effectively to those persons by: <ol style="list-style-type: none"> <li>1. Sorting blue "Friendship and Worship" registration cards each week.</li> <li>2. Preparing a typed "Friendship and Worship" report, which includes information concerning absentees, special needs indicated on the cards, and requests for a call by or appointment with the pastor. This is to be given to the pastor and minister of visitation.</li> <li>3. Scheduling of pastor's appointments for the week.</li> <li>4. General receptionist duties.</li> </ol>
<b>TIME REQUIRED</b> —12 hours per week, at least 6 of which are required on Tuesday.
<b>IN-SERVICE TRAINING PROVIDED</b> —The church will provide any training necessary.
<b>QUALIFICATIONS AND SPECIAL SKILLS</b> —Genuine concern for people, confidentiality, pleasant telephone voice, typing.
<b>COMMENTS</b> —This is a pivotal position on the office staff because it serves as an important liaison between the pastor and the congregation. This person will greatly enhance the pastor's efficiency as he tries to meet the increasing needs within our church.

Only after you have designed an adequate, honest job description are you ready to recruit. It is widely recognized that individual, personal recruitment is much more successful than blanket announcements to the congregation through the newsletter or from the pulpit.

Know your need. Develop a comprehensive job description. Then ask individuals you think might qualify, to read the job description, pray about it, and consider a personal job interview. If you will take these three steps, you will avoid many placement mistakes and the embarrassment of having to reject someone.

Having a clear understanding of why people volunteer will also help in recruitment. We will discuss this in greater depth in response to our third important question concerning the volunteer office staff. You'll probably be surprised by who volunteers if the job is important enough to merit their attention and is well described.

### **III. How Can I Keep Them Efficient and Happy?**

What a tragedy it is when our volunteer workers burn out! I used to be quite self-forgiving when a volunteer quit. They weren't dedicated enough, I thought to myself.

I've since learned that most volunteer failures are management or leadership failures. Often volunteers fail because

they are improperly recruited, inadequately trained, or uninformed. The responsibility for success or failure of any volunteer program rests squarely on the shoulders of the program director. In your case, that's you.

To enhance job satisfaction for your volunteers, you must first understand why people volunteer. It is not unspiritual to recognize and accept what all experts in the field of volunteerism agree upon concerning motivation. Namely, all volunteers volunteer, partially at least, in order to meet their personal needs. People need to be appreciated, included, involved, important, and respected. If you can help fulfill these needs for your volunteer personnel, you will diminish job turnover drastically.

I try never to leave my office without expressing genuine appreciation to the volunteers for their help that day. I remind them frequently (and honestly) that they are partners in my ministry and that what they do in our office really matters. I hope they see themselves as staff persons rather than "helpers" or even "secretaries."

E. Jane Mall, in *Church Management* (Nov./Dec., 1983, p. 4), expressed this need for acceptance of office staff by the pastor. "Pastors are people and not one of them is perfect. However, if a pastor makes the church secretary

know that he or she is a partner in ministry and not just a typist or file clerk, that makes all the difference in the world."

You need your volunteer office staff. Let them know it.

Another important but often overlooked factor in retaining volunteers is careful consideration of maintenance factors. I am referring to such things as working conditions, personnel space, modern office supplies, and pleasant office surroundings. Do not expect a quality office volunteer to continue giving valuable time if you are not willing to provide him with professional office supplies and machines. An old, beat-up, manual typewriter will communicate many negative messages to your typist concerning how much value you place on her task.

Frederick Herzberg's "Motivation-Hygiene Theory" refers to such items as *hygiene factors*. He suggests that these things, in themselves, do not motivate people, but the absence of them will demotivate people (Wilson, p. 44).

It is also important that your office volunteers know that a reasonably high level of competence is expected. I suggest that you include them in the development of office policy that defines the levels of proficiency expected in each of the various office tasks (i.e., no typographical errors in newsletters, two

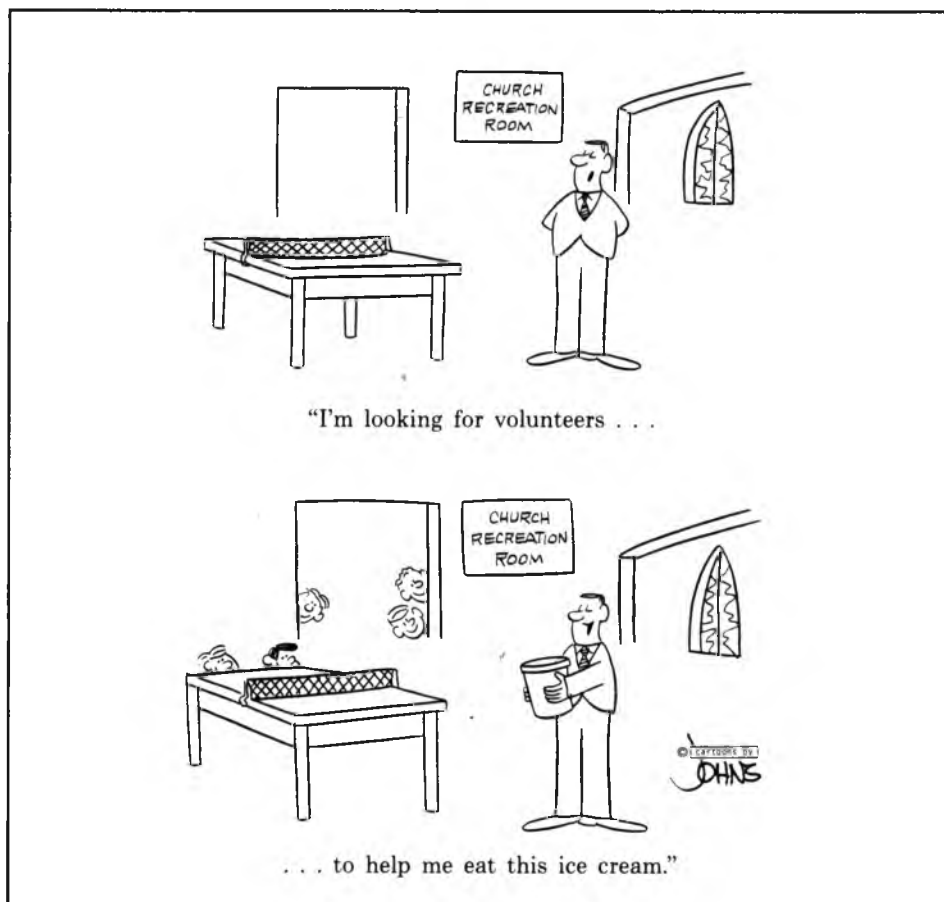
corrections per encouragement letter, proper letter form expected in all letters on church stationery, etc.) Qualified volunteers will respond positively to such professional expectations if they are included in the policy-making.

Finally, if you want your volunteer office staff to be efficient and if you want them to stay with you, you must make every effort to keep communication levels high. Plan many formal lines of communication such as staff meetings, memos, mailboxes, and evaluations, then make use of as many informal opportunities of communication as possible. You cannot overcommunicate with volunteers.

The organizing of a volunteer staff is not easy, but it offers great dividends to everyone involved. Your volunteers are given a new purpose and usefulness within the church, and you are given much more valuable time to do what God really called you for.

Ann Jacobson, one of America's foremost experts in the fields of volunteerism, recently told me that every hour spent orienting and training a volunteer will be returned initially by at least 15 hours of service.

So, though it would probably do you some good occasionally, you should never again need to lick another newsletter label.



# COMPUTERIZING FOR EFFECTIVE VOLUNTEER MINISTRY

by William N. McCutchen

*Associate Pastor, Wyatt Park Christian Church, St. Joseph, Mo.  
and owner of Word Works Communications Service*

**W**hen I went to seminary I did not realize that the mundane would require 60 percent or more of my time when I became a pastor. I was trained to be a spiritual leader and a shepherd of the flock. Now, more than half of my time and energy is spent in the nitty-gritty of church administration. I suspect that I am not alone in this realization. Other pastors, I am sure, are nodding their heads in affirmation.

We are not cut out for administration; yet we dare not cut out administration. The church is an organization. While its mission and purpose are divine, the dynamics and structures are human. As such, it can benefit the divine mission to which it is called by learning from the behavioral sciences.

There are many laypeople who express their commitment to God by volunteering their time and energy to help the church. Because I am their pastor, I care about their volunteering. Knowing it is good pastoral care to know some principles of volunteerism, I entered a doctor of ministries program and chose the topic "Developing a Theology of Volunteerism."

Because pastors need resources to help them with church administration responsibilities, and since they also have responsibility for pastoral care of the laypeople who are their church volunteers, I share some of my learnings here.

## **How to Unmotivate Volunteers**

Perhaps the behaviorist most quoted for motivational theory is Abraham Maslow with his dynamic theory of the hierarchy of needs. His theory is that once the basic survival need is satisfied, it no longer is a motivator. Then, the next level of need (safety needs) becomes a motivator until it is satisfied, at which point social needs emerge as the motivation. So on through the hierarchy from social to self-esteem and self-actualization. Maslow called it dynamic because motivations were always changing depending on which needs were being met and which were being threatened.

Other motivational psychologists use different images of human motivation. Atkinson and McClelland, for example, see human motivation as the preference for utilizing one's energy. They say that some people prefer to

use their energy affiliating with people and developing relationships and warm feelings. Others prefer to use their energy-making decisions to exert influence and control (power). Still others are achievers who prefer to work toward goals and purposes.

In all of the studies I've read, I have come to a fundamental conclusion: There's no way I can motivate anyone! People choose their own motivations. (Remember the doctrine of free will?) But, there are a lot of ways to unmotivate volunteers. Here are a few of the ways:

1. Since volunteers need a sense of belonging and a feeling that they are honestly needed for their total selves, try isolating them from people, sticking their noses in file cabinets and looking through 500 membership cards for the members born since 1945.

2. Since volunteers need a sense of sharing in planning our objectives for ministry in the church, don't listen to their ideas.

3. Since volunteers need to feel that what they are doing has a real purpose or contributes to human welfare, don't thank them and don't tell them how their efforts contributed to the mission and ministry of the church. Instead keep them doing tedious tasks.

4. Since volunteers need to have challenging responsibilities within the range of their abilities and interests, try unmotivating them by giving them tedious, statistical record-keeping responsibilities.

5. Since volunteers need to be kept informed, keep information from them. Don't give them information to be involved in ministry.

## **How Computerizing Can Be a Real Ministry to Volunteers**

Computers are amazing machines that do many of the things that churches use volunteers to do. Computers can calculate, sort information, create indexes, make correlations, type, edit, print, and a host of other tasks. The very things that unmotivate volunteers can be done without boredom by a computer. The computer does not get tired. Because of this, it can do repetitive jobs over and over and over and over and never make a mistake because of boredom and fatigue.

It makes good sense in terms of volunteer ministry to  
(Continued on page 62)

# YOUR CHURCH CAN HAVE HAPPY VOLUNTEERS

by Mario J. Zani

Editor, Spanish Adult Sunday School Curriculum;  
Assistant Editor, "El Heraldo de Santidad" (Spanish Herald of Holiness)

**W**e are witnessing and experiencing the evolution of a whole new, exciting career on the social services scene, that of volunteer management or administration," wrote Marlene Wilson in her book *The Effective Management of Volunteer Programs* (p. 14). The principle that is moving the social agencies is very simple and can well be applied by local churches. Thousands of persons need help and, as strange as it may seem, there are other thousands who are willing to volunteer to help. Service agencies fulfill these two functions: (1) locating the needs; and (2) recruiting and placing volunteers to meet those needs.

In this same sense, the local church can more effectively fulfill its spiritual and social task if it is willing to serve as a go-between for the "needy" and the "willing" in the congregation and in the surrounding community.

Of course, the pastor will profit nothing if he does not take advantage of the actual potential of his congregation. Douglas W. Johnson, in his book *The Care and Feeding of Volunteers*, points out that the key point of volunteer work does not consist so much in knowing that in the pews of our churches are a great number of volunteers, but in "the manner in which they are recruited, trained, encouraged, supported, and al-

lowed freedom to perform their jobs as ministry" (p. 4). Many churches today are oriented toward carrying out programs instead of meeting the needs of people. In other words, many churches are program-centered and need to become person-centered. Every program is good if it is designed to help people. In this sense, the more programs the better.

Once the pastor is convinced there is untapped potential in his church, the next step will not necessarily be to preach on "volunteerism" but to assign the organization of programs to qualified persons in his congregation who are willing to give a considerable amount of their time. His function will be to plan, coordinate, recruit, assign, and direct. Planning and coordination are indispensable elements in assuring success.

## DETERMINING WHAT NEEDS TO BE DONE THROUGH VOLUNTEERISM

One of the first steps is to determine the purpose of the volunteer program. Normally the pastor, the director of the program, and leaders of the local church (most of the time, the local church board) participate in this task. The purpose should contain a statement explaining why the program was created. This should be in harmony with the doc-

trines, teachings, and rules of the church. Marlene Wilson says, "It is tremendously important that people know how their job fits with and has significance to the overall purpose. It is the difference between working toward a goal and just doing a job" (p. 77). The purpose statement of the program is what the ring is to the boxer. He knows that outside of it he will be disqualified.

Once the purpose is established, *goals* and *objectives* can be formulated. Goals usually consist of determining *what* the program will try to achieve. Objectives consist of determining *how* the program will reach the goal. One church set an objective of helping the senior citizens of the church and community. Many of the senior citizens lacked transportation (to go to the doctor, the store, the pharmacy) and very little was done for them even on Christmas and Thanksgiving. Once the church determined how many senior citizens could be helped with the human resources available, one of the goals was "to recruit 25 volunteers who will help to provide transportation and coordinate the preparation and making of gifts for 75 senior citizens." Only 20 percent of the senior citizens belonged to the church; the rest were from the community! What an opportunity to spread the Good News.



## DIVIDING AND GROUPING THE WORK

Although volunteers are not salaried staff, they will need some structure so that the goals of the volunteers and the church can be achieved. The local church board states the purpose of the volunteer program; but all the volunteers, with proper coordination, could participate in stating goals and objectives and in helping to assign workers when needs arise.

After one year of hard work, the director of one church volunteer program established a simple but effective form of communication among the program committee (composed of the director and the group leaders) and the local church board. The director meets with his program committee the second week of each month to report on group activities. Then they determine needs, tactics to meet those needs, and budget (if any). A written report—with all the details of their plans—is presented at the monthly meeting of the local church board by the director who is a member *ex officio*. Once approved, the plan is brought back the following month to the volunteer program committee where they discuss time and assignments for

each part of the plan.

One of the critical components in dividing and grouping the work is to state clearly the instructions given to each volunteer worker. Because volunteers perform during different hours and on different days in the same program, the director will need to clearly communicate the instructions, in order to avoid assumptions, work duplication, and misunderstandings. It will be necessary for the director of the program to have a checklist of tasks being performed, the name of each volunteer in every task, and a calendar of activities.

The planning of activities should include short-range plans (6 through 12 months) and long-range plans (two through five years), both interrelated but not in conflict with each other and without being rigid. "The simple fact of planning is this—it must be on-going. Communities change, and we must be aware of and responsible for those changes" (Johnson, p. 83).

## DOING MUCH MORE WITH EFFICIENCY

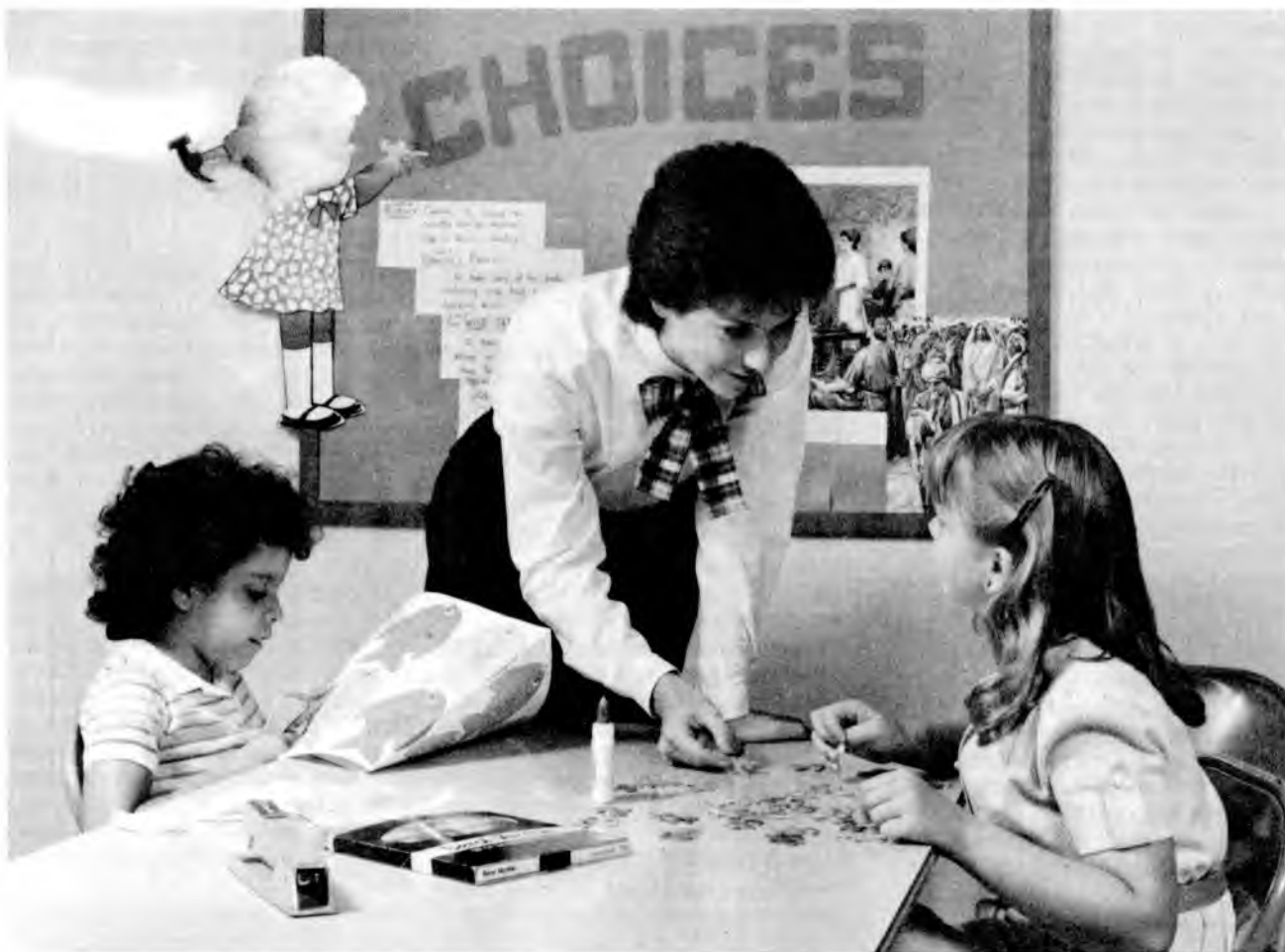
In any volunteer program, conflict and tensions will arise. But a well-trained director who coordinates the whole pro-

gram and each of its parts will reduce problems and increase efficiency. A well-coordinated volunteer program will avoid time wasted in solving problems because of inappropriate procedures and wrong attitudes.

The director of the volunteer program at one church uses a variety of tools to coordinate and achieve results with efficiency and harmony. Some of these are:

- Newsletters to the whole congregation and leaders of the community.
- Retreats for the volunteer workers and their leaders.
- Workshops to train leaders and/or volunteers.
- Each group chooses "the volunteer of the month."
- Periodical and general evaluation of individuals and tasks.
- A volunteer planning book for general consultation.
- A small library with resources related to volunteerism.
- Organizational charts at the director's office.
- Suggestion box.

Douglas W. Johnson says (p. 34) that the "partnership of clergy and . . . volunteers in tasks too great for either is the key to ministry."



Downstairs Attic

# HORSE SENSE CANNOT BE TAKEN FOR GRANITE!

by Jay E. Hunton

*Pastor, Nall Avenue Church of the Nazarene, Kansas City*

**T**he horses snort and strain against the reins as their driver cracks the whip across their backs. This well-matched team should be able to move the blocks of granite the required distance without much difficulty. The horses lunge and sweat as the driver yells and curses, but the combination only moves the load a foot.

Another pair enters the arena of challenge. The combination of horses and driver is initially unimpressive. One horse is larger and stronger than its mate. The driver, a squat woman, does not carry a whip. She gently strokes each horse and whispers words that calm them for the task. The order is given to pull!

In contrast, this pair leans together into the harness at the click of the driver's tongue. There is no yelling or whipping. It is a united effort in a common purpose. This unlikely team pulls its load of granite more than the required distance.

This horse-pulling contest causes me to recall the difficulty I have had in stimulating people in my churches to pull together. I acknowledge that part of the problem has been the pressure I have sensed to produce for the institution. It is essential to build the Sunday School, pay *all* budgets, and show an increase in membership. Is not this important if you are a true churchman? Because of the desire to succeed and the pressure I have sensed, too often I have found myself doing an inordinate amount of work.

If I did not do it, it would not get done! Did not the apostle Paul say, "... I made myself servant unto all, that I might gain the more" (1 Cor. 9:19)?

My spouse joined me in the battle to meet all the self-appointed job assignments. She was empathizing with me in the frustrations of church work. Together, we were overcommitted!

Is there some solution to this chronic problem for pastors and wives?

The organism called church should not be dependent upon the pastor to control all its functions. There are others within the system who need to be used or they will atrophy and become vestiges of planned purpose. There is a whole army of unenlisted volunteers waiting to operate for the good of the whole. The latest Census Bureau study regarding volunteerism states that "helping others" is the primary motive for 53 percent of the estimated 37 million Americans who volunteer, and that percentage is on the increase.<sup>1</sup>

The traditional definition of *volunteerism* is "giving time without pay to help others through organizations like hospitals, schools, churches, and social service organizations." We have believed volunteers are people willing to do something for nothing. Perhaps this is where we have misunderstood the needs of people in our churches.

In a recent Gallup poll, poignant information was revealed concerning the type of people who volunteer. Sixty-

three percent of those who volunteered had an annual income of \$20,000 or more. The higher the education of individuals, the more likely they were to volunteer. The larger the family, the higher the probability for volunteer service.

Gallup's findings also reveal that volunteers are more likely than non-volunteers to give money to charitable organizations.

Somehow we pastors need to rekindle the creative energies of our people through a proper understanding and organization of the volunteers in our churches. Volunteers usually enjoy what they are doing. Dr. Tessie Okin, professor of the School of Social Administration, Temple University, in an address given for the Association of Volunteer Bureaus, Inc., stated, "Modern volunteers are a unique breed whose ancestors helped build this country. Their potential is incalculable."

Recently a large number of social work executives were asked, "If you had enough budget to hire all professionals on your staff, would you do so, and would you exclude volunteers?" Over 90 percent of the executives answered emphatically that they would not. They emphasized the "volunteers bring to the work skills and attitudes, a personal dedication, and dynamic force which could not be bought at any price."<sup>2</sup>

Lawrence J. Kramer, Jr., urges us to remember that "volunteers are not

Nazarene

## Update

UPDATE EDITOR, NINA BEEGLE, PASTORAL MINISTRIES

**VOLUNTEERISM**

Affluence and modern management procedures have brought about many changes in the administration of our churches. These changes for the most part are good and necessary, but a valued principle of church management is disappearing and could well be lost in our highly organized systems—the spirit of volunteerism.

I enjoyed lunch one day with a young pastor and his wife. Joining us was her father, a retired florist. He excused himself early, stating he needed to be at the church to cut the lawn. I became curious because of the manner in which he stated this, so I had the pastor drive me by the church en route to the airport. As anticipated, I

found a beautiful, well-kept lawn with bushes and flowers in a landscape scene that made the approach to the sanctuary a trail of beauty. I asked the old gentleman how much the church paid him. "Sir," he replied with dignity, "I do this for my Lord. This is my contribution to His Church." The joy reflected in his voice and expression is typical of those who volunteer their services, counting it a privilege to have a part in the ministry of their church. How sad that too many instances could be mentioned where this beautiful volunteerism is being replaced by paid staff.

How could we evaluate the results of work and witness teams both to the people they serve and to those who volunteer for the service? I marvel at the spirit of those who travel to faraway areas, enduring privations, living under primitive conditions, working hard to build chapels and paying for the privilege. The magnitude of this endeavor reveals that there remains in the church a people willing to give their time and service to help build the kingdom of God.

My plea is that we must not allow this spirit to die in the church. It is rather our duty to provide opportunity for our people to use their talents in voluntary efforts for God's kingdom. A survey of these possibilities in our churches might uncover some surprising opportunities. Let us remember that the best use of staff in the church is to discover these talents and train our laity for effective service. To hire staff to do all the work is to miss this valued principle.



*By General Superintendent  
Charles H. Strickland*

# FOUNDATIONS of FAITH

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#### Leader's Resource Packet

New and creative ways to help children better understand our Christian faith. Ten large, colorful sheets of visual aids provide many learning activities. The **Leader's Guide\*** complete with instructions for 13 undated sessions, includes background information, teaching and review activities, and answers to pupil book materials. 64 pages. 8¼" x 11". Comes in an attractive, sturdy 13" x 18" plasticized envelope. **CD-53 \$12.95**

\*Extra **Leader's Guides** for use in classes with more than one teacher are available. Order by number **CD-50, \$3.95.**

#### Pupil's Packet

Planned with special appeal to the sixth grader. Includes: a letter (ready for signature) of explanation to be sent to each child; a colorful, 40-page workbook with a wide variety of in-class activities; 100 question-and-answer 2" x 3½" cards; and a gold-stamped vinyl 2-pocket card holder. **CD-51 \$2.95**

*Prices subject to change without notice.*

#### Certificate and Seals

An achievement recognition for all who complete the course. Parchmentlike, French fold, with appropriate scripture is printed for personalizing with name, date, and signature of teacher and pastor. 5½" x 8½" Matching envelope. Church of the Nazarene embossed, gold metallic seals.

**CD-52** Package of 10 certificates with seals **\$4.00**

Combination Offer of Leader's and Pupil's Packet **CD-53C** Only **\$14.95**

*Important in Preparing Sixth Grade Juniors for Church Membership*

**NAZARENE PUBLISHING HOUSE**

Post Office Box 527, Kansas City, Missouri 64141

# INTERNATIONAL MEMBERSHIP SUNDAY *MAY 26, 1985*

**75,000 NEW NAZARENES—750,000 MEMBERS WORLDWIDE**



75,000 new Nazarenes includes children! Train them in Bible truth and church doctrine with the new **FOUNDATIONS OF FAITH** children's catechism materials and take them into church membership May 26. Order **FOUNDATIONS OF FAITH** materials NOW.

To reach our *Year of Church Growth* goals, each church will need to take in 10 new members or 10% of their present membership.

## **DO THIS**

- **PASTORS**—Before **5 p.m. on May 26**, report to your zone chairman your Sunday School attendance and the number of new Nazarenes during the Year of Church Growth from September 1, 1984, to May 26, 1985. (Actual year extends on to August 31, 1985.)
- **ZONE CHAIRMEN**—Phone zone figures to the district chairman by **evening, May 26**.
- **DISTRICT CHAIRMEN**—Phone district figures to the Kansas City Division of Christian Life and Sunday School by **noon (CDT), June 4**.



# THERE'S STILL TIME!

**DON'T  
MISS  
THIS  
EXCITING  
1985  
CLT  
STUDY**



**IT  
CAN  
SET  
YOUR  
CHURCH  
ON FIRE  
FOR THE  
LORD**

## DENOMINATION-WIDE STUDY TEXT



136 pages. Paper ..... **\$4.95**

### LEADER'S GUIDE (LG-1)

By Barth Smith. Provides those with the responsibility of teaching some basic guidelines for preparing and presenting this six-session CLT study. **\$1.00**

Free with order of 10 or more study books

### BLUEPRINT FOR DISCIPLE-MAKING (BL-375)

A pocket-size booklet for recording disciple-making plans and efforts including goals, appointments, names, addresses, and results. **Package of 5 for \$3.75**

Cut on dotted line

### ORDER FORM

Date \_\_\_\_\_

Please send items as indicated below:

\_\_\_ **THE MASTER'S PLAN FOR MAKING DISCIPLES**.... **\$4.95** \_\_\_\_\_

10% CLT discount on 5 or more

\_\_\_ **LG-1 LEADER'S GUIDE** ..... **\$1.00** \_\_\_\_\_

Free with order of 10 or more books

\_\_\_ **BL-375 BLUEPRINT FOR DISCIPLE-MAKING**..Pkg. 5, **\$3.75** \_\_\_\_\_

Prices subject to change without notice

ACCOUNT NUMBER \_\_\_\_\_ TOTAL \_\_\_\_\_

SHIP TO: \_\_\_\_\_

**CHECK or MONEY ORDER** Enclosed \$ \_\_\_\_\_

**CHARGE** (30-day) TO: ☐ Church ☐ SS \_\_\_\_\_ (other) Account

Church location (city) \_\_\_\_\_

(state/province) \_\_\_\_\_

Church name \_\_\_\_\_

**BILL TO:** \_\_\_\_\_

### REGISTRATION FORM

Date \_\_\_\_\_

COURSE CLT unit 167a "The Master's Plan For Making Disciples"

TEXT **THE MASTER'S PLAN FOR MAKING DISCIPLES**

by Win and Charles Arn, edited by Bill M. Sullivan

Church name \_\_\_\_\_

Address \_\_\_\_\_

District \_\_\_\_\_

Enrollment estimate \_\_\_\_\_ Beginning date \_\_\_\_\_ Number sessions \_\_\_\_\_

Class to be held ☐ NYI hour ☐ Wednesday night \_\_\_\_\_ Other \_\_\_\_\_

Send Report Blank, Registration Material to:

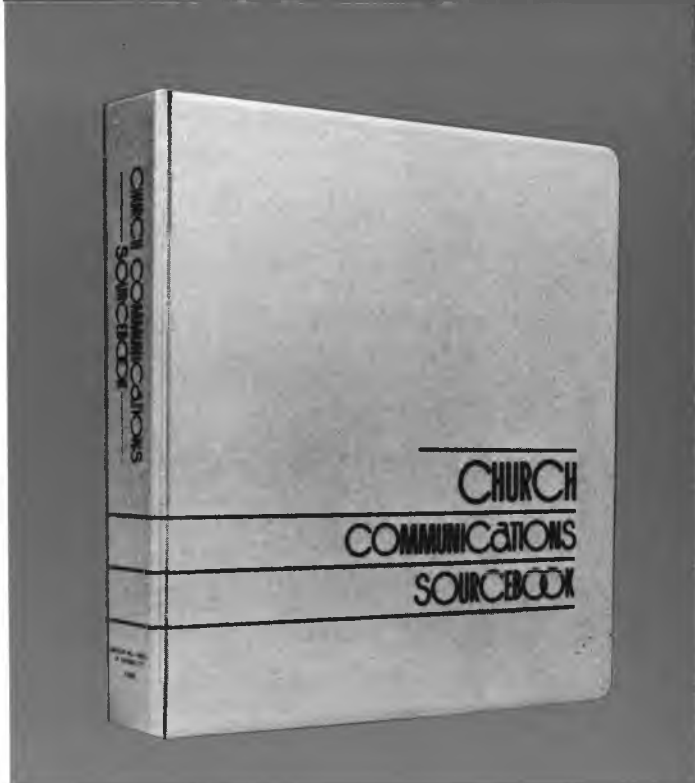
\_\_\_\_\_

\_\_\_\_\_

# Communication Tools for Outreach and Growth

The *Church Communications Sourcebook*, edited by Russell D. Bredholt and Merritt J. Nielson, is an information-packed resource manual to help you build an effective communication strategy for your church. Topics covered include: Public Relations • Community Relations • Promotion • Advertising Newsletters • Computers • Audiovisuals • Direct Mail • Radio/TV/Cable TV • Listening • Printing & Duplication and more!

When you purchase a *Sourcebook* you also receive FREE a Religious Research Update, featuring special studies on "The Unchurched American" and "Religion in America" by George Gallup.



Discover new ways to communicate with your congregation and community. Fill out the coupon on the next page and send in your order for the *Church Communications Sourcebook* today! \$29.95.

---

## Communication resources for the local church from Media Services



### READY-TO-USE PRINT ADVERTISING

The "Welcome to the Church of the Nazarene" campaign contains four professionally produced and ready-to-use newspaper advertisements. Each advertisement can be reduced or enlarged in size and localized with your church's name, address, and phone number. The four stories being told through the campaign tie-in with the radio, television, and cable TV messages to provide continuity and build awareness for the Church of the Nazarene in your community.

In addition, you will receive a sheet of "Welcome" logos to be used on letterhead, envelopes, newsletters and bulletins.

The "Welcome" theme can also be used on billboards and other forms of outdoor advertising.

A free sample is included in the Media Information Kit.



## A COMPLETE RADIO/TELEVISION/ CABLE TV PACKAGE

The set of four "Welcome" stories is available for radio, television and cable TV. The radio spots are 60 seconds in length. The television and cable TV spots are 30 seconds long. All spots can be localized to include the name of the church, its address, and phone number.

The Media Information Kit contains an audio-cassette of the radio advertisements and storyboards depicting each of the commercials.

All materials are ready for immediate use on your local radio or television station and cable TV system.

## A DIRECT MAIL AND VISITATION CAMPAIGN

For those churches interested in direct mail pieces and leave-behinds for calling programs, Media Services has produced four brochures, each telling about one of the stories in the "Welcome" campaign.

These brochures can be used to give a positive identity for the Church of the Nazarene among new members of the community and for neighborhood or hospital visitation. They can be handed out separately or as a package of four.

On the back of each brochure is a place for the church to print its name, address, phone number, and the times of services.

The brochures can be ordered in various quantities. A free sample is included in your Media Kit.



**BEGIN YOUR  
OUTREACH EFFORT  
TODAY. CONTACT  
MEDIA SERVICES  
FOR A FREE MEDIA  
INFORMATION KIT!**

**MAIL TO:** Media Services  
CHURCH OF THE NAZARENE  
6401 The Paseo  
Kansas City, MO 64131

- ☐ YES! . . . I'm interested in more information. Please contact me.
- ☐ NO . . . I'm not interested in additional information at this time. However, please keep my name on your mailing list.
- ☐ Please send me \_\_\_\_\_ copy(s) of the *Church Communications Sourcebook* at \$29.95 each.

CHURCH: \_\_\_\_\_

ADDRESS/P.O. BOX: \_\_\_\_\_

CITY: \_\_\_\_\_ STATE: \_\_\_\_\_ ZIP: \_\_\_\_\_

CONTACT: \_\_\_\_\_

TELEPHONE: (       ) \_\_\_\_\_

**WELCOME  
TO THE CHURCH OF  
THE NAZARENE**  
OUR CHURCH CAN BE YOUR HOME

# JUST FOR YOU

Dear Pastor,

Does this STEWARDSHIP HONOR ROLL certificate look familiar to you?

Has your church received this certificate for the past 30 years?



If so, Stewardship Services has a very special award for your church. This gift has been designed for your church and it will be available at the Stewardship Services General Assembly Exhibit in Anaheim.

Please come by and allow us the pleasure of presenting this token of appreciation to you.

## SEE YOU THERE

# NAZARENE

*HUNGER AND DISASTER  
FUND*

**THE VITAL LINK**



## Between Your Local Church and NAZARENE COMPASSIONATE MINISTRIES to the Suffering

Thanks to thousands of faithful Nazarenes, NAZARENE COMPASSIONATE MINISTRIES is ministering to pressing human needs arising from natural disaster, personal tragedy, and deprivation. Practicing scriptural holiness in demonstration of

the love of Jesus Christ for all mankind, NAZARENE COMPASSIONATE MINISTRIES sees the first priority to be the 800,000,000 poorest of the poor and the displaced refugees, orphans, and homeless of our world.

### CURRENT PROJECTS INCLUDE

- ✓ Food and Malaria Medicines for Africa
- ✓ Water and Nutrition Projects in Haiti
- ✓ Disaster Relief Feeding in Southern Belize
- ✓ Clothing for Children in Northern Zambia
- ✓ Ministry to U.S. Inner Cities Through Food Bank Funding

We need your help to let our people know of this important ministry of the Church of the Nazarene. Write today for details on how your local church can share in NAZARENE COMPASSIONATE MINISTRIES.

Contact: Steve Weber, Coordinator of Compassionate Ministries, World Mission Division, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.



# Faith Promise Guidelines

1. **Faith Promise** is a promise to God as an act of faith to give a specific amount to missions through a methodical plan of weekly, monthly, bimonthly or annual giving. It is not a pledge in the usual sense. The donor is not to be solicited for payment.
2. **Faith Promise** must be mission directed—basically World Mission, but with consideration given for special Home Mission projects as well.
3. **Faith Promise** needs to emphasize Thanksgiving and Easter Offerings for General Budget. Those who are committed to Faith Promise, and those who have not made a Faith Promise commitment, should be given an opportunity to participate in this special offering.
4. **Faith Promise** may include the basic amount of the deputation offering, but there should be additional opportunity for special offering to be taken in deputation services. (Deputation offerings are for the expenses and equipment of missionaries.)
5. **Faith Promise** may include World Mission Radio and Alabaster—minimum amounts—but opportunity should be given for congregations to participate in these offerings at a designated time as well.
6. **Faith Promise** *excludes* local church expense (except local NWMS program expense), building payments, district budget, educational budget, Pension and Benevolence.

4 PRACTICAL REASONS why  
your church should use . . .

UNIFORM  
CHURCH TREASURER'S RECORD

# UNIFORM CHURCH TREASURER'S RECORD

1. Offers simplified accounting, understandable even to those with no formal bookkeeping training
2. Gives a detailed financial picture of each department and auxiliary of your church
3. Provides the pastor with all needed data for preparing his annual report
4. Flexible in its use for any church—large or small

**For nearly 25 years widely accepted  
as an effective church record system in the  
Church of the Nazarene.**

In addition to the Department Journal Sheets and Summary Reports are such helpful forms as: Counters' Reports (in triplicate). Individual Ledgers (for local, district, general budgets), Monthly and Annual Reports, and Individual Giving Records—all in one handy binder.

Instructions and sample forms provide a concise, clear, "how to use" explanation. The Dura-plus vinyl, three-ring binder is imprinted in gold. Thumb release. Size 10¼" x 11½" for 8½" x 11" inserts.

<b>R-150</b> Includes each of the following items . . . . .	<b>\$15.95</b>
<b>R-165</b> OFFERING REPORT BLANKS . . . . .	(55 triplicate forms) <b>\$5.95</b>
<b>R-163</b> CASH DISBURSEMENTS and RECEIPTS JOURNAL . . . . .	(Package of 25) <b>\$2.50</b>
<b>R-164</b> LEDGER SHEETS (For Local, District, General, etc., Budgets) . . . . .	(Package of 25) <b>\$2.00</b>
<b>R-151</b> MONTHLY REPORT FORMS (13 Each of Summary, Expenditures, Budget Progress Form) . . . . .	(1 Package of 39) <b>\$2.00</b>
<b>R-168</b> INDIVIDUAL GIVING RECORD SHEETS . . . . .	(Package of 25) <b>\$2.00</b>
<b>R-169</b> DIVIDERS . . . . .	(Set of 8) <b>\$1.75</b>
<b>R-149</b> THREE-RING BINDER . . . . .	<b>\$6.50</b>

Prices subject to change without notice.

*A Self-contained Record Book for  
Maintaining the Unified Treasury System in Your Church*

**NAZARENE PUBLISHING HOUSE**

Post Office Box 527, Kansas City, Missouri 64141

# ANSW

ASSOCIATION of NAZARENES  
in SOCIAL WORK

"We sense a desire among us to return to the practices of our holiness founding fathers and commit ourselves to the pursuit of total ministry to others."

*For more information write to:*

Michael Malloy  
ANSW Chairperson  
c/o Church Extension Ministries  
6401 The Paseo  
Kansas City, MO 64131

## Social work is . . .

Christianity with basin, towel, and water vessel.

### FIRST GENERAL ANSW CONVENTION

The Association of Nazarenes in Social Work (ANSW) will hold its first general convention on June 21 and 22, 1985, beginning at noon on Friday and adjourning on Saturday around dinnertime. It will be held at Azusa Pacific University, convenient to the site of General Assembly.

Dr. John Perkins, noted author, lecturer, and community organizer is the keynote speaker. Workshops on child abuse, depression, homosexuality, aging, etc.

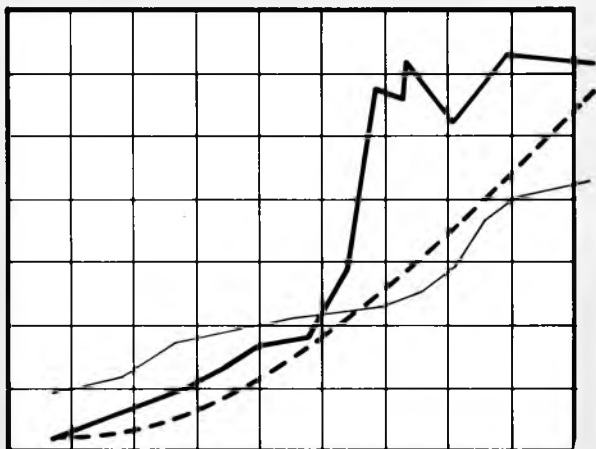
Housing on campus: \$8.50 nightly with own linens; \$3.00 a night for linens.

Meals about \$10.00 a day! Special children's rates.

Rates good through 26th for preregistrants.

#### **PASTORS AND OTHER INTERESTED PERSONS WELCOMED.**

Request registration info from ANSW, c/o Church Extension Ministries, 6410 The Paseo, Kansas City, MO 64131. Call 816-333-7000.



If you never  
planned for  
inflation . . .

you may be ready for a creative alternative

# A <sup>TM.</sup> GIFT ANNUITY

- It allows you to make a gift to your church.
- It provides you with additional income.
- It lets you use low production assets.
- It eliminates money management worries.

You can find out what a Gift Annuity can do for you and your church by requesting our free booklet. Just use coupon.

Life Income Gifts Services  
Church of the Nazarene  
6401 The Paseo  
Kansas City, MO 64131  
Attn: Robert D. Hempel

In Canada:  
Church of the Nazarene  
Executive Board  
Box 30080, Station B  
Calgary, Alberta, Canada  
T2M 4N7

*Rev. Hempel: Please send me a free copy of "Giving Through Gift Annuities." I understand there is no obligation.*

Rev. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Birthdate \_\_\_\_\_ Tel. \_\_\_\_\_

Birthdate of Spouse \_\_\_\_\_

☐ Brochure—"Answers to All the Questions You Have Wanted to Ask About Life Income Gifts Services."

**\*FOR FALL '85\***

# THE **NEW** ENDURING WORD SERIES

**We brought the Enduring Word  
Adult Sunday School Curriculum to *You*  
and asked how it could be improved . . .**

**Here is what  
You said—**

**«MAKE IT EASIER  
TO ORGANIZE AND TEACH!»**

"There has always been more than enough material to teach from in the EWS, but I need help pulling it all together." In response to this request from many teachers, the format of *Adult Teacher* has undergone some major changes. Most importantly, you will be guided on how to draw together the sources appropriate for your situation, and on how to select the best method and approach for presenting the lesson to your class.

**«PLAN IT SO  
THE WHOLE CLASS GETS INVOLVED!»**

"I want to be more involved," was what many students said, while at the same time, teachers were asking, "How do I get my class members involved?" The new EWS includes changes that will make both student and teacher happy at this point. *Adult Student* is now designed so that everyone in the class has an opportunity for response and interaction, as well as it now being easier to read and understand. Teachers will also appreciate new features of the *Adult Teaching Resource Packet* that can be used as thought-starters and discussion questions.

**«DESIGN LESSONS THAT SPEAK  
TO WHERE I AM—  
WITHOUT LOSING A BIBLICAL BASE!»**

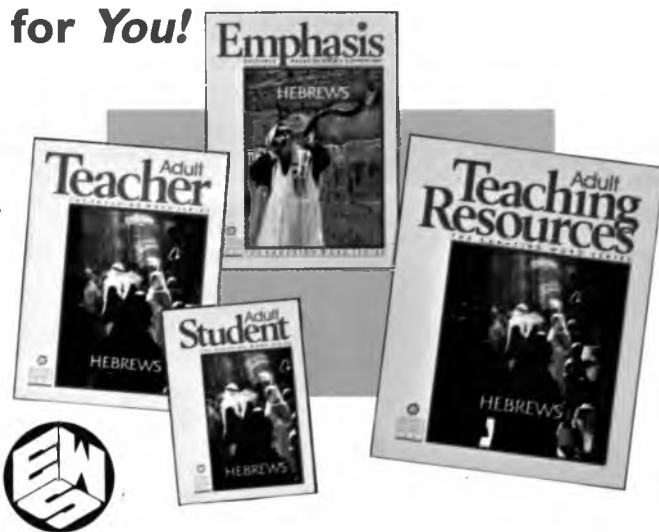
"I can't always make the jump from Sunday morning to Monday morning. I do want lessons that are biblical, but I also want lessons more related to life," was a comment of both teachers and students. That is exactly what the new EWS will do. Without compromising their commitment to the "enduring Word," these lessons have been placed in the context of life situations. Life-related Bible study will greatly facilitate the learning process.

**Two things  
you didn't want changed!**

1. "Too many of our folks don't understand sanctification. Keep the doctrine of holiness out front." More than new formats—more than new teaching aids—the new EWS will continue to be known for its strong holiness message.

2. "Will new format changes mean higher prices?" The new EWS has required extra cost for development—but it will not be passed on to you. There will be no price increase for your Sunday School materials. You will continue to receive all your curriculum at the same affordable prices.

**Extensive research . . .  
carefully supervised Field  
Testing in the U.S.  
and Canada . . .  
an even better Sunday  
School Curriculum  
for You!**



**Order on Your September/October/November Church Literature Supplies Order Blank**  
**NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141**



# WELCOME TO THE CHURCH OF THE NAZARENE

OUR CHURCH CAN BE YOUR HOME

## ILLUMINATED LAWN SIGN



Universal design

ideally adaptable to the architectural theme of  
your church

- Extends a 24-hour-a-day identification and invitation to your community
- Virtually unbreakable polycarbonate faces are lettered in fade- and blister-resistant enamels
- Three 60" high-ou tage fluorescent lamps provide inside lumination and an inexpensive night-light
- Aluminum frame may be easily drilled to accommodate desired mounting. Pole mounting optional

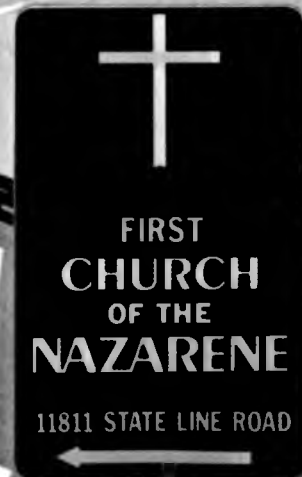
**SIZE:** 3 feet high by 5 feet wide. **SI-396** ..... **\$475.00**  
Maximum imprint, 16 letters With center pole mounting .. **\$530.00**  
and spaces

Plus transportation from Akron, Ohio

**NOTE:** Planter illustrates one of many settings for this sign.  
Not included with purchase.

For details on ordering these two signs, see special order form in our latest  
*Supplies and Equipment* catalog.

## REFLECTIVE ROAD MARKER



Reach those who travel  
after dark with a sign  
that may be seen both d  
and night

- Rust-resistant, heavy 20-gauge aluminum die-cut into an attractive, contemporary style
- "Codit" reflective material 100 times brighter than white paint, durable as enamel.
- Coated with a metal primer and a rich blue and green finish for lasting beauty
- Appropriate for church property, highway, junctions, and local city streets

**SIZE:** 22 inches wide by 36 inches high.  
Maximum imprint 18 letters and spaces

**SI-385** ..... (no imprint) **\$22.00**  
With 1-line imprint ..... **\$39.00**  
With 2-line imprint ..... **\$45.00**  
With 3-line imprint ..... **\$52.00**

Plus transportation from Saint Louis, Missouri

**NAZARENE PUBLISHING HOUSE**  
Post Office Box 527, Kansas City, Missouri 64101

Prices subject to change without notice • Allow six to eight weeks for delivery

*Letting People Know 24 Hours a Day  
There Is a Church of the Nazarene in Their Community*

# A WORD ABOUT YOUR PENSION

## Did your ministry begin before 1971?

If so, you expect the church to **"Honor Your Trust"** that there will be a pension for you at retirement. Churches did not start participating in the "Basic" Pension Fund until 1971. Therefore, when your church pays all of its P & B Fund, they are paying not only for current years of service but also for all those years of service prior to 1971.

## Are you receiving a pension now?

If so, you are among 2,500 retired ministers and their widows who do. Each month over one-third million dollars is paid out in pension checks. Since no General Budget monies go for this, the P & B Fund paid by each local church is essential!

## Do you expect a pension when you retire?

If so, you can be glad that the pension reserve is growing. However, expert consultants report that the invested reserve has about one-half the money it needs to meet future pension commitments. Continued progress and improvement is dependent upon continued commitment to the full payment of the P & B Fund.

## Will you "Honor the Trust"?

If so, you should know that P & B Fund dollars are different from those channeled into other giving. Every dollar paid into the pension reserve today can save \$10.00 to \$20.00 later because of the compounding of interest. This is excellent stewardship! Your church's full payment every year will help pay current pensions and build the reserves needed for your future pension.

Full payment of the Pensions and Benefits Fund is **"Honoring the Trust."**



**"SERVING THOSE WHO SERVE"  
and  
"HONORING THE TRUST"**

**Pensions and Benefits Services**  
6401 The Paseo  
Kansas City, MO 64131 (816) 333-7000





## THE SHEPHERD'S

# LIFE

Coming to you each quarter from Pastoral Ministries, Wilbur Brannon, Director

LEADERSHIP • INSPIRATION • FULFILLMENT • ENRICHMENT

**VideoNet**

### INFORMATION THROUGH DEMONSTRATION

**Pastors**, this is your most up-to-date training tool for laypeople, and a most effective means of continuing education for you. It keeps you informed, sharpens your skills, and sparks ideas for effective preaching and pastoral ministry. Here are some recent programs you can back order:

Management and Organization  
Worship

Ritual  
Pastoral Counseling  
The Pastor's Personal Development  
The Pastor's Professional Development

Back-ordered tapes are \$15.50.

Future themes include church finances and staff relationships.

**Subscribe NOW:** \$12.75/month; \$138/year.

### ARE YOU INTERESTED IN BACK ISSUES ON ANY OF THESE SUBJECTS?

Motivating Volunteers  
Equipping Laity  
Parliamentary Procedure  
Greeting and Ushering  
Church Music—Something for Everybody

The Nursery  
Using the Media  
The Three Ps of Evangelism

Order from **Pastoral Ministries**

6401 The Paseo, Kansas City, MO 64131.

**T**he new minister going about his varied tasks for the first time usually feels uncertain and anxious. "Oh, for someone I could talk to," he muses. "I would just like to ask a friend some questions without appearing so dumb. I could benefit so much from the experience of a seasoned minister."

Internship is for the person who is within the first five years of ministry, preferably in his first year. It may be a person as a staff intern or a pastor/intern under the supervision of a qualified supervisor/pastor. The program is designed to help qualify a person for ordination. It is considered to be a part of a planned continuing education process in which each minister should be engaged throughout his life.

The supervisor/pastor and the intern enter into a covenant relationship, becoming mutually ac-



### MINISTRY INTERNSHIP

countable to each other for one year. Times are established for regular meetings. Projects are developed by the intern. The supervisor/pastor guides, supports, and helps evaluate the intern's achievement of his objectives.

The positive dynamics of this relationship are that both the supervisor and the intern experience per-

sonal, professional, and spiritual growth. Each is contributing to the other's life.

Ministry Internship is one of the continuing education enrichment components of CONET. Hopefully, the experiences of a shared ministry with a supervisor/pastor will lower the frustration level of the new minister, give relevant meaning to his work, prevent his making unnecessary mistakes, and equip him for a life-time of ministry fulfillment.

The intern concept is receiving an eager response from districts wanting to help their pastors become more effective. It becomes apparent that pastors' attitudes toward their own ministry and church are given a positive lift. We are helping one another. The feeling of brotherhood is so reassuring. We want to continue building those strong relationships that help us all. ☐

## CONTINUING EDUCATION

Continuing Education is a way of life for ministers. It has always been that way. For ministers it is nothing new. What is new is that Continuing Education has in recent years come of age as a recognized and organized method of education from which ministers can profit greatly.

Pastoral Ministries is committed to the support and sponsorship of every form of ministerial training.

The new "Approved Workman"

plan is an expansion of the previous Continuing Education motif. It is designed to encourage ministers to participate in Continuing Education and to provide recognition for it.

The increasing number of districts which are establishing training programs or institutes for which CEU credit can be given is commendable. It is hoped that every district and zone college will offer seminars and Continuing Education

events for ministers.

When completed, the "Approved Workman" program will be able to offer five CEU's in 14 categories of study through the private study method. This together with community programs, district, and zone college events makes it possible for every minister to keep updated in his ministry. ☐

### ANAHEIM

JUNE 22-28,  
1985

SEE  
YOU  
THERE  
FOR  
GENERAL  
ASSEMBLY

### CONTINUING EDUCATION UNITS

**Need:** Clergy of all churches find it increasingly necessary to update and upgrade their knowledge through continuing education. Many mainline churches require a stated number of "contact hours" of noncollegiate activities from their clergy before credentials are reissued.

**Purpose:** The Continuing Education Unit (CEU) is a uniform unit of measurement to facilitate the accumulation and exchange of information about individual participation in noncredit continuing education.

**Definition:** The CEU measures "contact hours." For every 10 hours of participation in a course, workshop, seminary, or similar activity, an individual can receive one CEU.

Turn to page  
36 for the  
PASTORAL  
CLINIC.

Test your managerial skills. How perceptive are you about the characteristics of people under your leadership?

## DIRECTED STUDIES UPDATE

Christian Education course No. 234 has a new text. *BUILDING LEADERS FOR CHURCH EDUCATION*, by Kenneth O. Gangel (Moody Press), replaces *FOCUS ON PEOPLE IN CHURCH EDUCATION*, by Lois E. LeBar. Study guide, exams, and keys are now available from Pastoral Ministries.

Deaconess reading book No.

514b, *TAKE CARE*, by C. W. Brister, is no longer in print. Some copies may remain in bookstores. No replacement has been selected.

Music reading book No. 435d, *DRY BONES CAN LIVE AGAIN*, by Robert Coleman, is out of print. Some copies may still be available on dealer's bookshelves. No replacement has been selected.

For reading courses No. 145d and No. 213b, *THE MASTER'S PLAN FOR MAKING DISCIPLES*, by Win Arn and Charles Arn, is now being published by Beacon Hill Press of Kansas City in a Nazarene version. This new version should be used from this point on. ☐



## CONET UPDATE

The toll-free "Heartline" has gained an impressive, positive response from the Central USA Region and the state of Florida where the CONET pilot project has been conducted. The Heartline is a confidential resource managed by qualified professionals at Christian Counseling Services (CCS) in Nashville.

CONET is limited to Nazarene clergy families. Up to this time the hours of the Heartline have been limited to 9:00 a.m.—12:00 noon (CST), Monday through Friday. Calls may be made without giving your

name. There is no record of the call on your phone bill. The content of the call is confidential.

Crisis intervention is available. The Heartline is also a coordinating center for a referral network. The five counselors who rotate on the Heartline are able to identify approved counselors nearer to where the caller lives to help meet specific and ongoing needs.

Plans are being made to expand the project to three more USA regions. Announcements will be made following the necessary approvals by the General Board. ☐

## A PASTOR'S PERSPECTIVE

*A Nazarene Pastor Speaks About His Motivation for Serving as a Military Reserve Chaplain in His Community.*

1. It makes good sense to use the opportunity to minister in the military atmosphere, of which I am familiar (he served as an enlisted man in the army).
2. It will help me in my community awareness and contacts while pastoring.
3. It will also provide a platform for

considering going on active duty later on. I've always wondered about it.

4. It's a challenge to be a "good steward" and go to a unique part of the world (military) to represent our church, which believes in holiness. It seems to me that if we say our mission is "holiness evangelism," then

we need to preach and teach holiness in settings other than our own. This is consistent with our early leaders' concept of ministry.

5. Finally, it can do nothing but help in my present ministry, and it adds to the financial resources of a family man whose wife chooses to make her home and family her ministry. ☐

## CALENDAR OF EVENTS

**1984-85—The Year of Church Growth**

June 20-22, 1985

General Conventions,  
Anaheim, Calif.

June 23-28, 1985

General Assembly, Anaheim,  
Calif.

August 26—September 1, 1985

Youth Week

September 9-14, 1985

NIROGA, Glorieta, N.Mex.

September 16-20, 1985

NIROGA, Ridgecrest, N.C.

September 30—October 4, 1985

NIROGA, Adirondacks

October 14-18, 1985

NIROGA, Canadian Rockies

## PASTORAL HELPS

Your worship service resources for 10 Sundays, beginning December 2, 1984 and ending February 3, 1985, came to you for the first time in the November 1984 Book Club mailing. We hope you took time to look them over and found them helpful.

They are not designed to do your work for you. But if you use them as a springboard, adding your own ideas and inspiration, they could make your planning and preparation easier and less time-consuming.

The next 10-Sunday edition of *Worship and Preaching Helps* covers June 30—Sept. 1, 1985. It will arrive in your May Book Club mailing. ☐



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(Monthly slates published in the first issue of the "Herald of Holiness" each month)

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Note: Names with no classification (R or C) are receiving ministerial pension but are actively engaged in the field of evangelism.

An adequate budget for evangelism at the beginning of each church year is imperative for each congregation.  
 A revival savings account is useful in building toward adequate support for the evangelist.

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All official records at Headquarters, including those in the General Secretary's office, and the periodicals checked below will be changed from this one notification.

Check *Herald of Holiness* (    ); *World Mission* (    ); *Preacher's Magazine* (    );

Other \_\_\_\_\_

(Clip and send to the Subscription Department,  
 Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141.)



# Memo

Dear Pastor,

Is "General Budget" an "unmentionable" in your church?  
Is "mission" something that is "far away, across the sea"?  
Has it been awhile since there was real excitement surrounding Alabaster, Thanksgiving, and Easter Offerings?

If you answered yes! to any of these questions, remember, building budget-conscious, mission-conscious congregations begins with cultivating a sense of responsibility in your church's children. It is no secret that there has been a wave of selfishness sweeping across the country, making *sacrifice* and *burden* words of the past.

**Now there's help!** This year's Children's Mission Education materials are designed to acquaint your children with their church's mission support system. It's not just a dull, dry collection of facts and figures, but a vital look into what might happen without it. It carefully develops that sense of Christian responsibility so important to the continued growth of the church. Be sure your missionary president, or children's mission education director plans to use **Year III, The Mission Support System**, with your children this year. Order your *Children's Mission Study Kit* at your District Convention and Assembly, or directly from Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141.

## Call the Teacher

**FACT:** Nazarenes have a historic commitment to education!

**FACT:** Nazarene day-cares and day schools are growing at an annual rate of over 10%.

**FACT:** The first General Nazarene Education Convention is being held June 18-19, 1985.

Nationally, Christians are having a growing impact on the education of children and youth in this country. Day-care, after-school care, day schools, and the educational ministry in public schools provide challenges and opportunities for local churches to positively influence the future of our world through involvement in education, and reach out to their community in the present.

Pastors, teachers in both public and Christian schools, school administrators, district superintendents, and child care workers of all types will be gathering at the Nazarene Christian School of Norwalk, Norwalk, Calif, June 18-19 for the Nazarene Education Convention. The timing is just prior to the General Conventions and Assembly. The location is just as convenient.

The schedule includes workshops, the ratification of the NIEA (Nazarene International Education Association) Constitution, and plenty of fellowship. Contact Children's Ministries, 6401 The Paseo, Kansas City, MO 64132, for more information.

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# THE PREACHER'S MAGAZINE

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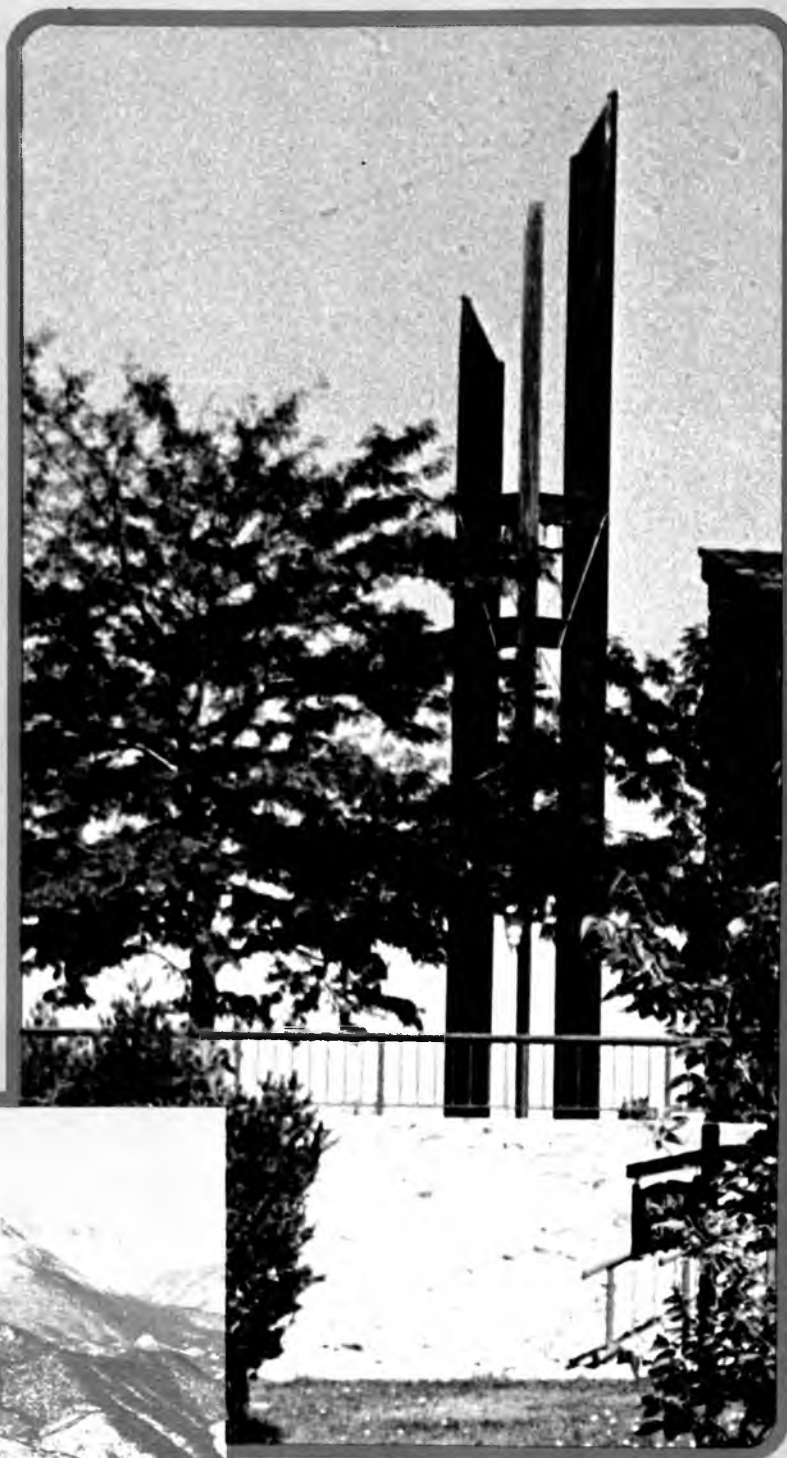


For three 6-day weeks this crew studied leadership and volunteerism all day (and most nights). They are participants in the NTS seminar on leadership for doctor of ministry students. After 25,000-30,000 pages of reading on the subject and the three-week seminar, these persons wrote 12 of our theme articles on leadership and volunteerism.

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There are three areas in which you can implement the program of lay training. It probably will not be effective unless you are involved in at least one of these ways:

1. The *pastor* as teacher/trainer organizes the program. Teaches the class and takes laypeople on evangelism calls.

2. A layperson or staff member as teacher/trainer organizes the program. The *pastor* is a trainer and takes lay people with him on evangelism calls. The pastor supports the program but serves as trainer only.

3. A layperson or staff member as teacher/trainer organizes the program. The *pastor* is a *cultivator* of new people. He calls on new people and prepares them for a later evangelism call. He supports the program

by attending and sharing in report-back sessions.

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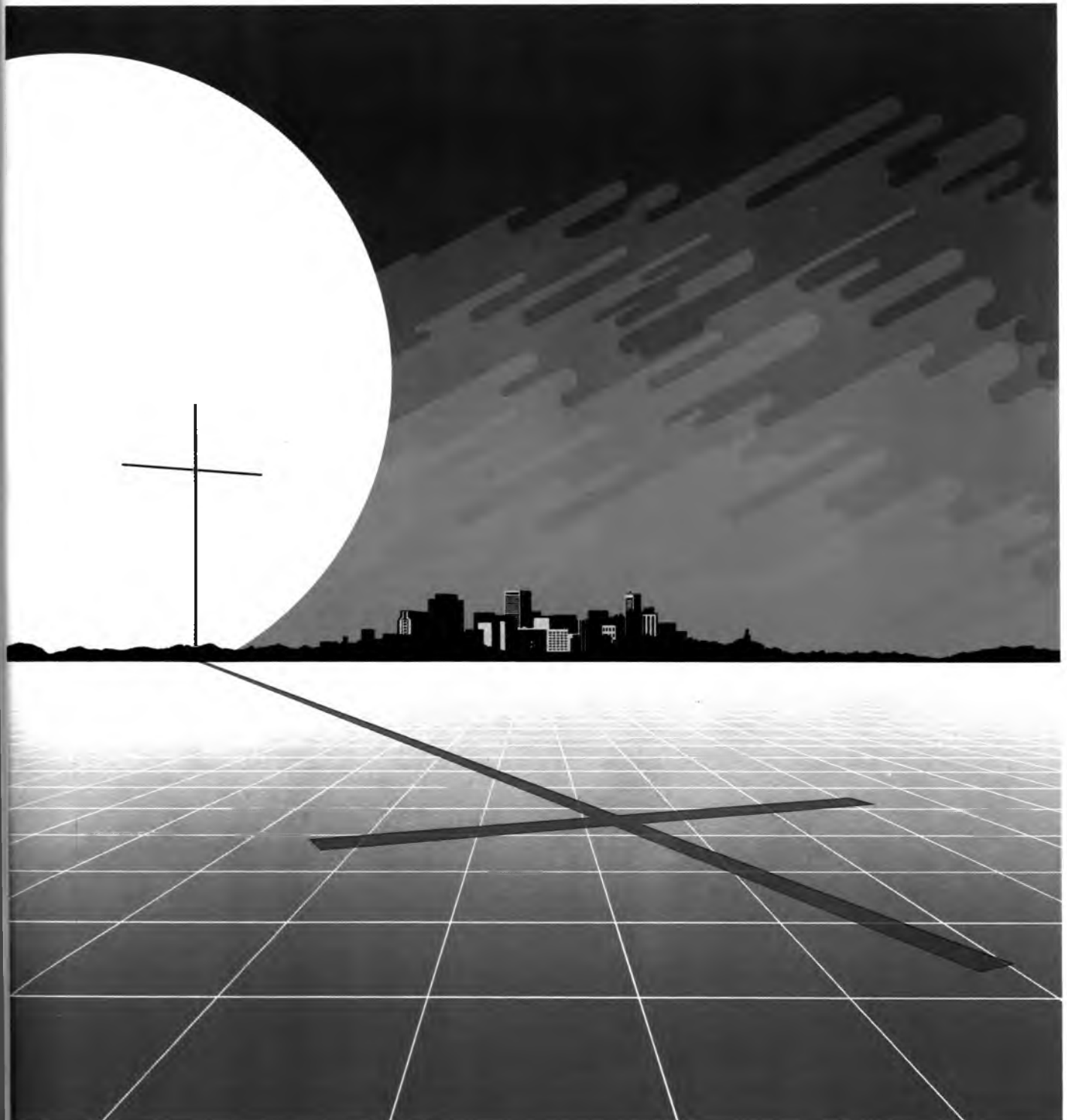
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STRIX PIX

## ***VideoNet*** PROGRAMS

We are in the second year of production of pastor's **VIDEONET**. Here are some of the recent themes:

1984 October —Management and Organization  
November—Worship  
December—Ritual  
1985 January —Pastoral Counseling

February —The Pastor's Personal Development  
March —The Pastor's Professional Development

Back tapes may be ordered through Pastoral Ministries. Future themes include Church Finances and Staff Relationships.



Focus on You

free!" This is an important insight for pastors who understand the necessity for a volunteer program in their church. It is true that volunteers do not expect to be paid in cash for their contribution. It is also true that they want to provide a service through volunteer ministry. They do, however, expect, need, and have the right to receive many other forms of compensation: "A sense of doing something important and making a difference, companionship with others, new knowledge and experience."<sup>3</sup>

The well-matched pair of horses gave the illusion that they were ready to meet the challenge. But the driver had not properly prepared them for the task. It became a disjointed effort that frustrated both horses and driver. No amount of whip cracking, sweating, or yelling would shift the load.

The pastor's challenge is to recognize the vast potential for usefulness within his congregation. The admonition from Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (12:1), applies to the volunteer as well as the pastor. Opportunity for meaningful activity must be provided for those who are eager to serve. Perhaps there has been too much "whip" and too little "stroke." Our people are bruised daily by the impersonalization of our life-styles. The church should be a place where they find opportunities to develop a sense of self-worth and fulfillment. If they do not find it there, some will turn to community volunteer programs or independently pull in short spurts without ever

moving the burden of need in our communities. Ivan Scheier has discovered that "everyone is self-directed at something. Our job is to discover that self-direction in each individual, then find a place where it can be used positively." Find the person within your church who has the potential to perform a collection of jobs that he is self-directed to do, wants to do, and can do. Scheier relates that this is that person's motivational paycheck.


Perhaps there are young people who can assist in yard work, Sunday School class participation, and visitation. Senior adults who spend their days in loneliness might be happy to telephone absentees and shut-ins or answer the phones at church for a short time one or two days a week. Professionals in your church who enjoy their work may be waiting for you to ask them to use that talent in the church.

It must be the pastor's intention to make the minimum change in what people normally and naturally enjoy doing. One of the most unmet human needs is "to do something one enjoys and does well; the need to experience the use of a satisfying skill." Because a volunteer has decided to work where he enjoys it most, do not accuse him of no self-sacrifice, for this is where he can be most effective in the system. A "people approach" is always better than a "job approach."

As you begin to share your load with your people, many benefits will accrue to your church. (1) Committed people will generously give to the church because they are working for its success and are finding self-worth and self-

esteem in the Body. Hence, there is increased financial support. (2) *Espirit de corps* develops because everyone feels a part of the whole and knows his contribution is important. (3) The church is able to serve more people because of increased involvement. Individual Christians are strengthened in the faith. (4) Active volunteers become a bridge between their church and the community. This can result in community identification of the church as a place where needs can be met.

We are to be committed! Is it possible that individual commitments to Christ, united in a common purpose to reach our communities, would have a greater impact than the individual pastor's need for self-fulfillment in achieving his goals for success alone?

One horse could not pull the load alone. The driver with whip and knowledge was unable to dislodge the granite. Even two horses pulling inordinately could only move the contents a foot. When there was coordination, each using his own ability, the granite was moved the required distance—and more! Envelop such a united church with the presence of the Holy Spirit and the promised "all things are possible" begins to move mountains—and people with wills of granite. 

## NOTES

1. Marlene Wilson, *The Effective Management of Volunteer Programs* (Boulder, Colo.: Johnson Publishing Co., 1976), 14.

2. Ben Solomon and Ethel May Bowers, *You Can Be a Leader* (Claremont, Calif.: Leadership Press, 1981), 108.

3. *Church Leadership Resources* (St. Louis, Mo.), 8.

# ANALYSIS OF ACTIVITIES

**Instructions:** First, list in the left-hand column all the things you have done during the week. Second, list those things that you would like to have done but could not. Then go over each activity and ask yourself if it could have been done by someone else. Name in the third column a staff member to whom it could have

been delegated. In the second column describe a volunteer who might be able to do it (Publicity Committee chairman, research assistant, etc.). In column four list your dreams—what you would love to be able to do. Now check each dream that a volunteer or volunteer group could help with or do.

TASKS DONE BY ME	TASKS THAT COULD HAVE BEEN DELEGATED TO		DREAM LIST
	Volunteers	Paid Staff	

TASKS I DID NOT DO, BUT WHICH NEEDED TO BE DONE

# Selected Reading List on Volunteerism

- Litwin, G. H., and Robert A. Stringer, Jr. *Motivation and Organizational Climate*. Harvard University Press, 1968.
- Flanagan, Joan. *The Successful Volunteer Organization*. 1981.
- Greenleaf, Robert K. *The Institution as Servant*. Center for Applied Studies, 1976.
- Heusser, D. B. *Helping Church Workers Succeed*. Valley Forge, Pa.: Judson Press, 1980.
- Levin, Stanley. *Volunteers in Rehabilitation*. Goodwill Industries of America, Inc., 1973.
- 12 Booklets:  
Catalog of Resources:  
*How to Administer a Volunteer Program in a Rehabilitation Facility*  
*How to Assure Responsible Volunteers in a Rehabilitation Facility*  
*How to Incorporate Group Volunteers in a Rehabilitation Facility*  
*How to Interview and Place Volunteers in a Rehabilitation Facility*  
*How to Involve Volunteers in a Rehabilitation Facility*  
*How to Motivate Volunteers in a Rehabilitation Facility*  
*How to Operate Volunteers to Help in a Rehabilitation Facility*  
*How to Recruit Volunteers in a Rehabilitation Facility*  
*How to Supervise and Evaluate Volunteers in a Rehabilitation Facility*  
*How Volunteers Can Help in a Rehabilitation Facility*
- Marshall, Maxine. *Volunteers: Hope for the Future*. Nashville: Discipleship Resources, 1980.
- Maslow, Abraham H. *Motivation and Personality*. New York: Harper & Row, 1954, 1970.
- Maves, Paul B. *Older Volunteers in Church and Community*. 1981.
- McBride, Marie. *Step by Step: Management of the Volunteer Program in Agencies*. 1979.
- McGregor, Douglas. *The Human Side of Enterprise*. New York: McGraw-Hill, 1960.
- The National Center for Citizen Involvement. *Voluntary Action Leadership* (a quarterly journal). P.O. Box 4179, Boulder, CO 80306.
- O'Connell, Brian. *Effective Leadership in Voluntary Organizations*. 1976.
- The Office of Church Life and Leadership. *The Ministry of Volunteers: A Guidebook for Churches*. United Church of Christ, 1979. (A set of seven booklets on volunteerism.)
- Rauner, Judy. *Helping People Volunteer*. 1980.
- Saccomandi, Pat, and B. R. Host. *The Volunteer Skillsbank*. 1981.
- Schaller, Lyle, editor. *The Care and Feeding of Volunteers*. Nashville: Abingdon Press, 1978.
- Scheier, Ivan H. *The People Approach: Nine New Strategies for Citizen Volunteer Involvement*. Boulder, Colo.: NICOV, 1978.
- . *Winning with Staff*. Boulder, Colo.: National Information Center on Volunteerism, 1978.
- Scheitlin, George, and E. L. Gillstrom. *Recruiting and Developing Volunteer Leaders*. Parish Life Resources.
- Vineyard, Sue. *Finding Your Way Through the Maze of Volunteer Management*. 1981.
- Wilson, Marlene. *Successful Management of Volunteer Programs*. Boulder, Colo.: VMA, 1978.
- . *Survival Skills for Managers*. Boulder, Colo.: Volunteer Management Associates, 1981.
- . *How to Mobilize Church Volunteers*. Minneapolis: Augsburg, 1983.
- Naylor, Harriet H. *Volunteers Today: Finding, Training & Working with Them*. New York: Dryden Associates, 1967, 1973.
- Ingalls, John D. *A Trainers Guide to Andragogy, Its Concepts Experience and Application*, Revised. Waltham, Mass.: Data Education, Inc., 1973.
- Rainman, Eva Schindler, and Ronald Lippit. *The Volunteer Community: Creative Use of Human Resources*, 2nd ed. Fairfax, Va.: NTL Learning Resources Corp., 1971, 1975.
- Wood, J. R. *Leadership in Voluntary Organizations*. New Brunswick, N.J.: Rutgers University Press, 1981.

# PASTORAL CLINIC

## Skills and Qualities for Supervisors

### Instructions

1. Look over this list of skills and qualities that are needed by managers of volunteer workers. How does it compare to the qualities/skills needed by the Christian minister? Excluding the area of spiritual leadership, what needs to be added to the list? Add your "other" ideas in the space provided.
2. In Column A, number the top six; that is, number the six most important skills for the minister. Number one is the highest.
3. In Column B put a check by the three qualities or skills you feel confident about.
4. In column C put an X by the skills or qualities you would like to work on during the coming year. (Some skills in which you already feel confident may be marked if you want to learn more about them.)
5. Look at the items marked X and decide on three that you wish to work on first. In column D place those three in priority: 1-2-3.
6. In column E put a plus sign beside every item on which you have sought evaluation feedback from your congregation (excluding spouse) during the last two years. Put a zero by each item on which you have not sought feedback during the last two years.

A	SKILL/QUALITY	B	C	D	E	COMMENTS
	Enabling subordinates to achieve, reflect, and grow					
	Interviewing skills					
	Ability to get people involved					
	Sense of humor					
	Ability to delegate tasks					
	Diagnosing problems					
	Solving problems					
	Sensitivity to needs of others					
	Planning and goal setting					
	Relating organization's activities to its objectives					
	Sincerity/integrity					
	Friendly nature					
	Fairness					
	Interpersonal communication					
	Enabling others to find and fulfill their gifts					
	Giving clear directions					
	Decision making					
	Conflict management					
	Leading group discussions					
	Conducting meetings					
	Teaching					
	Openness, approachableness					
	Listening					
	Modeling supervision					
	Public speaking					
	Understanding group process theory					
	Respecting individual dignity					
	Stamina					
	Ability to motivate					
	Ability to improvise					
	Ability to abandon old assumptions in favor of better new ideas					
	Resisting the imposing of rigid restrictive procedures					
	Demonstrating trust and confidence in others					
	Ability to evaluate—giving both positive and negative criticism as appropriate					
	Ability to put people above program—to share the spotlight					
	Thoughtfulness about rewards and recognition					

A	SKILL/QUALITY	B	C	D	E	COMMENTS

### HOW TO USE THIS QUESTIONNAIRE FOR DISCUSSION

Now that you have marked your own answers to the questionnaire, compare them with the answers of three volunteers whom you are considering for the position of local director of adult ministries. (Feel free to change the position to music minister, education director, youth pastor, etc.).

Presume that all three are absolutely equal in spiritual qualifications, experience, appearance, etc. You are to make your choice on the basis of this Skill/Quality test. Compare their answers with each other's and with your own answers.

#### I. The Six Most Important Skills and Qualities

Here's how the candidates ranked the "most important qualities and skills in column A."

Candidate A	Candidate B	Candidate C	You
1. Conflict management 2. Sincerity/integrity 3. Ability to delegate tasks 4. Thoughtfulness about rewards and recognition 5. Stamina 6. Respecting individual dignity points _____	1. Diagnosis problems 2. Ability to abandon old assumptions in favor of better new ideas 3. Enabling subordinates to achieve 4. Listening 5. Interpersonal communication 6. Fairness points _____	1. Enabling subordinates to achieve 2. Planning and goal setting 3. Teaching 4. Sense of humor 5. Ability to motivate 6. Relating activities to objectives points _____	1. 2. 3. 4. 5. 6. points _____

Scoring Part I: (a) Give each candidate 1 point for each item in his "top six" that also appeared in your "top six." (b) Give each candidate 2 points for each "top six" item that serves to "balance" an item in your "top six" or which balances some weakness or gap in your own leadership style.

#### II. Skills You Feel Confident About

Check column "B." List the three qualities or skills you feel most confident about. Compare your "confidences" with those of the candidates.

Candidate A	Candidate B	Candidate C	You
1. Understand group process 2. Ability to put people above program 3. Solving problems points _____	1. Demonstrating trust and confidence in others 2. Interpersonal communication 3. Public speaking points _____	1. Ability to motivate 2. Giving clear directions 3. Openness, approachableness points _____	1. 2. 3. points _____

Scoring Part II: (a) Give each candidate 1 point for each item on his "confident" list that also appears on yours. (b) Give each candidate 2 points for a "confident" item that in some way "balances" one of yours, or fills some conscious gap or weakness in your own leadership style. (c) Give 3 points to the candidate whose list added to your list gives the leadership team (you and the candidate) the most areas in which they feel confident.

#### III. To Work on Next Year

List below the three skills you want to work on during the coming year. Column D. Compare the skills the candidates want to work on.

Candidate A	Candidate B	Candidate C	You
1. Conducting meetings 2. Conflict management 3. Public speaking points _____	1. Ability to motivate 2. Listening 3. Interpersonal communication points _____	1. Understand group process 2. Enabling others to find and fulfill their gifts 3. Decision making points _____	1. 2. 3. points _____

Scoring Part III: (a) Give 1 point to each candidate who wants to work on an item you also want to work on. Check your own responses to columns "C" and "D." (b) Give 1 point to each candidate who wants to work on one of the items in his "top six." (See Part I.) (c) Give 1 point to each candidate for each item he feels confident about (Part II) but still wants to work on.

#### IV. Feedback Seeking

Check column E. List below the plus signs on your own questionnaire. Compare the responses of the candidates.

Candidate A	Candidate B	Candidate C	You
1. Public speaking 2. Friendly nature 3. Sensitivity to needs of others points _____	1. Conducting meetings 2. Teaching 3. Ability to evaluate 4. Planning and goal setting points _____	1. Respecting individual dignity 2. Public speaking 3. Ability to get people involved points _____	1. 2. 3. points _____

Scoring Part IV: (a) Give 1 point for every item on which feedback was sought. (b) Give 1 point for every item on which both you and the candidate sought feedback. (c) Give 2 points to each candidate on each item from his "top six" (Part 1, Col. A) on which feedback was sought.

#### V. Selecting the Candidate

Add the points of each candidate. The one with the most points gets the job. If there is still a tie, you may have to flip a coin.



# Gethsemane: A Prelude to the Cross

by James R. Edwards  
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*Scripture: Mark 14:32-42*

G. K. Chesterton said of St. Francis of Assisi that he did not need to bear the stigmata—the marks of the cross—in his hands because he already bore them in his soul. Once a martyr in soul, it makes little difference if one becomes a martyr in the flesh.

Most of us experience this truth in other ways. It is usually more difficult to decide to take a tough course than actually taking it. It is usually more difficult to decide to rid oneself of a besetting sin than actually to do so. It is usually more difficult to decide to get married than actually to stand before the altar and do it. And if we take the account of Jesus' anguish in Gethsemane seriously, it is perhaps more difficult knowing one has to die than the actual death itself.

All this seems to have been true in Jesus' case. His agony in Gethsemane is the real prelude to the Crucifixion. As one reads the Gethsemane story, he gets the impression that Jesus' decision to allow God's will was more difficult than experiencing it and indeed more traumatic than the nails of the Romans themselves. It was in Gethsemane that Jesus allowed His soul to be crucified; on Golgotha He merely relinquished His body.

In Mark's account of the story, two things claim the reader's attention. The first is that Jesus desperately wanted to be spared from the ordeal before Him—this cup and this hour, as He called it. "Abba, Father, all things are possible unto thee; take away this cup from me" (Mark 14:36). Nowhere in Scripture can one find a more desperate scene nor more pathos of inner suffering than is described in Gethsemane. Taking Peter, James, and John, Mark tells us that Jesus "began to be very distressed and troubled." His burden of sorrow and grief weighed his soul "unto death." A variant reading in

Luke 22:43-44 says that even Jesus' sweat fell like drops of blood on the ground.

Could it be that Jesus' inner torment is a result of His failure to accept His circumstances in life? The Stoics would have said so. For them the answer to life was found in renouncing aspirations beyond one's reach, resigning oneself to what was within his reach, and above all, living in accord with nature, or one's allotted post in life. Epictetus, a Stoic philosopher nearly contemporary with Jesus, put it this way:

Remember that you are an actor in a play, and the Playwright chooses the manner of it: if he wants it short, it is short; if long, it is long. If he wants you to act a poor man, you must act the part with all your powers; and so if your part be a cripple or a magistrate or a plain man. For your business is to act the character that is given you and act it well; the choice of the cast is Another's.

Mark leaves little ground for such conclusions. Jesus' intense turmoil and anguish can scarcely be attributed to living in disharmony with nature nor to some psychological imbalance or aberration. The issue of Gethsemane is neither philosophical nor psychological; it is theological. If true discipleship or obedience to God takes place first in our minds and hearts, in those inner regions where no one but God can see, then the battle for those inner regions is every bit as important as the expression of that obedience in outward, visible acts. What happens in the inner region is conclusive for what will happen in the outer region. The anxiety and agony that Jesus suffers in Gethsemane are every bit as much a part of God's will as Jesus' agony on the cross of Golgotha. It is precisely the victory in this inner region, namely that Jesus will be obedient to the Father, whatever His will be, that leads Him to change His prayer from "take away this cup from me" (Mark 14:36). Fully

admitting that His soul is troubled, Jesus prays: "Now my soul is troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name" (John 12:27-28). Knowing He will not be spared from suffering but knowing He will be in the Father's will, Jesus finally concludes, "Nevertheless not my will, but thine, be done" (Luke 22:42).

The second thing that comes from Mark's Gethsemane story, perhaps even more prominent than the first, is the sense of separation or distance that Jesus experienced between himself and the Father, a lonely sense that in the end issued forth, "My God, my God, why hast thou forsaken me?" (Mark 15:34). How can it be that at the very point where Jesus refused to exempt himself from God's will, He began to feel the most excluded from God's presence? To discover the key to this question we must consider what Mark tells us about the relationship between Jesus and His disciples.

At the end of the story of the Transfiguration in Mark 9:8 we are told that Jesus was alone with the disciples, in that instance, Peter, James, and John. In the garden of Gethsemane Jesus again takes the same three to be alone with Him. What do they do? They fall asleep. Here surely is one of the great ironies of the New Testament—Jesus inaugurates the New Covenant with a bunch of sleepyheads! For Jesus the lethargy of the disciples—His disciples—precisely at the time when He needed them most, must have caused Him an indescribable loss of hope.

Gethsemane has changed from a scene of solitude to one of absolute abandonment. Jesus prays to the Father in anguish, but the prayer is not granted. Then He turns to His closest friends, those whom He has stood by alone, but they are asleep. Like most of us, the blessings of the Mount of Transfiguration were more tolerable than the demands of the Mount of Olives, much less the Mount of Calvary. Perhaps in a moment of desperation Jesus thought of turning to the Jews for help. Had He not had compassion on them as "sheep without a shepherd" (Matt. 9:36)? But there would be no help from them. It was His own people who turned fiercely against Him. Perhaps Jesus even thought for a moment about the Roman state. Was not Rome noted for its justice? But there could be little hope for one who was nothing more than a pawn to political expediency. There too was the crowd, the conglomerate of nondescript elements that one finds in most societies. Perhaps their shiftless sympathies could be won for His rescue? But on that day the crowd was not to be a benign chorus for the rescue of a helpless victim. They, more fiercely than all the others, would shout with venomous throats, "Crucify him . . . crucify him" (Mark 15:13-14).

Finally, Jesus turned back to the Father. Perhaps, like the rescue of Isaac at the last moment, God would save Him. But for Him there was to be no hope in His abandonment. Mark records His final cry, "My God, my God, why hast thou forsaken me?" (Mark 15:34).

Who can picture this scene and hear the echo of these words without finding his emotions rise up in rebellion against such pathos, such unjust suffering? Is the price of obedience to God separation and exclusion from Him? As Christians we understand the need for Jesus to suffer, but we find little understanding or justifi-

cation as to why Jesus had to undergo such separation and abandonment by God. Could Jesus not have died with a supportive fellowship at His side, as did Socrates? Could God not have comforted His languishing Son, who always remained obedient?

Many of us, I suspect, press this question as much from self-interest as from an interest purely in our Lord's suffering. Will God abandon me at the ultimate crossroads of life and death?

On this feeling of being forsaken, especially in the midst of being obedient to God's will, C. S. Lewis offers a particularly helpful insight.

I sometimes wonder if we have even begun to understand what is involved in the very concept of creation. If God will create, He will make something to be, and yet to be not himself. To be created is, in some sense, to be ejected or separated. Can it be that the more perfect the creature is, the further this separation must at some point be pushed? It is saints, not common people, who experience the "dark night." It is men and angels, not beasts, who rebel. Inanimate matter sleeps in the bosom of the Father. The "hiddenness" of God perhaps presses most painfully on those who are in another way nearest to Him, and therefore God himself, made man, will be by God most forsaken.

The ponderings of Lewis on the mystery of God's seeming rejection of His creatures are also those of another mystic who lived nearly 600 years earlier. Thomas à Kempis writes the following in his *Imitation of Christ*, "When thou thinkest thyself farthest off from Me, oftentimes I am nearest unto thee."

Here we are given a deep insight into Gethsemane and the problem of being forsaken by God precisely at the point where one seeks to be obedient to Him. Did Jesus' separation from God not stem from His very closeness to God. His very likeness to God, and His very obedience to God? Could it not be that in the midst of our struggles and loss and pain, when God seems farthest away in our own Gethsemane experiences, that we are perhaps closest in reality to Him?

The Gospel accounts lead us to believe that, beginning with Gethsemane, Jesus did experience a genuine separation from His Father. This is because He was the sin-bearer. But these same Gospel accounts maintain that Jesus' disciples were never abandoned by Him. What for Jesus was a reality for a short time, namely abandonment, remains for us, as disciples, only an appearance. Their lack of obedience is perfected in Jesus' total obedience, and their separation and loss are taken upon Jesus himself.

Even though Jesus chose not to exempt himself from death, He did exempt His disciples by dying on their behalf. Though Jesus experienced an indescribable separation from the Father, He never separated himself from His disciples. It was the disciples, not Jesus, who fled. Though they slept, He came to them three times, and for us today He remains the visiting Savior and Son of God. Though they, like we, knew not what to say to Him, He refrained from words of judgment well deserved. Through His disciples were consistently inconstant, Jesus is unconditionally constant, bound in obedience to the Father for their sake and ours and bound in a suffering love with them and with us.

# Love-Sharing for Lent

by Priscilla Raue

**E**aster, the celebration of the Resurrection, is the high holiday of Protestant Christianity. In triumph, we hold our empty crosses high and tend, sometimes, to look down on friends of other religious persuasion who "give up" something in preparation for Lent.

We reject the negative idea of planning particular sacrifices but fail to embrace the positive idea of planning specific acts of mercy and love. Christ's life of love-sharing and His acts of kindness just before His death and resurrection (examples: healing the servant's ear and showing concern for His mother's welfare) surely point us toward a positive plan for preparing ourselves for the celebration of Holy Week.

This positive plan must include some Christian education if your congregation is not in the habit of observing Lent. You will want to give them information concerning the season's significance, as well as some scriptural and historical background.

Do this during the four weeks before Lent, and use various methods such as pastoral comments from the pulpit or even a special sermon. Short paragraphs in your newsletter or bulletin should be designed to supplement the oral remarks. Sunday School teachers could help by having short classroom discussions about Lent.

Print handouts for distribution on the first Lenten Sunday. Prepare these carefully for dignity and visual effect. Use good quality paper and professional printing to make them look important. Title them "Love-Sharing for Lent" and list some specific activities that can be used for personal Lenten observation. Here are suggestions:

*Week 1*—Share your love for Christ this week by writing at least two notes or sending two cards telling two people how much you appreciate them. Be sure to include someone you might not normally think about saying this to. Smile a lot—at everybody!

*Week 2*—Telephone or visit with two or three people this week, just to chat and tell them what they mean to you, or to say "Thank you" or "I'm sorry." Make an effort to include someone whom you have intended to contact but somehow never have. Read 1 Corinthians 13 several times.

*Week 3*—Take a small gift to a neighbor or shut-in, or to someone you sometimes forget to express love to. It can be as simple as a pie, a flower, or a trinket. Or, do a small fix-it job for a shut-in or elderly person. The important thing is to offer a part of yourself—gladly.

*Week 4*—Make a list of 10 people to pray for daily. Include someone you don't like or don't get along with very well. Forgive him if he has wronged you, and ask forgiveness if you have wronged him.

*Week 5*—Pray for yourself this week. Ask God to

search your heart and show you anything that should be put out of your life or be added to it. Read through the Book of John. Plan to be in church early on Palm Sunday—the sanctuary will be arranged for meditation and prayer.

*Week 6*—This is the week of celebration. Do something special with your family. Invite a friend for dinner. Live an abundant life of love.

(List adapted from suggestions by James Pippin in *Ideals* magazine)

A copy of each week's suggested activity should be printed in the bulletin a week before the Sunday they will occur.

Use a theme chorus at the beginning of each Sunday service. A good one is "Beloved, Let Us Love One Another." Follow the singing of this chorus each week with at least one pulpit activity by a congregational leader. Our congregation used the following:

*Sunday before Week 1*—poem "I Love You," about how friends can bring out the best in one another

*Sunday before Week 2*—scripture reading of 1 Corinthians 13

*Sunday before Week 3*—scripture reading of 1 John 4:7-21

*Sunday before Week 4*—Invite the congregation to pray silently at the altar while the pastor offers the pastoral prayer. Emphasis placed on the week's activity of praying for others.

*Sunday before Week 5*—choir special, "Redeeming Love"

*Sunday before Week 6*—Palm Sunday. Sanctuary is left open early for personal meditation and prayer. Organist plays softly during this time. Lights are dimmed and candles lit. (We planned a special service of song, slides, and scripture.)

In order to attract attention to Christ and help the congregation identify with His love-sharing, plan a picture focus, to be changed every week. Make it highly visible but dignified. Avoid whatever wall you normally use for promotions, and place your picture in a more formal location. But, be sure it's on a wall that everyone must pass.

A good quality gilt frame with a picture light (such as those used for paintings) will make your picture look important. Each picture should reflect one of Christ's activities that correspond as nearly as possible with your "Love-Sharing for Lent" emphasis. Even familiar Sunday School pictures will look special if they are mounted with color-coordinated velvet-finished matting paper. It is cheap and easy to cut to shape. Pictures will be easy to change weekly if your backing is ordinary box cardboard taped to the frame with masking tape. Tuck a

(Continued on page 62)

## *An Easter Sermon*

# PROCLAIMING THE INCREDIBLE

by Paul Merritt Bassett  
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### **The Text:** Acts 2:22-42

We yearn to proclaim Jesus; triumph over sin and death. We are eager to do it. But how? What shall we say? Our age does not easily take to stories like His. Our adult neighbors, reared to respect the scientific point of view, may be polite enough, but they suspect that the account is a bit of a myth. Our adolescents, reared on television and hype for this or that rock star, suspect that the whole Easter event is some sort of producer's trick.

After all, none of us has seen a dead person return to life. And, besides, as the careful reader knows, the Gospel stories do not agree entirely with one another. There's Matthew's account with two women and one angel at the empty tomb; Luke says it was two women and two young men in shining clothes; John writes of only one woman and two angels.

We do know that however we work these things out, He is risen. And just knowing that He is risen is such good news that we cannot keep it to ourselves. But what shall we say?

Well, there is only one thing to say, whatever the problems with saying it: He is risen.

And here is the nub of the matter: We believe that we have a credibility gap to overcome. But do we? Is it really ours to worry about whether people believe us when we say, "He is risen"? Maybe we are being tempted to take

on a responsibility that is not really ours to shoulder. Let us look at this business of proclaiming the unbelievable—the resurrection of Jesus of Nazareth from the dead.

We have all read or heard the apostle Peter's great Pentecost sermon (Acts 2:22-42). It was quite a message, wasn't it! Here stood this miniature United Nations, each person waiving the right of consecutive translation because every one heard in his own language "the wonderful works of God." It all forces Luke, the author of the Book of Acts, to write one of the classic understatements of all time. He says, "They were all amazed." Amazed? There must be no Greek word for "flabbergasted"! Those folk were beside themselves with wonder. And Peter intended his sermon to answer the question that all were asking: What is this all about?

You will recall that he begins by telling them that the whole scene before them is in fulfillment of a long-standing promise. At last, the Holy Spirit, God the Spirit, has come to our earth, to His people, in power and fullness. At last, whosoever shall call on the name of the Lord shall be saved.

Then Peter tells how it all came about. It is a fantastic story. Even an age quite willing to believe in miracles has to shake its head in wonder at this one. And Peter has the audacity to try to prove his case from the Scrip-

tures—from the Sacred Book. Even more daring, he is bold enough to say that this whole business is of God. God did it!

Well, there were other ways to explain it. Not just the Resurrection, but the death of Christ as well. No need to drag the Holy God into it. Jesus had stirred people up politically and in so doing became a threat to the Roman occupation. And He disturbed the religious situation as well. He had called some very pious folks some rather strong names—“Whitewashed burial vaults, crammed with dead men’s bones.” He seemed to undermine the best that was going in religion. No wonder He was done in. Threaten the political system and cast doubt on the religion of good people, and you are asking for trouble. No need to talk of His dying for the sins of others—He died of His own lack of wisdom. That’s what some said.

Some others were willing to blame either the Romans or the corrupt religious leaders, or both. But still, His death, they said, had to do with politics and bruised egos. No need to make a religious or spiritual point of it.

And the Resurrection? Well, said some, that is a tale invented by His disciples. They stole the body. That is the official government account. The disciples are going to any lengths to cash in on the popularity of Jesus among the common folk. That is what some said. And others, more sympathetic, said that the influence of Jesus on the disciples had been so strong, and even so good, that it was very well that they should believe that His *spirit* would still live on. Nothing wrong with that, they said, but it is too bad that this business of *physical* resurrection gets bandied about. An inspiring memory is quite enough; no need to talk about a revived body!

But Peter plunges right ahead. He declares that God alone delivered up Jesus to death; he says that God alone has actually raised up “this same Jesus”; and he is certain that God alone has made this Jesus His own specially chosen One and appointed Him to be our Master.

And in proof of his point, Peter appeals to nothing at all but God’s promise and the fact that he and the other disciples had seen Jesus alive. He offers no tour of the empty tomb. He hawks no objects left by the risen Jesus. He presents no arguments from history or science about how a body could rise from the dead. He cites no scholars and does not even mention Lazarus. He makes no elaborate defense of the truth.

Peter simply utters the straightforward news, straightforwardly: “This same Jesus whom you crucified, God has raised up and made both Lord and Christ.”\*

Well, that electrified the crowd. Whatever they had been thinking and saying to each other was set aside. Pierced to the heart, they said, “What shall we do?” Peter said, “Repent and be baptized in the name of the Lord Jesus Christ for the forgiveness of your sins. And you will receive the Holy Spirit.” So, they repented and were baptized, and they received the Holy Spirit.

Peter proclaimed, but he didn’t bother to *prove* any-

thing. And yet, 3,000 persons who had been deeply committed to another religion believed that he spoke the truth, strange as his story seemed to be. They believed, and they put their minds and their bodies where their belief was, for “they were continually devoting themselves to the apostles’ teaching and fellowship, to the breaking of bread and to prayer.”

What comforting, releasing help this account brings us! Our task as Christians, the job of the Church, is to proclaim the Good News that we know, and leave the matter of conviction to the Holy Spirit. In fact, Luke, the teller of the story and probably an eyewitness, underlines this point at the very end of the narration. He closes his account of the event by saying, “And the Lord added to their number day by day those who were being saved.”

And 400 years before that first Christian Pentecost, Zechariah the prophet wrote about God’s promise to make for himself an unconquerable people, a righteous race, almost as if he had us in mind. He knew the temptations to do things by force of arms or strength of argument or human ingenuity. He knew that the very gloriousness of God’s promises often tempted people to want to rush the Kingdom to completion. He understood that we, some of us, would like to force unbelievers to accept the righteousness of which we are so sure. So, the Lord gave him this message for us: “(These things will come to pass) not by might, nor by power, but by my spirit saith the Lord of hosts.”

Jesus spelled out the same lesson when He told the disciples not to worry about prepared speeches when they would be hauled into court for their faith. The Spirit would tell them what to say. And He practiced this art himself—perfectly. Never once did He say, “Look here, I am Messiah. Watch this miracle and you will know that I am the promised one.” Rather, almost every confession of His Messiahship that appears in the New Testament comes from the lips of someone just as human as you and I.

When Peter answered Jesus’ question about who He was, Jesus said to him, “Blessed are you, Simon, son of Jonas, for flesh and blood did not give you this answer. It was revealed to you by the heavenly Father.”

John the Baptizer sent messengers to ask Jesus if He was the Messiah. And Jesus offered no proof. He simply said, “Tell John what you have seen and heard.” That is to say, “Let John make his own decision on the basis of evidence he knows and accepts.”

Isaiah had prophesied that it would be like this—that Jesus would be as silent as a sheep, that He would not open His mouth in His own defense.

Jesus walked among us doing good, teaching God’s truth, serving even the most despicable of folks, but the confession that He was Messiah had to come from them, not from Him.

His appearances to the disciples after the Resurrection took the same pattern. He came to them without

hoopla; He did not even answer the doubters point by point. Only twice did He offer to do anything to prove that it was really He: once to Thomas, who finally believed without taking advantage of the proof that was offered, and once to the gathered disciples, who were afraid that they were seeing a ghost. But there was no argument, no urging, no browbeating. Just the quiet, powerful, awesome glory of the presence of "this same Jesus" who was crucified.

The disciples demonstrated their belief in the Resurrection by tarrying in Jerusalem until they were taken over by the Spirit. And they believed that this Spirit would convict, reprove, and judge the world. The Spirit would witness to them of the will of Christ for His Church.

So, they proclaimed without embarrassment, without apology, without bombast, "This same Jesus whom you crucified, God has raised up to be Lord and Christ, that you might receive remission of sins and the gift of the Holy Spirit."

Now, let us put all of this in very practical terms. Let us make this Good News our own good news.

Let us begin with a question. How did it come about that you finally believed the good news of the resurrection of Jesus from the dead? Argument, or good logic, or scientific proof probably had little to do with it. For most of us, the Holy Spirit translated the words and attitudes and deeds of some believer or group of believers so that we saw to the very heart of the matter. We saw Christ alive, very much alive, even in our time!

And the Spirit did nothing to dull the elements of the miraculous in the story, did He? Of course, fantasy dropped away and sentimentalism disappeared. The effect of the Resurrection took on much more importance than fanciful explanations and the great event itself has become much more than just an exciting story. But the sharp truth that the same Jesus who was murdered is the Jesus who was raised—has not that truth become even sharper?

We saw that lively truth at work in the life and words of someone—perhaps a very ordinary someone—who declared that he could love us without fear, without thought of return. We met someone who obeyed God without concern for his own prestige, someone who surrendered even common sense to the will of God. The truth came through uncompromised—the crucified Jesus is risen, so sins are forgiven and death itself has lost its power to rule life.

To be sure, the Holy Spirit did not spell out everything. But He did convince us, did He not?

And so it is that we gladly say, in work and word and attitude, in uncompromising proclamation, that we have been taken in an uncompromised triumph. The fiery darts of Satan—the Risen Christ has made them of no lasting effect. The doubtful minds of sinful folk—as the Risen Christ reentered the sinful world triumphant, He can enter and transform them. The hatred of those who cannot tolerate untainted love—the Risen Christ comes

to rescue them from the ire that would slay them and to make them children of the God who is love. The stinging words of nit-pickers—the Risen Christ comes to the heart of their criticism and presents His wounds and His gracious forgiveness. To the whole rogues' gallery of our human race comes the Risen Christ—triumphant, healing, forgiving.

It is He who comes. We simply announce it! So it is that we do not wield the Good News as if it were a battle-ax. We do not use the Bible as an arsenal full of weapons with which to maim and wound and frighten, even slay, opponents. We say it, we live it as a fact in every fiber in our lives: Christ is risen! "Love's redeeming work is done. / Fought the fight, the battle won. / Death in vain forbids Him rise. / Christ has opened Paradise. / Alleluia!" And here the convicting Spirit takes up His work.


This leaves us free to live the Christian faith to the hilt. We don't have to explain anything. We don't have to prove anything. We don't have to make sense of everything. We don't have to apologize for the simplicity of faith nor be embarrassed that we cannot fathom the mysteries of grace.

Of course, we put no premium on being ignorant—especially not on willful, aggressive ignorance. We yearn to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. But it is part of our wisdom to recognize the limits of our understanding.

So, we are free to say, "Of course it does not make sense scientifically. Who has seen a resurrection in our time?" To some it does not make sense morally that a good man should die for sinners: but I know that His death has given me moral rebirth. It does not make sense logically that God should become human and *die*, let alone rise again: but I know that I, a "child of wrath" will be like Him, for "I shall see Him as He is." It does not make sense politically, for society continues on its sinful way: but I know that in *me* is the very kingdom of heaven and that because the Risen Christ is the King there, I am at least leavening the world for Him.

Explain the Resurrection? Never! It does not make earthly sense. Proclaim the Resurrection? With every breath we have—for we have found in believing it that death has no sting for us, the grave has no victory over us; we have been granted peace that passes understanding, joy unspeakable and full of glory. "Greater love has no man than this, that he lay down his life for his friends." And we were not even His friends, then; yet, beyond laying down His life, the great God Almighty went wherever He was and brought Him back—for *us*!

Proclaim the Resurrection? "We cannot but speak the things that we have seen and heard."

Prove it? Never. But we gladly leave our witness. For we know that the Holy Spirit will not allow such a witness to go unheard. And He will himself convince, reprove, and judge, ever ready to bring everlasting life—even to the chief of sinners and doubters. 

\*Scripture quotations are the author's own translation.



# Why Send Mary?

by Ronnie Collier Stevens

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**O**n Easter morning, when the Son of God departed from His tomb, many likely candidates could have received the news first.

Tiberius sat on the throne of Rome, his authority absolute. His subjects revered him as a god. Those who didn't never questioned his earthly dominion.

But that day, Tiberius would hear no news from Judea.

In Jerusalem, Jewish religious rulers for more than a millennium had been almost exclusively the "stewards of the oracles of God." If the Messiah had indeed come and if He had now manifested an indestructible life, surely they would be the first to know.

But the oracle they heard that day presented them no gospel at all; it was scarcely "good news." When the Friday sun had set, marking the beginning of the Sabbath, they looked forward to another kind of rest—a respite from the fear that Jesus of Nazareth would usurp the religious and political leadership they had enjoyed under Herod's rule.

The soldiers whom the chief priests had sent to guard the tomb would have witnessed the Resurrection. Matthew tells us that those employed to guard the dead became like the dead, even as Jesus himself resurrected to life.

Nevertheless, the hapless soldiers were given a chance to vindicate themselves, for the chief priests then commissioned them to tell lies about the One who came to redeem the world (Matt. 28:11-15).

We are not told whether tidings of the Resurrection ever reached Pon-

tius Pilate's ears, although we do know that the chief priests attempted to keep the news from him (Matt. 28:14). Ironically, however unwittingly, he had been involved in the first translation of the gospel. It was Pilate who gave the order for posting the announcement affixed to the Cross. In three languages, it read: "JESUS THE NAZARENE, THE KING OF THE JEWS" (John 19:19, NASB).

Although that announcement was true, it was also incomplete. His death and kingship were essential components of the message. But the whole truth—indeed, a vital element—remained unannounced: He would conquer death.

Even as the Jews distorted the truth and Pilate abbreviated it, the whole gospel would first be declared by a woman who distinguished herself by her perpetual love for Christ. Present at the Crucifixion, she lingered at His burial site. And she, along with another woman, was the first at the tomb at early dawn on the third day.

The Old Testament writers had preached the Resurrection as a future event. This woman, however, would be the first human to proclaim the Resurrection in retrospect, as an accomplished, historical fact.

What a different mission field she faced in those first people to whom she was sent—the ever skeptical disciples. Although they would later be apostles ("sent ones") in a more formal sense, Mary Magdalene became the apostle to the apostles. Christ sent her first.

## Her Mistakes

It was not immunity to error that won Mary the privilege of being the first believer to see the resurrected Lord. On the contrary, she was initially quite confused.

Her first mistake lay in failing to heed the prophecies. More than once Christ had alerted all who would listen to the fact of His crucifixion and resurrection, the inevitable climax of His earthly ministry.

Second, Mary was seeking the wrong thing. In fact, she was looking for the worst conceivable thing in the universe—the corpse of the Son of God on the day He had said He would rise alive. The discovery of what she sought should have prompted misery and despair; instead, she was miserable because she had not located His remains.

Perhaps a third mistake lay in her failure to recognize Jesus once she did find Him or, rather, He found her. She mistook the risen Christ for the gardener.

Indeed, the world's history can be divided by that which transpired in three gardens.

Our first father, Adam, sinned in Eden and plunged his entire progeny into spiritual death.

A few evenings before this Easter morning, the Second Adam lay prostrate in another garden, Gethsemane. His human nature was shrinking at the prospect of being nailed to a piece of wood. His divine nature was revulsed by the prospect of becoming sin on the Cross (2 Cor. 5:21).

The first Adam failed because he wanted to live forever like a god. The

Second Adam prevailed because He was willing to die like a mortal man.

Now, in this third garden, His triumph is manifested as He presents himself alive to Mary Magdalene.

Oh, the glory of the Incarnation, that One so high should be mistaken for one so humble. Here is divine condescension in all its magnificence. Jesus' defeat of death is the great vindication of Christianity. Yet Mary failed to recognize the Victor.

The failure to identify Him became a recurring phenomenon. Neither the disciples on the Emmaus road nor Thomas immediately recognized the Lord.

Some have charged that the man who appeared was not really Christ. Many times, the more than 500 who actually saw Him must have been asked, "Are you sure it was He?"

But if the Gospel writers had set out to fabricate a lie designed to dupe the world into believing a false religion, they would never have invented an account like this. For one reason only did John report Mary's failure to identify Him immediately—it actually happened. She knew Him, not when she saw Him but when He called her.

### Her Ministry

Despite her errors, Mary acted upon commendable motives. Her ministry reflected principles that all believers would do well to emulate.

*She sought the lowest place.* Unlike the disciples, she was not negotiating for rights of prominence in the kingdom. She brought no petitions and asked no favors. Her only intentions lay in ministering to Jesus' dead body, an unpleasant task that held no reward.

*She remained persistent.* While the disciples had given up and gone home, Mary waited. She would inquire. She would search.

### Her Mission

Upon recognizing her Savior, Mary was immediately given an important task that involved leaving the comforting physical presence of the Lord Jesus.

"Stop clinging to Me," He tells her, "but go to My brethren" (John 20:17, NASB).

Sometimes, ministry requires taking ourselves away from spiritual comfort and encouragement. The church, seminary, or Bible college where we are so well fed and nurtured exists in part so that we can

give out what we have received. Refusing to go can result in spiritual obesity.

Before the Crucifixion, Mary found comfort in the physical presence of Jesus. But after the Resurrection, she had to leave Him physically so that she could serve Him spiritually through obeying His word.

Her message involved her own testimony, "I have seen the Lord."

John also declared his message was founded upon personal experience (1 John 1:1-3). Peter and Paul (2 Pet. 1:16-17; Gal. 1:12) echo like sentiments. When we share, witness, or preach, we must have an intimate knowledge of what we proclaim.

Mary's primary mission was simply to announce what Christ had said (John 20:21). And that is our mission. But the personality of the messenger should never eclipse the message itself. "Thus saith the Lord" is our only assurance that what we teach will always be accurate and applicable.

Of all people to entrust, then, with such a privileged mission, why Mary? Of all people to entrust today, why us?

This article originally appeared in *Moody Monthly*.

## ... EASTER ...

Purple, the altar cloth draped in deep and heartfelt penitence.

We see, lit by violet cross-shaped glow—and shrink away from an inner blow—our own indifference.

Pinned by our thumbtacks of fear.

Purple, the tinge of a soul's desolation exposed on a hill, crying out isolation, echoing an orphaned child's hungry pain,

reflecting a frightened girl soaked through by rain and hot anger of young men at war.

Purple, the thunderclap glooming the brow of a hill where three figures sway and bow

in the wind, surrounded by sniggering crowds

who cast nervous eyes on sudden-grown clouds keeping beat to a writhing man's pain.

Purple, the Temple veil ripped in two knocking the holy sanctum askew God in His pain in a suffering man no safe hiding place in the worship house when

God in His agony was.

Black, the thorny night descends black and thorny, dismantled by friends

the Cross taken down and gently unloosed

the bruised and limpened body whose spirit has stretched away.

Black, the pitted, moss-covered stone rolled in the cavefront by hands unknown

black and chilling, the air within as outside day grows, then grows dim unchanging the tomb's inner mood.

Black, Mary's empty mourning soul coming alone to the hillside hole

black and hopeless, the future seen not knowing what this day could mean but just that the Lord was dead.

Gold, light rending the eastern sky and, etched in relief, a stone rolled by, stands out only a triumphant, laughing shout

a Lord resurrected, dancing out a glimmering promise fulfilled.

Gold, light rending and shafts beaming long

raising His hands and voice in a song drinking up life from the morning air the proof of His full aliveness, to bear itself out this triumphant morn.

Clyde Davis, pastor  
Calvary Church, Salineville, Ohio

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# *DISCIPLING THROUGH THE PRINTED PAGE*

by Richard S. Taylor

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A pastor may bring the people in droves, but if he cannot hold them, or if he cannot teach them until they are strong Christians and established churchmen, his success will eventually collapse into pitiable failure. The people he has reached will either move on to other churches, drift back into the world, or else remain in the church without spiritual depth or doctrinal understanding. No matter how personable and talented he may be, and no matter how much he may love them, these bland adherents will dilute the spiritual tone of the congregation and, in the long run, compromise its integrity as a holiness church.

The most difficult aspect of the ministry is not its outreach. The hardest phase by far is nurturing. This requires great depth of understanding, thoroughness of study, and intense labor on the part of a pastor. An effective discipling program will make heavy demands on the pastor's time and energies.

The pastor who seriously undertakes nourishing his congregation will soon become aware of the necessity of utilizing the printed page. He knows he must find ways to make his people a reading people. Otherwise, they will likely drift into superficiality and emotional instability and be vulnerable to every wind of doctrine that blows.

How can the wise pastor get the right kind of literature into the hands of his people? And how can he induce them to read it? He is up against the habit of TV

viewing and the shallowness of the modern mentality that would rather be active than meditative, that will respond to "happenings" but shy from solitude. In addition, the market is flooded with pabulum books from liberal publishers. Many of these require no depth of mind and, worse yet, are filled with light views of sin and false views of Christian security.

The holiness pastor must counteract this flow by making available a better kind of literature. Fortunately, a steadily expanding volume of literature, books of doctrine, Bible study books, devotional and inspirational helps—almost every conceivable kind of aid for the growing Christian—are available from publishers of good holiness material. The acute problem is how to get this stream of rich material from the presses into the homes of those who need it! A large segment of people are as yet almost totally unaware of the wealth of printed material available to them.

Every church needs to develop a well-managed literature ministry. Outside the church is the colportage system, used so successfully in the past. A colporteur was a traveling Bible and book salesman who went from door to door and farm to farm. Fortunate is the pastor who has a deeply committed and able salesman in his flock, willing to make the selling of books his special ministry!

The pastor himself can be a book and tract distributor, in hospitals, nursing

homes, and jails, as well as in the homes of his people. Most of his dispensing will be in the form of gifts or loans; some selling may be proper if it is obviously a service rather than a means of personal gain. When a pastor leaves behind something to read, he greatly augments the influence of his visit.

A literature ministry inside the church can take many forms. Certainly we should continue pressing the reading of missionary books. Also, people buy books when they take lay training courses, and every church calendar should include a variety of such courses each year. The program should also include a well-stocked lending library that is promoted and used, and free literature racks in well-traveled areas of the building. In addition, there should be at the very heart of this ministry a prominently displayed book table or bookrack positioned to serve people every time the church is open.

On Sunday, too? Yes, on Sunday. There are so many ways such a book display can be handled without it seeming to be a commercial enterprise and without in any way violating the spirit of the Sabbath. Church boards might choose to subsidize the project if necessary and make sure that the operation does not become a one-person business for personal profit. Books can be taken and paid for later; or perhaps an offering box can be placed conveniently where people can simply make

**Church historians believe that the Communists toppled Christianity in China because of their persistent use of popular reading material. Today, other dangers face the Church. According to Richard S. Taylor, "the market is flooded with pabulum books from liberal publishers . . . filled with light views of sin and false views of Christian security. The holiness pastor must counteract this flow!"**

a donation for the books they take. It is unlikely that any church would lose in the long run by trusting the public in this way. Churches with an office open throughout the week can make a bookrack available at the church office, so people can drop by to make their purchases.

Are indirect, sleight-of-hand transactions really necessary? We need to take a long and honest look at our traditional scruple against selling books on Sunday. Why should there be the slightest question about a judicious method for distributing holiness literature on the best day of the week to the people who need it most? By no stretch of the imagination can distribution of holiness literature be called a *secular* activity.

It is true that this kind of ministry would have to be strictly disciplined, lest every religious entertainer in the country attempt to ride piggyback and sell his recordings, tapes, and knickknacks. Perhaps in some cases this, too, is a ministry; but it is also a means of money-making for individuals and can easily become 90 percent merchandising and 10 percent ministry. To let the barriers down totally and sell anything and everything that religious vendors want to display would indeed become a violation of the spirit of the Sabbath. But if properly controlled, a book table or bookrack could become a much-needed and highly useful ministry.

The Pharisees fussed at Jesus for healing on the Sabbath, but He said, "It is lawful to do well on the sabbath days" (Matt. 12:12). Does anyone suppose that if Jesus should enter a new convert's home and see him reading a good book on Sunday afternoon (instead of watching football), He would frown because the convert had bought the book *at church* that morning? Rather He would pronounce a blessing on the church for having done "well."

If this kind of "well doing" is to be successful, it must be done "well," which is to say that the key is to find the right person. This person needs to be someone who loves books, who is burdened for their distribution, who has a sense of discernment as to what is appropriate and what is not, who is willing

to take the time to stay near the book display and handle all the details of collecting funds, paying bills, ordering, and protecting the stock. If the wrong person is put in charge, the whole thing can easily become an embarrassing fiasco.

The pastor must be the motivating force in getting a book distribution program off the ground. His efforts will be well rewarded.

Recently I noticed a neat display of books on a book table in the spacious foyer of a growing church. Hovering nearby was an associate pastor who was ready to explain books to people and serve them as desired. Later I phoned and inquired:

"How long have you been operating your book table?"

"About a year."

"Have you found it useful in increasing the number of books people are buying and reading?"

"Yes, definitely."

"Do most of the people pay for the books on the spot, even though it is Sunday?"

"Yes; those who do not will be given an envelope with the amount written on it and the request to pay me when they can."

"Have you run into any objections to making these books available on Sunday?"

"None whatsoever."

"Has the church board subsidized this activity?"

"They offered to, in fact made \$100 available, but it has not been necessary for me to use it. As I sell books, I plow the money back into the purchase of new supplies."

"Do you attempt to make any personal profit?"

"No! I do not want any personal profit, for I consider this a ministry, and it is for this reason that I have engaged in this and make myself available at the book table following each service."

As I thought about this man's dedication and his method, I could not help but reflect, happy is the pastor with such an associate, and happy is the church with such a staff!



# THE GRANDEST CONCEPT IN THE BIBLE

by F. Franklyn Wise

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I jerked to attention from my mental meanderings. Was it possible I was hearing correctly? Surely, my teacher, the rabbi, was not saying what I thought I heard him say. But he was.

The occasion for my surprise was a university classroom. The subject matter was Jewish ethics. The teacher, a rabbi.

We had been talking about the aim of Jewish religious education. That principal aim was to help Jewish children and adults imitate God. Hopefully they would develop the characteristics of God's nature in their lives. As they learned what justice, righteousness, charity, long-suffering, truthfulness, and respect for persons and life meant, they would also learn how to demonstrate in their daily lives those godlike traits.

The statement that caught my attention was this, "Encompassing all of these traits is the grandest concept in the Bible, holiness." Holiness, the grandest concept in the Bible. What a thought. How true it was and is.

Naturally, the rabbi and I would have sharp disagreement about the process by which one becomes holy. However, when holiness is described as that singular quality of a person's outward life and inner motives resulting from the total yielding of oneself to God's will and purposes, it also becomes for us the grandest concept of the Bible.

Holiness is that grand concept because when we are sanctified it envelops all that we conceive and everything that later ensues from that all-or-none decision to follow God. As we seek to emulate and copy Christ's love and life, we are injecting into 20th-century culture some radically redemptive ideals.

They are radical ideals in this sense: People have heard some idealistic words and nursed many embryonic hopes that traits such as love, right-

teousness, long-suffering, truthfulness, mercy, and respect for life and persons could really be found amid so much hatred, anger, and aggression that is evidenced so intensely and pervasively in the world. Any demonstration of these traits has been but a trickle, not a river.

Of course with this grand concept comes heavy responsibility and immense challenge. The responsibility is awesome, almost impossible; the challenge is constant and at times overwhelming. Mankind seems more inclined and better equipped to notice the black speck on the white wall rather than the immense white area surrounding it. Likewise, persons seem to notice the failures in others, especially God's people, who profess holiness, more easily than they respond to the quiet lives of godliness that more than offset these failures.

The responsibility is further increased because we have this rich treasure in earthen vessels. So many of His people live very unpretentiously. Because of our humanity, the translation of spiritual cleansing gets distorted in its expression. Our motives get blurred by our blunders. Our lack of foresight clouds our casual behaviors. Our anxiety betrays our trust in Him. Our human body distorts our inner love to God, so it is very difficult at times for us to exhibit our holiness in ways others can see it plainly.

Our challenge is to be rooted and resting in His grace. Daily we must rely totally upon His power in us. Each moment we must scan the inner spiritual radar screen to find the Spirit's direction and sense His evaluation of our behavior and attitudes. Each decision, each activity is subjected to His scrutiny. Only in this way can our margins of error be reduced to a minimum.

Yet, in spite of these human limitations, the grand design of God stands ever above and ahead of us.


As God led the children of Israel throughout the wilderness by a pillar of cloud and fire, so His grand concept of holiness blazes brightly before us on the horizons of each new day. As we follow it, our faces reflect its glory; our hearts and minds are ignited by its grandeur.

Thus into the darkness of sin enveloping the world, we effuse the brightness of God. For those eyes blinded with selfishness, distorted values, and temporary material things, we, God's sanctified people, can ignite glimmers of the joy of self-giving and eternity-ordered values. Into a world squeezed in the vise grip of hatred, we can bring agape love. In place of impulsive self-gratification, we can show the quiet joy of loving others for who they are and not for what they can give to us.

To the victims of injustice we bring sympathy. To the perpetrators of that injustice, we shout our protest. To the unloved, we extend open arms of holy love that encircle them tenderly.

Holiness—the grandest concept of the Bible. All of those whose hearts have been cleansed from the sin nature by the power of God are called to rend asunder in a small way the clouds of man's self-centeredness. Only in this way can an impulse-bound, hopeless world look beyond the here and now and discover through us, by God's grace, a miniature mosaic of what God is like.

Perhaps in their discovery they will yearn to become what they can only become through His grace—participants in living out the grandest concept in the Bible—holiness.

The proclamation of this great truth and privilege is the special task of the holiness ministry. It is ours to preach with unction from the pulpit. It is ours to portray in the crowded streets of the city. To fail in either place discredits God's grand design—holiness. 

# New Procedures for Tax Audits of Churches

by Paul D. Fitzgerald, *Ch.F.C., CLU*

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**T**he Tax Reform Act of 1984 included several provisions directly related to churches. Among them was a new provision restricting IRS tax audits of local churches.

The law now prohibits the IRS from beginning the procedures of a church tax audit *unless* the secretary of the treasury or a "high level delegate" (no lower in rank than a regional commissioner) reasonably believes that the church in question may not be a qualified tax-exempt organization or that it may be engaging in an unrelated trade or business. The "reasonable belief" must be based on specific facts and circumstances recorded in writing. It may no longer be based on a general belief or on vague and undefined questions regarding a church's procedures and practices. (Note: Churches are not exempt from income tax on unrelated trade or business income and must file income tax returns reporting such income.)

Before beginning a church tax audit, the IRS must provide the church with a written investigation notice that includes a list of the Tax Code provisions relating to the investigation, a brief explanation of the church's rights (including the right to a conference with the IRS before any examination begins and the right to request certain helpful materials), and an explanation of the specific concerns and subject matter of the audit.

A specific "notice of examination" must be given at least 15 days *after* the written investigation notice and 15 days *before* any examination of church documents

actually occurs. The "notice of examination" must include an offer to conference and attempt to resolve the issues, copies of all documents collected and prepared by the IRS for use in the examination, and a description of the church records and activities that the IRS seeks to examine. Any examination must be limited to those church records and articles specifically related to the concerns that have been announced. While other related records may be examined, it must be shown that they are specifically needed in order to make the final determination. Generally, the determination must be made within two years of the date that an examination notice was provided to the church.

These new provisions of the Tax Code try to limit potential IRS abuse of church tax audits. In a recent situation, a local church in another denomination was required to provide a great quantity of copies of seemingly unrelated material to the IRS without clearly having knowledge of the extent and specific questions involved in the examination. After the church spent a great amount of time and money in both legal fees and for the copying of the required documents, the IRS suddenly dropped the inquiry, having made no determination. Hopefully, the new procedures will prevent this kind of situation from occurring in the future. 

[The information contained herein is of a general nature. It is not offered as specific legal or "tax advice." Each church (and individual) should evaluate its own unique situation in consultation with personal, legal, and tax advisors.]



# This Man Wesley

by Wayne E. Caldwell  
*General Editor, The Wesleyan Church*

**D**escriptions of people are interesting, especially of important people. The ancients varied in the importance given to physical descriptions of their leaders. Some are detailed in fine, precise relief. Others are sketchy, as in the case of Jesus and the apostles Paul, Peter, James, or John. Our curiosity is aroused when we think of men of much more recent eras, such as John Wesley.

All descriptions of Mr. Wesley show that he was short of stature, not much over five feet tall, never obese. His appearance was vigorous and muscular, indicating carefulness of diet and continued exercise. His step was lively and firm, and his face, even in old age, was remarkably fine, with freshness of complexion seldom found in a person of his age. With a clear, smooth forehead, bright and piercing eye, he had a venerable and interesting appearance. Mingled in his composure were cheerfulness and gravity, sprightliness, and serene tranquility.

An eloquent description of Wesley is given by Oemler:

He was a beautiful little man, under medium height, like all the Wesleys, very slender and spare of body, but so justly proportioned that his lack of height wore the aspect of an added grace. In company with larger men, he compared as might a rapier against a sword. He wore his dark hair rather long, curling slightly at the ends, and brushed to a burning glossiness. His large, dark blue eyes had that clear, cold light which expressed his will and the autocratic intellect; for he had not yet attained the sweet patience which made his later years so gracious. In his ascetic and

intellectual face one feature alone did not jibe with the rest; the firm chin was cleft. Unexpected, delightfully, as if Ariel had lightly touched the chin of the Sphinx, and left a baffling, fairly fingerprint, John Wesley's chin was cleft (*The Holy Lover*, Maire Conway Oemler, p. 51).

In dress he was a pattern of neatness and simplicity. He usually wore a coat with a small collar, no silk or velvet on any part of his apparel. In later years his head was white as snow, giving the appearance of apostolic veneration.

One of his biographers, writing in 1893, states that one who knew Wesley wrote the following:

Very lately, I had the opportunity, for some days together, of observing Mr. Wesley with attention. I endeavored to consider him, not so much with an eye of a friend, as with the impartiality of a philosopher; and I must declare, every hour I spent in his company, afforded me fresh reasons for esteem and veneration. So fine an old man I never saw. The happiness of his mind beamed forth in his countenance; every look showed how fully he enjoyed "The remembrance of a life well spent." Wherever he went, he diffused a portion of his own felicity. Easy and affable in his demeanor, he accommodated himself to every sort of company, and showed how happily the most finished courtesy may be blended with the most perfect piety.

In his conversation, we might be at a loss whether to admire most his fine classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart. In him, even old age appeared delightful, like an evening without a cloud; and it was impossible to observe him without wishing fervently, "May my latter end be like his!"

For my own part, I never was so happy as while with him, and scarcely ever felt more poignant regret at parting with him; for well I knew "I never should look upon his like again" (*John Wesley and His Doctrine*, Rev. W. McDonald, pp. 53 ff.)

As a preacher Wesley was like Jesus in simplicity. Even a child could understand his messages. Whitefield, Fletcher, and even Charles Wesley were eloquent in their preaching. Crowds were moved to tears and masses of people were swayed by their oratory.

Wesley, on the other hand, saw greater, more lasting effects from his sermons than perhaps any of these men. He seldom wept while preaching, but in his calm, collected, deliberate, logical way the understanding of the hearers was quickened by the power of the Holy Spirit.

His manner in the pulpit was "graceful and easy; his action, calm and natural, yet pleasing and expressive; his voice not loud, but clear, agreeable and masculine; his style, neat and perspicuous" (*ibid.*, p. 55).

Some biographers have assumed, inaccurately, that Wesley lacked a sense of humor. It may be true that his mother did not see the need of laughter or levity, but even that is uncertain.

So great was Wesley's realization of his tremendous "calling of God" that it may have obscured his sense of humor. He was heard to say on one occasion, however, that "sour godliness is the devil's religion." No dearth of entries in his *Journal* may be found similar in humor to the following:

"I inquired concerning John Trembath's late illness. It was a second relapse into the spotted fever; in the height of which they gave him sack, cold milk, and apples, plums, as much as he could swallow. I can see no way to account for his recovery, but that he had not then finished his work" (*Journal*, II:26).

Coupled with such touches of subtle humor was his love for gardening. Wesley's garden always had a lovely touch of homeliness. He constructed arbors, garden seats, and walkways that reflected his delight in flowers, trees, shrubs, and grass.

The precision of his mind was often expressed in austerity. He could tolerate nothing of disorder or carelessness. His clothes were neat, though barely more than adequate to meet his needs. In spiritual appreciation he excelled. He would allow nothing to hamper his "calling of God"—even any attraction to women. He manifested this when he wrote, "I cannot understand how a Methodist preacher can answer to God to preach one sermon or travel one day less in a married state than in a single state." In this regard he further stated, let "they who have wives be as though they have none" (*Journal*, III:517).

On numerous occasions Wesley was attacked by angry mobs. At Whitechapel, September 12, 1742, Wesley states,

I found a vast multitude gathered together. Taking knowledge that a great part of them were little acquainted with

the things of God, I called upon them in the words of our Lord, "Repent ye; and believe the Gospel." Many of the beasts of the people laboured much to disturb those who were of a better mind. They endeavoured to drive in a herd of cows among them; but the brutes were wiser than their masters. They then threw whole showers of stones, one of which struck me just between the eyes; but I felt no pain at all; and, when I had wiped away the blood, went on testifying with a loud voice, that God hath given to them that believe, "not the spirit of fear, but of power, and of love, and of a sound mind" (*Journal*, I:397-98).

Often when Wesley entered a town or a home, the mobs of people would surround the house and demand that he be brought out. At Falmouth in July 1745, Wesley states, "I received some blows, lost part of my clothes, and was covered with dirt." When he escaped without physical harm, many of the mob waited for him at the end of town, "who, seeing me escaped out of their hands, could only revenge themselves with their tongues." But a few of the worst offenders faced Wesley directly, to whom he said, "I wish you a good night." As Wesley rode away on his horse, one of the leaders called out, "I wish you was in hell" (*Journal*, I:505).

Wishes and reality are often, if not usually, disparate. We know nothing of this persecutor's end, but we know Wesley's last words were, "The best of all, God is with us."



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## Volunteerism . . .

(Continued from page 1)

an annual report. On what line do you report the bringing together of an excellent auto mechanic who could barely speak English with a retired English teacher who needed a brake job? How do you report bringing a lonely grandmother together with a latch-key girl in the next block? This is the numbers game the volunteerism people fight.

11. The trend is to older volunteers—not to women alone, or the wealthy alone as it used to be.

12. An enthusiastic, firsthand testimony is the best recruiting tool.

13. The recreation model—where people actually "pay" to participate—is a better model for volunteer organizations than the business model with paid employees.

14. It is better to leave a position vacant than to fill it with the wrong person.

15. We owe to the volunteers we recruit opportunities for self-development, enjoyment, and fulfillment. Volunteers owe the organization continuity, vitality, and progress toward the stated goals.

Last, and certainly not least, one thing that came up again and again in the 17 books I read on volunteerism was this advice to community volunteer agency recruiters: "Get yourself on a church platform if you can. The church motivates people to want to serve but seldom gives them anything challenging to do."



# To Be Myself— *a Disciplined Freedom*

by Ruth Hightower  
Winnipeg, Man.

**F**reedom in Christ! What a way to live! What a quietness and confidence it brings. But don't think for a minute that such freedom and assurance went with me to our first pastorate. It was a triumph that came later.

Our first church was nestled in the mountains of Pennsylvania. It was a beautiful little town, and the people in our congregation were understanding toward this fresh-out-of-seminary young couple. I had a head full of knowledge about how to make this thing work and was trying very hard to work it. So what was wrong?

We hadn't been there long when in spite of being where I should be and doing what I should do, I was so drained emotionally, physically, and spiritually I felt frustrated and discouraged. I didn't want to undermine my husband's ministry in any way, but I was desperate. That's when I prayed, "Lord, something's got to change—and I think maybe it's me."

I had been reading the first Epistle of Peter in my devotions. That morning I went back to the beginning of the book in my searching and read through the whole book. I continued on through the second Epistle and was aware that the Holy Spirit was showing me some things I had missed. What happened after that morning was exciting.

First Peter deals with our faith and good works and how our lives should reveal His calling. I saw that as a redeemed person I should be free in Christ. I was admonished to "be holy in every department of" my life, "But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1:15-16, NIV). That was my ticket to freedom.

The Holy Spirit continued to work in my heart as I read on: "Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God" (1 Pet. 2:16, NIV). If I was God's servant, then I could be free from the bondage that was imprisoning me, whether real or imagined, whether inflicted by others or self-inflicted.

I had been playing the role of pastor's wife. Now I began to discern the difference between *playing* a role and *living* it. As an actor in a drama my role was demanding and disintegrating, and the burden of it became unbearable. But *living* the role out of a heart cleansed by the Holy Spirit and filled with Christ's presence gave me a new strength and freedom.

I was free from bondage to self and to others. Free from laborious service, I could now respond in peaceful surrender and joyful cooperation. It was not because of who I was or what I did. It was because of *Whose* I was. I could be the person Christ desired me to be. I didn't have to play a role for the sake of self-image. I was free to serve through my personality and to realize Christ's blessing on my labors. With this encouragement I began to see many things in different perspective.

The Holy Spirit showed me that to enjoy the role I was learning to *live*, there were several things I must do. In the years that followed I was amazed to see how important it was to keep those guidelines working in my life.

I must be in control of myself and keep things in proper place. I must exercise this discipline in three areas: moods, desires, and use of time.

## **Disciplined Moods**

Moods are not evil in themselves. They vary with weather, diet, too much apple pie too late at night, too much work, health, lack of exercise. They can motivate us to positive action or they can hinder us from doing even the necessary. But some things must be done whether or not we are in the mood. In fact, it's good for us to occasionally have something we must do that we don't particularly enjoy.

But moods should not dictate our lives, and if we see ourselves becoming dependent on moods for motivation, we have a habit that needs to be broken. A little boy wisely counseled a man he heard complaining about the difficulty he was experiencing in breaking an undesirable habit. "You learned to do it, now unlearn it," he said.

## **Disciplined Desires**

Whether for things, for recognition, or for approval, as I moved from one area of service to another I had to discipline my desires. My desire for things had to come within the limitations of our budget and be according to our style of living. What I did or how I did it must not be controlled by a desire to live up to the good reputation of the former parsonage wife. Though the desire to be praised might be legitimate, an unnatural desire for praise must be dealt with. When we moved into the dis-



With a diversity of talents, Ruth Hightower has supported and enhanced her husband's ministry through 20 years in the pastorate, 7 years of district superintendency, and 6 years of college presidency. She was awaiting a call from her daughter when she wrote this article, and we got it just in time—for as Ruth says, "Articles come and go, but a first grandchild is extra special!"

strict parsonage, I thought, "How am I ever going to be as effective as my predecessor? I decided to be myself, and with God's help I found love and appreciation from the people on my district. This decision, first in my head and then in my heart, gave me freedom and confidence.

Dr. J. B. Chapman, in *Singing in the Shadows*, says: "He alone is free whose desires do not exceed his privileges. Paul and Silas in the jail were yet free because they did not want to go anywhere besides; but the roamer of the seven seas is restricted if his happiness calls for more travel than the limits of time will allow." We continue to be free only as long as we are masters of our desires.

#### **Disciplined Time**

I must guard against giving too much time to trivia lest at the end of the day I find I have failed to do what in God's sight was necessary. Schedules sometimes have to be rearranged. For example, when my daughter was of preschool age I had my daily devotions when she took her afternoon nap. When she was an active four-year-old she no longer needed afternoon naps, but she did need my attention and care. I could not simply close a door and have my devotions. One day I called her into my bedroom and explained to her that every day about this time I wanted to read the Bible and pray, and she could help me to do this. Her little face expressed anxiety that seemed to say, "But what am I going to do?" I explained that I would leave the door open just enough so she could see me and that she could come in if she needed me in any way. I knew she needed the assurance that I was near and available to her.

The first few days I *watched* and *prayed*, but she didn't disturb me once. She actually seemed to feel a part of the devotional experience. Sometimes I heard her creep to the door, then whisper something to her stuffed animals. Because I didn't allow legitimate activities to deter me from this vital part of my life, I was a better mother, wife, and church member. A consistent private devotional life helps me keep a balance between the urgent and the necessary.

#### **Disciplined Sensitivity**

I found that it took discipline to be sensitive to people's needs without being in bondage to any one person.

Lonely people needed my encouragement, but I could not allow any person to demand so much of my time that I neglected the needs of others in the congregation or in my family. I tried to be sensitive to the spiritual needs of the ladies in our church without becoming a spiritual "crutch" to any.

In one church a young lady became so emotionally dependent on me that she called several times each week, detailing the spiritual struggles she was having. Finally, I said to her, "I have helped you all I can. My husband is your spiritual counselor. Please call him when you need spiritual advice." She was forced to begin working out some things by making her own decisions rather than depending on me. I, in turn, was free to give time to others who needed me. On several occasions that young lady thanked me, saying that I had helped her to "stand on her own two feet."

Others' opinions must be respected, but we must not be in bondage to them. We are not obliged to agree with every opinion, but if there is conflict, we should examine our motives and our course of action in the light of God and then act responsibly.

#### **Disciplined Relaxation**

Relaxing in the Holy Spirit does not mean a passive attitude, but a quietness in my inner being. I know this quietness because I am assured that the Holy Spirit constantly guides and teaches me. This means I must maintain a teachable attitude, cooperating with Christ in His endeavor to make me what He wants me to be. To become more like Him I must allow the Holy Spirit to teach me where I need to improve and how to be continually in the attitude of prayer in the everyday experiences of life. Father Lawrence of Lorraine says in *Practicing the Presence of God*, "I feel just as near to God when I am doing the pots and pans as when I am in the prayer closet."

For 33 years these guidelines to discipline have helped me keep life experiences in proper perspective. In teaching me to be myself, God has enabled me to be at ease with others. Such discipline brings consistency, contentment, and happiness. As Mrs. V. H. Lewis says in *We Also Build*, "Be your best self—with a purpose." 🙏

# Be Present at Our Table, Lord

by Roy Austin  
Saint John, N.B.

I was about 10 years old when my parents decided I was old enough to participate in the Communion service of our church. It was a Good Friday service, and one that still is vividly impressed upon my memory. I felt both fear and anticipation as I reached out my hand and took the elements that were passed.

I also remember Communion services during my teen years when faith did not come so easily. Invariably, a whole mixture of fears and guilt were initiated. As I recall, a Communion service never passed without the reading from 1 Cor. 11:27-29:

*Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

The solemn reading of that particular portion of scripture without any explanation was enough to frighten any teenager and set him to a private prayer meeting there in the pew, hoping he could get everything straightened out so he wouldn't be unworthy when the elements were passed.

In what seemed like a very short time, I was the pastor conducting my first Communion service. And since I had not been taught differently (or at least I had not learned), I proceeded in the fashion to which I had become accustomed.

I was surprised that when I passed the elements there were several who humbly shook their heads and motioned me to pass them by. As I look back, I must confess that if they understood 1 Cor. 11:27-29 as I had understood it, they were quite right in refusing Communion since none of us is worthy in the sense that we deserve to have a place at the Lord's table.

This problem is largely due to the use of scripture out of context and without proper explanation. But there is also a very basic assumption that, if not totally incorrect, is at least misleading. I refer to the implication made that the fellowship around the Communion table is for a rather exclusive group. This is in part the result of our use of terms such as "The Lord's Table" and "The Lord's Supper."

It is true, these are biblical phrases used by Paul in reference to the eucharist; however, the image these phrases create in a person's mind may come closer to reflecting that supper described in Luke 22:29-30, than the fellowship of the Communion table. In this reference Jesus spoke to his apostles at the conclusion of the "last supper." He said, "And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom" (NIV).

The problem here is not simply the exchange of a couple of phrases. Words convey meaning, and when we speak of the Lord's Supper and the Lord's table an image is formed in the minds of some communicants that hinders them from fully appreciating or participating in the Communion elements.

This is not to say that our historic and biblical terminology should be discarded, but rather to suggest that more positive application should be brought to the terms we use.

Unfortunately, in many congregations there are some who actually consider themselves worthy to eat at the Lord's table, or at least they feel they are more worthy than some others. And then there are those who feel too unworthy. Those whose humility and brokenness prevent them from participation at the Communion table are certainly the ones Jesus would have welcomed most readily.

It seems to me that Luke's record of the Last Supper illustrates this emphasis. Jesus instructed His apostles to go before Him and prepare the Passover meal. Later, when Jesus arrived, He said, "I have eagerly desired to eat this Passover with you" (22:15, NIV). Surely, this is a more appropriate emphasis than an examination of one's worthiness. Thus, as we assemble to partake of the bread and the wine, it is not as people who have in some way merited an invitation to dine with our Lord. Rather, in a sense, it is He who comes to our table. And gathered at the table are some like Peter who are fearful, some like Thomas who lack faith, and some like John and James whose personal ambitions are suspect.

It is a great injustice when the church suggests either verbally or by implication that such persons are not welcome at the Communion table. The fact of the matter

is that we must all come as unworthy persons who claim no righteousness of our own, but who in our unworthiness find that Jesus has come to fellowship with us, saying, "This is my body which was broken for you; . . . This is my blood which was shed for the remission of your sins."

He comes to us ministering grace that we so desperately need. And we welcome Him in the attitude expressed by Charles Wesley's hymn, "Jesus, Lover of My Soul,"

*Other refuge have I none;*

*Hangs my helpless soul on Thee.*

*Leave, ah, leave me not alone;*

*Still support and comfort me!*

*All my trust on Thee is stayed;*

*All my help from Thee I bring.*

*Cover my defenseless head*

*With the shadow of Thy wing.*

Who is worthy to eat at the Lord's table? None of us. And that is precisely why Jesus comes to us. He comes to us as He came to Zacchaeus, saying, "I must stay at your house today." Salvation came to the house of Zacchaeus that day, not because Zacchaeus was deserving but because he welcomed Jesus gladly, "For the Son of Man came to seek and to save what was lost" (Luke 19:10, NIV).

We do come to His table—but He also comes to ours. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

He comes to us. He comes to our table, and by His presence sanctifies the bread and wine we receive in His name. He comes to our table in order that one day we may come to His table in heaven.

Wouldn't it be appropriate, then, to pray at the Communion table as we have so often prayed at our dining room tables,

*Be present at our Table, Lord,*

*Be here and everywhere adored.*

*These mercies bless and grant that we*

*May feast in paradise with Thee.*

The last thing I desire is another "novel" approach to the Communion service. Nor am I suggesting that we should change our vocabulary. What I am suggesting is simply that we who administer the sacrament of Communion do so in such a manner that as many as possible will feel welcome to participate in this important act of worship.

# PUBLIC WEDDING—PRIVATE TABLE

## “In My Opinion”

by Clarence L. Bence

*Marion College, Marion, Ind.*

**I**t was a lovely wedding. I noticed in the program that a meal was to be a part of the day's celebration. Sensing my own hunger and thirst, I waited expectantly for the moment when I could share in the banqueting. But when the time arrived, I was surprised to discover that the only ones who would be feasting were the bride and groom! The parents, the attendants, the minister, and all the guests were invited to sit in silence and watch as these two ate and drank alone. It was not that there wasn't enough food to go around. Nor was it that we who had come to the wedding did not want to share in the meal. Perhaps the decision to exclude us was based on the fact that the "specialness" of that meal might have been lessened if everyone participated. Maybe it was too complicated and time-consuming to feed us all. Possibly there was concern that there might be guests who could not eat that kind of food and would feel self-conscious about refraining. For whatever reasons, they ate—and we watched.

"A strange wedding," you say? Yes, if you think I am referring to the reception; but it is not at all unusual when you realize I am describing the Sacrament of Communion, which has increasingly become a part of evangelical wedding ceremonies.

The growing popularity of this practice is the result of our changing attitudes toward the traditional wedding ceremony. The standard rituals of the past are now being modified and even discarded as couples often work along with the pastor in planning a service that is uniquely their own. This desire to be innovative is coupled with a new (and welcome) emphasis upon incorporating Christian rather than secular elements into the ceremony. And what ritual could be more Christian

and appropriately solemn for the service than Holy Communion? Furthermore, adding this sacramental observance to the wedding ceremony suits well the desire of some evangelists to imitate the liturgical practices of some of the larger, more prestigious denominations in our society.


Therefore, a brief partaking of the bread and cup is included in the ceremony, preceded by the announcement that the bride and groom wish to express their common faith by sharing the Lord's Supper as the first act of their life together. To most participants and observers it is a moment of simple beauty and meaning. However, I think the validity of this practice needs to be examined and seriously questioned in the light of our evangelical understanding of the sacraments.

Most evangelicals practice open Communion, making the sacrament available to all believers who are present at the worship service. Since it is the Lord's table—not ours—He welcomes *all* His children to fellowship with Him at this simple meal. Even Roman Catholics, who include Communion in every wedding ceremony, offer it to all the faithful who are present and qualify for the sacrament according to their standards. As beautiful and meaningful as it may seem for the bride and groom to do this together, is it proper to violate the sacred meaning of this meal created for the entire body of believers by excluding all others, even the minister, from this means of grace? It is just as spiritually inappropriate for the bride and groom to eat the Lord's Supper by themselves as it would be socially inappropriate for them to be the only ones to eat and drink at the reception.

A further issue is raised when we consider our Protestant heritage.

The great leaders of the Reformation saw the abuses that occurred when the Sacrament of Communion was observed as a silent ritual, without any explanation of its meaning to the congregation. Both Luther and Calvin insisted that the Word and the sacrament must always be combined in worship. To eat bread and drink from the cup without proclaiming the Lord's saving work on the Cross opened the door to misunderstanding and ultimately to empty ritualism.

I have attended many evangelical weddings where Communion was served to the bride and groom. In almost every case, no explanation of the meaning of the symbols was given and no prayer was offered asking God to bless the sacrament. The congregation had only a visible act to interpret for themselves. That I was able to do. But what of those who attended the wedding from other religious traditions? What of those who had no knowledge of the gospel at all? What strange meanings might they have associated with this silent ritual?

The Lord's table open to all believers and the uniting of word and sacrament by a brief sermon on the meaning of Christ's death—these are two conditions I, as a pastor, have insisted upon when couples request Communion as part of their wedding ceremony. In most cases, they withdraw the request when they understand the theological implications behind the act. For those few who have agreed to make the sacrament a part of the *congregation's* worship, the wedding ceremony has taken on a richer meaning as the significance of Christ's atonement and the fellowship of all believers in the Body of Christ is included in the uniting of a woman and man in this sacred relationship. 



# SERMON OUTLINES



## God's Great Love

**Text:** John 3:16

**Introduction:** There are different kinds of love, such as parental, patriotic, and personal love, but the greatest of all is divine love.

**The Cause of Salvation**—"God so loved the world"

1. The origin of this love: "God"
2. The obscurity of this love: "so" (Can't be measured)
3. The object of this love: "loved the world"

**The Cost of Salvation**—"that he gave his only begotten Son"

1. It was expensive: "he gave"
2. It was extensive: "his only"
3. It was expressive: "Son"

**The Condition of Salvation**—"that whosoever believeth in him"

1. The scope of salvation: "who-soever"
2. The simplicity of salvation: "believeth" (It is not only an intellectual faith but also a heart faith, which is predicated upon repentance.)
3. The source of salvation: "in him"

**The Consequences of Salvation**—"should not perish but have everlasting life"

1. A refuge in Christ: "should not perish." The Word teaches us here that we need not be destroyed or die or perish.
2. A redemption by Christ: "but have everlasting life." Instead of going to hell, through Christ we can have our faith and repentance honored and go to heaven.

**Conclusion:** God honors our free moral agency. We can meet God's terms of repentance and believing and make our start toward heaven.

—D. J. Wooten

## Corporate Prayer in the Book of Acts

We, the Church, Ought to Pray for:

A. His Holy Spirit—Acts 1:8  
"... power" to fulfill the Great Commission (v. 14).

The influences of the Spirit are most to be expected where there is the greatest unanimity and the greatest devotion.

The Holy Spirit honors us with His presence and power when we live and pray together in love.

B. Guidance in selecting leaders—Acts 1:24

1. Boards—Acts 6:3

2. Workers—Acts 13:2-3

Caution: 1 Tim. 5:22—"... do not lay hands upon anyone too hastily ..." Warning to not place untested men in leadership positions.

A prayerless church may find itself with godless leaders.

C. Boldness to witness—Acts 4:23-33

Example: Peter and John discourse with the Church after being released from prison; prayed for boldness eight times in Acts, always in relationship to serious threats to stop witnessing.

Without such praying we will not have boldness; or what is worse, we will substitute belligerence for boldness and drive away more persons than we can attract.

D. Persecuted believers—Acts 12:5

The sick—James 5:14-16

E. Welfare of our/His Church—Acts 20:28-38

Warning against "savage wolves" (v. 29), "from among your own selves men will arise, speaking perverse things, to draw away ..." (v. 30).

Welfare in:

1. Statistics/growth in Kingdom
2. Finances/successful operation
3. Workers/"laborers in the harvest"
4. Harmony/love in His family, the/our church

The holiness of the Church's life, and the purity of the Church's doctrine, are under constant attack.

The welfare of the Church requires its fellowship in prayer.

"LORD, TEACH US/ME TO PRAY ..." —Art Fish

(Scriptures quoted from the *New American Standard Bible*.)

## The Difference

**Scripture:** John 4:7-15

**Introduction:** If you had to put five words together into the most discouraging, debilitating statement you could possibly make, what would those five words be?

I would like to suggest "IT WON'T MAKE ANY DIFFERENCE."

Perhaps in the misery of our own discouragement we dare to believe that if we really trusted Christ we could have a new life, a new love, a new attitude, a new enthusiasm. But then in that uplifting moment, those five discouraging and devastating words become our

greatest enemy. "IT WON'T MAKE ANY DIFFERENCE."

I would like to suggest to you the five most powerful words. "CHRIST HIMSELF IS THE DIFFERENCE." If there ever was an example in God's Word, of a person in whose life Christ himself made the difference, it might be the woman at the well in the scripture lesson for today.

## I. Notice the areas of her life where Christ made the difference.

- a. Her home, her heart, her hope
- b. Her sin, her spirit, her society
- c. Her world, her worship, her witness
- d. Where she lived, where she loved, where she longed

## II. Notice the process that brought the difference.

- a. Conversation commenced: "Give me to drink" (v. 7).
- b. Confidence gained: "Sir, give me this water" (v. 15).
- c. Conscience reached: "Thou hast five husbands" (v. 18).
- d. Conversation experienced: "Come, see a man ... is not this the Christ?" (v. 29).
- e. Change manifested: "And many of the Samaritans ... believed on him for the saying of the woman" (v. 39).

## III. Notice the result when Christ made the difference.

- a. Her thirst was forever filled: "That I thirst not" (v. 15).
- b. Her past was forever forgiven: "Come, see a man, which told me all things that ever I did" (v. 29).
- c. Her future was forever fruitful: They "said unto the woman, Now we believe" (v. 42).

**Conclusion:** Song: "Oh, What a Difference Since Jesus Passed By"

—Duane Yoesel

## The Effects of Pentecost

**Scriptures:** Acts 1:4-5, 8; 2:1-4, 7-8, 12, 37, 42-47

**Text:** 1:38

**Introduction:** Pentecostal outworkings are represented in the lives of the saints who have experienced the Pentecostal outpouring of the Holy Spirit. Let us observe some of the effect of Pentecost.

I. Pentecost provides a sure founda-

tion for real spiritual prosperity. The baptism with the Holy Ghost is necessary in order to guarantee the blessings of God to men. The Holy Spirit is the source of every spiritual gift.

A. A sure foundation for real spiritual prosperity is ours as we *endear ourselves* to His promise (1:4-5, 8).

1. We endear ourselves to His promise by earnestly desiring its fulfillment in our lives. God is waiting to send us His blessing of the baptism with the Holy Ghost. To earnestly desire and prayerfully seek Him puts us in line for the blessing. "Such an outpouring of the Holy Ghost is the best remedy for all the evils of our individual and church life. It will lead sinners to repentance. It will bring men to realize the presence and power of God. It will awaken Christians from their sleep of death. It will honor the Word of God and revive the work of the gospel in all the world, and it will bring about a mighty uplift in the work of the world's evangelization. God is waiting to send us such a blessing."<sup>1</sup>

B. A sure foundation for real spiritual prosperity is ours as we *enlist ourselves* for its infilling. Verse 4 . . . they should not depart . . . but wait, verse 14 . . . these all continued, 2:1 . . . they were all with one accord in one place. . . . The benefits of Pentecost are available to every believer. "One cannot do *His* work without *His* Spirit. No longer does the Christian have to wait for the Spirit to come—He is here! However, one must prepare his heart by being open to the Holy Spirit. If one has not yet allowed himself to be Spirit-filled and Spirit-controlled, he must wait until he has given Him full possession of his heart. Until then, a person's plans and programs will bear no fruit."<sup>2</sup> William Barclay has said, "God cannot give us His gifts, especially the gift of His Spirit, unless we open ourselves to these gifts."<sup>3</sup> The promise of the Spirit is all-inclusive—every believer of Christ is eligible to receive Him. "On Pentecost, the fire of God's Spirit came to rest on men to cleanse their hearts from the sin nature!"<sup>4</sup>

C. A sure foundation for real spiritual prosperity is available to us as we *entrust ourselves* to the Spirit's availability (1:13-14; 2:1-2).

1. Entrusting ourselves to the Spirit's availability involves being in the place of blessing. On the day of Pentecost, the promised Holy Spirit fell on

the *gathered* Church. These early believers were at the right place, at the right time, doing the right thing. Sometimes we may feel spiritually low, but if we, like these early believers, stayed on our knees, continuing our faithfulness, believing, obeying, entrusting ourselves to His availability, we too would experience His visitation—in God's time, which will always be the right time.

D. A sure foundation for real spiritual prosperity is ours as we *empty ourselves* in His service. "Pentecost is for employment—not enjoyment."<sup>5</sup> Verse 8: ". . . ye shall be witnesses unto me." "A Spirit-empowered witness talks about Jesus."<sup>6</sup> Stedman points out, "The mark of a carnal church is that it loves to talk about itself. These early believers (Christians) never witnessed about the church at all; they witnessed about the Lord, what He could do, how He could work, what a fantastic Person He was, and what He could do in human hearts. The 20th Century Church too often has its eyes focused on itself. But the Early Church had its eyes focused on its Lord, and for this reason it was an effective witness for Him."<sup>7</sup>

II. *Pentecost provides a depth of devotion (deepens our devotion).* "At Pentecost there was something about the Church that made men fear it; they looked upon it with reverence and awe; they saw it as a society of people in whom the power of God was manifested."<sup>8</sup>

A. A depth of devotion is clearly evident in the genuineness of our faith.

1. Utterly sincere and genuine in our Christian lives—no "put-on" religion.

2. A mark of charity represented their spirits. Verse 26: ". . . with gladness and singleness of heart."

B. A depth of devotion is revealed in our reaction to the gospel (vv. 7, 12-13, 37, 41-42). "God works through men who are not afraid to be identified with Jesus."<sup>9</sup>

C. A depth of devotion is revealed in how we *invest ourselves*. "The believers were holding all things common" is a literal translation of verse 41, or "they held all their possessions at the disposal of the church, to be used as needed." Verse 45—as special needs arose, some believer or believers sold property and made the proceeds available to meet the emergency. These early believers had an intense feeling of responsibility toward each other and the

Church. There is a winsome attractiveness about real Christianity. "The real witness is not the witness of words, but of deeds."<sup>10</sup>

Note: When H. M. Stanley had discovered David Livingstone in Central Africa, and when he had spent some time with him, he said, "If I had been with him any longer I would have been compelled to be a Christian, and he never spoke to me about it at all." The sheer weight of the witness of the man's life was irresistible.

1. The power of the Spirit enables us to have a depth of devotion that makes us witnesses for Jesus Christ.

a. Witness means more than to just speak words. In Greek, the same word is used for *witness* and *martyr* (martyr). A witness had to be ready to be a martyr. To be a witness means to be loyal *no matter what the cost*. In order to be such a disciple, to have such a depth in devotion, we need the Holy Ghost in fullness in our lives.

D. A depth of devotion is revealed in how we *involve ourselves*. "These early believers were drawn by one common impulse. All the different reasons and motives which would have kept them separate, and which would have attracted them to different places, were overcome by the common reason and motive which drew them to one place."<sup>11</sup> These early believers were all together in one place. When we involve ourselves with the task at hand, God's purposes will be accomplished in our lives. Verse 46—These early believers, driven by a depth of devotion, were *involved* in the things of God on a regular basis ". . . continuing daily . . ." Verse 42, NIV—"They devoted themselves."

—Richard L. Fisher

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# TODAY'S BOOKS for TODAY'S PREACHER

## HOW TO MOBILIZE CHURCH VOLUNTEERS

By Marlene Wilson, Augsburg Press, 1983, Paperback, 156 pp., \$8.95.

Marlene Wilson is fast becoming one of the leading authorities in the field of volunteerism. Having authored two other books on volunteerism, she focuses this brief volume on volunteerism in the church. She states her objective: "The thrust of this book is to help free up the total membership . . . so that the church may come alive both when it gathers and when it scatters to do its work." Much of the material was tested by the American Lutheran Church.

The book begins with a brief but effective review of the theological foundations for volunteerism in the church. It also includes a brief survey of current practices.

This writing includes not only theory but also an excellent chapter on implementation and some organizational helps. Along with content, Ms. Wilson wins the reader through her interesting writing style. She punctuates her writing with colorful and real-life illustrations.

After reading Wilson's other books I was pleased to see that she has a good understanding of the ministry and purpose of the church. She is a practitioner in both the secular field and in her own church. This gives the book a ring of authenticity.

The pastor will find the appendix very helpful. It is filled with examples of forms and procedures for organizing the work of volunteers in the church.

Ministers will want to keep this book handy for continued use.

—*Danny Gales*

## A MOTHER'S JOY

By June Masters Bacher, Baker Book House, 1983, Paperback, 119 pp., \$6.95.

This book shares the joys of motherhood through poetry and verse, reflections and memories, letters, suggestions for activities, and other

nuggets. It would make a delightful gift to a mother or mother-to-be. Easy reading. In the minister's wife's library it would be especially adaptable to Mother's Day and Children's Day affairs as program material or devotionals.

—*Nanette Grable*

## THE DEAD SEA SCROLLS

By Menahem Mansoor, Baker Book House, 1983, Paperback, 238 pp., \$8.95.

This book whets the appetite of the reader to explore the biblical backgrounds, but it does more. The reader is led by a professional guide through the catacombs of the past in the direction of the age that produced the Scriptures. And the journey is an enchanting one.

Although the popular furor over the scrolls has subsided, their importance has been increasingly recognized. Mansoor's book, essentially a reprint of the 1963 publication of the same title plus three additional chapters, is probably the best nontechnical source available.

Key questions are answered: How were the scrolls found? What do they mean? How do they affect biblical studies? Most helpful to the general reader is the outline format with study and discussion questions. The book is packed with information. But the style of Mansoor is intriguing and the reader finds himself romanced by it in spite of its textbookishness.

Start by reading the last chapter first! No one ever tells you to do that, but if you start out searching for Shapira's "missing scroll of 1883" you will quickly go back to chapter 1 and explore the "first discovery." From there it is a few short steps to such exotic titles as the War Scroll, the Copper Scrolls, the Genesis Apocryphon, and the Temple Scroll. Although these sound like sequels to *Raiders of the Lost Ark*, they represent something more important. This is an open door to the vast treasures of studies in biblical backgrounds. Through them the Scriptures come alive. Study the Dead Sea Scrolls with Mansoor and

you will be hungry to study the Bible! Surely that is worth \$8.95.

—*N. Stephen Gunter*

## WORD BIBLICAL COMMENTARY PSALM 101-150, VOL. 21

By Leslie C. Allen, Word, 1983, Hardback, 324 pp. and indexes, \$18.95.

The appearance within the past decade of at least three new commentary series, plus the continued publications adding to already established series, has given the preacher a veritable feast. The attendant danger, of course, is indigestion, the symptoms of which are depleted book allowances and unopened volumes. The most recent series, *Word Biblical Commentary*, slated to reach 52 volumes, will represent an investment of over \$1,000 at current prices.

An early contribution to the series is the attractively produced volume by Leslie Allen on Psalms 101-150. Each psalm is discussed in three stages: detailed Notes/Comments in which technical linguistic details receive an airing, an analysis of its Form/Structure/Setting, and finally, an Explanation. A fresh translation of each psalm is preceded by a few bibliographical details, directed to the specialist. Most ministers will find the Notes rather heavy going. More useful but still rather technical are the data included in the second section, a conversation with current scholars. The preacher will find the "Explanations" most valuable. Here Allen shows how the psalm functioned within the faith of Israel, how the Early Church used it, and how the psalm may be seen as the Word of God to the Church today.

Allen's task is formidable. He is asked to write a commentary that will address the needs of all levels of interest: fledgling student to seasoned professional. Occasionally the latter seems better served, but for the minister who wishes to be abreast of scholarly thinking on the Psalms and to further his pastoral interests, this series may serve him well. Not all readers will agree with Allen's ex-

planations (I found several questions that remained unanswered), but generally his discussions are valuable. Two nagging questions remain: Why did the editors see fit to assign the Psalms to three different scholars? (The canonical shape of the book would seem to be better served by the reflection of one mind rather than three); and, can the average minister actually afford such a volume (\$18.95 U.S.) in which his concerns are addressed directly in only one-third of the text?

—Kent Brower  
Winnipeg, Man.

### DEATH AND THE CARING COMMUNITY: MINISTERING TO THE TERMINALLY ILL

By Larry Richards and Paul Johnson, M.D., Multnomah Press, Paperback, \$5.95.

Multnomah Press has published a series (Critical Concern Books) dealing with some of the more important areas of life and the Christian walk. They have promised "a strong, underlying commitment to the authority of Scripture" and a focus on "important contemporary issues with major theological, societal, or personal implication." *Death and the Caring Community* meets both standards.

The book is tremendously helpful for anyone who deals with terminal patients and their families. Richards and Johnson do an excellent job of tracing the emotional stages of those directly involved with the death process.

Divided into three sections, Part One deals with "The Needs of the Terminally Ill." Part Two, "The Response of the Caring Community," is very practical and contains workable helps for the church community at this crucial time.

Part Three, "Training for Caring," may be worth the price of the book itself. A helpful, practical book to help pastors train the laity to minister in this area through a "15-session seminar." I have passed a copy of the book on to an R.N. in our church with this goal in mind.

A thorough list of books, videotapes, films, agencies, publications, and other helps, assist in the training process. The authors tell how to use these resources.

It is an enormously helpful book that can be used by any church regardless of size. Death is something we all must learn to deal with. This book will help.

—Gary Skagerberg

### FUNERAL HANDBOOK

By Friedrich Rest, Judson Press, 1982, notebook, 144 pp., \$10.95.

One experienced in conducting funeral services has prepared this very

helpful manual. An excellent gift for the beginning pastor. Its flexibility and breadth of resource will make it a desirable tool for any minister who is called on to conduct funerals or memorial services.

—Gordon Wetmore

### JOHN WESLEY'S MESSAGE FOR TODAY

By Steve Harper, Zondervan, 1983, Paperback, 160 pp., \$4.95.

A fascinating and accurate portrayal of John Wesley, the Christian, in layman's language. Study questions invite the reader to walk with Wesley—as mentor—into living the Christian life today. Steve Harper has contemporized the foundations of the Wesleyan movement as expressed in the doctrines of grace, salvation, and Christian perfection. This is John Wesley for main, current Christianity today.

—Gordon Wetmore

### BIBLICAL PREACHING

Edited by James W. Cox, Westminster Press, 1983, Hardback, 372 pp., \$19.95.

Subtitled "An Expositor's Treasury," this is quite a remarkable volume. Eighteen scholars contribute to its 368 pages, plus 4 pages of homiletical index of scriptural references, under the general editorship of James W. Cox, editor of *Pulpit Digest* and professor of preaching at Southern Baptist Theological Seminary.

Here are no precooked sermons ready for reheating, but ingredients aplenty for the willing and industrious preacher who desires to be a good communicator of God's Word. The Bible is laid out section by section from Genesis (36 pages) and Exodus (18 pages) to a fine section on Preaching from Eschatological Texts by George Beasley-Murray. Each writer supplies critical, exegetical, and homiletical material; and each lays emphasis on the applicability and relevance of the main thrusts of the sections on the life of the individual, the witness of the church, and the needs of the world around us now.

Probably some preachers will be disturbed by occasional streaks of higher criticism in some parts, but on the whole the book with its wealth of preaching possibilities and homiletical helps will be welcomed by the preaching pastor who wants to spread his own table in his own way and to provide good biblical fare for his flock.

"The impact of the Bible on preaching should result in making its words and themes increasingly accessible to the needs of people living today. If this does not happen, something is amiss in our

preaching and must be set right" (p. 14). The book will help us set the thing right. "Where scholars fail to agree, preachers need to take their stand squarely on the Scriptures—not on their brittle edges, but at the center. Scholars chipping at their edges will never reach their heart" (p. 20).

As a preliminary finding, this taster's choice is especially pleased with Chapter 3 on the Exodus wanderings and settlement, Part II by Box; Chapter 12 by Stagg on the Sermon on the Mount; Chapter 19 by James Earl Massey on Hebrews and the General Epistles; but especially Chapter 10 on Preaching from the Synoptic Gospels by William E. Hull, who surely must be a most arresting and helpful preacher.

As might be expected, the writers include a high percentage of Baptist scholars, and we could wish that a wider circle had been drawn, but those who were selected have done a good day's work and many a Bible preacher will find sparkplugs galore.

—T. Crichton Mitchell

### rites of life

(The Scientific Evidence for Life  
Before Birth)

By Shettles and Rorvik, Zondervan, 1983, Cloth, 176 pp., \$12.95.

This new book is thought to be the scientific clincher to discussions about abortion. Being a highly emotional issue, the burden of proof has rested too heavily on emotions. Dr. Shettles (M.D., Ph.D.) illustrates the true character of abortion in vivid color photos.

The writer, Rorvik, author and former medical journalist for *Time*, puts the subject matter in very readable, descriptive form. The book is both gripping and convincing.

Pastors and Christian teachers who are searching for credible support for their profile positions need to read this volume. Dr. Shettles settles without doubt the issue of when life begins. As a result evangelicals are given the kind of extrabiblical evidence that the surgeon general gave on the issue of tobacco. Social and moral issues are clarified more fully as in Part 1 "Life Itself" is fully explored.

His discussions of "Humanity Under One Ounce" and "Is There Life Before Conception?" inspire awe and reverence for life itself and the power and wisdom of God who created it.

Part 2 follows naturally, dealing with the issues being debated in the press, the courts, and the public in general. The view is definitely Christian and linked inseparably with the conclusions of Part 1 and the Bible.

—Mel Shrout

# FRESH-BAKED BREAD OR STALE CRUMBS?

by H. L. Hendrix

*Bartlesville Wesleyan College, Bartlesville, Okla.*

**D**uring our days in college, my wife and I tried to visit home about once a month. Though we drove 200 miles to the Oklahoma town where our parents lived, my mother somehow knew just when we would arrive. Her hot baked bread and fresh butter always awaited us upon our arrival. A cup of coffee, and a slice of that bread smothered in butter and her homemade pear honey—what a delightful homecoming!

In one of the great “I AM” passages, the Lord Jesus likened himself to the “Bread of Life.” Since the earliest days of the Church, proclaiming the Christ of God has been identified with breaking the bread of life. Today there are umpteen different things that command the time and attention of the preacher, yet that task of breaking bread still must be central in his calling, duty, and privilege.

Bread recipes generally consist of a few basic ingredients. Liquid, flour, salt, and yeast pretty well sum it up. But it is truly delightful how different people can take the same basics, add their own minor secrets and techniques, and produce a very unique product. A delightful lady in my congregation used to present to me on occasion a loaf of sourdough bread baked with vegetable juices for liquid. The basics plus molasses, honey, wheatgerm, and who knows what else, produced a culinary delight.

James Beard in his book *Beard on Bread* bemoans a sad reality of our day. “We are offered spongy, plasticized, tasteless breads, presliced, doctored with nutrients and preservatives, and with about as much gastronomic importance as cotton wool, and yet,” he says, “we go on buying bread no matter how poor the quality simply because it is unthinkable to live without it.”

It is ironic, is it not, that the task of preaching possesses only a few basic ingredients, yet it is the unique, Spirit-filled, personal involvement that makes it what it is. Too often brand names such as Barclay, Ogilvie, Chappell, etc., seem to be ending up on our sermonic menus. Along with these entrees are statements such as “I just got my basic idea from . . .,” or “I took it and made it my own.” Often the end product is warmed over Rainbo or Wonder Bread attempts. The nutrients and ingredients are all there, but somehow that personal touch, the autograph, is missing.

Today, just as there is a renewed interest in bread baking, it is wonderful to discover signs of a renewed interest in home-baked sermonizing. Like bread, the gospel sermon also possesses a few basic ingredients.

1. *A solid belief in the Bible.* To face the task of preaching without it appears to me to be as difficult as baking bread without flour. William Thompson observes, “Viewed both functionally and theologically and reduced to its essence, the Bible fulfills three basic expectations: 1) It reveals the human situation apart from God, 2) It records the gracious nature and activity of God, 3) It evokes a response from its readers.”

2. *A willingness to invest in the hermeneutic process,* that is, to faithfully exegete and interpret the Bible into today's world is essential. This, of course, is that ingredient that personalizes the text and makes it unique. How exciting it is to experience the Spirit of God as He directs our thinking and writing to make 2000-year-old history alive and relevant today.

3. *A foundational grasp of the doctrines of the church.* Paul's instructions to young Timothy included, “Pay close attention to yourself and to your teaching; for as you do this you will insure salvation both for yourself and for those who hear you” (1 Tim. 4:16, NASB).

4. *The patience to reduce the whole loaf to bite-size, nourishing slices for the people.* From this point on the creativity, technique, and personality can produce a virtual universe of challenging, uplifting, and enlightening messages. Very few of us will ever be great expositors. In the world of breads, not everyone can be a James Beard or a Julia Childs. But we can take the simple basics, use our own God-given and unique abilities, and produce a product that, when combined with the “fresh butter” of the Holy Spirit, will produce healthful, tasty nourishment for God's family.

During those college days we most likely would have made the 200-mile trek home even if we were welcomed with a stale slice of that stuff that “builds bodies twelve ways” and a stick of margarine. But the aroma of that bread cooling on the racks made my homecoming something very special. I wonder how our people would feel if every Sunday morning they too could count on fresh-baked bread . . . the Bread of Life.

# *Why in the World Are We Having Another Revival?*

by Ernie McNaught

I am the owner of a '64 Thunderbird. Sometimes I think that is a good thing for me. Sometimes I wonder if it is worth the bother. I recently drove from the extreme western edge of Portland to the extreme eastern edge looking for a used part. My destination was a junkyard that specializes in Thunderbirds. A conversation I had went something like this:

"Do you have a back-up lens for my Thunderbird?"

"I think I do."

"Good! How much do you want?"

"\$15.00."

"\$15.00!? Parts for my Thunderbird are so hard to find and when I do find them you guys want a fortune for them."

The junk man looked at me and asked a relevant question, "Why in the world are you trying to fix up an old Thunderbird?" He knew why, and I knew why, but the question seemed appropriate anyway.

Now the question comes to me, why in the world are we having another revival? I know why, and I think you know why, but the question is still appropriate. We need to ask it of ourselves once in a while.

Christians should always be striving for higher spiritual heights. A Hindu once said to E. Stanley Jones, "I crawl in the shadow of the cross." E. Stanley Jones' reply was something like this, "So do I, when I need it particularly. And when I don't need it particularly, I crawl humbled that He died for me. But my crawl soon turns into the crawl of an airplane preparing for take-off. The crawl is so accelerated that it turns into a take-off. I sing as I crawl in the shadow of His cross and soon my singing turns to soaring."

If we do not see revival, we remain in a crawl and our limbs will become scarred, bruised, and crippled. If,

however, we will allow God's Holy Spirit to lift us with His winds of revival, our eagle wings will grow strong, our lives will become inspiring, and our living will become inspired.

The church cannot be content with ordinary living. Ordinary living causes nothing to happen except a yawning, shrugging response to the gospel of redemption. The church needs revival for its own survival.

Without revival in our churches, the "pressing clamps of the urgent" will grip our lifeline, and slowly, persistently, and, oh, so effectively, squeeze our spiritual reserve into nonexistence. We are left like a barren, withered branch of a once-productive fruit tree.

Without revival in our churches, we will soon begin to hear the thumping, monotonous beat of the "drum of daily grind." Its haunting, persistent pounding will soon drown out the sweet, melodious strains of the Master Singer calling us to His sacred sanctuary of blessed peace, contentment, and purpose.

Without revival in our churches, the "prison of selfishness" will slowly close in around us and our few limited self-interests until we can see nothing but the woes of our own existence, the boundaries of our own resources, and the limits of our own plans.

Oh, church, let's break out of the confines of "just enough" and move into the spacious realm of God's abundance. Let's break the barrier of nominal Christianity and explore the vast arena of inspired, holy, sanctified, full, unreserved commitment to God's always-perfect will. Let's blast away the hindering facades of personal dishonesty, the wishy-washy, spineless convictions, and search for the reality of total honesty and firm convictions. Let's

be done with childish spiritual games of one-upmanship with our parade of righteous acts, and humble ourselves before our God, our Savior, our Sanctifier. Let's no longer "boast of our riches while claiming to follow the One who had to borrow a penny to illustrate his sermon, display our Fifth Avenue suits in honor of One who wore a peasant's robe, and feast on our steaks in remembrance of the One who fasted alone in the desert" (Ravenhill).

Oh, church, let's seek revival in our own souls until the fire falls and consumes every act and attitude that is contrary to the pursuit of Christlikeness. Without revival, we will never be what we ought to be and can be. Equally important, without revival the world will never know what they should know.

A missionary to Africa sat at a table on the patio of an African village home and watched a black ant crawl up a table leg and onto the table until it reached some sugar that had been spilled there. It ate its desire, crawled back down the table leg and out of sight. Soon two black ants crawled up the table leg, onto the table, and into the sugar. They ate and left. Moments later, a steady stream of black ants crawled up the table leg, onto the table, and into the sugar. What can we surmise other than that through their communication system they had transmitted the message, "I have found something good and I want to share it"?

Church, without revival, we will not be able to reach the world. They need to know the good thing we have. We need to have revival to keep our hearts stirred with the passion of the Savior for our lost world.

Why in the world are we having another revival? Because I need it! Because you need it! Because they need it!



# COMPUTERIZING . . .

(Continued from page 29)

let a computer do the unmotivating tasks instead of volunteers. The volunteer's bane is a blessing for the computer.

But, what about the cost? Isn't it expensive? The first question that most people ask! I have a cartoon that I keep on my desk that says, "If you want to have good volunteers, you've got to pay . . . attention to them."

When we pay attention to volunteers, we hear that they appreciate our sensitivity to them. When volunteers' needs are considered, they do better work for the church. Computers can help volunteers by relieving them from the tedious, unmotivating chores. Beyond that is the more important benefit of computerizing for volunteer ministry. Computers can supply volunteers with up-to-date membership information enabling them to call on shut-ins, form neighborhood share groups, and other caring ministries. Computers give volunteers information they then can use to extend the ministry of the church.

## Conclusion: How to Go About Computerizing

There is more and more written in church magazines about the benefits and the cautions of computerizing. I simply want to reinforce a few principles that I found from my experience in buying a computer. Here's the list:

1. **DECIDE WHAT YOU WANT THE COMPUTER TO DO.** The more you want from the computer, the more it costs. It helps to be clear about your priorities.

2. **DECIDE: IN-HOUSE VS. SERVICE BUREAU.** It may be that a service bureau will serve your needs more efficiently than owning your own computer. To find out, do step one and then research the cost of computer services.

If you decide to go with an in-house system, then go on to the following steps.

3. **FIND THE SOFTWARE BEFORE THE HARDWARE.** It's the computer software that tells the computer what jobs to do. So, make sure that you get the software that will best serve your needs before buying the machine that will run that software.

4. **BUY BIG ENOUGH BUT NOT TOO BIG.** One of the biggest frustrations in buying computers is trying to economize and then finding out that you've cut too many corners and wasted a bunch of money. It's frus-

trating to own equipment (even though you get a bargain) that won't do what you want done. I learned that through the School of Hard Knocks & Spent Bucks.

Even with these suggestions and cautions, I am excited about the prospects of ministry to, with, and for volunteers in the church. The computer is indeed a useful tool for the church's great commodity—volunteers.

## Love-Sharing for Lent

(Continued from page 40)

carefully lettered card that says "Love-Sharing" into the frame below the picture. Suggestions from common, readily available pictures:

*Week 1*—Jesus with Mary, Martha, and Lazarus

*Week 2*—Jesus visiting with fishermen or publicans

*Week 3*—Jesus washing the disciples' feet—and looking happy about it

*Week 4*—Jesus praying in the garden—for others

*Week 5*—Jesus praying—use an introspective pose

*Week 6*—Jesus with the children—a very joyous picture by Hook

You will want to know how the congregation responds to this Lenten observance. A questionnaire will help you. Make it simple—with check-off answers and a space at the bottom for comments. Here is a sample:

We hope the six-week "Love-Sharing for Lent" helped make the Easter season special for you. Will you help us know how to plan for next year by answering the following questions? You do not need to sign your name. Thank you.

1) I sent \_\_\_\_\_ notes or cards.

2) I visited or telephoned \_\_\_\_\_ people that I might otherwise not have contacted.

3) I took gifts of appreciation to someone. Yes No

4) I spent extra time in prayer for others. Yes No  
for myself. Yes No

5) I made special plans for Easter Week. Yes No

6) Comments

Plan also for some special times of testimony or sharing of a blessing received because of the Lenten observance. Listen for indications that your members want to participate in future Lenten programs. You're sure to hear them. We did!

Translations of the Bible used by permission in this issue are noted as follows:

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2. Quotations cited RSV are from the *Revised Standard Version of the Bible*, copyrighted 1946, 1952. © 1971, 1973.

3. Quotations cited NASB are from the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977.

4. Quotations cited TLB are from *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill.

5. Quotations cited NEB are from the *New English Bible*, © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press, 1961, 1970.

6. Quotations cited JB are from the *Jerusalem Bible*, © 1966 by Darton, Longman, and Todd, Ltd., and Doubleday and Co., Inc.

7. Quotations not cited with a special designation are from the King James Version of the Bible.



# NEW TESTAMENT WORD STUDIES

by Ralph Earle

## The World

There are four Greek words that are translated "world" in the New Testament of the King James Version. The first that we note is rendered this way only once and so can be treated briefly. It is *ge* (pronounced "gay"), which primarily means "earth" and is so translated (KJV) 188 of the 252 times it occurs in the New Testament. It is rendered "land" 42 times and "ground" 18 times. Only in Revelation 13:3 is it "world"—"and all the world wondered after the beast." The NIV has: "The whole world was astonished and followed the beast." The NASB has "the whole earth," which is also proper English usage today.

The second world is *aion*, which the King James Version translates as "world" 38 out of the 128 times it occurs in the New Testament. This happens 7 times in the Gospel of Matthew. A good example is Matt. 28:20, in the Great Commission. In the KJV it reads: "and, lo, I am with you alway, even unto the end of the world." But the correct translation is: "And surely I am with you always, to the very end of the age" (NIV; cf. NASB).

*Aion* has to do primarily with time, not the physical earth. In ancient Greek literature it was used for "age" or "space of time," and in Plato for "eternity" (Kittel, *Theological Dictionary of the New Testament*, 1:197). In the New Testament the adjective *aionios* does mean "eternal" or "everlasting" and is so translated (KJV) 67 of the 71 times it occurs. The correct translation of the noun *aion* (from which we get "aeon") is "age."

The third word is *oikoumene* (*oikoomenay*), which is translated (KJV) "world" 14 times and "earth" once (Luke 21:26). Its primary meaning is "the inhabited earth" and so could be thought of as the whole world in terms of its population. It comes from *oikos*, "house" or "dwelling." Actually, the word was originally a participle, "inhabited," and then became a noun.

A typical use of *oikoumene* is in Matt. 24:14, where we read: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then the end shall come." The emphasis is on the gospel being preached to people everywhere.

A specialized use of *oikoumene* is found in Luke 2:1. Here "all the world" means all the Roman Empire. This is probably true also in Acts 24:5.

The fourth word, *cosmos*, occurs 187 times in the New Testament. In the King James Version it is translated "world" 186 times and "adorning" once (1 Pet. 3:3).


This passage alerts us to the basic, etymological meaning of the term. The noun *cosmos* is related to the verb *cosmeo*, which meant "to order, arrange," or "adorn, furnish." So its earliest meaning (Homer and Plato) was "order." Then it came to be used for the adornment of women (even in Homer)—as in the above passage. Later it became the common word for the "world" or "universe" as an ordered system (Plato and others). Finally it came to be used as synonymous with *oikoumene*, as the world or inhabited earth and even for the human inhab-

itants of the world. In several New Testament passages (Matt. 16:26; Mark 8:36; Luke 9:25; 1 Cor. 7:31; 1 John 2:16) it refers to worldly affairs or possessions.

Finally, it took on an ethical connotation, indicating the ungodly people. John especially uses it this way (John 7:7; 14:17, 27; 1 John 4:4). The devil is called "the prince of this world" (John 12:31; 16:11). We are also told that "the whole world is under the control of the evil one" (1 John 5:19, NIV). In James 1:27 we are warned to "keep oneself from being polluted by the world" (NIV). 2 Pet. 2:20 speaks of "the corruption of the world" as causing people to be lost forever.

John warns his Christian readers: "Do not be surprised, my brothers, if the world hates you" (1 John 3:13, NIV); it hated our Lord (John 7:7). Jesus expressed this whole truth when He said to His disciples in His Last Discourse: "If the world hates you, keep in mind that it hated me first" (John 15:18, NIV).

Paul also uses the term "world" in an ethical sense. In 1 Cor. 11:32 he says: "When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world" (NIV). He also declares that "the world has been crucified to me, and I to the world" (Gal. 6:14).

Especially significant is this warning of John to the Christian readers of his First Epistle: "Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him" (2:15, NIV). We cannot love God and desire the sinful world at the same time. 



# THE ARK ROCKER

## Non-Sense

**G**rump and his pals have finally picked their noncandidate for Great-Pooh-bah. Actually, they're late. At least two other groups have been at work for their choices for some time now. And there's the whole raft-load of folk (some of them assiduously non-campaigning for themselves) non-plumping for other noncandidates for assorted Associate-Pooh-bah and Sub-Pooh-bah posts.

"Like a river glorious" is the stream of nonpolitical noncampaigning that flows to Conference, Local, Annual, or General.

You see, beside our fidelity to the doctrine and experience of entire sanctification, another thing that marks us Holiness Folk off from the Methodists is our steadfast rejection of candidating for ecclesiastical office, clerical or lay. We just pray and vote, and voilà! We've got God's man for the job—or maybe God's woman.

That's why a very special chastity of language and action marks the Incumbent Pooh-bahs, Associate-Pooh-bahs, Sub-Pooh-bahs and noncandidate-nonbackers in the days or weeks leading to Conference—especially in public. It's considered to be almost as sinful to support someone obviously as it is for the fellow to support himself. So, pooh-bah makers learn how to nonpush a noncandidate.

The following is an admittedly edited noncampaign nonspeech for a noncandidate made recently at the Large Rally. (The editing faithfully maintains the tone, structure, and sense of the nonspeech, however.) It is truly a nonspeech for it was offered as something like a prayer. (As God does not vote, what was said could not have been addressed to Him. It was obviously addressed to us, though we had followed instructions and stood with heads bowed and eyes closed, as if in prayer.)

We are grateful for Dr. Clever Anser, that most compassionate, faithful, burden-bearing leader, who, when it seemed money was not forthcoming to meet expenses, sold his own collection of Pierre Cardin ties to pay them, and in doing so inspired a local businessman to pay for the beautiful wall-to-wall carpeting on which we stand tonight, and much more besides. No leader anywhere carries a heavier concern than he for the various levels of our mission. And this has been recognized by leaders with even broader responsibility, who have given him key committee assignments. He is loaded down with the work at hand but still has been willing to go to such events as the Even Larger Rally where twenty-five hundred Most Faithful True Believers were thrilled by his message, and to the other end of the country where three dozen of his peers said that they would never be the same after hearing him. He was brought shouting and praising into the camp. We just cove! for him a rich and expanded ministry in the days to come. And we are grateful for his wife, a leader in her own right . . .

Incidentally, Anser was not the speaker at the Large Rally. This nonspeech just got stuck into prayer time, somehow.

Not so incidentally, one of the sad things about this sort of stuff is that poor old Anser cannot accomplish anything now without having it become part of his noncampaign nonpropaganda. It means that his virtues become perfections in the mouths of his nonpartisan noncampaign workers and they are shushed, attributed to others, denied, or put in worst light by nonpartisan noncampaign workers for other noncandidates. And his goofs get exaggerated by the latter, and shushed, blamed on others, denied, or put in

good light, by his nonpartisans. Is it worth the risk either to him or to us? After all, where there's nonsmoke, there may be nonfire.

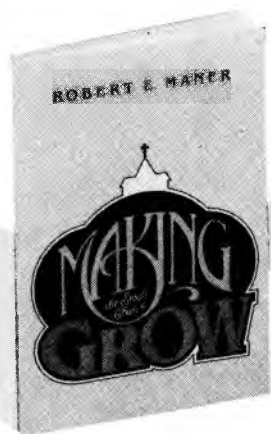
Of course, the best way to noncampaign for a noncandidate is to raise a nonissue. Here, the nonsyllogism serves with amazing efficiency. First, you state the major premise. Then you let the other fellow draw the minor and the conclusion. Then you make it clear or you imply that your noncandidate stands with Bresee or Roberts or Scott or Wesley or Phoebe Palmer, the Holiness Movement, the American Way, and McDonalds on this matter in contrast to an opponent you didn't need to name. Let me give you a recent public example.

The speaker at Another Large Rally said, "I don't know how you stand on the issue, but in these awful days I still believe in old-time revivals! Where they came weeping to the altar, after the evangelist—a good old-time evangelist—had preached judgment and repentance." He then followed this by saying, "Not all of our folk here are going to agree with me on this, but that great leader, Dr. Anser, who had just preached like an old-time evangelist and had seen dozens come to the altar in that great church . . ."

A nonissue that could powder any potential rival! Does the other guy take evil (defined as the hearer wishes) seriously? Does his church have old-time revivals? Does he emphasize the mourner's bench? What kind of preaching is done there? Legitimate questions, used illegitimately, for they encourage surmise. It's a nonissue, for with few lamentable exceptions we're all deeply committed to revival. We simply develop varying and effective methods. But of course, this nonspeech was not meant to support revivals. It was meant to encourage people to vote for the right man—or woman!

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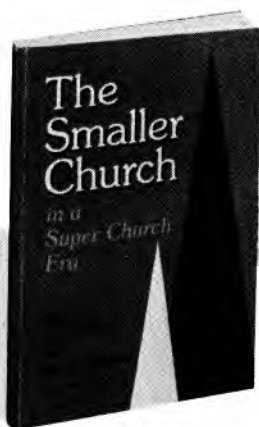
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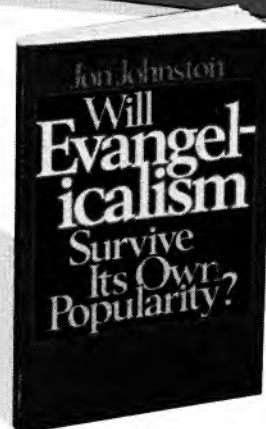
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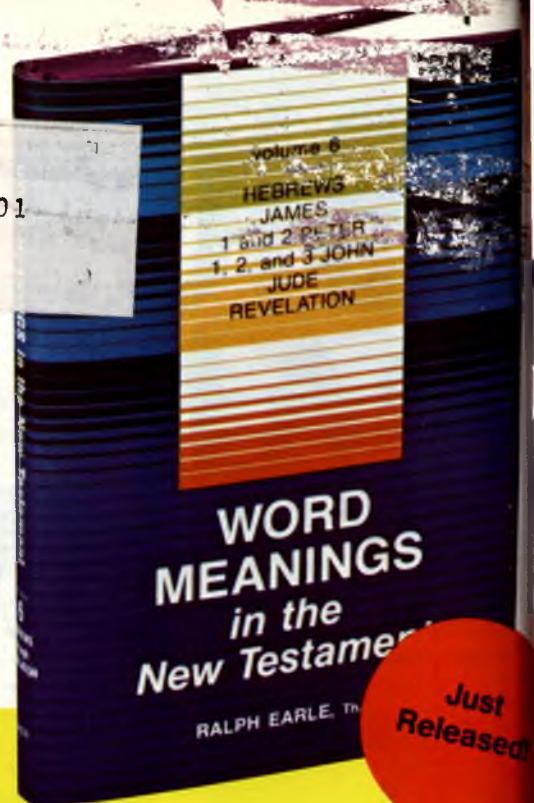
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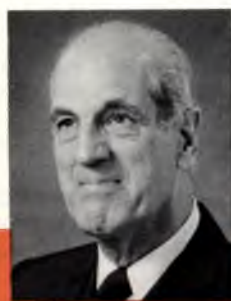


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