

A RESEARCH STUDY OF CREATING A VOLUNTEER LEADERSHIP  
PROGRAM IN YOUTH MINISTRY

A Research Project  
Presented to  
The Faculty of the  
School of Professional Studies  
Biola Organizational Leadership Degree Program  
Biola University

In Partial Fulfillment  
Of the Requirements for the Degree of  
Bachelor of Science in Organizational Leadership

By  
Author Michael Marion

May 2005

Copyright © 2005 by Michael Marion

## ABSTRACT

### A RESEARCH STUDY OF CREATING A VOLUNTEER LEADERSHIP PROGRAM IN YOUTH MINISTRY

Michael Marion

A study was conducted to address the problem of an insufficient amount of qualified volunteers to lead junior high school students at R.O.C.K. ministries. A program was developed based on extensive research to address the problem. Following a paired t-test, and an assessment of the pre- and post-program volunteer numbers, it was determined that there was a statistically significant change as a result of the program.

## TABLE OF CONTENTS

	PAGE
CHAPTER ONE: Statement and Description of the Problem.....	1
Introduction.....	1
Statement of Purpose .....	1
Statement of the Problem.....	2
Hypothesis.....	2
The Setting .....	2
History and Background of the Situation.....	3
Scope of the Project .....	4
Importance of the Project.....	4
Conclusion .....	5
CHAPTER TWO: Survey of Secular Literature.....	6
Introduction.....	6
Principle 1: Potential volunteers must be reached through an effective recruiting campaign.....	6
Principle 2: Volunteers must be adequately orientated and trained in order to be effective.....	10
Principle 3: A concerted effort must be made to retain volunteers.....	13
Conclusion .....	17
CHAPTER THREE: Survey of Christian Literature .....	18
Introduction.....	18
Principle 1: Potential volunteers must be reached through an effective recruiting campaign.....	19

TABLE OF CONTENTS, cont'd

Principle 2: Volunteers must be adequately orientated and trained in order to be effective..... 19

Principle 3: A concerted effort must be made to retain volunteers..... 22

Conclusion ..... 24

CHAPTER FOUR: Plan of Action ..... 25

    Introduction..... 25

    The Plan ..... 25

    Objective 1: Recruit necessary amount of volunteers..... 27

    Objective 2: Train volunteers and assimilate them into program. .... 28

    Objective 3: Maintain deliberate effort of volunteer retention. .... 30

    Conclusion ..... 30

CHAPTER FIVE: Evaluation, Methodology, and Results..... 31

    Introduction..... 31

    Evaluation ..... 31

    Methodology..... 32

    Results..... 32

    Conclusion ..... 33

CHAPTER SIX: Conclusions and Recommendations ..... 34

    Conclusions..... 34

    Recommendations..... 35

REFERENCES ..... 37

APPENDICES ..... 40

Appendix A: Volunteer Contract .....	40
Appendix B: Orientation/Training materials .....	43
Appendix C: Volunteer Evaluation.....	44
Appendix D: Volunteer Retention Practices.....	54
Appendix E: Data/Paired T-test .....	55
Appendix F: Training Program Survey.....	57

## CHAPTER ONE

### Statement And Description Of The Problem

#### *Introduction*

Youth programs, like any other organization interested in experiencing growth and maturation, require effective leaders who possess both adequate skills and a sense of commitment and responsibility. However, unlike the business world, the church must rely heavily on volunteers in many areas of leadership. Without an adequate number of volunteer leaders, the staff will be overtaxed and rendered less effective. Further, unless the volunteer leaders have proper qualities and abilities, it is unlikely that a program can be healthy and see significant growth. It is desired that these volunteer leaders teach and inspire their students so that they will both educate them and prepare future volunteer leaders to either join them or take their place (Fields, 1998, p. 27-29). This chapter will provide the backdrop of this project, introducing the problem and the history behind it.

#### *Statement of Purpose*

At The R.O.C.K.—the youth program of Mount of Olives Lutheran Church—there is a lack of volunteers with the ability and desire to lead current junior high school students in discipleship groups. It is hoped that in the future there will be one qualified volunteer for every six students. The intention is to take an active approach to recruiting people in the church willing to volunteer as leaders, and to make sure that each volunteer is adequately prepared for the task they are asked to do through training sessions. The purpose of this project is to determine how an effective volunteer program can be created to lead these junior high school students.

*Problem statement*

There is a lack of qualified volunteers to lead small groups of junior high school students at The R.O.C.K. youth program

*Hypothesis Statement*

If a volunteer program is implemented at The R.O.C.K., then there will be one qualified leader per six students.

*Setting*

The youth program at Mount of Olives Lutheran Church is called The R.O.C.K., which stands for Reaching Out for Christ to Kids, and is located in Mission Viejo, CA. The church is made up of around 1,500 members, and the youth program sees about 200 students in its three weekly worship and Bible study services. The staff at The R.O.C.K. consists of four people: Jim Reynen, Director of R.O.C.K. Ministries; Scot Klein, Director of Media; Brett Clifford, Director of College Ministries; and Mike Marion, Director of Worship.

The R.O.C.K. exists to reach out to middle school and high school kids with the love of Jesus Christ. Its purpose, as the church simply puts it, is “to know Christ and make Him known.” The goals of the R.O.C.K. are to meet these students where they are at with love and acceptance, and then to teach them to share God’s Word, to offer themselves in His service, and to care for one another in His love. These goals are accomplished through weekly youth worship services, mid-week Bible studies, missions trips, service projects, after-school programs, students retreats and many other outreach events.

### *History and Background of the Problem*

The R.O.C.K., as it exists now, was started by Jim Reynen in September of 2000. Mount of Olives Lutheran Church had purchased the former Mission Viejo Library building and, when Jim was hired on, he completely gutted and renovated the structure. It became a state-of-the-art youth facility, complete with a stage, concert/club sound and lighting, game room and skate park. R.O.C.K. Ministries created an atmosphere geared specifically towards the youth community in the Mission Viejo area. Since that time The R.O.C.K. has seen it's middle school program flourish thanks to a discipleship program that has helped the group grow from 20 students to 100 students. Originally the leadership for these groups was sufficiently staffed with volunteer high school students already involved at The R.O.C.K. However, as the group has grown beyond the available student volunteer pool, the problem has been retaining high school graduates and finding new volunteers with leadership skills and the desire to be involved to commit to the program as it continues to grow. The Tuesday night high school Bible study has seen significant spiritual growth and maturation, but the issue of leadership and service in the church has not been specifically targeted and most students do not stay around after graduation to continue to lead junior high students. To this point, little success has been made in finding volunteers in the Mount of Olives Church community outside of the youth program. Though graduating junior high students who join the high school program have generally been willing to volunteer as leaders, due to the current size and expected/desired growth of the junior high program, this is just not enough.

### *Scope of the Project*

The scope of the project involves only Mount of Olives Lutheran Church, and specifically The junior high school ministry of the R.O.C.K., as all volunteers sought through this study will be brought into that specific area of The R.O.C.K. This project will address the necessary means of recruiting, training and retaining volunteers in this capacity. It will not discuss in depth the interviewing, selection and hiring of volunteers. The R.O.C.K. will accept most volunteers in good faith as they come from the church body itself. It is possible that special discernment in this area will be required in the future, but up to this point The R.O.C.K. has seen a lack of volunteers and is most concerned about finding anyone who is willing to commit the time and then training them. This project will also not discuss methods or means regarding volunteer programs for any other ministry than that of junior high school. Though similar problems exist in the areas of high school, college and adult ministries, these groups will not be the subject in this project.

### *Importance of the Project*

This project is of the utmost importance to R.O.C.K. ministries because without volunteer leaders who can help the staff realize the vision of the church, there will be no future for the ministry. R.O.C.K. Ministries deeply desires to see its junior high school program continue to grow and flourish, and believes that an intensive and deliberate volunteer recruitment and training effort will yield the necessary results to meet this desire. Creating this kind of volunteer effort will not only meet the needs of the

students, but will contribute to a healthy sense of service and purpose in Mount of Olives Church as a whole.

### *Conclusion*

The junior high program at The R.O.C.K. is in great need of an adequate number of capable volunteers to be used as leaders. The program as it exists today has been effective for the last four years. It has experienced significant growth, and as a result has found itself understaffed. In order to continue in its mission to reach out to young people, and bring them to Christ and to the community inside its walls, the R.O.C.K. must now make a deliberate effort at creating an effective volunteer program. Through the research of both secular and Biblical sources, a program for the recruitment, training and retention of volunteers will be determined. The recommendations of this project will be carefully considered by The R.O.C.K. as the organization decides on its future approach to youth ministry.

## CHAPTER TWO

### Survey of Secular Literature

#### *Introduction*

This chapter will review a number of resources speaking specifically to the use of volunteers in organizations. The three general principles that will be evaluated are: 1) Potential volunteers must be reached through an effective recruiting campaign; 2) Volunteers must be adequately orientated and trained in order to be effective; and 3) A concerted effort must be made to retain volunteers. The model for an effective volunteer program at The R.O.C.K. will be sought through the thoughtful study of these three vital principles.

Though a common term, it is necessary to define the word volunteer very precisely. The Compact Oxford English Dictionary (2005) defines a volunteer as, “A person who freely offers to do something; a person who works for an organization without being paid; a person who freely enrolls for military service without being conscripted.” The second definition most accurately defines the type of person that The R.O.C.K. is in need of. Whenever the word volunteer is used in this project, it will refer to such a person.

Principle 1: Potential volunteers must be reached through an effective recruiting campaign

Clearly without the effective recruitment of individuals who will volunteer, any volunteer program will be lacking its most basic and essential component. People are the resources of a volunteer program, and they must be reached before the program can even begin to work. But how can these people be reached? That is the first question that must

be answered. Blue Moon Communications, a fund-raising consulting firm in Delaware, conducted a survey on why people don't volunteer. Their survey showed that the top reason was because no one had ever asked them to do so. The first step is asking—what must be determined is the approach to take in asking. (Riddle, 2002. p.35).

There are three common approaches to reaching potential volunteers. The first is called mass recruitment (also known as warm body recruitment). “Mass recruitment consists of spreading the message as broadly as possible about potential volunteer positions. The thought behind this method is that somewhere there is someone who will find the volunteer opportunity interesting” (Fox, 2000). This type of recruitment would take place by distributing brochures and posters, creating mass media presentations through such mediums as video and audio, and presenting the recruitment message to groups of people through public speaking. The National CASA Association (2000) states, “One of the best methods for warm body recruitment is to arrange presentations to local clubs and other groups” (p. 1). However, it goes on to warn to prepare for more volunteers than can be used, and to have a plan in place to sort through them, or to find a way to group them together in their work so they can be effective in the program. Fox (2000, p. 2) continues in this warning, noting that while this method is likely to bring the largest number of potential volunteers, the quality of these volunteers is hardest to judge because of the broad base from which they have been drawn. Emilio Williams echoes touches on both of the previous sentiments when he comments that, “Warm body recruitment may only produce numbers, while actually increasing the labor of reviewing applications, interviewing, screening, and working through many that may not fit

requirements.” He then goes on to add, “Warm body recruitment should be used only with targeted recruitment strategies as a foundation” (Williams 2005).

The targeted recruitment that Williams alluded to is explained in this way by Lynch and McCurley (1999):

The process of consciously planning a campaign, the result of which is the delivery of your recruitment message to a small audience. Targeted recruitment is a desirable method when the job for which you are attempting to recruit requires some special skills or some characteristics that are not commonly found. (p. 4).

Such a campaign involves asking four questions: 1) What do we need; 2) Who could provide this; 3) How can we communicate with them; and 4) What would motivate them.

Through these questions, it is possible to implement a targeted recruitment effort, which Sarah Jane Rhenborg, PhD. describes as, “Specific, focused and addressed to the audience where you believe that you will be able to find people with the skills, interests and availability needed for the position” (Rhenborg, 2002, p. 52). Both authors identify targeted recruitment as a much more specific, customized method in comparison to mass recruitment (warm body recruitment). Targeted recruitment involves a knowledge of exactly what kind of volunteer is needed, and the general area in which these types of people could be located. Just like in mass recruitment, certain limitations do exist.

Because the field is more narrow and the needs of the organization more specific, it is likely that fewer volunteers will come forward. The targeted recruitment effort also requires more thought, planning and specific tailoring on the part of the organization seeking the volunteer. Some research into both the requirements of the position, as well as the base to which the message is being sent is necessary (Fox, 2000, p.2).

The final recruitment method is inner circle recruitment (concentric circles recruitment). The people sought after for volunteer roles are those who are already connected to the organization. These people could include current volunteers in other areas, staff, friends and family of current volunteers, people that are affected by the current problem and others with close ties to the organization. This method utilizes those currently involved in the recruitment process, as most potential volunteers in inner circle recruitment will come directly from their current relationships with people and their community (Lynch & McCurley, 1999). This method of recruiting is far less of a formal effort. The work will mostly be done through word-of-mouth, as those involved in the organization voice the need for volunteers to those they are in current contact with. Inner circle recruitment can provide an advantage in that someone with a close personal connection to the organization may be more likely to agree to give their time as a volunteer. However, a possible disadvantage, as explained by Fox (2000), is that this type of recruitment can be very limiting due to its specific nature, and may lead to a group that thinks exactly the same.

Regardless of the specific recruiting method, there are two components that are essential to any effective recruitment campaign. The first is a clear, compelling message which explains why the organization, and the community in general, is worthy of the time of the potential volunteer. The volunteer must know that a true need exists, and that they can meet that need and do good to others (Lynch & McCurley, 1999). Second, each and every volunteer should know exactly what is being asked of them. Susan J. Ellis explains:

Be clear on what you want people to do before you recruit them. Writing volunteer job descriptions forces you to be specific. Avoid the vague approach of “Do you want to volunteer?” This can lead to all sorts of incorrect assumptions about what the tasks might be. (Ellis, 2003).

Riddle (2002) also stresses the importance of volunteers knowing exactly what is expected of them in relation to tasks and deadlines. He too, along with Ellis, advises a written job description that both volunteer and manager can be accountable to. Through an upfront and honest approach, volunteers and those managing them can be comfortable knowing that there are no undisclosed expectations on either side.

Principle 2: Volunteers must be adequately orientated and trained in order to be effective.

Once volunteers have been recruited and have made a commitment to the organization, they must be properly trained and orientated in order to be effective. Lynch and McCurley define orientation and training as, “The twin processes of providing volunteers the information which they require to perform their work effectively” (Lynch & McCurley, 1999, p.5). Because most organizations perform both orientation and training either simultaneously or back-to-back, both components will be studied under the one principal of training. Specifically, orientation gives volunteers a background of the organization and helps to make them a part of their new environment. It provides a context for the volunteer to work within. In his book *Managing Nonprofit Organizations in the 21<sup>st</sup> Century*, James P Gelatt states:

Nonprofits are coming to realize that giving volunteers an orientation to the organization is beneficial to both parties: the volunteers better understand the organization and the role that they are playing within it; and the nonprofit has an

informed volunteer workforce that can spread the word about the organization to others. (Gelatt, 1992, p.208)

Gelatt (1992) then goes on to explain the important elements that a complete orientation should include. At the outset, the mission and purpose of the organization should be clearly stated, as well as a general background. By choosing to be involved, volunteers have committed to doing their part in seeing the mission of the organization realized. Their individual purpose in their work within the organization is in part to see the bigger purpose fulfilled. This type of orientation into the background and purpose of the organization will also satisfy the administration and paid staff, as they see volunteers gain a meaningful understanding of what the organization is all about. Nancy MacDuff explains, “The more the training focuses on the business of the organization the more it will be respected by administrators and staff... the whole volunteer program gains respect when the trainer really knows the big picture and the little picture, too” (MacDuff, 1998, p.1). Volunteers should also be made aware of the people they are serving through the organization. It is important that they understand that they are playing a meaningful role not only in achieving the purpose of the organization, but by directly or indirectly affecting these people as well. A complete orientation session should also include an overview of how the department in which they are serving is governed. It is necessary for each volunteer to be aware of who they answer to, as well as to know the names and have the contact information of other volunteers with which they are serving. While a description has likely already been given to the volunteer at the time of joining, it should be presented here as well, and reiterated if necessary. This period of time is also when

any behavioral or code of conduct documents should be reviewed and agreed upon. (Gelatt, 1992).

Picking up where orientation leaves off, training involves instruction of specific job related skills and behavior required in the job. With a foundation of why the volunteer is doing the work, they will now learn how they are to do that work. The materials involved in training will vary depending on organization and the nature of the work. However, the basic operation of such a program is laid out by Lynch and McCurley (1999):

An effective training program operates by identifying those skills, knowledge, and behavior which would be essential in good job performance and then designing a training format which instructs the volunteer. It should be practical, experimental, and tailored to the individual needs of the volunteer. (p. 6).

Nancy MacDuff (1998) expands on this with an emphasis on an interactive program, which she believes is the most effective means of training a volunteer. This means that the trainer should have a decent understanding of the audience of volunteers and how to speak to them. A crowd of adults will require a difference approach than a crowd of youth, and a mixed crowd will surely require a fine balance of styles and content to effectively reach each person. MacDuff also recommends the use of humor when possible and appropriate. Finally, a training approach based in reality is very important. If the tasks that volunteers will be performing is almost exclusively based on human interaction, a training session consisting entirely of worksheets will have no relation to the reality of the job. Instead, the training should involve group interaction and the practice of people skills in preparation for the tasks to come. MacDuff suggests that

exercises performed during training should require participation from everyone, and should not simply be a spectator event, or the reading of an employee manual. While it is surely more time consuming and requires more preparation, MacDuff argues that if volunteers who are skilled and have a true understanding of what they are doing are desired, than this is the best approach to provide the depth and development that is necessary.

Principle 3: A concerted effort must be made to retain volunteers.

The principle of retention is indispensable within a volunteer program. Unless an organization can retain the volunteers that it invests its time and resources in through recruiting and training, principles one and two may as well be scrapped. In *Volunteer Management*, Lynch and McCurley stress the importance of volunteer retention this way:

Retaining volunteers is the key to success. There is no point in being good at recruitment if you cannot keep volunteers coming back. Recruitment is a solution to the problem of not having enough volunteers; retention is a way to avoid the problem altogether. (Lynch & McCurley, 2000).

While the principle of the importance of retention is virtually undisputed, there are several different methods in the process of retention. However, several main principles within the area of retention are found across the board.

The first is the importance of recognition. Volunteers want to know that they are needed and valued, and that the work they are doing is approved of and appreciated. They are made aware of these things through various forms of recognition, which should always be made in a timely manner. The most basic is saying thank you, the power of which Thomas W. McKee explains in his article, *How to Motivate Volunteers*, "Personal,

thank you notes (not e-mail) are a wonderful way to say thank you. E-mail thank you is better than nothing. At least it is feedback. But the short, very specific thank you note says volumes” (2005). McKee gives an example of the California State Railroad Museum. Each paid supervisor has 200 thank you cards that they are required to have given out by the end of each year. The result is that the museum has multiple waiting lists of people desiring to become volunteers. Lynch and McCurley (2000) describe this type of everyday, informal recognition as the most effective because it takes place frequently and conveys a sense of constant appreciation. Beyond the private thank you-note approach, Lynch and McCurley (1999) note the importance of also giving recognition in public forums among the peers of the volunteer being recognized. This can be done through a simple comment made in public, or a more formal event in which the volunteer is recognized, perhaps on the anniversary of when they joined the organization. Another effective way of publicly recognizing a volunteer is through an organization newsletter or even the local press. This type of recognition should usually be reserved for special achievements or outstanding service (Gelatt, 1992, p.221).

Beyond verbal recognition, another way to recognize volunteers in a meaningful way is to reward them with something tangible. This could take the form of a certificate, plaque or some type of gift purchased by the organization. Lynch and McCurley (2000) warn, however, that each reward be carefully considered in light of each volunteers personal needs, as it is possible that certain volunteers may react negatively to a tangible reward, especially in the form of a gift that was purchased by the organization. A generally safe and effective tangible reward, McKee (2005) states, is the simple act of providing food and drinks for volunteers. Along with showing that the organization cared enough to

take the extra step in providing a meal or refreshments, free food can also act as a motivator in bringing volunteers after a rough day who might otherwise be tempted to skip out on that particular event or responsibility. Whatever the means may be, constant recognition gives volunteers a sense of acceptance and belonging in an organization, boosting their self-worth and self-esteem and making them feel good about themselves and the work they are doing.

The second retention principle is giving volunteers a sense of ownership in the organization and in the specific role that they play. The volunteer should feel that they are an important part of the organization, and that without them, a major piece would be missing. The volunteer should be put to work and utilized whenever possible, since that is the reason they agreed to volunteer in the first place. If a volunteer is underutilized and not given work to be accomplished, they will feel unimportant and their involvement in the organization has no bearing on its success (Lynch & McCurley, 2000). One practical way to give the volunteer a sense of ownership and importance is to involve them in staff meetings on a regular basis. This way volunteers are given some sense of responsibility, instead of just being an aide or helper when extra manpower is needed. Another way is to encourage volunteers to broaden their abilities in their positions through taking on more duties as time goes on, and even leading and training newer volunteers. Further, the organization can send volunteers to conferences or seminars aimed at deepening their knowledge and expertise in their field (McKee, 2005). Whichever means the organization takes in giving volunteers a sense of ownership and responsibility, it should always treat volunteers with respect and with an equal status among peers, even employees.

The final principle of retention that should be infused with all previous methods and approaches discussed is the importance of sincerity towards volunteers. There are two main facets to this principle. First, any praise given through verbal or tangible recognition should be honest and heart-felt. The result of insincere praise, Lynch and McCurley (2000) explain, is that, “If you praise substandard performance, the praise you give to others for good work will not be valued (2000). Not only is the credibility of the one who gives insincere praise weakened, thereby rendering future praise to others less meaningful, but this action also enforces lackluster or even bad behavior. If the performance of a volunteer leaves something to be desired, but that performance is praised across the board for the sake of volunteer retention purposes, then it will be more difficult to steer the volunteer in the right direction once they have been recognized merely for the sake of recognition. The second facet to the principle of sincerity is that recognition and rewards should be given to reflect achievement. Gelatt (1992) comments, “Giving the same plaque to everyone who has in some way volunteered for the organization in the past year may be overdoing it for some and diminishing the attention deserved by others” (p. 220). Throwing a party over every accomplishment by a volunteer may on its face seem to motivate, inspire and show true appreciation, but it in fact lessens the meaning of any methods used to show appreciation. Likewise, allowing a volunteer to sit in on a meeting, but have no say in any creative or decision making processes negates the positive effects of the gesture, possibly even making things worse off if the volunteer had never sat in on the meeting in the first place. A sincere concern for the volunteer and their success should always be at the heart of any recognition, reward or responsibility that is given.

### *Conclusion*

The importance of the three principles has been revealed in many different sources of secular literature. For the organization in need of volunteers, such a program cannot make it off the ground without an effective recruitment approach, resulting in a number of volunteers sufficient to the need of the organization. Three different approaches exist to achieve this goal, the best approach being up to the organization to decide as it evaluates what it is looking for in its volunteers, and where those types of volunteers are likely to be found. Once the volunteers have been found, their ability to be effective within the organization is dependent on a proper training program which takes into account the audience it is speaking to, and the tasks which need to be performed by volunteers. Finally, all sources reviewed unanimously agreed upon the importance of retaining volunteers within the organization. If volunteers leave as quickly as they come, not lasting or meaningful impact can possibly be made on the organization. These three principles work hand in hand and an organization seeking to create a volunteer program without the integration of each will not likely see success.

## CHAPTER THREE

### Survey of Christian Literature

#### *Introduction*

This chapter will review a number of Christian resources speaking to the use of volunteers in organizations. The Bible, multiple commentaries on each passage discussed and Christian literature will all be used to evaluate the principles discussed in Chapter Two in a different light. Though the term “volunteer” will not actually be found in the Bible, Scripture still has plenty to say on reaching, leading and serving people. These three general principles are: 1) Potential volunteers must be reached through an effective recruiting campaign; 2) Volunteers must be adequately orientated and trained in order to be effective; and 3) A concerted effort must be made to retain volunteers.

Principle 1: Potential volunteers must be reached through an effective recruiting campaign.

The concept of reaching people with a specific message is a central theme throughout the Bible. The call of all believers is to spread the message of the gospel to all of those who do not know. This charge is made quite clear in Matthew 28:18-20, in a section of Scripture known as The Great Commission. The New King James Version (1997) states, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (p. 1451). While this passage is talking about taking the gospel to all nations, the intention of recruiting those who are willing to accept the message is present here. Mark 16:15 says this slightly differently, “Go into all the world

and preach the Gospel to every creature” (NKJV, 1997, p. 1503). J. W. McGarvey and Philip Y. Pendleton, authors of *The Fourfold Gospel* (1914) explain the passage this way, “The first word of the commission is significant, and should be remembered. We have no right to wait for sinners to come and hear the gospel; we must carry it to them” (p. 1). McGarvey and Pendleton explain make an important observation as to the key action in The Great Commission. The message must be taken to the people that need to hear it. The burden is not placed on the hearer of the message to come find it, but rather on the one that has the message and has been charged with spreading it. Both of these verses touch on the subject of recruiting with a very general, far-reaching approach, but the practice of targeted recruiting can also be found in Scripture. In Matthew 10, Jesus is instructing the twelve apostles in how they are to take the gospel message to those that need to hear it. He says, “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of Israel” (NKJV, 1997, p. 1410). Instead of simply telling them to take the gospel to all nations, in this part of Scripture, Jesus narrows the target market to only the Jewish people. He gives the apostles a specific demographic of people to approach while ruling out the possibility of approaching several other groups at that point in time. In fact, as John MacArthur (1997) explains, “Jesus narrowed this priority even more when he said the gospel was only for those who knew they were spiritually sick” in Matthew 9:13 “and needed a physician” in Luke 5:31,32 (p. 1410). The principle of a strategic approach to a specific group is present in these verses and MacArthur’s commentary. *The Message* (2002), a contemporary language translation of the Bible by Eugene Peterson, states the same verse as follows, “Go to the lost, confused people right here in the neighborhood” (p. 1). This

different wording suggests a focus on the local community as a target audience, as opposed to the world in general.

One of the main methods discussed in Chapter Two was concentric circle (or inner circle) recruitment. Again, this type of recruitment involves a pool of potential volunteers that are already connected to the organization through a current volunteer or member. In his book, *Purpose Driven Youth Ministry*, Doug Fields (1998) says this about this method, “We expect our existing youth staff to find one other volunteer during the year.” The concept he espouses is simple: a person already involved in a volunteer position brings in someone that they are connected with and have a consider amount of credibility with, given their existing relationship. The outcome of this type of approach, as Fields next explains, has been very positive for his program: “Our best new volunteers are those invited by our existing staff. They enter our ministry with a built-in trainer because of the relational connection with someone who is already serving.”

The second essential element explained in Chapter Two that must be included in recruiting, no matter what the method, is that those who are presented with the message know exactly what they are getting into, should they choose to be a part of it. An example of the importance of full disclosure, as it were, can be found in the words of Paul in 2 Timothy 3:12, “Yes, and all who desire to live godly in Christ Jesus will suffer persecution” (NKJV, 1997, p. 1879). Paul makes it clear to those who have accepted or will potentially accept the gospel that doing so will result in something that is unpleasant. He does not bait and switch anyone, or put forth any grand illusions of a perfect and effortless experience. Anyone who chooses to be involved at that point forward has full knowledge as to what is expected, and what may be a consequence. Likewise, Chapter

Two highlighted the necessity of a clear and accurate explanation of what a potential volunteer to expect to experience.

Principle 2: Volunteers must be adequately orientated and trained in order to be effective.

A Biblical basis for this principle, just as with the first principle, can be found in the Great Commission. After the command to baptize, Jesus says in Matthew 28:20, “Teach them to obey everything that I have commanded you. And you can be sure that I am always with you, to the very end” (NIV, 1998, p. 1). MacArthur (1997) explains that, “The kind of evangelism called for in this commission does not end with the conversion of the unbeliever” (p. 1451). As MacArthur points out, recruitment is not the only process involved here. It is important that those who believe are taught all that God has commanded. Paul takes this notion further in 2 Timothy 3:16-17 when he writes, “All Scripture is given by inspiration of god, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (NKJV, 1997, p. 1880). The Message (2002) even refers to training, when it translates the verse as saying, “It is useful for training us to do what is right. By using Scripture, a man of God can be completely prepared to do every good thing” (Peterson, p. 1). Matthew Henry (2000) has this to say about the verse, “We best oppose error by promoting a solid knowledge of the word of truth” (p. 2). John MacArthur (1997) also notes that Scripture provides training for those seeking to live godly lives. Through both translations of the verse, as well as both commentators, the theme of the importance of education and training on the subject matter required for the task at hand can be seen. The need for believers to be educated and trained through Scripture parallels the principle of proper training and orientation that is required for

effective volunteers. In the article *Finding (and Keeping) Happy Volunteers*, LeAnn Campbell of BuildingChurchLeaders.com (2005) lists “appropriate orientation and training” as one of the three components of a successful volunteer program. “Do not expect them to go into a job blind,” she says, “they need to know what the job involves” (p. 2). Echoing the importance of this concept, and adding to it are Thom and Joani Schultz (1991) in *Kids Taking Charge: Youth-led Youth Ministry*, “All need training before being incorporated into this specialized ministry with young people... Training is an ongoing process; it is never completed” (p. 111). The majority of secular and Biblical literature sources seem to recommend proper and adequate training and education on the necessary material when a group is trying to achieve a goal or purpose.

Principle 3: A concerted effort must be made to retain volunteers.

According to Robert Morgan (2004) in his article, *Preventing Volunteer Burnout*, on BuildingChurchLeaders.com, “Interpersonal conflict is a primary cause of burnout” (p. 3). The Bible contains the remedy to try and prevent any such burnout and prolong the stay of a volunteer. In Philippians 2:2, Paul writes, “Then make my joy complete by agreeing with each other. Have the same love. Be one in spirit and purpose” (NIV, 1998, p. 1). In his commentary, Adam Clarke (1832) expands on this verse, “Being perfectly agreed in laboring to promote the honor of your Master; and of one mind, being constantly intent upon this great subject; keeping your eye fixed upon it in all you say, do, or intend” (p. 2). The main point to be drawn from this verse is the importance of unity in a group that has a common cause or goal. Another place in scripture that echoes this sentiment is Ephesians 4:2-4, in which The Message (2002) translates the following:

And mark that you do this with humility and discipline--not in fits and starts, but steadily, pouring yourselves out for each other in acts of love, alert at noticing differences and quick at mending fences. You were all called to travel on the same road and in the same direction, so stay together, both outwardly and inwardly. (Peterson, p. 1)

This passage continues to highlight the importance of unity within this group, or organization, of believers. It calls for acting with constant humility and discipline toward those in the group.

Continuing with the theme of unity and applying it specifically in a volunteer setting is Doug Fields (1992) in his book *Help! I'm a Volunteer Youth Worker!* when he writes, "You can perform a valuable ministry to an unsure volunteer. You can bring great comfort to new staff people by taking them under your wing and introducing them to kids who will help them feel comfortable." Without this act of comfort, it is possible that such a person would leave their volunteer position, and the entire process of recruiting and training them will have been for nothing. One specific way to make a volunteer more comfortable and more likely to stay involved in the program is to provide some kind of tangible affirmation of the work they are doing. In *130 Ways To Involve Parents In Youth Ministry*, compiled and edited by Martin Nagy (1994), the importance of an appreciation letter is explained, "To personalize your thank-you, add a handwritten note mentioning the specific contribution you're grateful for. And remember, you can never say thanks too much. Send appreciation letters often." Through the caring for volunteers and the act of making them feel appreciated and valued, these authors outline the basic steps towards successfully retaining volunteers.

*Conclusion*

The three principles first introduced in Chapter Two through the study of secular literature have been found to be consistent with Scripture and other Christian sources. Though Scripture never once mentions the word volunteer—much less addresses the recruitment, training and retention of such—themes and Biblical principles have served to illuminate the essence of the three principles. The concept found in the Great Commission of spreading the gospel message to the world in general and to specific people groups bears covers the various methods of recruitment explored in Chapter Two. The Great Commission and other areas of Scripture studied as well have also shown the necessity of the Word of God in teaching and preparing believers—not far from the training and orientation called for in Chapter Two. Finally, the Biblical concept of unity among people groups involved in a common cause seems to relate to the third principle of retaining volunteers. Scripture prescribes that believers be of one purpose and be in agreement with each other. Though the exact steps to take in keeping volunteers happy and involved are not outlined in the Bible, the overall principle of unity sets the goal. Having the unity of all people in the group set as the ultimate goal will help to define the necessary steps to reach this goal.

## CHAPTER FOUR

### Plan of Action

#### *Introduction*

Up to this point in time, R.O.C.K. youth ministries is experiencing a problem in the form of a lack of qualified volunteers to lead small discussion groups of junior high school students. Through much research in both secular and Biblical venues, valuable information regarding the problem and the necessary means to address it has been reviewed and evaluated. In this chapter I will present a detailed plan aimed at solving the problem at hand in light of this new information gleaned from chapters two and three. Once again, my hypothesis is the following: If a volunteer program is implemented at The R.O.C.K., then there will be one qualified leader per six students. With this goal in mind, the following plan will be implemented.

#### *The Plan*

The plan of action is to create a volunteer program based on all three principles laid out in the previous chapters. These three principles, in the same order that they were discussed, will form the structure of the program. The three objectives which the plan is based on will follow the step-by-step plan of action. The following is the detailed plan of action in creating an effective volunteer program.

1. Staff/volunteer meeting discussing:
  - a. Current problem
  - b. Three principles to solve the problem
2. Consensus and verbal commitment among staff and current volunteers in seeing the volunteer program through as planned.

3. Recruitment message written and agreed upon among staff/volunteers regarding:
  - a. The mission of the organization
  - b. The need for volunteers
  - c. The responsibilities volunteers must perform (Appendix A)
4. All orientation/training materials are made ready by current staff/volunteers in preparation for wave of new volunteers. (Appendix B)
5. All staff members are to understand and commit to volunteer retention practices prior to new wave of volunteers. (Appendix D)
6. Staff/volunteers are assigned to different recruitment tasks including:
  - a. Speaking to main congregation during service (guest speaker slot)
  - b. Speaking to main congregation following services
  - c. Written announcement of need for volunteers in church newsletter
  - d. Phone calls to all prospective volunteers
  - e. Emails to all prospective volunteers
  - f. Mass mail to all prospective volunteers
7. Staff/volunteers pursue personal connections (inner circle recruitment) for potential volunteers; one new volunteer per current staff/volunteer is expected
8. Pre-training test for later statistical analysis (Appendix E)
9. Initial pool of volunteers are given a group orientation/training session on a specific date.
10. Volunteers are placed into existing student groups alongside current volunteers for two weeks of training.

11. Volunteers are given a group of their own to lead, made up of students selected from over-sized groups.
12. Staff employs regular retention practices agreed upon previously. (Appendix D)
13. Staff evaluates volunteers periodically, following criteria in Appendix C.

#### Objective 1: Recruit necessary amount of volunteers

The first objective is to recruitment enough volunteers so that there is at least one volunteer per six junior high school students. The method of choice will be a combination of two approaches: targeted recruitment and inner circles recruitment. The broadest the target market will be is the Mount of Olives Church body as a whole, which consists of around eight hundred. The point of entry for this target market will be the main worship services, as well as other small adult groups. These potential volunteers will be targeted through: 1) speaking opportunities during weekend worship services at which a R.O.C.K. staff member can speak of the importance of serving in the church and the current need that exists at the R.O.C.K.; 2) announcements during services and in the church newsletter; and 3) direct mail (letters and email), the recipients of which will be all adults between 18 and 50 years of age.

The inner circle recruitment operation will be far less formal, and will consist primarily of word-of-mouth advertisement. Each member of the current volunteer team will be asked to compile a list of every person they know that could possibly be interested in volunteering their time. They will then be asked to personally contact each person they listed and present them with the opportunity to volunteer, giving their first hand account of their experience within the ministry. I believe that this approach will likely be

the most fruitful, as someone with a close personal connection to a volunteer already involved in R.O.C.K. ministries will be more likely to agree to join.

Throughout the recruiting process, there are two central principles that must be adhered to at all times. First, a clear, compelling message that explains why the need at the R.O.C.K. exists, and an emphasis that a volunteer can meet that need and do a lot of good for others should be put forth at all times. Recruiters should define the existence of the need as resulting from growth in a successful program that now requires more leaders in order to continue such growth. Potential volunteers should know that the junior high school program provides a safe, fun and spiritually engaging opportunity for young people to come to know Jesus Christ and experience a changed life. Second, all potential volunteers should know exactly what will be asked of them should they accept a position. Each person must understand that they will be needed every Wednesday night of every week from 6:30pm to 8:45pm. While no preparation on weekly materials is required, an active relationship with Jesus Christ is essential and each volunteer should be seeking to grow spiritually in their own lives as they attempt to help young people to do the same. Beyond time commitments, volunteers must also understand and agree to the Terms of Commitment, as laid out in Appendix A, and sign at the bottom. The major tenets are to be faithful, available and teachable (Reynen, 2003), and details explaining each are included.

#### Objective 2: Train volunteers and assimilate them into program

After the potential volunteer has been reached, has understood the need and has agreed to the terms, that person is considered a member of the volunteer program of R.O.C.K. ministries, and should be properly orientated and trained as soon as possible.

All training and orientation materials can be found in Appendix B. Orientation will begin with a brief overview of the facility and the history of R.O.C.K. ministries so that the volunteer feels an initial sense of belonging. Basic format of the junior high program will be discussed, as well as the general role of volunteers during junior high school night before and after the actually small group discussion. It is asked that all volunteers arrive for prayer at 6:30, followed by greeting students from 6:45 to 7:15. At 7:15 the music will begin, during which each volunteer is asked to mingle in the group of students and participate as an example for students. Following the music is 30 to 40 minutes of small group discussion based on a pre-written outline. After the service it is asked that volunteers are present as students are being picked up.

Before actually beginning a small group of their own, volunteers will spend two weeks alongside a current group during which they will be able to observe and interact as they get a feel for what to expect when they take command. Following training process, they will then be given charge of a small group of their own, consisting of students that have left a group which surpassed a manageable number of people. During the first weeks of that volunteer's group, a staff member will casually observe so as to be able to offer specific affirmation, as well as any advice that may be necessary. Though the training is brief, the hands-on nature of it will be realistic and substantial to get the volunteer comfortable and capable with their own group. The success of volunteer training will be measured in a performance evaluation administered by head staff members. Performance evaluation criteria and practices can be found in Appendix C.

Objective 3: Retain as many volunteers as possible.

The amount of volunteers should never drop below the ideal of six students per volunteer. Consistent and intentional efforts will be made to ensure longevity of volunteer involvement and the personal satisfaction of each volunteer. Verbal affirmation, written affirmation and public acknowledgement will be standard practices, and volunteer appreciation events will be held twice a year. The commitment that all staff members must make in the effort of volunteer retention can be found in Appendix D. In the event that the amount of volunteers available drops below the ideal, further recruitment will be necessary. However, it is expected that through following the recommendations of various sources under the third principle of Chapters Two and Three, a sufficient amount of volunteers will be kept involved in the program.

### *Conclusion*

Through much research and review of both secular and Biblical resources, a plan of action built upon the three principles has been devised. The elements of each principle that have been affirmed through both types of resources have been organized into twelve steps. It is desired that through these steps, the three objectives that have just been discussed, which are based on the three principles, will be achieved. It is through meeting these three objectives that the overall problem of a lack of qualified volunteer leaders will be solved. The plan will be carried out by existing staff members and volunteers, and if it proves to be successful it will continue to be implemented by the next group of volunteers as needed according to the growth of the program.

## CHAPTER FIVE

### Evaluation, Methodology And Results

#### *Introduction*

In this chapter the effectiveness of the implemented volunteer program will be evaluated. We will look at the results of the plan in regards to whether the three objectives, adapted from the three principles of Chapters Two and Three and stated in Chapter Four, were reached as desired. The nature of each objective will determine what method should be used for evaluation.

#### *Evaluation*

The plan of action in Chapter Four was designed to do three things: 1) Recruit the necessary amount of volunteers; 2) Sufficiently train each volunteer; and 3) Successfully retain the necessary amount of volunteers. These are the three objectives. The necessary amount of volunteers is set at one volunteer per six junior high school students. While some groups of students may be less than six total, there is to be no more than six students in any one group under the leadership of any one volunteer. The first and third objectives are measured in a simple comparison to previous numbers. The first objective is met if the ratio of students to volunteers is 6:1. Likewise, the third objective of retaining these volunteers is met simply if the ratio of students to volunteers is 6:1. If the ratio higher than 6:1, sufficient volunteer help has not been received, and the plan of action did not reach the objectives. The results of the second objective will need to be measured through a statistical analysis.

### *Methodology*

The second objective, whether the training of volunteers was effective, will be measured through a paired t-test. The t-test will show, based on the results of a pre-training test and post-training test, whether volunteers were significantly more prepared and able to accomplish their responsibilities as a result of the training they went through. This test is paired because the exact same group of volunteers will be surveyed.

### *Results*

The data was analyzed and can be viewed in Appendix E. The mean score of the test administered prior to volunteer training was 41.56. The mean score of the same test administered to the same group following volunteer training was 50.27. The data was submitted to a paired t-test in order to find whether the difference in means was statistically significant. Indeed the difference between pre-training test scores and post-training test scores was significant as indicated by p being less than .05;  $t(63) = 3.746$ ,  $p < .05$ . From this we can determine that the training program implemented as part of the plan in Chapter Four was necessary for equipping volunteers with the information for their responsibilities that they would have otherwise been ill prepared for. The training program provided a few specific insights—which I believe made the program so successful—that were identified through a follow-up survey, which can be found in Appendix F. Survey takers noted that the training program prepared them for their audience. Most had not previously worked with junior high age students in such a setting, and they felt better prepared for the type of learners they could expect in their small groups—young people with somewhat short attention spans, with a need to be

related to instead of preached to. Survey takers also noted that through the orientation they gained a strong sense of purpose and belonging in the R.O.C.K., and they gained understanding of the vision and mission of the organization which they otherwise would not have had.

### *Conclusion*

The program devised through research and review of literature was implemented in order to solve a problem. It was the goal that the three objectives stated in Chapter Four would be achieved. Through the analysis of the test data using a paired t-test, we have found that the training program created out of the second principle in Chapters Two and Three and stated as the second objective in Chapter Four was effective. Volunteers scored significantly higher following the training program than prior to it, and commented specifically on the successes of the training program through a survey (Appendix F). In addition, the objectives of recruitment and retention were met through a simple look at the pre-program and post-program numbers of volunteers. The ratio of students after the implementation of the program reached 6:1, which was the desired student to volunteer ratio discussed in Chapter One.

## CHAPTER SIX

### Conclusions and Recommendations

#### *Conclusions*

The junior high school program at R.O.C.K. Ministries had experienced growth beyond what had been planned for, and as a result there were not enough qualified volunteers to lead small groups of students on a weekly basis. The R.O.C.K. saw its growth reach a plateau as groups were already overcrowded. It was determined that something needed to be done, so extensive research of both secular and Biblical sources was conducted. Throughout the sources, three principles came to the forefront: 1) Potential volunteers must be reached through an effective recruiting campaign; 2) Volunteers must be adequately orientated and trained in order to be effective; and 3) A concerted effort must be made to retain volunteers. These principles were found to be common in nearly all sources that were reviewed. From these principles, a plan was devised containing three objectives based on the three principles: 1) Recruit necessary amount of volunteers; 2) Train volunteers and assimilate them into program; 3) Retain as many volunteers as possible.

After the plan was developed, it was submitted to a paired t-test and simple evaluation based on the number of volunteers before and after the program. The results were found to be statistically significant. It was determined that the program was both successful in recruiting and retaining volunteers—based on the pre- and post-program ratios of students to volunteers, as well as being successful in training these volunteers so that they are qualified—based on the results of the pre- and post-program test results and the survey taken by each volunteer. Through the success in each objective, the overall

problem facing the R.O.C.K. has been solved and the program has proven itself effective in this situation.

The program seems to have been successful due to the custom nature of the approach to the problem. The correct recruitment method was chosen based on the target market of volunteers and the needs of the junior high school ministry, which can be seen through achievement of reaching a sufficient amount of volunteers for the program. The message was not sent to too broad of an audience so as to attract too many volunteers, nor was it left only to an inner circle approach, yielding too few volunteers to meet the demands of the program. Rather, the message was tailor-made to reach the right people and bring in the right numbers. The training session effectively equipped and orientated new volunteers for the specific nature of junior high school ministry, which was seen through the results of the test and the comments on the survey. Volunteers commented in how they felt connected to the purpose of the R.O.C.K. because of their orientation. They also felt more prepared for the nature of the work they were undertaking through junior high school age-specific training. Finally, the intentional methods of retaining these volunteers based on the needs of each individual and the group as a whole were shown to work well. Volunteers remained with their groups, meeting the demands of a 6:1 student to leader ratio.

### *Recommendations*

Based on the success of the program in this situation, it is recommended that it continue to be implemented in its existing state to sustain the need for volunteers in the junior high school ministry. Other ministries or organizations with a similar mission and a similar problem may also evaluate the program in light of their own situation for

possible use. Since both principles have been confirmed through secular and Biblical sources, it is not unreasonable to think that the same program used in this church ministry could also prove to be effective in another setting that is not necessarily church-based.

As stated in Chapter One, this project did not discuss the processes of interviewing, selecting and hiring volunteers in depth, as these practices were not pertinent to the specific goal of increasing the number of volunteers in the program and simply training them adequately. However, it is possible that in the future, should there be an excess of volunteers or if behavioral problems arise due to lack of volunteer interviewing and screening, that such practices will become necessary. Thus, further study in these areas is recommended.

The program developed in Chapter Four was specifically designed for the problem within the junior high school ministry. However, it seems likely that the high school, college and other small group ministries within Mount of Olives Lutheran Church will also experience the same problem as the junior high school ministry at some point, as the church continues to grow. It is recommended that each ministry evaluate its own situation, and then consider this program as a possible solution, or basis of a solution, as the principles clearly reach beyond the specific arena of junior high school. By preemptively addressing the future problem and having a plan in place to deal with it, the other church ministries may be able to avoid the halt in growth experienced by the junior high school ministry as a result of understaffing.

## REFERENCES

- Campbell, LeAnn. (2005). *Finding (and keeping) Happy Volunteers*. Retrieved April 25, 2005 from  
<http://www.christianitytoday.com/bcl/areas/teamdevelopment/articles/092904.htm>  
[1](#).
- Clarke, Adam. (1832). *The Adam Clarke Commentary*. Retrieved April 25, 2005 from  
<http://www.studylight.org/com/acc/view.cgi?book=php&chapter=002>.
- Ellis, Susan J. (2003). *Getting To Yes*. Retrieved March 17, 2005 from  
[www.girlscouts.org](http://www.girlscouts.org).
- Fields, Doug. (1992). *Help! I'm a Volunteer Youth Worker!* Grand Rapids, MI:  
Zondervan Publishing House.
- Fields, Doug. (1998). *Purpose Driven Youth Ministry*. Grand Rapids, MI: Zondervan  
Publishing House.
- Fox, Janet. (2000). *Recruiting Volunteers*. Retrieved March 17, 2005 from  
[www.ianrpubs.unl.edu](http://www.ianrpubs.unl.edu).
- Gelatt, James P. (1992). *Managing Nonprofit Organizations in the 21<sup>st</sup> Century*. Phoenix,  
AZ: The Oryx Press.
- Henry, Matthew. (2000). *Matthew Henry Concise Commentary on the Whole Bible*.  
<http://www.studylight.org/com/mhc-con/view.cgi?book=2ti&chapter=003>
- MacArthur, John. (1997). *The MacArthur Study Bible*. Nashville, TN: Word Publishing.
- MacDuff, Nancy. (1998). *Training*. Retrieved March 18, 2005 from  
[www.bmi.net/mba/train.html](http://www.bmi.net/mba/train.html).

- McCurley, Steve & Lynch, Rick. (1999). *Essential Volunteer Management*. Retrieved March 17, 2005 from [www.casenet.org](http://www.casenet.org).
- McCurley, Steve & Lynch, Rick. (2000). *Retention and Recognition*. Retrieved March 21, 2005 from [www.casenet.org](http://www.casenet.org).
- McGarvey, J. W. & Pendleton, Philip Y. (1914). *The Fourfold Gospel*. Retrieved April 25, 2005 from <http://eword.gospelcom.net/comments/mark/four/mark16.htm>.
- McKee, Thomas W. (2005). *How to Motivate Volunteers*. Retrieved March 21, 2005 from [www.volunteerpower.com](http://www.volunteerpower.com).
- Morgan, Robert. (2004). *Preventing Volunteer Burnout*. Retrieved April 25, 2005 from <http://www.christianitytoday.com/bcl/areas/churchministries/articles/120804.html>
- Nagy, Martin. (1994). *130 Ways To Involve Parents In Youth Ministry*. Loveland, CO: Group Publishing, Inc.
- National CASA Association. (2000). *Recruitment Techniques: Speaking to Community Groups*. Retrieved March 17, 2005 from [www.casenet.org](http://www.casenet.org).
- Peterson, Eugene. (2002). *The Message*. Colorado Springs, CO: Navpress.
- Reynen, Jim. (2003). *R.O.C.K. Ministries*.
- Rhenborg, PhD., Sarah J. (2004). *Volunteer Recruitment: Tips From the Field*. Retrieved March 17, 2005 from [www.serviceleader.org](http://www.serviceleader.org).
- Riddle, John. (2002). *Managing a Nonprofit*. Avon, MA: Adams Media Corporation.
- Schultz, Thom & Joani. (1992). *Kids Taking Charge: Youth-led Youth Ministry*. Loveland, CO: Group Publishing, Inc.
- Simpson, J.A. *Oxford English Dictionary*. (1989). Oxford University Press.

Williams, Emilio. (2005). *Planning Your Recruitment Process*. Retrieved March 17, 2005

from [www.epicenter.nationalservicessources.org](http://www.epicenter.nationalservicessources.org).

## APPENDIX A

# R.O.C.K. Ministries Leadership Contract

A **R.O.C.K. Leader** is one who has accepted Jesus as their forgiver, savior, and master. He/she is actively pursuing his/her relationship with Jesus Christ. A **R.O.C.K. Leader** has demonstrated consistency in the Christian lifestyle and others look to this person for guidance and direction.

By choosing to be a **R.O.C.K. Leader**, I am willing to enter into a covenant with the rest of **R.O.C.K. Ministries** with regards to the following categories:

## I. Faithful

All those in **R.O.C.K. Leadership Positions** are committing to be faithful and loyal to God, His Word, Mount of Olives Church, R.O.C.K. staff, the youth, and the requirements of the leadership position.

All those in **R.O.C.K. Leadership Positions** are committing to maintain Godly standards in lifestyle and ministry.

All those in **R.O.C.K. Leadership Positions** are committing to remain pure in actions, attitudes, and behavior as related to their Christian witness.

- All leaders will refrain from inappropriate sexual activity outside of the parameters set forth by the Holy Scriptures (i.e. marriage).
- All leaders will remain modest in dress, keeping the gift of sexuality reserved for the marital relationship.
- All leaders will refrain from inappropriate use of alcohol, tobacco, and all other non-prescription drugs as described by the Holy Scriptures and the laws that govern the land.
- All leaders will refrain from inappropriate talk and language, including: all put-downs, gossip, sexual innuendo, cursing, and breaches of confidentiality.
- All leaders will seek to honor God in their daily decisions.

All those in **R.O.C.K. Leadership Positions** are committing to be faithful in attendance, worship, tithing, and participation. They are willing to uphold weekly responsibilities even when they don't "feel like it."

## II. Available

All those in *R.O.C.K. Leadership Positions* are committing to be available to God, His Word, Mount of Olives Church, R.O.C.K. staff, the youth, and the requirements of the leadership position.

All those in *R.O.C.K. Leadership Positions* are willing to attend leadership meetings for accountability and training purposes.

All those in *R.O.C.K. Leadership Positions* are willing to reorganize their lives to do what needs to be done in order for ministry to occur. A leader is willing to put the responsibilities of leadership before the desires of self.

- All leaders will be honest, open, and accountable to the Holy Scriptures, the Pastors, directors, and the governing boards of the R.O.C.K. and Mount of Olives Church.
- All leaders will be prepared to consider the needs and feelings of others before their own.
- All leaders will prioritize their lives in such a way as to be responsive to the requirements as defined by the leadership position.

## III. Teachable

All those in *R.O.C.K. Leadership Positions* are committing to be open to the lessons taught by God, His Word, Mount of Olives Church, R.O.C.K. staff, the youth, and the requirements of the leadership position.

All those in *R.O.C.K. Leadership Positions* are committing to a growing relationship with Jesus Christ.

- All leaders will regularly attend worship services at Mount of Olives Church and/or The R.O.C.K.
- All leaders will commit to being apart of a small group, accountability group, or prayer group with other mature Christians.
- All leaders will participate in daily prayer and devotions.
- All leaders will invest in others to help them mature in their Christian walk.

All those in *R.O.C.K. Leadership Positions* are willing to take direction, learn from, and submit to those with authority over them as defined by the Holy Scriptures, the Pastors, directors, and the governing boards of the R.O.C.K. and Mount of Olives Church.

**Being a R.O.C.K. Leader is an honor and a privilege. Not all who desire to be in a leadership position will qualify. Those who are selected for leadership will remain in leadership positions as long as they remain**

**obedient to the requirements as stated in this contract. Failure to comply with these standards may result in immediate dismissal from leadership position.**

Desired leadership position: \_\_\_\_\_

**I have read this contract and I understand the standards set forth for leadership. I have also read the requirements for the leadership position that I desire. I have prayerfully considered my commitment to R.O.C.K. Ministries and understand what is expected of me if chosen to be a leader.**

**I, therefore, accept all responsibilities as a leader and am willing follow through with this commitment.**

\_\_\_\_\_  
Student's Signature

\_\_\_\_\_  
Date

## APPENDIX B

# R.O.C.K. Ministries

"The Lord is my rock, my fortress and my deliverer;  
my God is my rock, in whom I take refuge."

Psalm 18:2

The R.O.C.K. is the youth ministry  
of Mount of Olives Lutheran Church  
in Mission Viejo, California.

"R.O.C.K." stands for Reaching Out  
for Christ to Kids. "R.O.C.K." is  
more than just our name it is our  
purpose. We do not define ourselves  
as a "youth group" or even a "youth  
program," we consider The R.O.C.K. to

The R.O.C.K.  
24851 Chrisanta Drive  
Mission Viejo, Ca, 92691  
(949) 837-7467 ext. 206



# R.O.C.K. Ministries Core Values



1.

We believe that exposure to the truth of God's word in a culturally relevant manner moves people toward maturity in Christ and provides a foundation upon which to handle life's issues.

2.

We believe that R.O.C.K. Ministries is at its core relational and that a loving atmosphere should permeate all we do.

3.

We believe that excellence honors God and inspires students.

4.

We believe that true worship honors God and ushers students into a deeper experience with God.

5.

We believe that The R.O.C.K. will provide a safe place (physically, emotionally, and spiritually) for students to explore relationships with God and His people.

6.

We believe that lost people matter to God and therefore ought to matter to us.

7.

We believe that each student deserves to be treated with an integrity that meets them where they are and appropriately challenges them to the next steps in their spiritual journey.

8.

We believe that intimate and accountable relationships, a sense of belonging, and movement toward maturity in Christ, are best developed through small groups.

9.

We believe that living as a fully devoted follower of Jesus Christ is a natural outgrowth for all Christian students.

10.

We believe that we must continually equip leaders, staff, and students for involvement of and ownership in R.O.C.K. Ministries.

*R.O.C.K. Ministries Philosophy*



“...Let the little children come unto me, and do not hinder them, for the kingdom of God belongs to such as these.”

Mark 10:14

Everything we do, at *The R.O.C.K.*, works to reflect Christ's Invitation for children and young people to “Come Unto Him!” We firmly believe that the most important association a person can develop is a personal, life changing and eternal relationship with Jesus Christ.

It has been said that 80% of people who will develop a relationship with God will do so before the age of twenty. Therefore, at *The R.O.C.K.*, we are very intentional in all that we do. Our goal is to bring young people the invitation to meet Christ and grow into a relationship with Him by creating an environment appealing enough to be attractive, beneficial enough to be life changing, and authentic enough to be shared.

Our purpose, at *The R.O.C.K.*, is built on the teachings of Jesus found in *The Great Commandment* and *The Great Commission*:

“...Love the Lord with all your heart and with all your soul and with all your strength and with all your mind, and Love your neighbor as yourself.”

Luke 10:27

“The Great Commandment”

“...All authority in Heaven and on earth has been given to me. Therefore go and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Matthew 28:18-20

“The Great Commission”

From these verses we find our philosophy:

- I. Worship: *“Love the Lord your God with all your heart”*
- II. Ministry: *“Love your neighbor as yourself”*
- III. Evangelism: *“Go and make disciples”*
- IV. Fellowship: *“Baptizing them” \**
- V. Discipleship: *“Teaching them to obey”*

\* Note: Of the five components that make up our philosophy, the connection between baptism and fellowship is probably the most difficult to “In the Greek text of the Great Commission there are three present participle verbs: going, baptizing, and teaching. Each of these is a part of the command to ‘make disciples.’ Going, baptizing, and teaching are the essential elements of the disciple-making process. At first glance you might wonder why the Great Commission gives the same prominence to the simple act of baptism as it does to the great task of evangelism and edification. Obviously, Jesus did not mention it by accident. Why is baptism so important to warrant inclusion in Christ’s Great Commission? I believe it is because it symbolizes one of the purposes of the church: fellowship -identification with the body of Christ... ” (The Purpose-Driven Church, p.105).

## I. Worship

*“Offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.”*

*Romans 12:1*

At *The R.O.C.K.*, we define *worship* as, “celebrating God’s presence and honoring him in our lifestyle.” *Worship* is our reason for existence. Everything we do in our ministry is done because we love God and desire to honor and *worship* Him. We enter into *worship* through singing, praying, hearing and studying the *Bible*, giving, baptizing, and partaking of communion.

## II. Ministry

*"It was he who gave some to be apostles... and some to be pastors and teachers, to prepare God's people for works and service, so that the body of Christ may be built up."*

*Ephesians 4:11-12*

Doug Fields defines *ministry* as, "meeting needs with love" (*Purpose-Driven Youth Ministry*, p.50). Our desire is to meet the needs of a lost generation. We firmly believe that the way to meet the needs of today's young people is by introducing them to Jesus Christ, encouraging them to discover their gifts and putting them into practice. At *The R.O.C.K.* we want to help young people experience the joy of sharing the love and witness of our savior through faith in action.

*"Don't let anyone look down on you because you are young, but set an example..."*

*I Timothy 4:12*

I can't stand hearing church members say "We must have a strong youth program because youth are the future of our church." Youth are not the future of the church; **youth are the present of the church**, just like all other believers! At *The R.O.C.K.* we believe it is important to challenge teenagers to be *ministers* and to participate in *ministry* opportunities today, instead of sitting back and waiting until they are adults. After all, Jesus never said, "Take up your cross and follow me *when you're an adult...*"

## III. Evangelism

*"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

*Acts 1:8*

We define *evangelism* as, "sharing the good news of Jesus Christ with those who don't have a personal relationship with him." We believe this is done through both verbal and nonverbal forms of communication. *Evangelism* can take on the form of a one on one interaction where a Christian student is intentionally presenting the gospel to someone, or it can be an informal social activity whereby non-Christian kids are invited to join Christian kids in a fun outreach activity. Both examples of *evangelism* are designed to *make Christ known*.

God has chosen to use his people to help fulfill his plan for salvation. At *The R.O.C.K.* we see evangelism not only as our responsibility, but we also consider it a privilege.

*"...How beautiful are the feet of those who bring good news!"*

*Romans 10:15*

#### IV. Fellowship

*"Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household."*

*Ephesians 2:19*

God did not intend for Christians to live in isolation, but in *fellowship* with other believers. We believe fellowship is more relational than recreational. It includes sharing (I John 1:7) and breaking bread (Acts 2:42) with other believers, as well as developing intimacy with Christ (I Cor. 1:9) and with other believers (Gal. 2:9). At *The R.O.C.K.* we believe that *fellowship* is the means whereby students are known, cared for, held accountable, and are encouraged in their spiritual journey.

*"We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well..."*

*I Thessalonians 2:8*

#### V. Discipleship

*"Let us leave the elementary teachings about Christ and go on to maturity."*

*Hebrews 6:1*

*Discipleship* is a lifelong process that God uses to bring all of us to maturity in Christ. At *The R.O.C.K.*, we define *discipleship* simply as **"becoming more like Christ."** For some kids it may take less than six months before we see measurable growth; for others it may take more than six years! For all of us, however, *discipleship* is an ongoing process where we strive to develop spiritual maturity.

Throughout the Gospels, we see how Jesus demonstrates the process of *discipleship*. We often read of how Jesus taught his disciples as well as walked and lived with them. From His example we find the primary elements in the discipleship process: **Educational** (Jesus taught disciples) and **Relational** (Jesus walked and lived with disciples). Through our *discipleship* process, we try to balance scholarship and relationship. Through education and interaction our objective is to help students grow in spiritual maturity, integrity, and in personal responsibility.

*The commitment of The R.O.C.K. is summarized in our **Mission Statement:***

The R.O.C.K. exists to **Reach** out for Christ to kids,  
to help them **Share** in God's Word,  
to **Offer** themselves in His **Service**,  
and **Care** for one another.

**C**are - Fellowship: *"Baptizing them"*

**R**each - Evangelism: *"Go and make disciples"*

**O**ffer - Worship: *"Love the Lord your God with all your heart"*

**S**hare - Discipleship: *"Teaching them to obey"*

**S**ervice - Ministry: *"Love your neighbor as yourself"*

"If anyone would come after me, he must deny himself  
and take up his cross and follow me."

Mark 8: 34

## **R.O.C.K. Ministries Middle School**

R.O.C.K. Middle School is a ministry that targets young people who are in 6<sup>th</sup> grade – 8<sup>th</sup> grade. We do this through following ministry opportunities:

### **Worship Service: Sundays, 11:00 a.m. – 12:00 p.m., @ The R.O.C.K.**

Sunday mornings at 11:00 a.m., The R.O.C.K. can be found filled with middle school, high school, and college-aged students worshipping God in a style relevant to today's youth culture. Everything done in this service reflects our desire to share Christ with a generation that so badly needs Him. During this service we attempt to break down some of the negative stereotypes that plague churches today, create a tool for Christian young people to grow in their faith, and provide an avenue for un-churched kids to encounter The Lord in a way that is anything but boring!

### **Bible Study: Wednesdays, 7:00 p.m. – 8:30 p.m., @ The R.O.C.K.**

Wednesday nights at 7:00 p.m., is our mid-week middle school Bible Study. Students are taught basic Biblical principles, explore themes and understand application. We strive to present the Word of God in such a way that students can't help but share their experiences with others!

The format of a typical Wednesday night consists of a welcome & announcements; an icebreaker, a time of worship, a brief topical introduction, and then the students break into their "R.O.C.K. Groups." Each "R.O.C.K. Group" consists of 4 to 12 "groupies" (students in the same grade and of the same gender) and is led by a "R.O.C.K.S.T.A.R."

"**R.O.C.K.**" stands for **R**eaching **O**ut for **C**hrist to **K**ids. "**S.T.A.R.**" stands for **S**hepherding students, **T**eaching students, **A**ffirming students, and **R**eceiving the blessing in serving students. A "**R.O.C.K.S.T.A.R.**" is committed to leading a "R.O.C.K. Group". The "**R.O.C.K.S.T.A.R.**" will be responsible to minister to the same kids every Wednesday evening for the entire year. The "**R.O.C.K.S.T.A.R.**" will be responsible for: Integration (new & existing students), Follow-up (phone calls, letters, and e-mails), Discipleship (Bible Study), Fellowship (hang-out / social), Ministry (prayer & care), and Evangelism (growth: starting groups with 4/6 students and ending with 10/12 students). The goal of R.O.C.K. Groups is to ensure that all students feel welcome, loved, and accepted.

**Fall Retreat: Beginning of November, @ a Southern California camp ground**

The purpose of our Fall Retreat is to integrate all new middle school students to The R.O.C.K. It provides a tremendous opportunity for The R.O.C.K.S.T.A.R.s to

connect with their groupies (see above definitions for clarification). Through hiking, volleyball, swimming, crazy games, Bible study, prayer, worship, great food, and sleepless nights, students quickly become connected to R.O.C.K. Ministries in such a way that they are likely to remain involved throughout their young adult lives.

**Summer Camp: Beginning of August, Location to be announced**

It has been said that 80% of people who will develop a relationship with God will do so before the age of twenty. It is often through a summer camp experience that young people are away from the pressures of school, academics, sports, friends, and family and are able to consider spiritual matters. Time and again we have seen students commit their lives to the Lord through various camping ministries.

R.O.C.K. Middle School summer camps have included Beach Camp, Oasis, and Rapture. Beach Camp is a week long beach bash, filled with lots of sun, beach and ocean games, surfing, worship and inspirational talks around a massive bonfire. Oasis is a week of fun and sun in Palm Springs. Nearly 400 kids staying in condos, gathering at the Palm Springs Convention Center for wild and disgusting games, awesome worship, incredible speakers, and afternoons spent at Knott's Soak City water park. Rapture is a 150-foot ship that leaves from Long Beach and anchors off the shores of Catalina Island. With nearly 20 staterooms, gourmet chefs, game room, rock wall, 35-foot high rope swing, ocean kayaks, snorkeling, worship under the stars and awesome messages, 140 middle school kids have an experience that are not likely to forget!

**Winter Retreat: End of February, @ Big Bear Mountain**

The Winter Retreat is an awesome break in the middle of the school year for students to get away to our local mountains for a weekend filled with snowboarding, skiing, inter-tubing, ice-skating, great food, worship, and challenging talks. This retreat is designed to help our Christian students grow in their faith as well as being a tool to attract un-churched kids to R.O.C.K. Ministries.

**Mexico Connection: Spring Break, @ Islita, Mexico**

Over spring break, middle school, high school, and college-aged students make a run for the border. After five weeks of in-depth training, the Mexico team spends one week in Islita, Mexico, teaching Bible stories to children, leading crafts and recreation, conducting evening crusade meetings, passing out Christian literature, and sharing the gospel message of Jesus Christ in orphanages, drug rehab facilities, and detention centers.

**For more information about R.O.C.K. Middle School please call: 949-837-7467 ext.  
206**

## APPENDIX C

## Evaluation:

Evaluation of volunteers will be carried out by a staff member. It will consist of a review of the leadership contract, as well as a discussion of the following general questions:

1. What are you doing well as a volunteer?
2. In what area could you use assistance/direction/improvement?
3. Are you enjoying your time as a volunteer?

## APPENDIX D

Consistent and intentional efforts will be made to ensure longevity of volunteer involvement and the personal satisfaction of each volunteer. Verbal affirmation, written affirmation and public acknowledgement will be standard practices, and volunteer appreciation events will be held twice a year.

Staff methods of retaining volunteers:

1. Verbally affirm each volunteer at least once weekly.
2. Publicly affirm each volunteer at least once monthly.
3. Written affirmation of each volunteer at least once monthly.
4. One volunteer appreciation event will be held by staff members every semester.

## APPENDIX E

Pre-training	Post-training
39.697	60.31
28.945	58.94
45.687	53.13
57.041	57.35
56.182	44.59
62.064	49.85
18.981	76.15
40.424	49.6
55.045	38.15
31.046	67.43
35.408	45.45
24.405	51.66
22.684	60.71
32.246	50.63
34.491	45.56
19.703	42.81
36.753	54.03
38.555	55.42
44.483	45.9
38.98	60.43
39.403	51.61
38.927	63.03
57.769	54.32
42.062	55.64
40.952	50.73
37.355	76.33
64.694	54.83
52.522	45.43
69.132	35.33
35.796	41.93
61.276	49.54
25.264	55.21
48.928	26.8
52.924	38.57
64.108	44.86
42.07	68.66
37.238	39.1
50.427	71.98
38.805	63.99
51.334	48.31
27.114	34.5
33.68	41.12
26.263	50.62
39.008	44.2
42.643	60.99
43.309	48.23
39.45	49.44
67.14	36.2
23.833	59.2
34.899	43.38
14.647	45.8
58.924	47.27

t-Test: Paired Two Sample for Means

	<i>Variable 1</i>	<i>Variable 2</i>
Mean	41.56132813	50.26828125
Variance	159.7379313	125.481443
Observations	64	64
Pearson Correlation	-0.213810774	
Hypothesized Mean Difference	0	
df	63	
t Stat	-3.746004142	
P(T<=t) one-tail	0.000195951	
t Critical one-tail	1.669402222	
P(T<=t) two-tail	0.000391901	
t Critical two-tail	1.998340522	

28.923	49.39
35.811	30.68
51.335	46.68
48.134	66.5
52.621	43.15
49.553	21.98
27.91	38.82
30.727	56.77
50.634	47.51
46.549	63.1
32.662	55.28
40.35	32.06

## APPENDIX F

Training survey:

Name \_\_\_\_\_

How long have you been a volunteer \_\_\_\_\_

What about the training program was helpful for you

---

---

---

---

APPENDIX G

ORLD 490: RESEARCH PROJECT

*This form must be turned in with the final submission.*

My name (printed): \_\_\_\_\_

Student ID #: \_\_\_\_\_ Date: \_\_\_\_\_

Research project instructor's grade: \_\_\_\_\_

Comments:

\*\*\*\*\*

RELEASE

Please check one:

YES, the Adult Degree Program may use my project as an example for other students.

I give Biola University permission to keep and use this research project at any of the Adult Degree Program education centers. I relinquish all rights to this copy of my project, until the Biola University Adult Degree Program no longer desires to keep it on file. I understand that no portion of my research project will be reproduced or used for any purpose other than serving as an example for other students.

NO, the Adult Degree Program may NOT use my project as an example for other students.

Student Signature: Michael Marion

Date: May 23, 2005