



# How to work with volunteers

## *A DIY training aid*

**W4** Workshops series: Management

*This DIY workshop was first published on the website in August 2024 as Article A57 and last updated in March 2025 as Workshop W4. It is copyright © John Truscott. You may download this file and/or print up to 30 copies without charge provided no part of the heading or text is altered or omitted, or you may adapt the material for local use – see below. There are also hand-out sheets for all participants.*

**This material for the leader/enabler takes the form of a DIY workshop for any church's leadership body, team leaders or even the whole congregation.**


**Its aim is to offer everyone some principles of how to work with volunteers in a church setting. This is a live issue many churches are currently struggling with. It is, in essence, a write-up of my own training on this topic.**

### **Explanation for leaders and enablers**

This material can be used by individuals but it is really designed for a church group with a leader/enabler, preferably someone who is not part of the host church and so not linked to particular people or internal viewpoints.

You may want to adapt what is presented in print here so that it better fits your local context. This write-up gives you a structure and a possible text to work from.

You are welcome to rework all this for a local event with some reasonable variation and without copyright restriction, other than to acknowledge source, please, and point to my website.

There are a number of practical exercises to take part in throughout. In a training event these form a vital part of the learning process. There are also 13 essential handout sheets for everyone to use covering headings and these exercises. These come at points in this material marked with this symbol  and a handout reference.

The material here is based on a number of Articles and Training Notes on this website and these are clearly referenced so that you can check them out to give a fuller picture if required.

# 1: Understanding people

One risk in considering volunteers in churches is that we approach the topic with an assumption that offering for practical service is part of the 'deal' in being a Christian. We then ignore what it is, first, to be human. So we start outside the church walls.

## Why people offer and why they don't

The aim in this first section is to get those present to consider why people do and do not offer as volunteers. But we start in the world outside church because we are all human beings and research by national volunteering bodies has much to teach us.

Think widely: from formal volunteering (for a school, a sports club, a political party, a neighbourhood group, a charity shop, etc.) to informal (shopping for a housebound neighbour, looking after someone's guinea pig while they are on holiday, looking after a friend's children while the parents go to a funeral, etc.).

What reasons might people give for doing this?

## Why people offer (NB outside Church)

### **EXERCISE 1** *Handout 1*

Why do you feel people do offer as volunteers in formal and informal settings? In groups come up with a short list of points and fill these in on the handout sheet provided. Talk back your findings with other groups.

Volunteering research has shown the following to be some of the chief reasons given. They offer because:

- they love helping others – it's part of their value system, it's in their DNA;
- they want to give back for benefits received (eg. volunteering for a cancer charity for someone who has received treatment and healing themselves);
- it's a swap arrangement (you look after my hamster when I'm away and I'll look after your fish when you are on holiday);
- they enjoy meeting other people (such as the social benefits of serving coffee in a group setting);
- they have a link with the need (eg. organising a fete for where their children are at school);

- they want to enhance their CV (for teenagers in particular being given career advice);
- they enjoy being in the spotlight and seeing their name listed;
- they simply cannot say 'No' when asked to support something;
- they believe in a cause and want to enable change (eg. for a political party).

## Why people don't offer (outside Church)

### **EXERCISE 2** *Handout 1*

Why do you feel people don't offer as volunteers in formal and informal settings? In groups come up with a short list of points and fill these in on the handout sheet provided. Talk back your findings with other groups.

But what about why more people don't offer to help others (remember we are not yet talking about life in a church)? Again, research has shown that the following apply.

- they are too busy with work, childcare, coping with life – time is at a premium;
- they don't want to be dragged into something they cannot escape from;
- they are concerned about legislation that might affect them (eg. those worried about false safeguarding accusations when working with children);
- they don't want to be associated with a badly organised cause;
- they feel they are too old or health issues prevent them offering;
- they have gone back to work (eg. some years ago many charities relied on women who did not need to obtain paid employment and so were available in the daytime – it is different now);
- no one ever asked them personally.

One group thought to have plenty of spare time and a helpful value system is those who are retired. But many of them are shattered after a lifetime of work, and many care for the grandchildren while both parents are out at work.

### Why people offer *in Church*

#### **EXERCISE 3** *Handout 2*

Why do you feel people do offer as volunteers in formal and informal settings in your church? In groups come up with a short list of additional points and fill these in on the hand-out sheet provided.

Now let's turn to churches and think why people do and do not offer in this setting.

First are there any reasons already noted that do NOT apply in churches?

Then it might be worth noting what other reasons apply in a faith setting. Here are some *additional* reasons why people **do** offer

- they want to put their faith into practice (anything from leading an Alpha-type course to putting the chairs away afterwards);
- they are keen to support their church or they admire the leaders and the work being done;
- they long to be valued (especially if they have little standing in their home, workplace or local community).

But, more controversially...

- they were pushed into it by an overbearing leader, made to feel guilty if they did not offer;
- they themselves believe it to be spiritually wrong to say 'no' when asked by the leader;
- they want others to admire them;
- they desire power (and so stand for the church council, for example);
- they have questionable motives (eg. for working with children or vulnerable adults).

We need to be aware of the more questionable reasons. If we accept every offer of help, we may be aiding those with unhelpful motives. If we put too much pressure on, we may end up with conscripts.

### Why people don't offer *in Church*

#### **EXERCISE 4** *Handout 2*

Why do you feel people don't offer as volunteers in your church? In groups come up with a short list of additional points and fill these in on the hand-out sheet provided.

But what reasons for not volunteering, other than in our original list, do we find in churches? Here are some suggestions:

- they have low self-worth (some feel they have nothing to offer, especially if the more 'spiritual' gifts are highlighted in the church);
- they are consumers (they simply want a church that meets their needs);
- they fear failure (so do not want to push themselves forwards);
- they are untaught disciples (they fail to understand that we are all part of one body needing to serve each other).

You may need to adapt these lists to fit the tradition of your church.

In the light of the above you may be starting to wonder if 'volunteer' for churches is quite the right word.

### Create a list of volunteer roles in your church

#### **EXERCISE 5** *Handout 3*

Create a list of both formal and informal volunteer jobs in your church. You may find there are more than you first realised.

Here are some possibilities to consider

#### **Formal roles**

##### Sunday roles

- Leading and preaching
- Young people's group leaders
- All-age team
- Musicians
- Choir
- Prayer ministry
- Lesson reading
- Intercessions
- Servers / Communion helpers
- Welcomers and stewards
- Tech: audio and visual

- Refreshments
- Building: heat, light, opening up
- Flowers
- Banners

**Mid-week roles**

- Small group leaders
- Small group hosts
- Young people's group leaders
- Sports activity leaders
- Course leaders
- Pastoral visitors
- Seniors group leaders
- Toddlers group leaders
- Playgroup staff
- Pastoral visitors
- Mid-week services
- Treasurer and finance team
- Outreach team
- Community events
- Catering / hospitality
- Cleaning
- Maintenance
- Grounds
- IT support
- Church office
- Church council / Trustees
- Meeting secretaries
- Elders / deacons
- A range of committees
- Event planning ... and many more

**Informal volunteers**

- Lifts to church
- Lifts to events
- Washing up
- Washing/cleaning
- Litter picking
- Befriending
- Shopping for shut-ins
- Visiting care homes
- Magazine/leaflet distribution
- Financial giving
- Praying
- ... and many more

**Questions for groups at this point** **Handout 4**

Select from the following list.

- 1 What made you think or surprised you in the lists for the volunteering outside church?
- 2 What do you feel are the key reasons why people do not offer in *your* church? This may be one already listed or something different or specific to your church.
- 3 Which reasons people give for not offering are merely excuses, and which

might be genuine and need to be respected?

- 4 What do you see as the main differences in patterns of offering between those aged in their 20s and 30s, and those in their 60s and 70s?
- 5 The Covid epidemic had a huge impact on volunteering in many churches. Why was this so? What might be done to overcome this to some extent?
- 6 Given the main reasons why people do not offer for service in your church, is this their fault or the church's fault?

It may well be worth having a discussion on Q6. We often blame people for lack of commitment when the real culprit may be your church through lack of clear teaching, lack of a personal approach to invite people, or lack of support for all your volunteers.

For fuller details of the ideas in this section when applied to church life, read Training Notes TN100, *Why some offer, why some don't*, on the website.

**Optional section on paid staff** **Handout 5**

Many (especially larger) churches now employ youth workers, community workers, administrators, music directors, pastoral assistants and others. Is this a healthy approach? What are the dangers?

A good case can be made for paying staff in the following situations:

- when the post requires a full working week, or most of one;
- when the post requires set availability times;
- when the post requires a specialist;
- when the post requires a pioneering leader;
- when church members are time-poor;
- when leaders are diverted from their priorities.

But there are dangers;

- a denial of body ministry;
- confusions over roles;
- tensions between staff and volunteers;
- poor staff management;

- the cost;
- tradition.

For more detail on these points, see Training Notes TN37, *To pay or not to pay*, in the Resources section of the website.

### What Covid has done

Almost every church is struggling to find 'volunteers' in this post-Covid world. This is what has happened.

Churches were wonderfully supported by an ageing group of Christians brought up in a culture of offering time and skills for service. They loyally kept going.

But then Covid and lockdowns meant there was a pause. This gave these people the understandable opportunity to say it was time to give up. They were getting too old and they were exhausted.

But there was no younger cohort to take over. The culture has changed, and today's parents are often both out at work and coping with childcare issues.

At the same time the cost of living spiralled up and so employing paid staff became much more difficult. Hence the position we find ourselves in today.

See Training Notes TN148, *Serving in a post-Covid church*, which gives ideas for how to cope with the present situation.

## 2: Mobilising disciples

This second session moves on from considering volunteers to thinking about how disciples need to be viewed in a church setting. It is important here to break away from the idea of finding volunteers to fill gaps. Here are three different ways in which we can consider this issue. In a training session this is the main input section.

This material is taken from Article A43, *Every member on active service*, on the website.

### **VISUAL AID**

Leader: Search the internet for pictures that show two faces depending on how you look at them. (Try searching 'two face optical illusion' but beware copyright.) Show the pictures to people and see if everyone can find the two faces.

Now Google 'three face optical illusion' and see if people can find the three different faces in one picture.

Explain we are now going to look at three faces of volunteering which make one picture. Keep reminding them of this illustration.

### **First face: church-centred**

#### Handout 6

This is where most churches begin. There is nothing wrong with this in itself but it is not the only way of going ahead.

You start with the role then, whenever you have a vacancy you look for a replacement, either

asking for volunteers or approaching possible people. This is a 'sits vac' approach. It keeps the same patterns intact.

It is of course a necessary approach for official office-holders. Your Treasurer resigns and you have to replace them. You might share the job round more than one person but you need a finance leader in some form. If the person running the flower-arranging rota leaves, you need someone else to step into their shoes.

You don't question the role very much, you look for a replacement.

What about the unseen roles? Or those who plug gaps when they see them without others noticing this? These are not listed as roles to be filled and so when someone moves away the job may simply not get done.

So the danger of starting with the list of jobs is that you are seeking to maintain the same pattern as you have today, even if your congregation is now made up of quite different people or has aged. You may well ignore other ways of running these ministries and, more likely, will assume these and only these are the ministries your church should have.

This then leads to a further danger of forcing unsuitable people into roles. You might end up with someone leading a children's group when that is not really their gift, but they are such a generous person that they see a need and offer to fill it. Everyone then gasps with delight.

This is the job-centred approach that most churches adopt by default. The aim is to keep the show on the road. It's straightforward to operate. And of course you just have to adopt this approach some of the time. It's not wrong, but on its own it can be unhelpful.

## Second face: people-centred

What the replacement method does not do is to notice that within your congregation lie unused gifts. There's a brilliant photographer but the post of Church Photographer does not exist. Or you have a great drama writer, but no opportunities for them to use their talent.

So a second approach, less common in churches, is to start with the people you have and see what areas of ministry each one might thrive in. This is a completely different way of thinking the issue through. This time you start with the people and see what they can contribute rather than the jobs that need filling.

So you discover from each of your members where their enthusiasm, experience and gifts lie – more about this to follow – and then seek to put those gifts to use. That could mean starting new ministries that do not currently exist, or rethinking the overall shape of service within the church. Of course it might also mean that some roles simply do not get filled and some areas of ministry come to an end.

This requires vision, the ability to see what is not currently in existence. It needs a great deal more work than just filling vacancies: individual interviews with each person and then assessing how and where they might serve. It means that your ministry list might change year by year which could be confusing.

But it leads to a group of workers who are thriving in ministry because what they are doing fits the people they are.

It will quickly become apparent that this is not, on its own, a sustainable approach. If you find you have no people interested in finance, you abandon the role of Treasurer, forget about claiming Gift Aid and the bills don't get paid. But you cannot do that! So this approach has many advantages but, again, cannot work on its own.

## Third face: kingdom-centred

But so far this analysis has only considered ministry within the church itself. What if you

follow the argument that Christian service is outside the church in the first place: at the school gate, in the family, in local groups and clubs, in the workplace?

Churches tend to give the impression that ministry is to enable the church to function, rather than to be a group of Christian disciples being salt and light in the world they inhabit during most of the week.

If the dream behind this approach is to mobilise all Christians to be workers in the Kingdom, then for many their priority ministry should be out in the world, not propping up the structures of the church. There is an argument that everyone's primary area of service might well be in the world, with their church responsibilities as secondary.

So your Senior Steward or Church Warden or Children's Club Leader sees their primary sphere of service in their workplace or local community, bringing Christ into their mid-week world and supported by the church in this in prayer, encouragement and training.

The question is, would a church, with gaps to fill, be courageous enough to preach this gospel? It is a line that organisations such as the London Institute for Contemporary Christianity (LICC) have been advocating for years. If the first face was job-centred, and the second face worker-centred, this third face is mission-centred.

Once again, this idea cannot work on its own. If every church member followed this line, the church would either need to be run totally by paid staff or things just would not happen. So on its own it is not workable, and few churches indeed think along these lines. But it needs to be in the mix.

## Three in one

What if you saw these three approaches all in use within one scheme of mobilisation? The three faces in one picture. Churches default to the first, and a few would add the second, so it would need some firm pressure to even out the involvement so that all three were seen in about equal measure. They would need to be held in tension with each other, but perhaps this approach offers a holistic and realistic way of thinking about every-member ministry.

Here are some advantages and disadvantages of each of these approaches on their own.

### Advantages / disadvantages

#### Church-centred advantages ...

Certain jobs have to be done  
Straightforward to operate

**... and disadvantages**

People may be in the wrong jobs  
Maintains the same programme

**People-centred advantages ...**

Discover people's passions  
You grow disciples

**... and disadvantages**

Some jobs don't get done  
Very time-consuming to organise

**Kingdom-centred advantages ...**

Mission-focused approach  
Honours service everywhere

**... and disadvantages**

The church cannot run with this alone  
Many may simply opt out

**Practical ideas to underline this third face idea**

Here are some ideas to help make the third, Kingdom, concept work in practice

- Ensure that for every church member their primary responsibility is to witness to Christ outside the church: be it in their family (for some), their community, their school, their social clubs, their work-place.
- Emphasise that service as a youth leader, home group leader, PCC member etc. is all secondary to people's external witness responsibility.
- Display a large-scale map of your wide-area (not just the church locality) and mark on it where your members live, where they work, the schools/colleges they attend, their clubs and leisure activities. Study the networks you have as a result.
- If you have a missionary display, set up the equivalent for church members, perhaps highlighting different areas of service each month. Add pointers for prayer and issues these people have to face.
- Start a regular newsletter that, among other things, tells people-stories about your church members in their life outside church activity.
- Encourage your preachers to take the theme of work as worship.

For further thinking see Training Notes TN10, *What do Christians do between Sundays*, on the website. For detailed advice on the idea of a people-stories newsletter see Article A9, *A church members' newsletter*.

**EXERCISE**

Consider the advantages and disadvantages of each of these three faces when it comes to thinking about volunteers or practical discipleship.

Then have a broad discussion on the three faces and how you might bring all three into focus together.

For ideas for promoting the kingdom approach see the box on page 8 of Article A43, *Every member on active service*.

**Further thoughts on second face** **Handout 7**

Instead of 'gifts' alone for the second face approach you might consider a selection from this list (see Article A43):

- knowledge base
- skill set
- natural talents
- spiritual gifts
- enthusiasm drive
- human impact
- life experience
- Christian character
- availability
- teamwork.

**Two available schemes are SHAPE.....**

S: Spiritual gifts  
H: Heart's desire  
A: Abilities  
P: Personality  
E: Experience

**... and NETWORK**

Personal experience  
Character traits  
Ministry convictions  
Others' observations

## 3: Supporting workers

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Here are four ways in which we can support our 'volunteers'. First, in a church environment that creates a culture in which people want to serve. Secondly, in print (for formal posts sometimes called a 'volunteer contract' although that is not a correct term), thirdly in a team structure and fourthly in personal affirmation. Note that the term used for them has shifted from 'volunteers' in part 1 to 'disciples' in part 2 and now to 'workers' in this part 3. Just be careful with the term 'workers' because this is also a legal term used for a certain group of paid people which might lead to some confusion.

### 1 Church environment

Handout 8

Here are a number of church-wide points that encourage people to serve. These are selected from a longer list in Training Notes TN148, *Serving in a post-Covid church*.

People offer when the culture is purposeful and the church is clearly making an impression on its community.

#### A church vision I can own

Most people want to be part of an enterprise that knows where it is heading – and to serve in areas that enable the vision

#### A church leadership I trust and respect

Most people want to know the leaders of the church and trust them for the challenge they present and for their character and wisdom.

#### A discipleship challenge I can respond to

Most people rise to a challenge and are not excited by jobs that keep the show on the road.

#### An approach that is personal

Most people appreciate a personal invitation from someone who knows and understands them.

#### A role I can develop within

Most people want to grow and develop in the role, even if it is a routine one.

### 2 Printed information


Before they can make an informed decision as to whether to offer, people need some basic information. Consider the following for tasks such as: children's group leader, member of the catering team, organiser of the church weekend away, lesson reader, bereavement visitor, treasurer.

### 1: What this area of service is all about

This is the equivalent of a job description. Covering no more than one side of A4 (if in print) it should answer these questions:

- 1 Why does the post exist?  
The overall purpose
- 2 Who does the post-holder relate to?  
Working relationships
- 3 What does he or she do?  
Responsibilities or tasks

For more detailed advice, try Article A6, *Job descriptions*, in the Resources section of the website. Note that safeguarding issues are making this idea normal practice now.


There is a hand-out from Article A6 to illustrate what this might look like. 

Handout 9

### 2: What we expect of you

This should:

- show the kind of time commitment and length of service that will be needed – don't forget to include 'hidden extras' such as attendance at team meetings or training events
- list any desired gifting or experience (be careful) – and something of what it means to be part of a team
- list any point about Christian behaviour and/or biblical knowledge that is appropriate
- give an idea of any standard expected

Article A8 on the website, *Worker agreements*, may be helpful here. There is a hand-out from Article A8 to illustrate what this might look like. 

Handout 10



### 3 A team not a rota approach

A rota approach says you are on duty at specified dates or times and that is the extent of your requirement.

A team approach invites you to join a team who support each other under a leader as you share this responsibility together.

This is written up in detail with lists of possible teams in Training Notes TN139, *Church workers in teams*.

#### Key elements Handout 11

The key elements of this approach are:

- You serve not solo on a rota every other month (say), but as a 24/7 member of a team with others, even if your sessions on active duty are solo.
- The team has a leader so you feel in a secure place.
- You are invited to join the team in person by the leader.
- You are expected to review your membership of the team each year so there is no expectation that you have to serve a life sentence.
- The church holds some kind of database of its members' skills, gifts and experience, with one person in charge of this.

#### Example – The church's Intercessions Team

The role, and this should be set out on about one side of A5 paper, is to lead the congregation in prayer for others each Sunday. You were invited to join this team by its leader, who is herself a volunteer, because of your passion for prayer, seen in your contributions during your regular attendance at central prayer gatherings.

You are only expected to fulfil this role about once every other month, but you are listed as a team member. You meet up with other members regularly for training, new ideas and to assess recent services. More importantly, you know who is leading in prayer each week and are encouraged to pray for them as they prepare. You seek to encourage other team members and learn yourself from how they lead.

You tell people, "We lead intercessions", not "I lead the prayers".

### 4 Affirmation Handout 12

#### Scoring scheme – use the hand-out

- 5 Our present performance is excellent
- 4 We're pretty good
- 3 We're OK but need to improve
- 2 We really need to take action here
- 1 We do very little under this heading
- 0 We do virtually nothing

Training Notes TN31 on the website, *Affirming volunteers*, consists of a print-out of the following material.

#### 1 Christian teaching on discipleship

Volunteering in a church is not just about keeping the show on the road. It is about service, obedience, putting faith into practice and growing as a Christian. It is also about service in the world more than service in the church, but that point will have to be developed elsewhere.

You affirm both lay preachers and flower arrangers by helping them understand that people grow as disciples when they put the Bible's teaching into practical action. Also, that all have gifts from God to use for the common good.

Sources for this will include preaching, small groups, one-to-one work and reading.

#### 2 Prayer

Which tasks does your church pray for? Be careful if you pray for your preachers, outreach groups and children's group leaders, but never consider those in the church office or the maintenance team. If you have mobilised all the gifts God has given you, and if you teach that these are all spiritual ministries, you should pray for them.

Such prayer both teaches that you indeed see such work as needing God's power within it, and encourages the workers themselves to see their service in a new light.

Examples include intercessions in services, teams of workers making time to pray together when they meet, church prayer diaries and schemes of worker prayer partnerships.

#### 3 Due recognition

This is a balancing act. It is not right to ignore the work that people do. But neither is it right to pander to people's pride.

Some up-front posts have their own reward, so it is no bad thing to play-up the behind-the-scenes tasks. Perhaps recognise the ministries

of washing-up and photocopying, and the effort of those who put out the chairs every week.

Some of this can be done through other means listed (such as prayer and saying thank-you). Other ideas include some kind of commissioning each year (eg. for each rota), or the church's leadership body undertaking a review of each area of ministry on a regular basis.

#### 4 On-going communication

People need to be kept in the loop, especially when a standard church programme changes. For example, you affirm the children's group leaders when you remember to warn them that there will be a special all-age service in a month's time so no groups will meet that week.

Other aspects of this heading include occasional meetings so that everyone knows what is going on. A one-page report for everyone, especially those not present, is a must. Similarly, regularly updating role statements or job manuals shows your care.

#### 5 Training

Treat this word with care. Telling the stewards team, some of whom have been in situ since before the Ark (but see point 10), that you have arranged an exciting training evening for them may not go down too well.

But to offer a training budget so that your youth leaders can go off to an annual weekend together, or to lay on in-church training for the lesson readers, can show that you appreciate their ministry and want them to feel you are supporting them in their desire to do it well.

Once training for all is part of the church culture, there should be no problem. Simply be careful how you sell the idea in the first place!

#### 6 Practical help and resources

Under this heading come funding and what that can buy, plus practical help to show people are appreciated.

If you ask someone to help lead an activity, then your occasional enquiry as to whether there is equipment or stationery (or other needs that will help them undertake the task well) will not go amiss. Perhaps the youth group could make good use of a DVD player or a decent sound system, the holiday club team could do with a respectable budget so that they can get really good props, or the cleaners would love a modern and appropriate vacuum instead of the old hand-on they use at present.

To show people are appreciated, perhaps the couple running Alpha would value free baby-sitting support from the church (provided they

can vet those who sit for them), or each playgroup leader could be given a term off from time to time.

#### 7 Encouragement and thanks

Does this really need stating? Yes, and yes again. What means most is an unexpected and unofficial thank-you instead of the annual meeting "well, I must now remember to thank everyone ...". Is your congregation always thanking people for the work they do – and are the leaders role-modelling this?

A Christmas outing for those on the catering team can be one way of saying "thank-you and you are appreciated". The thank-you for "your imaginative way of helping me pray this morning" to the person who led the intercessions can make them want to do it again.

The parents who take a real interest in the work of the groups their children belong to, saying thank-you to the leaders from time to time, can mean so much.

#### 8 Feedback and correction

Yes, this is included in a list of items to provide affirmation. If done sensitively and provided it becomes part of the culture of the church, people are affirmed in their work by receiving helpful feedback.

The issues then become how this is done, by whom, and in what way. A bald criticism of last week's flower arrangement at the front of church may not be quite the best approach! The idea of team feedback to help each other improve, where the people giving the feedback will also receive the same on their efforts, may be a better way.

The problem is that most churches have never done anything like this, and the idea has taken root that you must never criticise a volunteer.

#### 9 Team support

See earlier section on a team approach..

#### 10 Short-term contracts

This is one of the most important points in this list. The idea of people offering to undertake a task for one, three or five years means that they know they are not committing themselves to a life-sentence, and the church is not stuck with someone well past their sell-by date.

The idea can be extended to an understanding that people may stand down without feeling failure if personal circumstances change. And within all this should be the more radical idea that, to stretch people's faith, there is an

expectation that once they have mastered this role, it will be good for them to find themselves in something rather more demanding, not in terms of time commitment but of spiritual challenge.

It affirms people to know they are being developed in their service. At the same time it makes the whole business of volunteering clearly

part of discipleship – which brings us back to point 1 and the circle is complete.

So, how would your church score on these ten? Which are your weakest areas? Choose one to work on.

Close the training session by recapping the three parts and the lessons learned in each one.

Here is a link to the ***hand-out sheets***. You will find them on the website in the Author's Notes section of the synopsis page for Workshop W4.



### **WEBSITE RESOURCES** *Handout 13*

Here is a range of resources on the website all relating to volunteering in some form. Some of the material in this DIY aid has come from some of these.

#### **Volunteering strategy**

- Article A43: *Every member on active service – How to mobilise your church*
- Training Notes TN15: *How not to delegate!*
- Training Notes TN36: *Square pegs in round holes*
- Training Notes TN37: *To pay or not to pay?*
- Training Notes TN100: *Why some offer why some don't*
- Training Notes TN126: *The small-church administrator*
- Training Notes TN139: *Church workers in teams*
- Training Notes TN148: *Serving in a post-Covid church*

#### **Volunteers: management**

- Article A6: *Job descriptions – Advice and examples for staff and volunteers*
- Article A45: *How to lead a team at church – Practical help for beginners*
- Article A47: *15 principles of volunteering – By examining five ministries*
- Training Notes TN17: *Suggested questions for an annual review*
- Training Notes TN144: *360-degree reviews for churches?*
- Training Notes TN153: *How not to manage volunteers!*

#### **Volunteers: care of**

- Training Notes TN24: *Church members can burn out too*
- Training Notes TN31: *Affirming volunteers*
- Training Notes TN55: *So, who should be in the dock?*
- Training Notes TN85: *Preparing a Lone Worker Policy*

#### **Volunteers: succession**

- Training Notes TN131: *Helpful handover documents*
- Training Notes TN133: *Planning the next step*

This workshop is available at <https://www.john-truscott.co.uk/Resources/DIY-Workshops-index> then W4. See also the resources listed on the previous page.

John's resources are marked for filing categories of Leadership, Management, Structures, Planning, Communication, Administration. File W4 under Management.

For helpful resources from secular sources, try the National Council for Voluntary Organisations at <https://www.ncvo.org.uk> and the Directory of Social Change at <https://www.dsc.org.uk>.

John Truscott, 24 High Grove, St Albans, AL3 5SU

Tel: 01727 568325 Email: [john@john-truscott.co.uk](mailto:john@john-truscott.co.uk) Web: <https://www.john-truscott.co.uk>