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ABSTRACT

A STUDY OF SPIRITUAL GIFTS AND CHURCH LEADERSHIP

by

Randall W. Jessen

The local church is the center of ministry for the kingdom of God in the world. The church is not always the place where ministry happens, but it is the place where people are trained and equipped to go into the world to be servants of the Lord.

Congregational members often express a desire to be trained and prepared to enter into direct and effective ministry. This process requires time and effort so that the ministry of Christians can be effective. Unfortunately, many people in the church today do not seem to know when, where, or how to minister. They attend worship but are intimidated when it comes to their ministries.

A part of equipping people to serve is contained in the biblical teaching regarding spiritual gifts. People who are able to discover, develop, and deploy their spiritual gifts will be equipped for ministry in the church and the world.

This study looks at one way of helping people discover their spiritual gifts. A Spiritual Gifts Seminar was presented to a selected sample group from within the Broomfield United Methodist Church, Broomfield, Colorado. The sample group participated in the seminar and responded

to the questions contained in the Wesley Spiritual Gifts Questionnaire.

The study followed the participants for eight weeks to evaluate the effects of the seminar and the Wesley Spiritual Gifts Questionnaire.

The study concluded most people in the church were not aware of the biblical concept of spiritual gifts. The Spiritual Gifts Seminar was helpful in the discovery of spiritual gifts and was somewhat motivating to the group members as they continued their faith journey through the church. The Wesley Spiritual Gifts Questionnaire was not the most helpful tool for the discovery process. The WSGQ was more appropriate for members who had been involved with the church for many years. The group participants who had been a part of the church for a very short time found the WSGQ to be cumbersome and confusing. Overall, the study group seemed to grow in personal faith and moved moderately toward increased participation in Christian leadership roles.

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CHAPTER 1

Background of the Study

Why do many Protestant churches experience a lack of equipped and motivated lay leaders? How are those leaders to be discovered and trained? What will be the best way to develop Christian leaders for the future?

I have observed Christians who discover and develop their own spiritual gifts. These individuals tend to be more active and involved in their local church. They find more fulfillment in their faith and are willing to invite others to join them in their faith. They also tend to be available for leadership positions within the life of the church and in the outward mission of the church. As they grow in service, their network of people tends to grow as well. This increase in ministry and invitational behavior results in growth for the church. If this is true, why do many churches have difficulty developing effective lay leaders?

Frank Tillapaugh writes about the "fortress church" that develops an internal focus (34). The fortress church builds a series of invisible walls around the ministry of the church. Ministry is only offered to those who are able to enter through those invisible barriers. In his thinking,

the fortress church focuses on a small group of leaders who seek to maintain control of the ministry.

Tillapaugh believes the average church only attempts to offer a limited number of ministries. If a choir, a program for youth, a Christian education offering, a ministry for women and a regular worship opportunity is on the schedule, then the church is offering the basic ministries expected by the people within the walls of the fortress.

Because each church has a limited number of ministry offerings, only a small number of people can be directly involved in ministry. Church walls then tend to become more restrictive as the leadership pool becomes smaller. The eventual effect tends toward a narrowing of leadership until only the clergy of the church are perceived to be in active and authentic ministry.

Tillapaugh calls for a new model that will break down the walls of the ingrown church and expand its ministry. His model calls for increased involvement of the laity and a major shift in how we see the overall mission and ministry of the church (88).

John Ed Mathison, pastor of The Frazier Memorial United Methodist Church in Montgomery, Alabama, has been very successful in developing lay leadership through the biblical model of the Body of Christ (Every Member 3). Mathison set

a goal to have every member in ministry. People are equipped, trained, and released to serve in a wide variety of ministries. Most of the paid staff team is made up of lay ministers, individuals who grew through the church's ministry and discovered God's call on their lives.

The Frazier Memorial Church focus on the Body of Christ provides a framework for the development of leaders. They operate on the principle that each part of the Body of Christ is essential to the whole Body. The Body of Christ is symbolic language used to identify the church and the people who make up the church (I Corinthians 12). Each portion of the Body of Christ depends on every other part of the Body. This practice blurs the established lines that often exist between laity and clergy, focusing on the concept that people of God are all called to serve (2).

Many Protestant churches do not operate on this principle of every member in ministry. Far too many churches become locked into a model that places responsibility for ministry on the clergy of the church. The result is a lack of effective lay leaders. An additional result is a tendency for the church to plateau at a membership level that is possible for the clergy leadership to maintain.

The responsibility for correcting this situation is shared by both laity and clergy. Life has changed for many lay members of the church. In the past the husband went off to work, the wife stayed home to raise the children, and various lay committees did the work of the church, committees were often staffed by the women of the church.

American culture began to change in the 1960s and 1970s. Both parents began working outside the home, time became precious, and people grew content to allow the work of the church to be done by professionals hired to do the ministry of the church.

On the other hand, members of the clergy often limit the potential for individual and group growth by holding on to the power that comes from being the leader of the congregation. George Hunter discovered that the average pastor can deal with about 200 persons in average worship attendance (200 Barrier Workshop). After that point the church and the leadership group begins to plateau.

Much work has been done in the area of discovering how to deal with this tendency to plateau. While Tillapaugh wants to break down the barriers of the fortress, C. Peter Wagner sees the answer in the development of spiritual gifts. Wagner believes the discovery and development of personal spiritual gifts can move a church from plateau to

growth. He believes, "ignorance of spiritual gifts may be the chief cause of retarded church growth today" (Gifts 32).

My desire is to see individuals growing in their faith through their participation in the ministries of the church. Some people will grow because the church has offered something that has been helpful in their lives. But a much larger group will grow to a deeper level because they minister rather than simply receiving ministry. To accomplish this, individuals within the church need education, encouragement, and permission to discover, develop, and use their own God-given spiritual gifts.

Statement of Purpose

The purpose of the study is to implement and evaluate an educational program designed to facilitate lay persons in the discovery and development of their spiritual gifts. The study centers on a Spiritual Gifts Seminar teaching experience, the use of the Wesley Spiritual Gifts Questionnaire, and a follow-up procedure that tracks their direct involvement in ministry.

Statement of Research Questions

Research Question 1

What do lay persons know about spiritual gifts and to what extent are they using their spiritual gifts prior to the education program?

Research Question 2

What changes occur in what lay persons know and do subsequent to their participation in the Spiritual Gifts Seminar?

Research Question 3

What relationship does the Wesley Spiritual Gifts Questionnaire have to observed changes in lay persons' knowledge and use of their spiritual gifts subsequent to the Spiritual Gifts Seminar?

Research Question 4

What other aspects of the Spiritual Gifts Seminar contribute to changes in what lay persons know and do about using their spiritual gifts?

Description of the Project

A Spiritual Gifts Seminar was designed to help individuals discover, develop, and deploy their spiritual gifts. The program was implemented within the context of the Broomfield United Methodist Church. A random sample of

forty individuals were selected from the membership of the church. Those individuals were invited to attend the spiritual gifts seminar and to participate in this study. The goal was to have twenty-six individuals from the sample group involved in the study.

The Spiritual Gifts Seminar was presented in three sessions. Each session was held in the evening for one-and-one-half hours. Pastor Randy Jessen served as the instructor for all three sessions.

The theme of the first session included an introduction to the concept of spiritual gifts and a beginning look at some basic biblical material. The second session focused on a more extensive spiritual gift Bible study. The third session featured the distinctions between spiritual gifts, natural talents, and personal abilities. The final session also offers participants the opportunity to fill out the Wesley Spiritual Gifts Questionnaire. They scored the questionnaire and focused on their top three identified gifts. They were also asked to make a commitment to using their gifts in ministry.

Participants were interviewed prior to the seminar experience by Pastor Randy Jessen to evaluate their current personal ministry and Christian leadership. Participants were also asked to provide feedback related to the seminar

material, presentation, and their personal experience at the close of the third seminar session. Participants were interviewed again in one week to provide feedback to the instructor and to obtain their general response to the seminar experience. A second level post-seminar interview took place ten weeks after the last session. The goal of the final interview was to evaluate the discovery, development, and deployment of their spiritual gifts.

Definition of Terms

Kenneth Kinghorn defines a spiritual gift as "a supernatural enabling of the Holy Spirit which equips a Christian for his work of service and ministry" (Gifts 20). Others offer definitions which vary slightly. Kinghorn's definition serves for this study.

Context of the Study

The Broomfield United Methodist Church is a growing congregation located in an expanding community on the front range of the Colorado Rockies. The community of Broomfield is on the outer northern edge of the Denver metropolitan area.

The church has grown from a membership of 691 at the close of 1990 to 1042 in December of 1996. During that same

time, worship attendance grew from an annual average of 294 to a current average (December 1996) of 507 in Sunday worship services.

Table 1
Broomfield United Methodist Church
Growth Patterns 1990-1996

	1990	**1991**	**1992**	**1993**	**1994**	**1995**	**1996**
Annual Average Worship Attendance	294	305	328	358	438	466	507
Year End Total Membership	691	706	794	848	924	989	1042
Received by Profession of Faith	52	32	51	42	61	46	37
Received by Transfer From Other Churches	24	45	65	42	67	52	57
Removed From Membership	57	62	28	30	52	33	41

Growth of the church is equally divided between individuals making a first time profession of faith and those transferring their membership from other churches. From 1990 to the close of 1996, 321 new members joined by profession of faith. During that same time, 352 members transferred from other churches.

The congregation currently features four Sunday worship services, held at 8:00, 9:00, 10:00 and 11:00 AM. A mid-week worship service is also held each Wednesday evening. The third Sunday worship service was added in April of 1994 to accommodate a growing worship attendance. The fourth

worship service was added to the worship schedule October 6, 1996.

Each worship service is designed to be unique in the style and format of worship. The 8:00 service is a blend of contemporary and traditional styles. It features solos and small group musical presentations. The 9:00 and 10:00 services are contemporary and informal with music focused on congregational praise and worship. The worship leaders do not wear robes or use liturgical elements. The 11:00 service is the most traditional, featuring the chancel choir, clergy in robes and vestments, and the organ.

The church is currently in the early stages of restructuring for more effective ministry. The structure that has been in place is common to most United Methodist churches with the Administrative Council made up of leaders of the other ministry and administrative committees. The focus has been on gathering for meetings rather than on seeking to create ministry opportunities. The new structure will create a smoother flow from leadership to ministry.

The Broomfield United Methodist Church celebrated one hundred years of ministry in 1989. The congregation began as a rural ministry center that eventually merged with five other churches to form the current congregation. The church

built a new building in 1964 adding a new sanctuary in 1984.

The congregation currently employs a staff of two full time elders, one full time deacon, a full time administrative assistant, and a full time child care director. Twenty-four other part time staff members are on the payroll. Those part time positions include office assistants, musicians, choir directors, custodians, and child care personnel.

The community of Broomfield, Colorado is a solid suburban community which has grown in population in the past ten years and is projected to continue on a growth pattern. In 1980, the population of Broomfield was 24,045 with 8,019 households. In 1995, the population was 38,249 with 13,217 households. Those numbers are projected to grow to 42,582 in population with 14,846 households by the year 2000 (GBGM UMC). Thirty-five percent of the current households are made up of upscale suburbanites who focus on family, children, and sports.

The church tends to reach a large region outside the limits of the Broomfield community. The membership is made up of families from a variety of communities in the north metropolitan Denver area. The regional outreach of the church continues to grow.

Many of the families in the church are employed throughout the region. The major employers include AT&T, Rocky Flats, StorageTek, and other high tech employers. The church families are somewhat separated from each other because of geography, school districts, municipal identities, and lack of a single cohesive community structure. This situation is complicated by the fact that the community of Broomfield is located in parts of four counties. The church connection becomes the only linking factor for many relationships between adults, children, and youth.

Methodology

A random and representative sample of fifty members of the congregation were invited to take part in the study. The sample was limited to those individuals who hold full membership in the Broomfield United Methodist Church. Youth members have been included in the population. Those selected were invited by a personal letter to attend the spiritual gifts seminar. Those who responded positively to the invitation were asked to take part in a pre-test interview. The interview was held one week prior to the start of the seminar. The members who were selected were then asked to take part in all three sessions of the

seminar. The goal for the sample size was to have five percent of the average worship attendance, twenty-five individuals, involved in the seminar. Thirteen full members actually responded positively and became a part of the sample group.

Instrumentation

Information was gathered through the use of a researcher designed semi-structured pre- and post-seminar interview format (see Appendix A). The interview format was the major instrument used in the project.

At the conclusion of the seminar, the participants responded to the self-scored Wesley Spiritual Gifts Questionnaire. The Wesley Spiritual Gifts Questionnaire is a self-scored series of questions designed to measure twenty-four spiritual gifts. The questionnaire was developed by Donald Hohensee (currently with World Gospel Mission in Marion, Indiana) for use in churches based on Wesleyan theology. The Wesley Spiritual Gifts Questionnaire is published by the Charles E. Fuller Institute of Evangelism and Church Growth in Pasadena, California and is distributed by The International Centre For Leadership Development in Winfield, British Columbia.

I was able to spend time with each individual to help confirm his or her strongest gifts. The participants were

given permission to use those gifts in a particular area of ministry. They were encouraged to serve either within the structure of the church or in a community ministry setting.

Ministry Assessment Interview

Participants were interviewed prior to the seminar. They were asked to participate in a ministry assessment interview one week after the completion of the spiritual gifts seminar. This interview was designed to seek feedback related to the presentation of the seminar. Another follow-up interview was conducted in ten weeks. This interview helped determine the degree of ministry involvement for each person.

Data Collection

The initial assessment interview provided information regarding prior knowledge of spiritual gifts. The interview also gave a picture of how the individual has been involved in Christian leadership in the past.

The follow-up interview assessed the impact of the Spiritual Gifts Seminar. Data from both interviews was gathered in verbatim form.

Information that is gathered from the Wesley Spiritual Gifts Questionnaire was used by the individuals who participated in the study. The Wesley Spiritual Gifts

Questionnaire is a self-scored tool designed for personal insight and reflection.

Variables

The independent variable in this study was the influence of the spiritual gifts seminar on the participating sample. The dependent variable is the discovery and development of spiritual gifts by lay people. The intervening variables that had particular impact include the following: age (sixteen to twenty-five; twenty-six to thirty; thirty-one to fifty; fifty-one to ninety-five); length of time as a member of the church (less than one year; one year to three years; three years and up).

Delimitations and Generalizability

Since the study is limited to actual members of the Broomfield United Methodist Church, active non-members were not a part of the population from which the sample was drawn. The results of the study generalize to the entire population that includes members and active non-members of the church. It may be informative to other congregations but not statistically significant in other settings.

One of the major limitations of this study is the quasi-experimental nature of the study. The study is not

intended to be a full and deep study of the general population neither does it contain pure control groups that can be used for comparison. The model is designed to achieve practical results and to motivate individuals for ministry.

The effectiveness of the Wesley Spiritual Gifts Questionnaire (WSGQ) was a factor in this study. Because the study is meant to be practical and motivational, the WSGQ needs to be accurate. However, the research shows spiritual gift inventories have significant limitations. They are informative but not necessarily valid or reliable in relationship to other psychological measurement tools.

The population of the Broomfield United Methodist Church also limits the study. The congregation is not widely diverse in economic class or racial identity but it does represent a full spectrum of theological belief.

Theological Reflection

The theological and biblical concept of spiritual gifts is currently being rediscovered by the contemporary church. In the recent past, mainline American denominations did not teach or preach about spiritual gifts. In those situations the focus moved from the power of God to the power of individual human accomplishment.

The Holiness and Pentecostal denominations have recognized spiritual gifts as an essential part of God's plan in spreading the gospel. In the Holiness tradition, spiritual gifts are seen as a consequence of the ministry of the Holy Sprit. Spiritual gifts provide empowerment for ministry in Holiness theology. In the Pentecostal tradition, spiritual gifts have always been emphasized, although sometimes the focus is on some of the extra-ordinary gifts like speaking in tongues and healing. The Christian church needs to reclaim a solid theological understanding of spiritual gifts.

From a biblical point of view, spiritual gifts find their place in New Testament teaching. Four major New Testament passages focus on spiritual gifts. Those scripture passages include: Romans 12:6-8, I Corinthians 12:4-11, I Corinthians 12:28 and Ephesians 4:11 (Kinghorn Gifts 22). Many other sections of scripture can enhance a study of spiritual gifts but these are the major passages.

I Corinthians 12:4-6 identifies the different kinds of gifts but also states that only one Spirit provides all gifts. Verse 7 of that same passage tells us that gifts are a manifestation of the Spirit, given for the common good. Spiritual gifts are important for people to understand as we reclaim lay ministry.

Three key concepts come into play as we look at spiritual gifts from a biblical point of view. First, all gifts are given by the grace of God through the power and ministry of the Holy Spirit (I Corinthians 12:4). Second, spiritual gifts are given to every person who claims Jesus Christ as Savior (I Corinthians 12:7). Third, a wide variety of gifts are given but they are all given for the same purpose, "to prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12).

Several kinds of gifts are given to Christians by the Holy Spirit. Some individuals know what gifts God has given to them, while others need to discover their gifts so they can understand how God has prepared them for ministry. In the same way that we can grow in Christ through new discoveries, we can grow through identifying and developing our spiritual gifts.

No one person has every gift identified in the New Testament. Most people do have a small cluster of gifts (sometimes referred to as a gift-mix). Perhaps most believers have two to five gifts with one that is the dominant or major gift. The total gift-mix serves in conjunction with personality, experience, and other

individual characteristics to offer ministry and service to others.

With these concepts in mind, it is easy to understand why the identification, development, and use of spiritual gifts is essential to the renewal and growth of the church. Without the use of spiritual gifts, the tendency is to offer ministry on purely human terms. With spiritual gifts we work in conjunction with the Holy Spirit to build up the Body of Christ.

Overview of the Study

Chapter 2 of this study contains a review of the literature written regarding spiritual gifts. The focus is on contemporary literature and on writing that is centered on church growth theory. Chapter 3 highlights the design of the research study with Chapter 4 offering the results of that research. Chapter 5 contains a summary and practical conclusions.

CHAPTER 2

Precedents in the Literature

The literature in relating to spiritual gifts covers a large theological and historical perspective. Contemporary writers tend to focus on gifts that empower people to serve or on gifts that encourage worship of God.

Spiritual Gifts

Kenneth Kinghorn pioneers a contemporary view of spiritual gifts from a Wesleyan point of view. He identifies the term "spiritual gifts" as "a supernatural ability or capacity given by God to enable the Christian to minister and serve" (Gifts 22). For Kinghorn, true ministry does not happen without the use of spiritual gifts. He looks to specific passages of scripture to discover more about the nature and the role of spiritual gifts. Romans 12:6-8, I Corinthians 12:4-11, I Corinthians 12:28 and Ephesians 4:11 are the main focus. Other related passages include: I Corinthians 1:5-7; 12:29-30; 13:8; I Thessalonians 5:20; I Timothy 4:14; II Timothy 1:6-7; Hebrews 2:4 and I Peter 4:10-11.

Various authors offer different definitions of a spiritual gift, a differing number of spiritual gifts, and a variety of individual definitions for the specific gifts. For this study the definitions of individual spiritual gifts

will be taken from the Wesley Spiritual Gifts Questionnaire (see Appendix C pages 13-16).

Regarding the problem of developing lay leadership within the church, Kinghorn points to spiritual gifts as the key for helping people find their true calling. A biblical understanding of spiritual gifts will prepare Christians for spiritual service.

Many writers, including Kinghorn, distinguish between the "gift" of the Holy Spirit and the "gifts" of the Holy Spirit. Theologically, Kinghorn believes that all Christians receive that gift of the Holy Spirit at the time of conversion while the gifts are a supernatural enabling for works of ministry (Gifts 20).

He also distinguishes between the "gifts" and the "fruit" of the Spirit. For Kinghorn, the fruit of the Spirit is about the moral and ethical quality of Christian life and the relationships established in the light of that life. Gifts refer exclusively to functions in which the individual engages in acts of ministry. In other words, the fruit is "who we are" while gifts represent "what we do" (Gifts 21).

Spiritual gifts cannot be equated with natural human talents. Gifts are given by the Holy Spirit and depend on the Holy Spirit to function. Natural talents function

independently from the Holy Spirit even though they are given by God (Gifts 22). Kinghorn sees all gifts working in harmony with our humanity (Gifts 34).

Natural talents can be seen as distinct from spiritual gifts by identifying the recipients of the talent or the gift. Natural talents are given to all people while spiritual gifts are given to all Christian believers. Gifts are also distinct because they are established in the redemptive grace of God. Natural talents are offered from the abundance of common grace that is related to the general creative action of God. A third distinction relates to the impact of the talent or the gift. Talents are designed to edify the world while spiritual gifts are given to build up the church (Seamands seminar).

Most authors agree with C. Peter Wagner regarding the difference between spiritual gifts and natural talents. Wagner distinguishes between the two (Wagner 85-88). In contrast to this position, Walter Klaiber (a United Methodist bishop from Germany) believes natural talents can become spiritual gifts if they are used to glorify God. Klaiber believes "natural gifts become charisma when we begin to live them as gifts of grace!" (Klaiber 46). He is not alone in this position but seems to be in the minority.

Rick Warren of Saddleback Valley Community Church shares a similar view of this point. He emphasizes developing the individual for ministry by looking at their S.H.A.P.E.. S.H.A.P.E. stands for spiritual gifts, heart, abilities, personality and experience (tape). In this model, the total individual is taken into consideration. Gifts for ministry are expressed through everything from personality to the heart's desire.

Warren's holistic approach to spiritual maturity includes spiritual gifts but moves beyond the gifts to include the whole person. "The Bible clearly teaches that God gives each believer certain spiritual gifts to be used in ministry (see I Corinthians 12; Romans 8; Ephesians 4). However, spiritual gifts are only one part of the picture. Spiritual gifts are often over emphasized to the neglect of other equally important factors" (Purpose 371). This view of spiritual maturity includes personality traits and personal talents on the same level with the discovery of spiritual gifts.

Kinghorn limits his accounting of the number of gifts to the twenty gifts listed in the four main New Testament gift passages (Romans 12:6-8; I Corinthians 12:4-11, 28; Ephesians 4:11) (39). He separates those twenty gifts into three categories: enabling gifts, serving gifts, and the

gifts of tongues and the interpretation of tongues. The twenty gifts he lists include prophecy, teaching, serving, exhortation, giving, giving aid, compassion, healing, working miracles, tongues, interpretation of tongues, wisdom, knowledge, faith, discernment, apostleship, helps, administration, evangelism, and shepherding. However, authors do not all agree on the number of gifts or on the individual identification of gifts.

C. Peter Wagner lists twenty-seven gifts. He adds to the Kinghorn list by including celibacy, voluntary poverty, martyrdom, hospitality, missionary, intercession, and exorcism (9). Wagner is most concerned with seeing the church grow by involving people in appropriate ministries. He believes, "Ignorance of Spiritual Gifts may be a chief cause of retarded church growth today. It also may be at the root of much discouragement, insecurity, frustration, and guilt that plagues many Christian individuals and curtails their total effectiveness for God" (32).

From a biblical point of view, Wagner sees Romans 12:4 as the "hermeneutical key" to discovering and teaching about spiritual gifts (36). ("Just as each of us has one body with many members, and these members do not all have the same function," Romans 12:4 NIV). The concept of the Body of Christ is the base for all teaching about gifts.

According to Romans 12 we are all part of the Body of Christ. But how do we know which part we represent and how do we know how to function? We discover our function by discovering, developing, and using our spiritual gifts.

Romans 12:6 uses the plural "gifts" to express what an individual receives. "We have different gifts, according to the grace given us" (Romans 12:6a NIV). Most people who deal with spiritual gifts would use this passage to identify what Wagner calls the gift-mix (Gifts 36). The gift-mix concept says that most Christians do not have one single gift. Rather they usually have three or more gifts manifested in a mix that works together with other contributing factors.

Wagner's overall definition of spiritual gifts resembles what other authors present. He believes, "A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body" (42).

J.O. Sanders looks at the biblical passages relating to gifts and provides an interesting study of the Greek word "charismata." He prefers to speak of spiritual gifts as "grace-gifts" that are a treasure from God. He defines grace-gifts as "extraordinary powers/enduements bestowed by the Spirit upon individual believers as equipment for

Christian service and the edification of the church. They are given sovereignly and undeserved" (Sanders 100).

Donald Hohensee and Allen Odell identify twenty-eight spiritual gifts from ten different passages of Scripture. They chart the twenty-eight gifts as demonstrated in Table 2.

Table 2
TABLE OF GIFTS IN SCRIPTURE
(HOHENSEE AND ODELL 47)

ROMANS 12:6-8	I CORINTHIANS 12:1-11	I CORINTHIANS 12:28-30	EPHESIANS 4:11-16
Prophecy	Prophecy	Prophecy	Prophecy
Service		Service	
Teaching		Teaching	Teaching
Encouragement			
Giving			
Leadership			
Mercy			
	Wisdom		
	Knowledge		
	Faith		
	Healing	Healing	
	Miracles	Miracles	
	Discernment		
	Languages	Languages	
	Interpretation	Interpretation	
		Apostle	Apostle
		Administration	
			Evangelism
			Pastor

Other gifts include the following:

Hospitality	(I Peter 4:9-10)	Celibacy	(I Corinthians 7:7)
Craftsmanship	(Exodus 31:1-11)	Music	(I Chronicles 16:41-42)
Missionary	(I Corinthians 9:19-23)	Exorcism	(Acts 16:16-18)
Prayer	(Colossians 4:12-1		

Hohenesee and Odell offer four reasons why they believe spiritual gifts are important to the church today. First, they help the body function as an organic unit. Second, when correctly understood they help the church grow in both quantity and in quality. Third, a proper understanding of spiritual gifts eliminates frustration. People will be effective and fulfilled in the ministry they have chosen because they are using their personal gifts. Fourth, an understanding of spiritual gifts brings balance to the body. People serve in various roles so the church is not misshapen or unbalanced on one side or the other (49-51).

Hohensee and Odell also distinguish between the "gift of the Holy Spirit" and the "gifts of the Holy Spirit". All believers can receive the gift of the Holy Spirit if they seek the fullness of God. The gifts of the Spirit are also for all believers but here God determines what gifts each one will receive (63).

A distinction exists between the "fruit of the Spirit" and the "gifts of the Spirit". Galatians 5:22-23 lists the fruit of the Spirit as: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Hohensee offers an interesting insight at this point. He notes that "fruit" is singular in the Galatians text. He suggests that love is the single fruit

of the Spirit. The other eight words are the ways love is manifested in the believer (64). The fruit of the Spirit is an outward sign of Christian character. The gifts represent ways Christian character can be lived out through a life of ministry and service to others.

A plan for using spiritual gifts in the church can be clarified by dividing the gifts into three categories. First come the enabling gifts: apostleship, prophecy, pastor- teacher, missionary, encouragement, wisdom, and knowledge. Second, are the serving gifts: helping, service, mercy, hospitality, giving, faith, prayer, leadership, administration, discernment, music, and craftsmanship. The final group includes the sign gifts: miracles, healing, exorcism, languages, and interpretation (75-112). Areas of ministry in the church can be structured around these gift categories.

The people of the church must understand how spiritual gifts impact specific age groups. Craig Miller studied extensively the area of "baby boomer" spirituality, identifying some unique needs in this age group. Baby boomers want immediate hands-on ministry opportunities that are direct and fulfilling. He studied churches who were reaching baby boomers and discovered, "Chief among the teachings in these churches is a strong emphasis on

spiritual gifts, which help each discover the spiritual gift or gifts that God has given to that person" (Miller 152-153).

David Pytches is also interested in biblical gifts and how they impact the church. He is primarily interested in extraordinary gifts like tongues, healing, miracles, and a word of knowledge that can be used to interpret dreams. He defines spiritual gifts as an "expression of God's grace at work, primarily in the church, and are transitional manifestations of God's power dispensed by him in ministering for the common good" (57).

Once the gifts are received, Pytches believes they should be used in the same way he sees gifts for ministry being used by Jesus. Spiritual gifts are available to all who have faith in Christ but should be administered only by mature believers who meet his six-point criteria. First, they must have a deep faith in Jesus based on a personal relationship. Second, they must develop that relationship with Jesus through prayer. Third, mature believers cannot administer the gifts until they have been anointed by God. Fourth, they must subject themselves to the authority of the church so they are accountable to the entire Body of Christ. Fifth, they must have a teachable spirit that will allow them to continue the search for spiritual answers. Finally,

they cannot minister to others until they have experienced personal healing by God (172-174).

Pytches adds one more requirement for administering the gifts of ministry. He comments that "Jesus apparently had no ministry of power until after his anointing by the Holy Spirit. He cast out no demon, he healed no sick person, he raised no dead, he calmed no storm nor fed the multitude miraculously until after his baptism in power by the Holy Spirit" (48). He notes in Luke 4:14 that Jesus returned to Galilee in the power of the Spirit following his baptism. Apparently water baptism is a seventh prerequisite for administering the gifts according to Pytches.

Thomas Hawkins writes about his desire to empower servant leaders within the church. He looks to the teaching of the Apostle Paul in I Corinthians for his core teaching. He adds "love" to his listing of spiritual gifts, stating, "Paul identifies the gift of love as the greatest charism. Love above all things is a social, relational dynamic. Love is not a substance or a thing an individual possesses. It is a flow, a movement, among people. As the supreme example of spiritual gifts, love attests to the relational character underlying all other charisms" (Hawkins 20). Many agree with Hawkins on the power of love but few place love in a listing of spiritual gifts. Most look at love as the

underlying expression or result of a gift that has been appropriately used for effective ministry.

Hawkins, however, is accurate in his description of gifts. He says, "Charisms are a form of empowerment for specific tasks that emerge from a congregation's ebb and flow of needs. They allow for the church to discharge the variety of services that arise from its ministry and mission" (20).

David Lim also addresses the way gifts are used within the congregation and through the individual. He believes there are four basic views concerning the nature of spiritual gifts. First, gifts are natural abilities given by God. Second, gifts are given by God but only used by people under certain circumstances. Gifts are appropriately used only when people are intentionally acting as direct agents of God. Third, the holiness of the person determines the quality and quantity of the gifts. Fourth, gifts are incarnational. "God makes full use of the vessel; his mind, thoughts, background, and current situation. The vessel himself is part of that message, thus his life and way of sharing the gift are vital parts of what builds others up" (18). His incarnational view seems to include the total person rather than only focusing on the gift itself.

From the Assembly of God tradition, Von Lombard contends that spiritual gifts are designed to provide personal power to the believer. This personal power has two goals: First, it provides a stronger witness for the Lord. Second, it adds a new dimension to the believer's prayer life (21).

Regardless of one's view of the relation of gifts and talents, almost every writer concludes that all gifts come from the Holy Spirit and are to be used within the context of the church. Wagner believes spiritual gifts are the key to church growth through an effective lay ministry. For Wagner "the key role of the laity is ministry through God-given spiritual gifts" (Strategies 165).

John Thompson comments on the theological position of Karl Barth in this area. He states that Barth makes little reference to the specifics of his theology of spiritual gifts. Thompson states that Barth "does point out that the one Holy Spirit gives a variety of gifts to the church. He does continually speak of the Church being set in motion and kept in motion by the Holy Spirit" (98).

Barth generally did not look favorably on the charismatic movement within the church. In fact he made it clear that it was not appropriate to consider the gift of tongues or the interpretation of tongues as preconditions

for acknowledging the Holy Spirit in the believer's life (98). Barth commented that the eternal purpose of Jesus was the "bread" of the Gospel while spiritual gifts were the "cake" of faith (99). Barth considered gifts to be non-essentials but not impossible components of faith.

Michael Green comments on the charismatic movement by saying that all Christians are by nature charismatic. "All alike are charismatics; for all alike are eternally in debt to the sheer charis of God who sought us, rescued us, equipped us with varying gifts, and shared his own loving nature with us through the Spirit which he has lavished upon every one of us who are in Christ" (196).

Regardless of the individual view about the nature of spiritual gifts, the most essential and practical elements always deals with how we actually discover our gifts. Peter Wagner offers a well-tested five-step approach to gift discovery.

Wagner's first step involves exploring the possibilities. He suggests study of the Bible as the initial step in discovery, then gain understanding of the history and position of your church. Perhaps his most valuable suggestion is to get acquainted with gifted people. Learn from those who have discovered the grace of God through their spiritual gifts.

The second step involves experimenting with a wide variety of gifts. Try them on for size. See what works and what feels comfortable. The third step suggests a solid examination of feelings to discover if you are psychologically prepared to serve the Lord in this way.

Step four calls for a thorough evaluation of personal effectiveness. If the gift is authentic, God will provide feedback through successful ministry. Step five includes another level of evaluation. This time the evaluation or confirmation comes from the Body of Christ. Effective gift use will result in unsolicited confirmation from others who are part of the church (Gifts 116-131).

Kenneth Kinghorn offers six guidelines for discovering spiritual gifts. 1. Open yourself to God as a channel for his use; 2. Examine your aspirations for Christian service and ministry; 3. Identify the needs that you believe to be most crucial in the life of the church; 4. Evaluate the results of your efforts to serve and to minister; 5. Follow the guidance of the Holy Spirit as he leads you to obedience; 6. Remain alert to the responses of other Christians (Gifts 108-114).

Spiritual gift inventories and questionnaires are often used to help individuals on their road to discovery. These tools are designed around a lengthy series of reflective

questions that focus on personal experience, preferences, and abilities. This study uses the Wesley Spiritual Gifts Questionnaire.

The Wesley Spiritual Gifts Questionnaire provides definitions and biblical references for each of the twenty-seven spiritual gifts that are recognized by the WSGQ format (see Appendix C pages 13-16). Several other authors provide their own descriptions of individual spiritual gifts. Many of the definitions are similar although there is some variation in the definitions. The variation stems from differing theological view points. The WSGQ definitions were developed by Donald Hohensee. The definitions in the WSGQ will serve as the base descriptions of individual gifts for the purpose of this study.

Spiritual gift inventories and questionnaires are most often used as a self-scored discovery tool and can be helpful in the process. They help the individual focus his/her experience, preferences, and abilities so gifts can emerge from the general maze of Christian life. Even though they are often helpful, another side must be explored.

Some serious questions must be raised regarding the use of spiritual gift inventories. Any attempt to measure or identify personal spiritual gifts must take into consideration the reliability and validity of the instrument

used. Ledbetter and Foster did a study of the Hocking Spiritual Gifts Inventory. Ledbetter and Foster were concerned because a number of inventories were being developed. These instruments "resemble psychological scales in procedures, format and scoring, and in fact seem to be modeled on their psychological counterparts" (274). The inventories had not been subjected to the basic tests used to develop new psychological instruments.

The Hocking Spiritual Gifts Inventory (SGI) was evaluated for layers of validity and reliability. Ledbetter and Foster concluded, "the SGI lacks the construct validity which its authors imply" (280). They generalized their study to other inventories. "Our analysis suggests that thus far, spiritual gifts inventories are not capable of distinguishing large numbers of distinct spiritual gifts" (280). They also drew conclusions relating to theological perspectives of spiritual gifts. They argue that spiritual gifts cannot be measured, therefore the gifts listed in scripture are intended to emphasize the diversity of the church rather than to identify specific gifts (281). They recommend that spiritual gift inventories not be given credibility.

Cooper and Blakeman followed up on the work of Ledbetter and Foster, testing the Motivational Gifts

Inventory (MGI) for validity and reliability. They concluded that the Motivational Gifts Inventory "does not deliver the level of construct validity" described by the authors of the inventory (43). They suggest that the continued use of gift inventories is a significant ethical issue. They also indicate, "those persons who use the MGI (or any of the other current spiritual gifts inventories) should convey the limitations inherent in the questionnaires that have not undergone rigorous psychometric development" (43).

A telephone conversation with Donald Hohensee (the author of the Wesley Spiritual Gifts Questionnaire to be used in this study) confirmed that the WSGQ has not been subjected to psychometric testing. Appropriate information has been shared with the participants of this study to inform them of the non-scientific nature of spiritual gift inventories.

The spiritual gift inventory used by the St. Paul United Church of Christ in Waterloo, Illinois has been developed for use with new believers (Net Results 1-7). It is described by Carol Shanks as a tool for developing spiritual maturity. "Our church is serious about helping people find where they can best use their gifts, and this spiritual gifts inventory begins that process" (2). This

particular inventory attempts to eliminate the bias toward people who have extensive previous experience in the church.

Charles Bryant has also developed a helpful spiritual gifts inventory (163-183). The Bryant inventory evaluates thirty-two gifts. It has a focus on people who have had more extensive experience in a local church. For example, it assumes the person has already had experience teaching the Bible and sharing their faith with others.

Spiritual gift inventories and questionnaires can not be considered scientific tools but they can be useful as informative tools. They tend to direct the focus of the believer's previous experience and provide a reflective experience that can be used effectively. They should be seen as only one part in the process of discovery along with the other steps outlined by Wagner and Kinghorn.

Leadership

Dr. Kennon Callahan has served as a consultant to local congregations for a number of years. He is considered an expert in helping churches develop a strategic plan for growth and effective ministry. Dr. Callahan lists effective leadership as number five out of his twelve keys to an effective church. His basic rule of thumb for the number of effective leaders needed in any church flows from the number of individuals who actively participate in the life of the

church. He believes that an effective church needs one leader for every fifteen people who are active in the congregation (44).

Many church growth leaders would use the average worship attendance figures to establish the number of active participants. Even though worship attendance figures are effective in establishing and projecting growth rates, it may not be an appropriate figure for dealing with this one to fifteen leadership ratio. The number of people who can be considered as being active in the congregation can be much higher than the worship attendance figures.

The average worship attendance at the Broomfield United Methodist Church is 507 as of December thirty-first of 1996. The number of active participants is actually about 800. Therefore, if we follow Callahan's one-to-fifteen rule we need thirty-three leaders based on average worship attendance. The actual active participants call for over fifty-three effective leaders.

A secondary insight that Dr. Callahan offers has to do with the local church that matches programming with the abilities of the leadership in the church. Often a church program is designed around the items considered essential to the nature of the church. Callahan contends that the program of the church should revolve around the abilities

and strengths of the leadership (46-47). He uses the analogy of a football team which selects the plays before the players are known rather than first gathering players, determining their skills, and then selecting the plays.

Tillapaugh's thoughts about the fortress church follow a similar theme. He believes that ineffective fortress churches develop programs that are expected rather than programs that are fitting to the leadership and the needs of the community.

Peter Wagner adds a concept to leadership issues that we sometimes miss. He believes that leadership is really "followship" (Leading 109). Christian leaders are really followers of Jesus before they lead earthly organizations or individuals. Christian leaders follow Jesus by listening for his voice and being open to his call.

Local church leadership can be enhanced considerably by helping people understand the role God has designed for them to play. Some individuals may discover they are gifted at carrying the ball while others clear the way by providing encouragement from the sidelines. Not everyone can call the plays or to score the touchdown, but a gifted team can accomplish great things for the kingdom of God.

Ministry of Believers

The concept of the ministry of all believers is dealt with in several passages of scripture. Perhaps the clearest is in I Corinthians, Chapter 12. The Apostle Paul writes to the people in Corinth to instruct them in the Christian faith. He uses the concept of the "Body of Christ" as a basic part of his teaching (I Corinthians 12:12-31).

The Body of Christ can be viewed in three basic ways; first, is the actual physical body of Jesus, second, the Body of Christ that is represented through the loaf at the Last Supper (Matthew 26:26), third, the Body of Christ is seen in I Corinthians 12:12-31 as a descriptive term that identifies the church as a gathering of believers. For the purpose of this study, we are looking at the Body of Christ as a description of the church.

The key teaching in this passage of scripture (I Corinthians 12:12-31) is the need for unity among the believers and the understanding that each believer makes up a unique part of the body. In the same way that the biological body depends on every part functioning properly, so the Body of Christ depends on every believer serving in a role that fits him or her. There is no concept here of someone who is a believer but who has no function in the larger body.

From this biblical concept we gather an important portion of information. The assumption is, every person who claims the name of Christ is also expected to be a functioning part of the church. For centuries, the church has operated from this belief. Yet, while this may be ideal, the actual functioning of the church is often very different. Many churches assume that only those who are ordained clergy can be an active functioning part of the Body of Christ. Likewise, ordained clergy have tended to minister in such a way that laity come to believe that only those who are trained and ordained can serve in the highest ways.

Leaders in the church growth field teach that a healthy church is a church that encourages ministry to come from the laity of the Body. Suzanne Braden believes that people join the church with the hope that their relationship with God will make a difference in everyday life (7-8). In order to make a difference in everyday life, the commitment to serve must be stronger than a desire to attend worship only on Christmas and Easter. Strength and fulfillment come through finding a ministry that fits the individual. The degree to which the ministry fits determines the level of spiritual fulfillment.

Herb Miller takes the concept to another stage of development. His years of research and practical experience bring him to the conclusion that finding a place to serve is ultimately important. He calls it the "beehive principle" (55-69). Each bee has a role. Some are guards, some bring food, others care for the young. If one area fails, the entire hive is harmed.

Vitality in the church is measured not by the amount of activity, but by the effectiveness of the ministry. Miller believes that a vital and effective church will lead people to fulfillment in their faith. He also believes that this model for ministry creates growth in the church because others "swarm" to the hive.

Two lay persons in the United Methodist Church, James Holsinger Jr. and Evelyn Laycock, offered their prescriptions for the renewal of the church in a book titled Awaken the Giant. They believe one of the basic places for renewal to begin is in the ministry of the laity. The laity must be trained and empowered to work in harmony with the clergy if there is to be renewal in the part of the Body of Christ known as United Methodism (132).

The problem is, even though we talk about renewal and about developing an empowered laity, we actually do little about the problem. We tend to blame others or to give up in

frustration. That approach is doomed to failure and the maintenance of the status quo. But how then can the Body of Christ be motivated to serve? How can the church empower laity and clergy to discover and develop fulfilling ministry? How can people serve God in a way that leads them to personal growth and leads the church to numerical growth?

David McKenna, past President of Asbury Theological Seminary, brings us to another level of thought. Through his study of the Gospels, he has discovered what he calls the "Incarnational Team." The incarnation of Jesus brought a new form of teaching and a new height of ministry. But Jesus did not do it alone. He formed team which was unique because it was made up of ordinary people from diverse backgrounds and vocations (124).

The formation of this team was not a random exercise nor was it easy. It grew out of Jesus' understanding that he was called to change the world by changing individuals. It also grew out of deep prayer. It was not an accidental gathering. The Incarnational Team was first made up of the twelve disciples, but soon grew to include others who were sent out to serve in the name of Jesus. Each one was selected because of his faith, ability, and availability to Jesus. They were faithful, available, and teachable.

In 1970, E. Stanley Jones used a similar concept when writing about renewal in the church. He used the first century church at Antioch as an example of how the church might function in modern times. He believed that the church was founded and run by the laity of the church. He also pointed out that laity can be motivated to serve when their lives are changed by the redemptive grace of God (99), which brings people to a new level and new desire for service. Redemptive grace is always at work but becomes life-changing when individuals make themselves available to the love of God.

How do people who have been touched by the grace of God discover the best place of service? How can people be matched with the variety of ministries that are needed in the church? Is personal desire a sufficient indicator of suitable ministry? This study deals with the literature that holds firmly to the concept that the Lord grants special gifts to each believer. Those gifts are then used in ministry to others and in service to God.

Vision

Warren Bennis and Burt Nanus wrote one of the key works in the area of contemporary leadership strategies. Their book, Leaders: The Strategies for Taking Charge, offers insights into many dimensions of leadership. One of their

main themes is the need for vision and the ability to communicate that vision. They identify vision as a "mental image of a possible and desirable future state of the organization" (89).

For Bennis and Nanus, vision is a concept that always points forward. Vision is that quality in a leader that helps others see the possibilities available in the future. Lyle Shaller believes, "The best leaders function in a long time frame and are comfortable conceptualizing abstract ideas in a five- to twenty-year time span" (Getting 261). Future thinking and vision is so important to the effective operation of various organizations that it is often seen as the key to success. When vision is communicated in a positive way it becomes a measure of the success of the organization (Bennis and Nanus 92).

One of the keys to sharing vision is to keep the message positive. Positive leaders are much more likely to gather a following than leaders who see a frown around every corner. Bennis and Nanus talk about the importance of the "Wallenda Factor" (69-70), which comes from the life of the great circus performer Karl Wallenda. In 1978, Wallenda fell to his death from a seventy-five foot high wire in San Juan, Puerto Rico. His widow commented on a change that happened in his life just before his fatal fall. She said,

"He put all of his energy into not falling rather than into walking the tightrope." In other words, as soon as he began to think about the possibility of falling, he fell. As soon as his vision turned negative, it was no longer a vision, it became a negative reality. Vision always points toward the future and is always positive.

From my own personal experience in the church, I can see those times when the future was alive and exciting in my mind. Those were times of growth and vitality. When the vision grows cold, current, and focused on the here-and-now, the growth and vitality disappeared.

C. Peter Wagner offers some of the same ideas by thinking about the future through goal setting. He talks about the "awesome power" of setting goals. He challenges churches to ask, "What do you think God wants your church to be five years from now" (Leading 186). He suggests that goals must be relevant, measurable, significant, manageable, and personal to be effective leadership tools (187-189).

Carl George of The Fuller Institute of Evangelism and Church Growth points to Jesus as a leader who knew how to communicate vision to his followers. He hears vision in the voice of Jesus when he says "The Kingdom of God is like...." Vision is shared when Jesus points to the man who scatters good seed (Matthew 13:24), or the mustard seed that starts

small and grows to great size (Matthew 13:31), or the yeast that is almost unnoticeable but works its way throughout the dough (Matthew 13:33) (44). A statement of vision is communicated when Jesus speaks to the people in the Sermon on the Mount. He gives them a new hope for the future when he says, "You have heard that it was said, 'Love your neighbor and hate your enemy'. But I tell you: Love your enemies and pray for those who persecute you" (Matthew 5:43-44 NIV). A difficult vision but it pointed the people toward a new way of thinking for the future.

Church consultant Herb Miller points to the Apostle Paul as an early church leader who understood the importance of helping people discover the future by building a climate of expectation through vision. He looks at Romans 15:13 as a key passage (19-20). "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" (NIV)

In this passage of scripture the future is seen as overflowing with hope, a hope that comes from the Holy Spirit. This divine hope provides motivation for the days ahead. It points us into tomorrow and calls us to trust in the Lord for our peace.

In the local church, every person must see his or her personal connection to a compelling and motivating vision of

the future. Churches that do not carry a vision for the future live in the past. They grow old and die because they have not been able to move into the future or motivate leaders to see new fields of ministry. Leaders must view their personal ministry as a connecting link to the vision of the future. The discovery, development, and deployment of spiritual gifts allows people the opportunity to offer themselves to God in an effective way. They see the future with new hope and see themselves working together as the Body of Christ.

Summary

The concept of spiritual gifts can be a complex issue for the local church. Especially if a biblical understanding of spiritual gifts has not been communicated to the congregation. Many middle-of-the-road, mainline congregations fall into this category, and certainly this is the situation for the Broomfield United Methodist Church.

Spiritual gifts can be discovered, developed, and deployed to enhance the overall ministry of the church. The effective use of gifts also brings fulfillment and spiritual growth to individual believers.

The concepts of leadership, the ministry of all believers, and vision are not directly dealt with in this

project. But these concepts are intimately interlaced with the effective development of a congregation motivated by spiritual gifts discovery and deployment. Without effective leadership, new leaders will not develop because they will not be challenged or taught. The new leaders also need mentors and role models. Effective leadership at the staff level of the church can be the starting point for modeling the effective use of spiritual gifts. The staff must only be the starting place. The ministry of every member is the key to a successful congregational ministry for the Lord.

Without a positive understanding of the biblical concept of the ministry of all believers, people find little motivation to enter into personal ministry. The task of ministry will continue to be left to the clergy and staff of the church. The membership will remain passive if the concept of personal ministry is not directly connected to the teaching on spiritual gifts.

In the same way, a vision must draw people forward, a vision that can be captured by the hearts and minds of the people. It must be communicated and shared by the great majority of the congregation. The compelling nature of a positive and motivating vision challenges people to follow their leaders and develop their own personal ministry.

When leadership, ministry, and vision come together with a solid and effective teaching regarding spiritual gifts, great things can happen for and through the church. People are motivated. They find fulfillment in their faith. The church grows. Needs are met and the Kingdom of God enhanced. I pray in some small way this project will "prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12 NIV). This is the hope and prayer that motivates this project.

CHAPTER 3

Design of the Study

The purpose of this study was investigate the effectiveness of an educational program focused on helping individuals discover and develop their spiritual gifts. The study centered on a Spiritual Gifts Seminar, the use of the Wesley Spiritual Gifts Questionnaire, and information gathered during pre- and post-experience interviews.

Statement of Research Questions

Research Question 1

What do lay persons know about spiritual gifts and to what extent are they using their spiritual gifts prior to the Spiritual Gifts Seminar?

Operational Question 1

Did individuals have a working understanding of the biblical concept of spiritual gifts prior to the seminar?

Operational Question 2

How does the identification, development, and implementation of spiritual gifts impact the development of lay leaders in the church?

Operational Question 3

Are individuals able to discover and develop personal spiritual gifts through participating in a seminar experience?

Research Question 2

What changes are observed in what lay persons know and do subsequent to their participation in the Spiritual Gifts Seminar?

Operational Question 1

Do individuals report a sense of personal confirmation after participating in the Spiritual Gifts Seminar?

Operational Question 2

How many new or previously undiscovered spiritual gifts are identified in individuals who participate in the Spiritual Gifts Seminar?

Research Question 3

What relationship does the Wesley Spiritual Gifts Questionnaire have to observed changes in lay persons' knowledge and use of their spiritual gifts subsequent to the Spiritual Gifts Seminar?

Operational Question 1

Does the identification of personal spiritual gifts lead to increased involvement in actual ministry?

Operational Question 2

Do participants in the Spiritual Gifts Seminar show an increase in their willingness to serve the church and their community?

Operational Question 3

Does a knowledge of personal spiritual gifts lead to increased lay leadership?

Research Question 4

What other aspects of the Spiritual Gifts Seminar contribute to changes in what lay persons know and do about using their spiritual gifts?

Population

The population for this study was drawn from the full members of the Broomfield United Methodist Church in Broomfield, Colorado. The full membership was 1042 at the time of the study. Full membership is distinct from active participation in the church. Full members have made a public profession of their faith in Jesus Christ, stated their belief in the Bible as God's Word for us today, confirmed their faith in the church as a part of God's plan for ministry, and have pledged to make specific commitments to the church. The specific commitments include

faithfulness through prayer, presence, service, and financial giving.

Full members have also been involved in a Newcomers Class. The class includes local church history, United Methodist history, current church vision of the future, personal ministry and participation options, and theological discussions related to specific areas of interest.

Individuals who attend in the Newcomers Class then decide about their desire for membership. Some wish full membership while others choose to remain as participating non-members. A positive response to membership also involves introduction of the individuals during a Sunday worship service, their affirmation of personal faith, and enrollment in the church records.

Sample

The membership at the time of the study (currently 1042) was arranged in alphabetical order by surname. The population was then numbered in sequence beginning with the number 00, 01, 02, etc. Each individual was represented by a number. The last two digits of the number were identified on the table of random numbers. (Practical Research 203). A two-digit number was selected by chance to provide an entry point into the table of random numbers. The upper left-hand digit of the random sample table digital block was used as a

starting point for selecting sample numbers. Sequential numbers were selected moving down the table vertically from the starting point.

A random and representative sample of forty members was selected from the total population. Those forty members received a personal letter inviting them to take part in the study. A self-addressed stamped response card was included in the invitation. Those who responded positively were invited to attend a three session Spiritual Gifts Seminar and to participate fully in the study. A positive response at this point enrolled them as participants in the study sample.

The goal was to have five percent of the average worship attendance involved in the sample group. The current average worship attendance is 507. Participation of five percent will equal twenty-six individuals. If twenty-six individuals from the original forty did not commit to the study group, the next individual on the random list was invited. This procedure was repeated four times with the hope that twenty-six individuals would be selected for the sample group.

Four groups of forty random numbers were drawn. From those one hundred and twenty names only thirteen said yes to the sample group. The goal of having twenty-six

participants was reduced to thirteen as the time for the seminar was rapidly approaching.

Research Design and Data Collection

After the sample group was selected and individuals had agreed to participate in the study, they were asked to take part in a pre-seminar interview. The goal of the interview was to determine the existing level of knowledge regarding spiritual gifts and to inquire about their current participation in the church. A standardized group of questions was used to guide the interviews (see Appendix). Responses were collected and reported in verbatim form.

The pre-seminar interview also evaluated the level of involvement in personal ministry through the church and community. The interview took place one week prior to the first session of the Spiritual Gifts Seminar. Some pre-seminar interviews were done by telephone. The pre-seminar interview responses were recorded verbatim.

The Spiritual Gifts Seminar was presented in three sessions. I was the instructor for all three sessions. I also conducted the pre- and post-seminar interviews.

One session was held each week for three consecutive weeks. Each session was held in the evening for one and one half hours over a three-week-period of time. Participants

were asked for a commitment to attend all three sessions without missing.

The sessions were videotaped so sessions could be made up if someone was forced to miss. However, only one session could be missed and made up in this fashion for each individual involved. Participants who missed more than one session or were not able to fulfill their commitment would be reported as "did-not-complete" members of the sample group.

The theme of the first session included an introduction to the concept of spiritual gifts. The first session also looked at some of the basic biblical texts that relate to spiritual gifts. Romans 12:1-8 and I Corinthians 12:1-11 formed the focus of study for the first session. The second session provided an extensive biblical study. I Corinthians 12:27-30 and Ephesians 4:1-16 make up the bulk of the study for session two. Other texts that were explored include: I Peter 4:9-10, I Corinthians 7:7, Exodus 31:1-11, I Chronicles 16:41-42, Acts 16:16-18, and Colossians 4:12-13.

The third session dealt with Galatians 5:22-23 to distinguish between spiritual gifts and the fruit of the Spirit. The majority of time in the third session was given to the Wesley Spiritual Gifts Questionnaire. Participants were asked to respond to all 120 questions in the

questionnaire. Each participant scored his or her own questionnaire using the scoring system on page twelve of the questionnaire booklet.

The spiritual gift areas that received the top three highest scores became the central point for discussion and for the follow-up interviews. These responses were recorded and evaluated through the ten-week follow-up portion of the study. Time was spent with each individual to discuss and confirm their strongest spiritual gifts. They were encouraged to put those gifts into action by identifying an appropriate area of ministry where they can serve.

The third session closed with the participants signing a specific commitment to seek to use their gifts as spiritual leaders in the church and the community.

A follow-up interview was scheduled for each participant to provide feedback about the results of the study and about the individual's participation in the study. This interview was brief and was conducted by telephone. This phone contact served to receive feedback and answer questions. It was held one week following the last seminar session. I also received feedback and evaluation about the seminar and the effectiveness of the experience through a written tool that was gathered at the close of the third session.

The purpose of the first follow-up interview was to gain immediate feedback from the participants about the seminar experience. A second follow-up interview was conducted ten weeks after the last seminar session. The goal of the second follow-up interview was to gather information from the participants. Datum was gathered to see if there has been any impact on the individual's life, participation in church, or personal ministry as a result of the Spiritual Gifts Seminar and the Wesley Spiritual Gifts Questionnaire.

Variables

The independent variable considered in this study is the Spiritual Gifts Seminar. The dependent variable is the potential discovery and development of spiritual gifts by lay people.

Information was sorted and evaluated by a number of intervening variables. The first relates to the age of the participant. Age breaks were selected as follows; sixteen to twenty-five, twenty-six to thirty, thirty-one to fifty, and fifty-one to ninety-five. I also considered the length of time as a member of the church. Length of membership was considered in three categories: less than one year, one to three years, three years and up. Gender was also considered and evaluated as an intervening variable. Educational

levels were taken into consideration. However, data regarding socio-economic status was not gathered.

The dependent variable was the discovery and development of spiritual gifts in the members of the sample group. The spiritual gifts of each participant were evaluated as a part of the follow-up process. A researcher designed semi-structured pre- and post-seminar interview format was used to gather information related to the dependent variable. The pre-seminar interview was compared with the ten-week follow-up interview to determine if any increase or decrease in personal ministry involvement occurred. The interview responses were documented in verbatim form.

Other variables may influence the outcome of the study. The impact of being invited by the pastor to participate in the study, the focus on and the ministry of the church, and an increased personal awareness of the current ministry in the church was considered. The final conclusions (see Chapter 5)include reflections on the impact of these variables.

Teaching Tools

The Wesley Spiritual Gifts Questionnaire (WSGQ) was adapted by Dr. Donald Hohensee, formerly the Professor of Missions and Church Growth at Western Evangelical Seminary

in Portland, Oregon. He is currently with World Gospel Mission in Marion, Indiana. He developed the WSGQ from the original work done by Richard F. Houts and from a modification of the Houts work done by C. Peter Wagner. The Wagner Modified-Houts Questionnaire is used in many settings. Dr. Hohensee made his modifications to fit the Wesleyan theological point of view. He was most concerned with a Wesleyan understanding of tongues, healing, knowledge and prophecy (phone consultation). It was originally copyrighted by the Fuller Evangelistic Association in 1978.

The WSGQ has not been evaluated for reliability or validity through formal scientific research but was designed as a personal instrument for self discovery. Although concerns will be taken into consideration related to validity and reliability, the major feature of the WSGQ is as a personal, informative, and insightful tool. Dr. Hohensee's work has been used by many churches around the world.

The WSGQ was used in this study with copyright permission through purchase from the Fuller Institute of Evangelism and Church Growth. The WSGQ is published by Fuller Seminary Press and is marketed by The International Centre For Leadership Development And Evangelism in Winfield, British Columbia.

CHAPTER 4

Findings of the Study

Each group member was chosen by a random number drawing from the population of the membership of the Broomfield United Methodist Church. 1042 individuals held full membership in the church at the time of the study. Individual members of the sample group are identified throughout the study by their assigned congregational number.

The sample group was comprised of persons who had almost no knowledge of the concept of spiritual gifts. None of the individual group members had ever attended a spiritual gifts seminar in the past. No member of the group could recall any information being shared from the pulpit in the area of spiritual gift teaching. During the pre-seminar interviews only one participant could offer a general definition of a spiritual gift.

Descriptions of the Sample Group Members

Participant number eleven is a thirty-two year old white female. She is married and has two small children who are four and two years old. She has been employed outside of the home in the past but is now staying home with her children. She has completed sixteen years of education and has an undergraduate degree. She has been a member of the

church for less than one year. She attends worship forty Sundays a year and is involved in the children's education area of the church.

Participant number twenty-six is a thirty-six year old white female who has been a member of the church for less than three years. She has completed a law degree but currently is not practicing law. She gave birth to a baby boy just one week before the first seminar session. She is married but participates in the church without her husband. She has never held a leadership position although she is very interested in music ministry.

Participant number twenty-seven is a sixty-eight year old retired white male who has been a member of the Methodist Church since childhood. His membership at the Broomfield church began when he moved to the community in 1986. He has an undergraduate degree and serves almost every Sunday as a head usher. In previous church settings he has served as lay leader, lay member to Annual Conference, vice-chair of the trustees, and member of the finance committee.

Participant number thirty-five is a retired electrical engineer who is a sixty-four years old white male. He has been a member of the Broomfield church for more than twenty-five years but he attends worship an average of less than

six Sundays each year. He did hold the position of church treasurer in his home church. He has completed sixteen years of education.

Participant number forty-nine retired from the postal service several years ago. He is a seventy-six year old male and has been a member of the church for thirty-five years. His worship attendance pattern is strong averaging forty-eight Sundays each year. Although he and his wife are faithful in worship he has never held a church office or served in any official capacity but he and his wife are faithful in worship. He is a life-long resident of the area, born on the same land where he and his wife live today.

Participant number eighty-six is a forty-three year old salesman. He is a white male who is married and has two children who are late high school and early college age. He has been a member of the church for two years and is very young in his Christian faith. He holds a high school diploma and is successful in his business, and was recently elected chair of the Board of Trustees for the church.

Participant number 152 is a white female who is fifty-nine years old, a member of the church since 1971. Her participation is primarily in the area of music. She and her husband sing in the chancel choir and are present in

worship at least forty Sundays of the year. She works as a secretary for a local health care provider. Her membership in the church dates back to the early 1970's.

Participant number 294 is a forty year old white female who has completed eighteen years of education. She has two children and, with her husband, has been a member of the church with her husband for five years. She has served in the children's ministry area and attends worship about half the Sundays in any given year.

Participant number 370 is a white forty-four year old female and a member of the church since the late 1970's. She attends worship regularly averaging at least thirty-five Sundays in a year. She is a school teacher with a masters degree and thirteen years of teaching experience.

Participant number 580 is the youngest person in the sample group. She is a thirty year old white female who has been a member of the church for six years. She has been involved in the children's area through teaching Vacation Bible School and serving as a member of the youth ministry team. She has two children and estimates her average worship attendance at more than forty times a year. She completed a bachelors degree and is employed.

Participant number 826 is a thirty-seven year old white female who has been a member of the church for almost thirty

years. She is active in the church as a teacher in the preschool area. She completed twelve years of formal education and is employed in retail sales. She is single and shares a household with her mother.

The next participant is number 908, a white female who is fifty-five years old. She is employed and holds a masters degree. She and her husband have been members of the church since the late 1970's. Her worship attendance pattern averages less than one Sunday each month. She served in several leadership positions in a previous church but has not served in the church for several years.

Participant number 977 is a white male, forty years old, who works in construction. He has a masters degree and describes himself as a novice in the church. He attends worship about once a month with his wife and two small children.

Only a few of the participants knew each other when they gathered for the first seminar situation. They were verbal and willing to participate. Only one person missed a seminar session because of illness.

Data related to the sample (n) group

The sample group included five men and eight women. Ages range from a low of thirty to a high of seventy-six. The mean age for the total group was forty-eight. The

average age of the five male participants was fifty-eight while the women's' average was thirty-seven.

The person in the group with the least education had completed the tenth grade. The person with the most had nineteen years of education and had earned a law degree. Eight of the thirteen participants had four-year college degrees or better. Three had high school diplomas. The mean educational level for the entire group was fifteen years.

One requirement for the sample selection process was full membership in the church. One member of the sample group had been a member of the church less than one year. Two group members had been members less than three years. The other nine members of the group had been connected with the church three years or more.

Worship attendance was determined by the number of Sunday worship services they attended in an average year. Each person's attendance then was placed in one of the following categories; zero to six, seven to twelve, thirteen to twenty, twenty-one to thirty, thirty-one to forty, and forty-one to fifty-two.

Six people from the group had worship attendance in the forty-one to fifty-two category. Three were in worship between thirty-one and forty times a year. Two were in the

range of thirteen to twenty times a year. The categories of zero to six and seven to twelve had one person each.

Table 3
Participants in the Study Group
N = 13

	Participant Number	Gender	Age	Marital Status	Education Years. Completed	Years Member	Worship Attendance out of 52 Weeks
1	11	F	32	M	16	1	42
2	26	F	36	M	19	2	45
3	37	M	68	M	16	11	45
4	35	M	64	M	16	30	6
5	49	M	76	M	10	35	48
6	86	M	43	M	12	2	46
7	152	F	59	M	16	25	40
8	294	F	40	M	18	5	20
9	370	F	44	M	18	17	35
10	580	F	30	M	15	6	42
11	826	F	37	S	12	30	35
12	908	F	55	M	16	18	12
13	977	M	40	M	16	2	15
				SUMMARY			
	N= 13	M=5	Mean	1-S	Mean	Mean	Mean
		F=8	Age	12-M	Education	Years	Worship
			48		14.15	14.15	33.15
			M- 58.2				
			F- 36.6				

Seminar Evaluation and Feedback

Each participant was asked to evaluate the seminar through the use of a written evaluation tool. They received the feedback form by mail two days after the completion of the last session. A self-addressed, stamped envelope was included to encourage a higher return rate. Twelve of

thirteen evaluations were returned. The evaluations were not identified by name or number. Only one evaluation was returned with a name attached to the comments.

They were asked to evaluate the seminar materials, the length of the sessions, the presentation style, and the Wesley Spiritual Gifts Questionnaire. The four areas were evaluated on a scale of one to ten. One represented the worst and ten represented the best evaluation.

The materials that were used in the seminar (handouts and worksheets) received a positive rating. The responses ranged from a low of five to a high of ten. The mean score for the materials rating was 8.08. The median of the range was 8.5.

Participants were asked to rate the length of the seminar so a baseline evaluation could be established. Future seminars will be adjusted in response to this feedback. The range of responses was from a low of five to a high of ten. The median response was 8.5. The mean of this scale was 8.16. The general comments indicated that it would have been helpful to have four sessions rather than three. A fourth session would give more time to digest the material and would have been especially helpful for this group since the concept of spiritual gifts was completely new to most of the participants.

The actual seminar experience was designed so participants were seated at tables in a semicircle that faced a projection screen. Overhead transparencies enhanced the material being presented. Most of the time the material was presented in a lecture format which allowed for response, questions, and small cluster group interaction. The Bible study portions were designed to be times of self discovery.

As the participants evaluated the presentation style, they offered several helpful comments. One said, "Please use more examples of people using their spiritual gifts in real life events." Another commented, "I would have liked to hear more group discussion after the Wesley Questionnaire. I wanted to hear if people had identified any spiritual gifts and how they were already using them." Another participant offered this insight, "Sometimes I felt rushed and discussions were shortened before we felt the material presented was fully understood."

The one to ten evaluations of the presentation style ranged from a low of eight to a high of ten. The mean score of this evaluation scale was 9.33. The median score was 9.5.

Research Question Number One

What do lay persons know about spiritual gifts and to what extent are they using their spiritual gifts prior to the Spiritual Gifts Seminar?

Research question number one seeks to gain information about the participant's prior knowledge of spiritual gifts. It also looks at how people are currently using their gifts. The pre-seminar interview probed this area. No one in the group had ever attended a spiritual gifts seminar or any other class or training sessions related to spiritual gifts.

When asked about their personal understanding of spiritual gifts, six of the thirteen participants were willing to make an effort at describing their idea of spiritual gifts. A majority of the sample (seven individuals) had no concept of what a spiritual gift was. I received comments like, "It is difficult to put into words" or, "I don't know what you mean" or, "I am just a novice."

Only one of the male participants was willing to make an effort at describing a spiritual gift in the pre-seminar interview. He said, "A spiritual gift is praise, ministry, service, and prayer." None of the other men were able to offer any insight into the nature of a spiritual gift.

By contrast, all of the women offered their definition of a spiritual gift. One said, "I suppose a spiritual gift

is like a special talent that is inspired by God." Another said, "A spiritual gift is a personal contribution to the church other than money...it is a time gift." Participant number 294 said, "A spiritual gift is something given from God but it is up to you how you use it." Sample number 370 said, "an opportunity when you felt the presence of God in your life." Participant number 826 had the most ideas. She said, "A spiritual gift...we all have them, we just don't tear into them. It is anything you use in a positive way. It is as little as laughter, it is being more child-like and less childish." She also added that some gifts were "supernatural like nursing or ministry."

Research Question Number Two

What changes occur in what lay persons know and do subsequent to their participation in the Spiritual Gifts Seminar?

During the post-seminar interview, ten sample group members were able to offer some form of a definition regarding spiritual gifts. The three members who could not remember or respond were all males. Everyone else offered a definition.

The Kinghorn definition of spiritual gift ("a spiritual gift is a supernatural enabling of the Holy Spirit which equips a Christian for works of service and ministry") was

used repeatedly in the seminar. However, after ten weeks only two people came close to remembering the definition. One said, "a spiritual gift is given by God to support the Body of Christ...the church." The other one said, 'A special God-given gift that is used to glorify God through Jesus."

During the post-seminar interview, participants were asked if they could see ways they were using their spiritual gifts since the seminar. Eight of the thirteen offered an affirmative answer. They responded, "Yes! Absolutely, I see it every day." or, "Now I think about what is right in the Lord's eyes. I wonder if what I do with my gifts will help others." or, "Yes, I am more positive about my faith. My worship attendance is better and I am in a Bible study group so I can learn more." or, "I was already using them, I just didn't know it, but now I am keeping my eyes open to use them in the future."

Most of the participants reported a confirmation of gifts rather than a discovery of new gifts. Only three people reported new discoveries. They found the Wesley Spiritual Gifts Questionnaire to be revealing. One man reported a confirmation of the gift of discernment and the discovery of the gift of leadership. When he reported his discovery, every person in the class confirmed that they saw leadership qualities in him from the first time they met

him. Another person reported a new insight regarding the gift of discernment. In the post-seminar interview, she identified an awareness of that gift when she was interviewing potential new employees at her office.

One hypothesis presented in the research questions was the assumption that the discovery of spiritual gifts would eventually lead to increased levels of Christian leadership. The study was limited to a small group and to only ten weeks of follow-up. However, within that ten-week period of time, four of the thirteen group members reported that they became involved in a different area of the church as a result of the seminar. They reported that the seminar was motivating, encouraging, and gave them permission to try some new leadership areas. One participant became involved in the music area of the church. She attributes her new ministry to the seminar.

A male participant identified his gifts as discernment, hospitality, and leadership. He has recently been elected as chair of the Board of Trustees for the church even though he has been a professing Christian less that three years. He also points to the seminar experience as a motivating and encouraging factor.

One of the female participants discovered the gifts of teaching and encouraging. At the time of the ten-week post-

seminar interview, she was actively looking for ways to express her gifts in the community.

Research Question Number Three

What relationship does the Wesley Spiritual Gifts Questionnaire have to observed changes in lay persons' knowledge and use of their spiritual gifts subsequent to the Spiritual Gifts Seminar?

Research question number three inquires about the effectiveness of the Wesley Spiritual Gifts Questionnaire. The follow up evaluations were most helpful when the participants provided feedback regarding the Wesley Spiritual Gifts Questionnaire. They rated the WSGQ as the lowest component of the seminar experience. The range of responses went from a low of four to a high of ten. The mean response was 8.0 while the median was 8.5. Some felt the scoring of the questionnaire was confusing and the questions were misleading or too narrow in their focus.

The WSGQ became the center of several interesting discussions. The written feedback from the class reported conflicts with the direction of the WSGQ. Five participants independently commented on the effectiveness of the WSGQ. All five felt the WSGQ did not reflect their personal experience. For example, one woman commented, "Please expand the current Wesley Questionnaire to reflect the fact

that spiritual gifts work outside as well as inside the church." Another woman noted, "Although I have never taught biblical material, I have taught a number of other subjects. The Wesley Questionnaire ranked me very low on teaching due to a lack of previous experience teaching biblical material. I believe teaching to be one of my spiritual gifts and I think the questionnaire could be improved in this area." Participant number 370 commented during the post-seminar interview that the questionnaire was difficult to deal with because it always focused on the church. She had an interesting insight that the questions related to music generalized about life while the questions related to teaching were focused on teaching biblical material.

Research Question Number Four

What other aspects of the Spiritual Gifts Seminar contribute to changes in what lay persons know and do about using their spiritual gifts?

Four members of the group were concerned about the general concept that spiritual gifts were exclusively for Christians. During the seminar they wanted to expand the definition to include all people. They returned to the same theme in their written feedback. Their comments in the post-seminar interview reflected this desire to include all people in the spiritual gifts definition. They rejected

the biblical teaching that spiritual gifts are given only to Christians for building up the Body of Christ.

This same group also wanted to place natural talents into the same category as a spiritual gift. They would feel more comfortable with a definition that included natural talents as an equal part of the gifts of the Spirit. The seminar material drew a clear distinction between spiritual gifts and natural talents. The portion of the grace of God brings to an understanding of the way God has blessed all people with natural talents and abilities. Another portion of the grace of God brings the blessing of redemption. It is through the redemptive grace of God that spiritual gifts are provided to those who believe in Christ.

Six of the thirteen participants suggested the addition of a fourth seminar session to enhance their learning experience. They felt unclear about some of the concepts and would have liked another session to clarify the details of the Bible study material. In addition to this group of six, four others noted that they enjoyed the fellowship and would have been willing to continue meeting as a group for a few more sessions.

One interesting and unexpected comment came from the only single participant. During the post-seminar interview she commented about a discussion she had with her other

Christian friends at work. She said, "I didn't know about gifts before but most of my friends already knew about it...they thought Methodists were way behind."

One of the major findings of the study had to do with the lack of preexisting information related to spiritual gifts. Participants had little understanding regarding the nature of spiritual gifts in the sample group prior to the seminar. The post-seminar interview indicated an increased level of spiritual activity in the younger participants. The participants who were newer the church also indicated a greater rate of personal growth. The Wesley Spiritual Gifts Questionnaire was not the most effective tool to help people discover their gifts. Age, gender, and length of time in the church seemed to be major factors discovering gifts and moving those gifts into ministry. The details of the findings are discussed in Chapter 5.

CHAPTER 5

Summary and Interpretation

This study is based on two assumptions. First, Christian people who are a part of a congregation want to develop their effectiveness in personal ministry. Second, the discovery and development of spiritual gifts can enrich the effectiveness of individuals.

The primary research question seeks to discover how much people already know about their personal spiritual gifts. The pre-seminar interviews uncovered a lack of understanding in this area. Several sample group members had never heard of the concept of spiritual gifts. Others had some ideas but no one in the group was able to articulate an understanding of spiritual gifts. One person came close to a definition of spiritual gifts but their response turned out to be purely a guess.

None of the participants had ever taken part in a spiritual gifts seminar. They had no idea of the concept of spiritual gifts from the beginning. One person even expressed disbelief that such a concept was biblically based. She also discovered several friends from other churches who were well acquainted with spiritual gifts. She realized her lack of knowledge in this area was not due to a

lack of biblical base but to the incomplete teaching she had received.

The sample group participants were chosen randomly and represented a broad spectrum of the congregation. The group represented a good cross section of the congregation according to gender, age, education, and length of membership in the church. A higher level of initial knowledge was not represented in the longer term members than in the newer ones. In fact, the three long-term male participants had no idea what a spiritual gift was when asked in the pre-seminar interview. Two of the newer female members however came closer to a definition.

There may be some gender-related variables involved in the level of knowledge or in the willingness to share information. However, it is clear from the sample group that the women were better informed and more willing to share their ideas.

This information could be generalized with caution to the entire congregation. An assumption could be made that few individuals in the church would be aware of the concept of spiritual gifts. The few who have been informed in this area probably received their information from other church sources. This could help confirm the suspicion that the Broomfield United Methodist Church has not been effective in

encouraging the development of personal spiritual gifts. It would be interesting to do a study of the entire congregation. Another interesting study might be focused on the entire denomination to help determine if a lack of teaching in the area of spiritual gifts has been a part of the entire United Methodist system.

The post-seminar interviews demonstrated the effectiveness of the teaching process to help people identify their spiritual gifts. Several people reported warm and positive feelings about the seminar and about the information they discovered about themselves. The follow-up process would need a much longer time frame to see if the seminar discovery process actually leads to the development of effective leaders.

This would happen best if the general teaching of spiritual gifts became a part of every aspect of congregational life. An occasional seminar is not enough to bring about a change in the motivation of lay leaders. The teaching would need to be included in sermons, Bible study groups, new member groups, and in the general expectations of congregational membership.

Some important changes occurred in participants following the spiritual gifts seminar. Seven of the thirteen participants reported no change in their church

participation. During the ten week follow-up time they did not increase their worship attendance, take on new responsibilities, or change their view of personal ministry.

The other six participants reported some level of increase in their willingness to serve in personal ministry and in Christian leadership. One specifically took on the challenge of chairing the Board of Trustees partially as a result of insights gained in the seminar. Another reported using the newly identified gift of discernment in her job as she was hiring new workers. Still another was actively looking for ways to use her gifts. They all reported that they were motivated by the insights they gained during the seminar.

The individuals who identified new information about their personal gifts seemed to be more motivated to find places to express their gifts. Those who reported a confirmation of information they already knew about themselves reported less motivation to use their gifts. The one male participant who was the most skeptical reported that he does what he can to serve but he sees no connection between spiritual gifts and his life.

The age variable presented an interesting finding although it may not be generalized to the entire congregation. The participants in the thirty-one to fifty

age group were more likely to report the discovery of new gifts. The participants in the fifty and older group reported mostly the confirmation of known gifts. They were far more likely to be less motivated by the gift discovery process. Perhaps they were responding to information they believed to be true about themselves from the past. The younger age group also was far more likely to put their discovered gifts into action. The older group reported limited change in their ministry activity.

This could be a factor that only applies to this specific sample group. It may also be a factor related to the length of time individuals had been connected to the church. The older age group had been members for a much longer time.

In general the Wesley Spiritual Gifts Questionnaire was not the most effective tool for the discovery of gifts. The seminar format with the WSGQ used at the end provided an opportunity to explore various personal gifts. However, the WSGQ was not the primary factor in the process of motivating individuals for ministry.

The Bible study and the seminar format seemed to be the most motivating factor for encouraging people to move into active ministry and leadership. These are factors that need to be analyzed and tested in the future but some interesting

conclusions can be drawn. First, participants reported that the WSGQ was confusing. They also were concerned that the WSGQ was misleading because it almost exclusively focused on service within the local church.

The confusion related to the wording of some of the questions and to the scoring system. The WSGQ is an instrument that is intended to be used one time. It would not be effective to use it frequently. Therefore, it must be clear the first time. The wording of several of the questions seems to confuse people who are new to the church and to the concept of spiritual gifts.

Four people in the sample group had trouble answering the questions because of the focus on the local church. The WSGQ was written to be used with people who have been a part of the church for some time. The WSGQ was not always helpful for new Christians because it assumes a variety of service opportunities and experiences in the local church. People who have not been a part of the church feel excluded by the way the questions are worded.

For example, the questions related to the gift of evangelism assume that persons have had the opportunity to share or proclaim their faith. The questions related to the gift of teaching assume that persons have considerable experience teaching in the local church. It also assumes

that the person has experience teaching biblical material.

When people connect with the church, proclaim their faith in Christ for the first time, and participate in our Newcomers Class, they have not had the opportunity to express their faith in these ways. They need a spiritual gifts questionnaire that does not assume previous Christian experience. Therefore, the WSGQ was more helpful for those group members who had been a part of the church for a longer time. Those who are new to the faith and new to the church need a questionnaire model that has a focus on more secular experiences. This represents an unexpected finding for the study.

In reviewing a variety of spiritual gift questionnaires I found that many inventories are directed toward the person who has already had numerous experiences in the church. One newly published spiritual gifts inventory seems to focus on the new Christian experience. This inventory was presented in the February 1997 issue of "Net Results" by Carol Shanks (3-9). It is an inventory used by St. Paul United Church in Waterloo, Illinois. This inventory does not assume a deeply involved local church background. It may be far more appropriate for new Christians with limited church experience.

The inventory presented by Charles Bryant (163-183) is also helpful in this area. He offers instruction to people without extensive experience in the church. People are invited to offer a response based on their inclination rather than on their personal experience.

The use of any spiritual gifts questionnaire must be offered as an informative tool rather than as an objective testing instrument. The work of Cooper and Blakeman reminds us that spiritual gift tools are not designed to have internal reliability or validity in the same way that psychological testing tools are required to qualify.

The particular inventory that is used must be matched with the needs and the experience of the person who is responding to the questionnaire. There must also be clarity in the basic teaching. For example, people must be aware of the biblical teaching that identifies the gifts of the Spirit with people who are believers in Christ. They must also be able to see the distinction between Christian roles, church offices, the fruit of the Spirit, natural talents, and spiritual gifts. The sample group in this study had a good deal of difficulty with these concepts. This was due to the limited time the group had together and the limited amount of knowledge they had as the group began.

The distinction between spiritual gifts and natural talents seemed to be the largest stumbling block for the participants. Natural talents are seen as a distinct part of God's grace. This particular aspect of God's grace is provided through the act of creation. Spiritual gifts also depend on the grace of God. However, spiritual gifts are given to those who believe in Jesus as a demonstration of God's redemptive grace. The same distinction can be made related to people claiming to be "children of God". All people can rightly claim to be children of God through the creative grace of God. But only those who have faith in Jesus can call themselves children of God by redemption (John 1:12-13). Through the redemptive grace of God, received by faith, they are adopted into the family of God. So all people because they have been created by God possess natural talents. But only people who have experienced the redemptive grace of God possess spiritual gifts.

Of course natural talents and spiritual gifts, although distinct, are also related to each other. Spiritual gifts are often expressed through natural talents. For example, the spiritual gift of teaching may find expression through the natural talent of public speaking or writing. The gift of evangelism might be demonstrated through the natural talent of singing.

Limitations of the Study

The primary limitation of this study is the small size of the sample group. The original study design set a goal of having twenty-three people participate in the study. After the random numbers were selected and people made decisions regarding their personal participation, the group was reduced to only thirteen participants.

Even though the thirteen participants represented a broad cross section of the congregation by age, gender, and length of time in the church, it was a very limited sample from a total population of 1042. Any conclusions must be seen in the light of this limitation.

A variety of reasons influenced individuals to decline the invitation to participate in the seminar group. Many offered their apologies because of prior commitments. Perhaps some were unwilling because they had not been active participants in the life of the church. The group may have been intimidating or guilt producing for them. Still others may have declined because they are not in touch with their need to grow in their spiritual life. Some might have felt the seminar was too advanced for their personal spiritual journey. Several reasons were reported on the return post cards. The result was a small study group.

Another limitation to the study was the lack of a control group to test the true effectiveness of the results. A control group study with the seminar presented to only one group would result in conclusions that may have a broader ability to be generalized.

The ten-week follow-up time was also a limitation. The follow-up time needs to be much longer in order to get the broader picture of the motivating power of the seminar.

The fact that I am also the pastor of the congregation adds another significant limitation. Some people may have been intimidated when they were invited to take part. Others may have felt attracted to the experience because it was being presented by the pastor. Still others may have just wanted to be helpful to the cause of completing the project. These factors could result in poor quality feedback. Some may be reluctant to be critical in this situation.

Unexpected Conclusions

The most significant unexpected conclusion was the information presented regarding the WSGQ. The WSGQ was not the most effective tool for use with people who are new to the church and new to their faith. It will be more effective with people who have more experience in the church.

Practical Applications

The process of offering a spiritual gifts seminar combined with a questionnaire or inventory can be very helpful in developing new Christian leaders. It can also be a motivating factor for helping people feel confident about their ability to serve in personal ministry.

It would be helpful to offer one seminar experience that was designed for people who have been in the church for a considerable time and another for new Christians.

I would also suggest a more holistic approach to discovering spiritual gifts. The research identified the approach that has been developed at the Saddleback Community Church in Southern California. Pastor Rick Warren has created the discipleship approach called "Finding Your S.H.A.P.E." Within this plan is an understanding that the whole person must be seen as an organic unit. Spiritual gift discovery is just one portion of the plan. They also look at the passion of the person for ministry, the abilities the person brings to ministry, the personality features, and the prior experiences of the person. This model gives people the chance to see their faith and their life as one whole rather than as smaller unrelated units.

God calls us to be prepared as disciples of Christ. Our personal preparation must come in body, mind, and

spirit. Jesus invites us to "love the Lord your God with all your heart and with all your soul and with all your mind" (NIV Matthew 22:37). Every aspect of life and spirit must be focused on God for discipleship to be complete. We can not look at one single area of life without considering the whole person and the whole teaching of God.

The church must take responsibility for the faith development of the membership. Each full member professes to have faith in Jesus as Lord and Savior. The membership vows must be approached with honesty and commitment. Only believers in Christ can grow in their discipleship. Those who participate in the church but do not profess faith in Jesus have a deep need to be evangelized so they can take the first step in authentic Christian discipleship. The S.H.A.P.E. model begins with faith in Christ and then moves to every aspect of the believers life. Movement from non-believer to a person of faith and the continued spiritual growth of the membership is a key goal of pastoral leadership. Issues of personal growth are an essential part of pastoral care.

An interesting study could be developed by following individuals over a long period of time. Three groups could be followed. One group would participate in a spiritual gifts seminar like in this study. Another group would focus

on the S.H.A.P.E. approach. Yet another group would serve as a control group.

Conclusion

A rich and theologically diverse body of knowledge available is in the area of spiritual gifts. This information, when used effectively, can provide motivation that will move people into personal ministry within the local church.

When people move into active ministry the church comes alive. People discover that their faith is effective. Lives are changed and hope is offered. It is a part of the answer that will bring renewal to the contemporary American church. Congregations that focus on the development of spiritual gifts and moving people into ministry rather than moving them into committees will find an increase in their spiritual power.

One part in the accomplishment of this task is the offering of seminars, training sessions, and sermons that focus on the identification, development, and deployment of spiritual gifts.

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Appendix A

Pre and Post-Seminar Interview Format

Pre-Seminar Interview

Interview Date _____

Name _____ Congregation # _____

Address _____ Phone _____

Age [ ] 16-25 [ ] 26-30 [ ] 31-50 [ ] 51-95 Gender [ ] Male [ ] Female

Church Membership [ ] less than one year [ ] 1-3 years [ ] 3 years and up

Education (years completed) 9 10 11 12 13 14 15 16 17 18 19 20 21

Sundays in worship (average per year) Actual ? _____
[ ] 0-6 [ ] 7-12 [ ] 13-20 [ ] 21-30 [ ] 31-40 [ ] 41-52

Current leadership positions in the church

_____

_____

Past leadership positions

_____

_____

Have you ever participated in a spiritual gifts seminar? [ ] yes [ ] no

How would you define Spiritual Gifts?

_____

_____

_____

_____

Notes

_____

_____

_____

Post Seminar Interview

Interview Date _____

Name _____ Phone _____

General feeling about the seminar experience Bad 1 2 3 4 5 6 7 8 9 10 Good

What Spiritual Gifts did you identify? Comments?

_____

_____

_____

Did you CONFIRM known gifts or UNCOVER new information? Comments/

_____

_____

_____

Has the experience changed your worship attendance? Comments?

_____

_____

Have you seen ways you have used your gifts since the seminar?

_____

_____

_____

Have you explored new areas of leadership?

_____

_____

_____

Notes and Comments

_____

_____

_____

_____

_____

_____

Appendix B

Spiritual Gifts Seminar Teaching Materials

DISCOVERING YOUR SPIRITUAL GIFTS

"TO PREPARE GOD'S PEOPLE FOR WORKS OF SERVICE,
SO THAT THE BODY OF CHRIST MAY BE BUILT UP."

Welcome
Broomfield United Methodist Church

Welcome to the Spiritual Gifts Discovery Seminar! I pray that our time together will be meaningful, fun and helpful to your personal spiritual growth. The seminar group will meet three times. You attendance at all three sessions is very important. We will meet on the following dates and times:

Day _____ Date _____ Start_____ Finish_____

Day _____ Date _____ Start_____ Finish_____

Day _____ Date _____ Start_____ Finish_____

Each session will be video taped. If you can not be present, you may make up one session by watching the tape. Group interaction is a key component of this experience. Please make every attempt to be present for every session.

The class will include group interaction, a Bible Study, personal reflection and an opportunity to participate in the Wesley Spiritual Gifts Questionnaire.

Because this is a study group, you will also be asked to take part in a brief telephone interview one week before the first session and three months after the last session. The purpose of the interviews is to gain insight and feedback in how we might best develop spiritual leaders for the church and community.

Thanks again for your willingness to take part in this seminar. I am looking forward to seeing you at our first session.

Yours in Christ

Randy Jessen

DISCOVERING YOUR SPIRITUAL GIFTS

SHAPING THE CLAY OF YOUR MINISTRY

Session One

Broomfield United Methodist Church

I. LET'S GET ACQUAINTED!

Find a partner and share some memories...

Do you remember Christmas morning when you were 10 years old?
What was the best gift you received for your 10th Christmas?
What was the best gift you ever received for any occasion?

Find another pair to share your experience.
(be sure to learn a new name!)

II. GIFTS ARE IMPORTANT!

Why?

Because they are personal.
Because they connect us in relationship with others.
Because they create shared memories.

III. WHAT DOES THE BIBLE TEACH ABOUT GIFTS?

Four key passages...

1. _____

2. _____

3. _____

4. _____

Let's take these four Scripture passages one at a time!

Romans 12: 1-8

Read the whole passage ---then focus on verses 6-8.

What is the "key" teaching in Romans 12:1-8?

_____

_____

_____

What gifts are listed in verses 6-8?

_____ _____

_____ _____

_____ _____

_____

What does it mean to "offer your bodies as living sacrifices" (12:1)?

_____

_____

What do you think Paul means when he talks about being "transformed by the renewing of your mind" (12:2)?

_____

_____

I Corinthians 12:1-11

Read the whole passage --- then focus on verses 7-11.

What is the "key" message in I Corinthians 12:1-11?

_____

_____

_____

What gifts are listed in verses 7-11?
Star (*) the gifts that are new to our study

_____ _____

_____ _____

_____ _____

_____ _____

_____

Find a partner, read I Corinthians 12:4-6 and jot down your insights.

_____

_____

_____

The body is a unit, though it is made up of many parts;
and though all its parts are many, they form one body.
So it is with Christ.
Now the body is not made up of one part but by many.
Now you are the body of Christ, and each one of you is a part of it.
Eagerly desire the greater gifts.
(selected verses I Corinthians 12:12-31)

DISCOVERING YOUR SPIRITUAL GIFTS

BRINGING LIFE TO YOUR MINISTRY

Session Two

Broomfield United Methodist Church

I. LET'S GET ACQUAINTED!

Find two people you have not yet met (or someone you don't know very well). Talk for a few minutes. Come up with your best group definition .....

What is a Spiritual Gift?

_____

_____

A working definition of Spiritual Gifts.....

_____

_____

Who has Spiritual Gifts?

_____

_____

Why are Spiritual Gifts important to the church?

_____

_____

II. NOW LET'S GET BACK TO OUR BIBLE STUDY.

I Corinthians 12:27-30

Read the whole passage then write a three word descriptive title for this Scripture.

_____

What gifts are listed in verses 28-30?
Star (*) the gifts that are new to our study.

_____ _____

_____ _____

_____ _____

_____ _____

_____

III. REFLECTIONS

*Are these same gifts available to the church today or were they just for the church in the first century?
*Do some of these gifts make you uncomfortable?
*What are the "greater gifts" Paul refers to in verse 31?
*What is Paul talking about when he says, "And now I will show you the most excellent way"?

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing,

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Love never fails. *(I Corinthians 13:4-8a)*

Ephesians 4:1-16

Read the whole passage --- then focus on verses 11-13.

What is the "key" message in Ephesians 4:1-16?

_____

_____

_____

_____

What gifts are listed in verses 11-13?

_____ _____

_____ _____

_____

According to verses 12-13, why are these gifts given?

_____

_____

Verse 16 gives us a new insight into the "Body of Christ."
What factors bring the body together and hold it in unity?

_____

_____

_____

More passages that will help us round out the picture.

I Peter 4:9-10

The key gift here is _____.

I Corinthians 7:7

The key gift here is tucked away in the context. It is _____.

Exodus 31:1-11

God gave them the ability to be skilled _____.

I Chronicles 16:41-42

A gift from the Old Testament. The people are expressing this gift in several different ways. Not everyone would accept this as a full fledged spiritual gift. It is the gift of _____

Acts 16:16-18

Paul apparently had the gift of driving out evil spirits.
It is called _____.

Colossians 4:12-13

Epaphras, a servant of Jesus Christ had this special gift.
It is the gift of _____.

DISCOVERING YOUR SPIRITUAL GIFTS

MOTIVATION FOR MINISTRY

Session Three

Broomfield United Methodist Church

I. Take a moment and guess what your top two spiritual gifts are.

_____ _____

II. Spiritual gifts are not...

1. Spiritual gifts are not the _____ (Galatians 5:22-23.
2. Spiritual gifts are not _____.
3. Spiritual gifts are connected to but different from _____

III. The Wesley Spiritual Gifts Questionnaire

According to the Wesley Spiritual Gifts Questionnaire; my top three spiritual gifts:

1. _____
2. _____
3. _____

IV. My Commitment to God.

Through faith in Jesus Christ I commit my life to ministry by faithfully using the gifts God has given. I will explore new possibilities for service to others. I will seek to use my gifts as a spiritual leader in the church and in my community.

_____ _____

Date Signature

DISCOVERING YOUR SPIRITUAL GIFTS

Exploring Your S.H.A.P.E. for Ministry

Principles:

1. You are unique!
2. All believers are called to specific ministries.
3. If you don't do what you have been called to do ... it will go undone.

S. _____

H. _____

A. _____

P. _____

E. _____

1. _____
2. _____
3. _____

WHO HAS SPIRITUAL GIFTS?

EVERY BELIEVER HAS SPIRITUAL GIFTS!

ONE OR MORE!

WHAT IS YOUR "GIFT MIX"

FACTORS

PERSONALITY
AGE
EXPERIENCE
CULTURE

SPIRITUAL GIFTS ARE NOT....

FRUIT
OF THE SPIRIT
GAL. 5:22

FRUIT =
A CLUSTER OF
MORAL VALUES

FIVE STEPS TO DISCOVERY

1. EXPLORE
2. EXPERIMENT
3. EXAMINE
4. EVALUATE
5. EXPECT

GIFT SCRIPTURE

ROMANS
12:6-8

I CORINTHIANS
12:7-11
I CORINTHIANS
12:27-30

EPHESIANS
4:11-13

I PETER
4:9-10

DEFINITION

SPIRITUAL GIFTS

"A SUPERNATURAL ENABLING OF THE HOLY SPIRIT WHICH EQUIPS A CHRISTIAN FOR WORK OF SERVICE AND MINISTRY"

KINGHORN

DISCOVERING YOUR SPIRITUAL GIFTS

Evaluation for Improvement

Thank you for participating in the Spiritual Gifts Seminar. I hope the time was helpful in your spiritual journey.

Please help me improve the Seminar by responding to the following items. Please do not put your name on the evaluation unless you have a personal message or you want a response. Thanks again!

Please rate the following

1 = Boo Hiss 10 = Best Ever

Please circle the number that applies.

Materials used	1	2	3	4	5	6	7	8	9	10
Length of Seminar	1	2	3	4	5	6	7	8	9	10
Presentation style	1	2	3	4	5	6	7	8	9	10
Wesley Spiritual Gifts Questionnaire	1	2	3	4	5	6	7	8	9	10

Suggestions to improve the materials...

_____

_____

_____

Suggestions to improve the presentation...

_____

_____

_____

General comments...

_____

_____

_____

Appendix C

The Wesley Spiritual Gifts Questionnaire

WESLEY SPIRITUAL GIFTS *Questionare*

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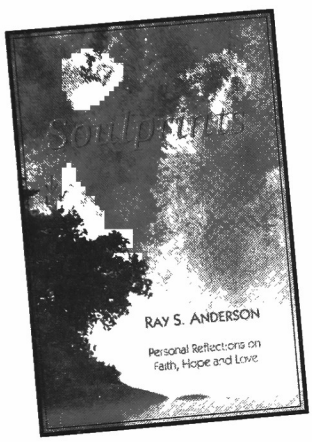

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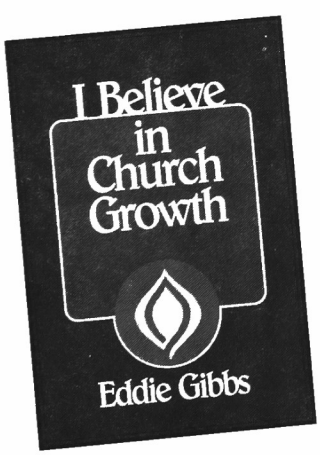

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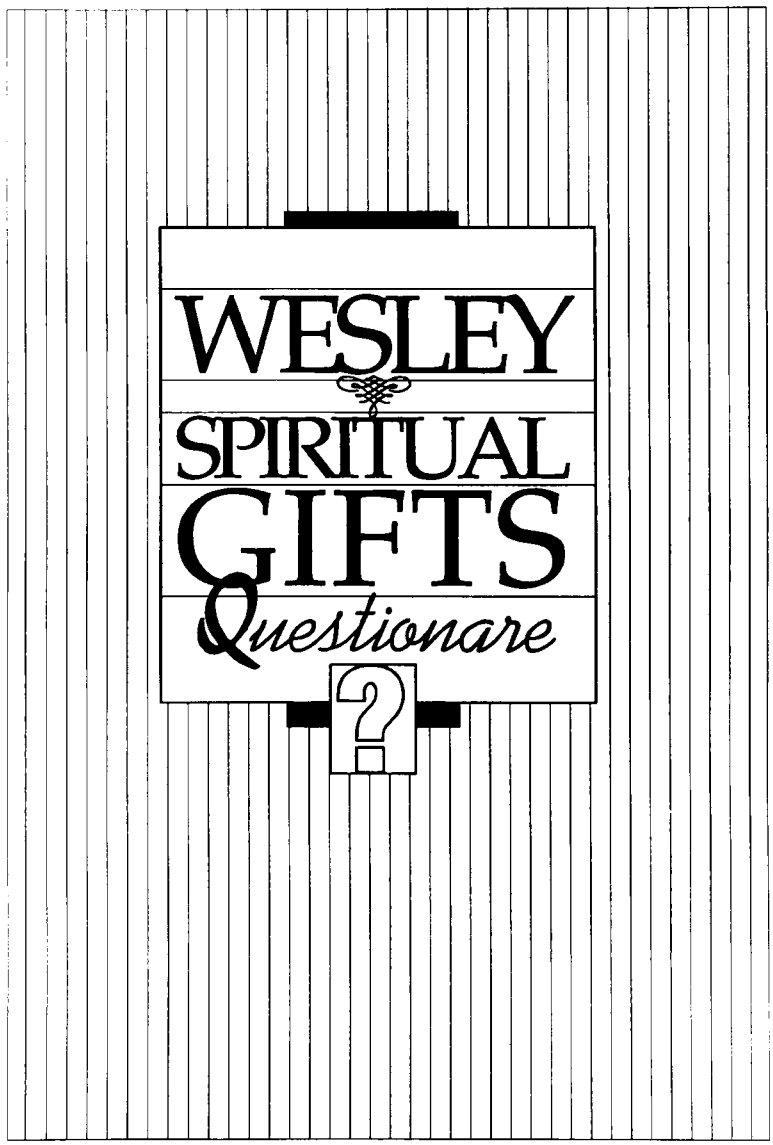

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WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

for

Name:_____ Date:_____

INTRODUCTION

Every Christian has received from the Holy Spirit a certain gift or gifts. As Paul states in Romans 12:16, "God has given each of us the ability to do certain things well." (The Living Bible). In this way, the Holy Spirit displays God's power through each of us as a means of building the entire church. It then becomes our Christian duty to put these gifts into action for the benefit of the Kingdom.

Before taking this analysis, you should understand four fundamental prerequisites for spiritual gift discovery. To definitely identify your spiritual gifts you must:

1. Be a Christian. You must be a committed member of the Body of Christ.

2. Believe in Spiritual Gifts. You must accept the fact that God has blessed you with one or more gifts.

3. Be Willing to Work. You must intend to do the job for which your spiritual gifts has equipped you. God will not show you your gifts just to satisfy your curiosity.

4. Pray. You must pray before, during, and after this process. Since God wants you to discover your gifts, He certainly will guide and direct you as you attempt to identify them.

As you begin the process of discovering your spiritual gifts, keep in mind that the results will show you how you are equipped to serve the Lord, helping to build up the church, the Body of Christ, to a position of strength and maturity ... to the point of being filled full with Christ.

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STEP 2 REVIEW GIFT DEFINITIONS AND SCRIPTURE REFERENCES 13

STEP 3 DISCOVER YOUR SPIRITUAL GIFTS 17

Instructions

1. Go through the list of 120 statements on the Wesley Spiritual Gifts Questionnaire (pp. 4-11). For each one, say to yourself: "In my life I have satisfactorily experienced...," then check the appropriate box: "Much," "Some," "Little," or "Not At All."

2. When you are finished, follow the directions for scoring the questionnaire given on page 12.

3. Looking at the "Total" column of the Wesley Gifts Chart on page 12, enter below in the "Dominant" section the three gifts on which you received the highest scores. Enter in the "Subordinate" section the next three highest-scoring gifts. This will give you a tentative evaluation of where your gifts may lie.

Dominant: 1. _____

2. _____

3. _____

Subordinate: 1. _____

2. _____

3. _____

This inventory is based on your past experience. If you are over 30 or have been a Christian ten years or more (and beyond your teen years), then you should only deal with what you have already experienced.

If you are under 30 or have been a Christian less than ten years, you may want to do this exam based on your interests. Be fair in evaluating your interests, that is, do you really feel this way or do you just think you ought to? If you base your answers on interests, you will need to go out and test the results. Remember, the true test of a spiritual gift is your effectiveness as you use it, subjective feelings, and confirmation from other believers. See page 17 at the end of this booklet, "Discover Your Spiritual Gifts."

STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
1. Proclaiming the truth of God in an inspired and enthusiastic manner.				
2. Having responsibility for the growth of a group of Christians.				
3. Adapting well in a different culture in order to evangelize.				
4. Leading other people to a decision for salvation through faith in Christ.				
5. Speaking words of encouragement to those who are troubled, discouraged, or not sure of themselves.				
6. Finding pleasure in the drawing and/or designing of various objects.				
7. Applying truth effectively in my life.				
8. Being able to help other people learn biblical facts and details which aid in the building up of their lives.				
9. Seeing the difference between truth and error.				
10. Having the ability to discover new truths for myself.				
11. Knowing that the repair and maintenance of things in my environment comes easily to me.				
12. Managing money well in order that I can give liberally to the work of the Lord.				
13. Assisting key leaders to relieve them for their essential job.				
14. Providing food and/or lodging graciously and willingly to people who are in need.				
15. Joyfully singing praises to God either alone or with other people.				
16. Praying for other people and often losing track of the time.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
17. Persuading other people to accomplish pre-set goals and objectives.				
18. Working joyfully with and helping those people who are ignored by the majority of those around them.				
19. Believing God will keep His promises in spite of circumstances.				
20. Being able to discern when to delegate important responsibilities, and to whom to delegate it.				
21. Being able to effectively play a musical instrument.				
22. Enjoying the fact that I am called on to do special jobs.				
23. Being able to glorify God by miraculously changing circumstances through the name of the Lord.				
24. Being able, in the name of the Lord, to bring help to physical afflictions.				
25. Preaching the Word of God in a manner that brings conviction to the hearers.				
26. Sacrificially giving myself for infant or straying Christians.				
27. Learning another well language to help start a church.				
28. Sharing joyfully with other people how Jesus has brought me to Himself.				
29. Being an instrument for dislodging the careless and redirecting the wayward to face spiritual realities.				
30. Finding joy in painting pictures or making handcrafted objects.				
31. Being able to intuitively reach good solutions to complicated problems.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
32. Enjoying the times I share my biblical knowledge and the knowledge of others with children and/or adults.				
33. Judging well between the evil and the good.				
34. Knowing that the insights I possess and share with other people will bring change in attitude and conviction to my fellow Christians.				
35. Working with various manual projects and enjoying it.				
36. Giving my money and/or things liberally to the work of the Lord.				
37. Helping in small ways that oftentimes seem to be behind the scene.				
38. Enjoying having guests in my home.				
39. Leading others in singing songs of praise to God or for pure enjoyment.				
40. Finding myself praying when I could be doing other things.				
41. Leading Christian followers in a clear direction.				
42. Talking cheerfully with the elderly, the shut-in person, or those in jails or prisons.				
43. Having a conviction of the reality of an active God in the daily affairs of my local church.				
44. Being able to organize ideas, people, things, and time for more effective ministry.				
45. Being involved in a church, school or local instrumental music presentation.				
46. Enjoying routine work at church that would seemingly bore other people.				
47. Being empowered by the Spirit to expel demons in the name of the Lord.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
48. Being able to bring healing to the emotionally sick.				
49. Communicating great truths of God in a gripping, compelling, clear fashion, and clearly spoken from the Lord.				
50. Knowing and being well known to the same group of people over an extended period of time, and sharing with them in successes and failures.				
51. Being able to begin new churches with a different language and culture.				
52. Enjoying meeting other people and sharing with them the joy and peace which Jesus and His love have given me.				
53. Verbally challenging the spiritually apathetic.				
54. Finding joy in having a beautiful lawn, flowers and shrubs which are properly placed and cared for.				
55. Choosing from alternatives an option which usually works.				
56. Making difficult biblical truths understandable to others.				
57. Having insights into the motives of people and being able to see beneath the surface.				
58. Acquiring and mastering new facts and principles which can be applied to given situations to aid others in their growth and stability.				
59. Enjoying the work necessary for gardening, landscaping and other projects.				
60. Cheerfully giving so that God's work can be extended and helped.				
61. Typing, filing, or recording figures or minutes necessary in the work of the Lord.				
62. Having guests and/or visitors in my presence and making them feel welcome and a part of things.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
63. Singing familiar Gospel songs with groups of fellow Christians or as solos.				
64. Taking prayer requests very seriously and praying until the answer comes.				
65. Having others follow me and the example I set because I have knowledge which contributes to the building of my church.				
66. Visiting in hospitals and/or retirement homes and knowing that my presence has helped in comforting and cheering those people with whom I have come in contact.				
67. Trusting in the presence and power of God for the impossible.				
68. Planning and administering programs which benefit to my fellow Christians.				
69. Using my instrumental music talents for the appreciation of my friends and to the glory of God.				
70. Feeling satisfaction in doing menial tasks for the glory of God.				
71. Seeing God intervene and do the impossible in my life.				
72. Being used by God to treat successfully those who are spiritually sick.				
73. Preaching effectively so as to help people reach a verdict and respond to God.				
74. Feeding followers by guiding them to selected portions of the Bible.				
75. Being able to relate well to Christians of a different race, language or culture.				
76. Seeking out unbelievers in a continual manner in order to win them for Jesus.				
77. Being able to effectively counsel those people who are perplexed, confused, guilty or addicted.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
78. Enjoying the times that I am able to create beautiful items especially when they benefit others.				
79. Having my nominations of certain people for church positions prove to be good selections.				
80. Training Christians to be obedient disciples of Christ.				
81. Being able to identify ideas, plans or activities that are not true to the Bible.				
82. Reading and studying a great deal in order to build myself up in the understanding of biblical truths.				
83. Finding that my skills in building or repairing objects benefits others.				
84. Feeling deeply moved when confronted with urgent financial needs in the work of God's Kingdom.				
85. Being happy when others get credit for what I do.				
86. Opening my home to visiting preachers and/or missionaries and sharing with them what I have.				
87. Finding much joy and pleasure in the seemingly simple routine of singing hymns and other Gospel selections.				
88. Feeling when I am asked to pray for others that my prayers will have tangible results.				
89. Being able to lead small or large groups of people in decision-making processes.				
90. Helping other people without expecting them to do anything in return.				
91. Being confident that God will bring victory into difficult situations even when others are discouraged.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
92. Being able to set goals and objectives and then to make plans to reach or accomplish them.				
93. Finding that my ability to perform instrumental music has helped others grow as Christians.				
94. Being ready to take orders rather than given them.				
95. Being an instrument of God's supernatural change in lives and events.				
96. Praying for others that healing might happen.				
97. Bringing messages that cut to the heart.				
98. Bringing back into the fold of God those who have wandered away.				
99. Having the ability to learn foreign languages.				
100. Continually going where unbelievers are in order to win them.				
101. Comforting a Christian in his affliction or suffering.				
102. Receiving much joy from working with my hands at various arts and crafts.				
103. Having an unusual sense of the presence of God and personal confidence when important decisions needed to be made.				
104. Sharing my knowledge of the love of Christ with children and/or adults in an effective and meaningful manner.				
105. Seeing through a phony before his phoniness is clearly evident.				
106. Distinguishing important biblical truths that benefit myself and others as members of the Body of Christ.				
107. Enjoying maintenance and repair work around the church facilities.				

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STEP I: WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

" In my life I have satisfactorily experienced . . ."	(3) MUCH	(2) SOME	(1) LITTLE	(0) NOT AT ALL
108. Being ready to forego certain privileges in order to give money to God's work.				
109. Finding joy in being an aid to someone who can use my help and concern.				
110. Inviting visitors and guests (strangers) home to dinner after Sunday morning worship.				
111. Singing as one of my favorite spiritual exercises.				
112. Praying as one of my favorite spiritual exercises.				
113. Being able to motivate other people to become involved in the building up of the church.				
114. Comforting a fellow Christian during sickness or times of problems and/or anxiety.				
115. Trusting in the reliability of God when all else looks dim.				
116. Knowing where to place Christians so they can exercise their spiritual gifts.				
117. Playing a musical instrument as a helpful spiritual exercise for myself.				
118. Enjoying it when others express a need for my help.				
119. Having God work through my life and often doing impossible things.				
120. Seeing God heal someone in direct answer to my prayers.				

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Wesley Gifts Chart

Instructions

In the grid below, enter the numerical value of each of your responses next to the number of the corresponding statement on the preceding pages.

Much = 3 Some = 2 Little = 1 Not At All = 0

Now add up the five numbers that you have recorded in each row, placing the sum in the "Total" column.

Determine your gift-mix by circling the three gifts on which you received the highest scores. These are in all probability your dominant gifts. Place a check by the next three highest: these are your subordinate gifts. With this in mind begin to test out these gifts by attempting to use them systematically.

Rows	Value of Answers					Total	Gift
Row A	1	25	49	73	97		Prophecy
Row B	2	26	50	74	98		Pastor
Row C	3	27	51	75	99		Missionary
Row D	4	28	52	76	100		Evangelism
Row E	5	29	53	77	101		Exhortation
Row F	6	30	54	78	102		Craftsmanship/Artistic
Row G	7	31	55	79	103		Wisdom
Row H	8	32	56	80	104		Teaching
Row I	9	33	57	81	105		Discernment of Spirits
Row J	10	34	58	82	106		Knowledge
Row K	11	35	59	83	107		Craftsmanship/Manual
Row L	12	36	60	84	108		Giving
Row M	13	37	61	85	109		Helps
Row N	14	38	62	86	110		Hospitality
Row O	15	39	63	87	111		Music/Vocal
Row P	16	40	64	88	112		Prayer
Row Q	17	41	65	89	113		Leadership
Row R	18	42	66	90	114		Mercy
Row S	19	43	67	91	115		Faith
Row T	20	44	68	92	116		Administration
Row U	21	45	69	93	117		Music/Instrumental
Row V	22	46	70	94	118		Service
Row W	23	47	71	95	119		Miracles
Row X	24	48	72	96	120		Healing

Review of Gift Definitions and Scripture References

The following four pages contain suggested definitions of the spiritual gifts. While not meant to be dogmatic or final, these definitions and supporting scriptures do correspond to characteristics of the gifts as expressed in the Wesley Spiritual Gifts Questionnaire.

A. Prophecy. The gift of prophecy is the special ability that God gives to certain members of the body of Christ to proclaim the Word of God with divine unction which brings conviction to the hearers so they recognize that it is truly the Word of God and that they must do something about it.	Acts 2:37-40 Acts 7:54 Acts 17:32-34 Acts 26:24-29 I Thess. 1:5 I Cor. 14:1,3
B. Pastor. The gift of pastor is the special ability that God gives to certain members of the body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers.	I Timothy 3:1-7 John 10:1-18 I Peter 5:1-3 Eph. 4:11-14
C. Missionary. The gift of missionary is the special ability that God gives to certain members of the body of Christ to minister whatever other spiritual gifts they have in a second culture.	I Cor. 9:19-23 Acts 8:4 Acts 13:2-3 Acts 22:21 Romans 10:15
D. Evangelist. The gift of evangelist is the special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ.	Eph. 4:11-14 II Timothy 4:5 Acts 8:5-6 Acts 8:26-40 Acts 14:21 Acts 21:8
E. Exhortation. The gift of exhortation is the special ability that God gives to certain members of the body of Christ to minister words of comfort, consolation, encouragement, and counsel to other members of the body in such a way that they feel helped and healed.	Romans 12:8 I Timothy 4:13 Hebrews 10:25 Acts 14:22
F. Craftsmanship. The gift of craftsmanship is the special ability to use your hands, thoughts and mind to further the Kingdom of God through artistic, creative means. People with this gift may also serve as leaders for others in forming their abilities in this area. The gift may also be used in the areas of maintenance, care and upkeep for the benefit and beautification of God's Kingdom here on Earth.	II Chr. 34:9-13 Ex. 30:22-25 Ex. 31:3-11 Acts 16:14 Acts 18:3
G. Wisdom. The gift of wisdom is the special ability that God gives to certain members of the body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the body of Christ.	I Cor. 2:1-13 I Cor. 12:8 Acts 6:3,10 James 1:5-6 II Peter 3:15

H. Teaching. The gift of teaching is the special ability that God gives to certain members of the body of Christ to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn.

I Cor. 12:28
Eph. 4:11-14
Romans 12:7
Acts 18:24-28
Acts 20:20-21

I. Discerning of Spirits. The gift of discerning of spirits is the special ability that God gives to certain members of the body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human, or Satanic.

I Cor. 12:10
Acts 5:1-11
Acts 16:16-18
I John 4:1-6
Matt. 16:21-23

J. Knowledge. The gift of knowledge is the special ability that God gives to certain members of the body of Christ to discover, accumulate, analyze, and clarify information and ideas which are pertinent to the growth and well-being of the body.

I Cor. 2:14
I Cor. 12:8
Acts 5:1-11
Coloss. 2:2-3
II Cor. 11:6

K. See F.

L. Giving. The gift of giving is the special ability that God gives to certain members of the body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness.

Romans 12:8
II Cor. 8:1-7
II Cor. 9:2-8
Mark 12:41-44

M. Helps. The gift of helps is the special ability that God gives to certain members of the body of Christ to invest the talents they have in the life and ministry of other members of the body, with thus enabling those others to increase the effectiveness of their own spiritual gifts.

I Cor. 12:28
Romans 16:1-2
Acts 9:36
Luke 8:2-3
Mark 15:40-41

N. Hospitality. The gift of hospitality is the special ability that God gives to certain members of the body of Christ to provide an open house and a warm welcome to those in need of food and lodging.

I Peter 4:9
Romans 12:9-13
Romans 16:23
Acts 16:14-15
Hebrews 13:1-2

O. Music. The gift of music is the special ability to use one's voice in the singing of praises and joy to the Lord for the benefit of others, or to play a musical instrument to the praise of the Lord and for the benefit of others.

I Chr. 16:41-42
II Chr. 5:12-13
II Chr. 34:12
I Sam. 16:16
Deut. 31:22
Psalm 150

P. Prayer/Intercession. The gift of prayer/intercession is the special ability that God gives to certain members of the body of Christ to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers, to a degree much greater than that which is expected of the average Christian.

James 5:14-16
I Timothy 2:1-2
Coloss. 1:9-12
Coloss. 4:12-13
Acts 12:12
Luke 22:41-44

Q. Leadership. The gift of leadership is the special ability that God gives to certain members of the body of Christ to set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.

I Timothy 5:17
Acts 7:10
Acts 15:7-11
Romans 12:8
Hebrew 13:17
Luke 9:51

R. Mercy. The gift of mercy is the special ability that God gives to certain members of the body of Christ to feel genuine empathy and compassion for individuals (both Christian and non-Christian) who suffer distressing physical, mental, or emotional problems, and to translate that compassion into cheerfully-done deeds which reflect Christ's love and alleviate the sufferings.

Romans 12:8
Mark 9:41
Acts 16:33-34
Luke 10:33-35
Matt. 20:29-34
Matt. 25:34-40
Acts 11:28-30

S. Faith. The gift of faith is the special ability that God gives to certain members of the body of Christ to discern with extraordinary confidence the will and purposes of God for his work.

I Cor. 12:9
Acts 11:22-24
Acts 27:21-25
Hebrew 11
Romans 4:18-21

T. Administration. The gift of administration is the special ability that God gives to certain members of the body of Christ to understand clearly the immediate and long-range goals of a particular unit of the body of Christ and to devise and execute effective plans for the accomplishment of those goals.

I Cor. 12:28
Acts 6:1-7
Acts 27:11
Luke 14:28-30

U. See O.

V. Service. The gift of service is the special ability that God gives to certain members of the body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired results.

II Tim. 1:16-18
Romans 12:7
Acts 6:1-7
Titus 3:14
Gal. 6:2,10

W. Miracles. The gift of miracles is the special ability that God gives to certain members of the body of Christ to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature.

I Cor. 12:10,28
Acts 9:36-42
Acts 19:11-20
Acts 20:7-12
Romans 15:18-19
II Cor. 12:12

X. Healing. The gift of healing is the special ability that God gives to certain members of the body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means.

I Cor. 12:9,28
Acts 3:1-10
Acts 5:12-16
Acts 9:32-35
Acts 28:7-10

There are some other gifts mentioned or implied in Scripture which have not been included as part of this Spiritual Gifts Questionnaire. Definitions for those gifts are listed below.

AA. Apostle. The gift of apostle is the special ability that God gives to certain members of the body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters which is spontaneously recognized and appreciated by those churches.	I Cor. 12:28 II Cor. 12:12 Eph. 4:11-14 Eph. 3:1-9 Acts 15:1,2 Gal. 2:7-10
BB. Languages/Tongues. The gift of tongues is the special ability that God gives to certain members of the body of Christ to speak a divinely-anointed message in a language they have never learned.	Acts 2:1-13 Acts 10:44-46 Acts 19:1-7 Mark 16:17
CC. Interpretation. The gift of interpretation is the special ability that God gives to certain members of the body of Christ to make known to listeners what one has said in a language different from the hearers.	I Cor. 12:10,30 I Cor. 14:13 I Cor. 14:26-28

The following two gifts are not in a gift list in the New Testament Scriptural support.

DD. Celibacy. The gift of celibacy is the special ability that God gives to certain members of the body of Christ to remain single and enjoy it and not suffer undue sexual temptations for the sake of Christ.	I Cor. 7:7,8 Matt. 19:10-12
EE. Martyrdom. The gift of martyrdom is the special ability that God gives to certain members of the body of Christ to undergo suffering for the faith even to the point of death, while consistently displaying a joyous and victorious attitude which brings glory to God.	I Cor. 13:3 Acts 5:27-41 Acts 7:54-60 Acts 12:1-5 II Cor. 11:21-30 II Cor. 12:9-10

STEP 3 - DISCOVER YOUR SPIRITUAL GIFTS

You have only just begun a process of discovering your spiritual gifts. As you reflect on the gifts you tentatively identified through the Wesley Spiritual Gifts Questionnaire, try to discern which ones truly are or are not your gifts. To do so, follow this five-step approach:

1. Explore the Possibilities. Read through the three key chapters in Holy Scripture dealing with spiritual gifts (1 Corinthians 12, Romans 12, Ephesians 4). Learn what the gifts are, what characterizes them, and how they function in the Body of Christ, so that you have something concrete to look for.

2. Experiment with as Many Gifts as Possible. The spiritual gifts analysis which you have just completed has helped you experiment with different gifts. Your feelings, reactions, and general outlook on the gifts were measured as you worked through the statements on pages 4-11. Now you need to experiment further with the dominant and subordinate gifts you listed on page 3. Unless you try to use these gifts, it will be difficult to know if you have them. Get involved in a ministry activity that will let you try them.

3. Examine Your Feelings. Since God has put the Body together, you will feel fulfilled when functioning in the proper area. If you enjoy your attempts to use a particular gift, it is a good sign that you possess that gift. If however you dislike the service activities associated with a certain gift, it is a fairly good sign that you do not have that gift.

   Take time to examine your feelings regarding the gifts you identified through this questionnaire, both in the dominant and subordinate clusters. Are you comfortable with them? Do you feel that they are true reflections of yourself? Do you feel secure in the fact that you will be able to put your gifts to work in the Lord's Kingdom? Pray for the Holy Spirit's help and discernment as you examine your feelings concerning these gifts.

4. Evaluate Your Effectiveness. Since spiritual gifts are designed to benefit others, you should see positive results as you use your gifts. If you do not see results when you experiment with a particular gift, you probably do not have that gift. But it could be that you did not give the gift a fair try, or that it will simply take time for you to learn to use the gift effectively. As you evaluate, pray for the courage to be honest with yourself and with your Lord.

5. Expect Confirmation from the Body. No gift can be discovered, developed, and used all on your own. Gifts are given to build up other members of the Body. If you have a gift, other Christians will recognize it and give you confirmation of it. If you feel that you have a particular gift but no one else agrees with you, then you should take a closer look at yourself and re-evaluate.

Remember, in all these five steps, the key is prayer. The Lord will lead you to an accurate discovery of your gifts if you allow Him to guide and direct you in all your endeavors.

WESLEY SPIRITUAL GIFTS QUESTIONNAIRE

The Wesley Spiritual Gifts Questionnaire aids you in discovering what your spiritual gifts may be. This Questionnaire was originally published by the Fuller Evangelistic Association, having been adapted from earlier spiritual gifts evaluations, copyrighted 1978, 1981, 1982. This 1997 Fuller Seminary Press edition is a reissue of the 1982 questionnaire.

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