A QUALITIVE RESEARCH OF MOTIVATION FACTORS
OF RUSSIAN CHRISTIAN MEN
FOR REGULAR VOLUNTARY CHURCH MINISTRY

by

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SUMMARY:

The religious freedom introduced to Russia in 1989, due to perestroika, gave new opportunities for Christianity to expand. People accepted Christ and new churches were founded. Nevertheless after 16 years of transformation the evangelical churches in Russia are diminishing in growth. There are probably several reasons for this. One major reason which is suggested here, is that only a minority of Russian Christian men are willing to take up regular voluntary church ministry: like being a home group leader, taking care of the church building, having a part in Sunday school teaching, helping with the youth group or any other kind of service. As a result, not only are pastors often overloaded with administration work and can not find time for people but also ministry opportunities are not started, developed or expanded. Therefore this research aims to find out which factors are important to Russian Christian men in order for them to engage a regular voluntary church ministry.

TITLE OF THESIS:

A QUALITATIVE RESEARCH OF MOTIVATION FACTORS OF RUSSIAN CHRISTIAN MEN FOR REGULAR VOLUNTARY CHURCH MINISTRY.

KEY TERMS:

MOTIVATION FACTOR, MINISTRY, REGULARITY, RUSSIAN CHRISTIAN MAN, EVANGELICAL CHURCH OF KRASNODAR, VOLUNTEER, RESPONSIBILITY.
Statement of Authorship

I declare that “Research of motivation factors of Russian Christian men for regular voluntary church ministry” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.
Acknowledgement

The way to heaven is a way on which we are to learn how to be more effective in God’s Kingdom. On this way we are accompanied by people who are helping us to understand truth and how to grow spiritually in it. Especially for this study there were certain people who took part in developing my skills and who helped me to understand the whole concept of research and encouraged me along the way. I am especially thankful to my supervisor Prof. Johannes Reimer, who accepted me as his student and held with me whenever I had difficulties in understanding concepts and procedures of doing research. He was there with me to the very end and helped me to work my way through this study.

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ALL BIBLICAL QUOTIONS AND REFERENCES HAVE BEEN TAKEN FROM THE NEW
INTERNATION BIBLE!
INTRODUCTION

To get to the point of undertaking such a research project about Russian men did not happen overnight. It was a process which grew in my heart during all the years that I served in Krasnodar. As a church planter, teacher, mentor, and helper with small business development, I was looking for ways to get people excited about God, His Kingdom and His church. Doing ministry together with Russians, teaching, learning, listening, I struggled with the question of how to be more effective and helpful. The Apostle Paul wrote in the letter to the Ephesians (4:12): “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up.” As a missionary I feel such a call to prepare God’s people for works of service. It is a part of my responsibility to do whatever I can to make this happen. The goal of this dissertation is to do an inquiry of an empirical theological study about the conditions under which Russian Christian men are willing to invest time in regular voluntary church ministry. The research aims to identify a set of categories about when, where and why Russian Christian men are willing to invest time in church ministry. The outcome should help to activate Russian men more effectively for service in God’s Kingdom and for God’s glory.

CHAPTER 1: MEN IN RUSSIAN CHURCHES – A PROBLEM OF MOTIVATION?

This chapter has the goal to prepare deductively the whole research. It will give the foundational knowledge necessary for this inquiry. First an overview and an evaluation about the literature available for this inquiry will be given. This is followed by a discussion about men and motivation in Russian churches. Here certain aspects of circumstances that could influence the motivation will be talked about. Further on, the demarcation and the missiological goals will be set and described. In the last sub-chapter the methodology for this research will be presented and the logical sequence and overview of the chapters will be given.

1 If not otherwise indicated, whenever I mention “Russian believers or Russian men” in my proposal I write specifically about “male evangelical believers”.
2 Regular voluntary church ministry: as being a home group leader, taking care of the church building, having a part in Sunday school teaching, helping with the youth group…
1.1 Necessity and significance of the study

To research the literature on the motivational situation of men in Russian churches is not simple. There exist no books about this specific subject where clear terms are used and concepts are explained. Also there are no studies available which cover this inquiry. Of course there are secular studies which were done under communism like Soviet work attitudes (1979), and Work in the Soviet Union – Attitudes and Issues (1985) by Murray Yanowitch or The Russian concept of work (1995) by Anna Feldman Leibovich which is confined to male ethnic Russians. These books help to understand the Russian attitude towards work as it used to be but when it comes to spiritual issues in the contemporary time material is quite difficult to find. Literature on cultural life, like Life in Russia by Michael Binyon (1983) give a good background and the book Russia in search of its Future by Amin Saikal and William Maley (editors) with the analysis of the political, economic, sociocultural, and international Russia of 1995 helps to find certain ideas about the researched subject. A recent book which is challenging Russian men as a whole is Men in Contemporary Russia (2006) by Rebecca Kay. This book was written in contemporary time and gives inside understanding of areas of Russian men's behaviours and desires. Furthermore, the book Nation-Building - Common values in Russia (edited by Kolstø and Blakkisrud 2004) is helpful to read about Russia as a whole but lacks investigation, especially in the Northern Caucasus region.

Understanding the Russian people also requires understanding Eastern Orthodox Christianity. For over 1000 years the Eastern Orthodox Church had a major influence on the country and helped form Russia as it exists today. Reading literature about this helps to understand the spirit of faith in Russian believers. The book Eastern Orthodox Christianity written by Clendenin (1994) gives some helpful insight. The Eastern Orthodox Church became also more transparent through the internet\(^3\). Here interviews with priests and a lot of material on the contemporary situation of religious Russia and the church is available. Furthermore some evangelical Christian books were written about Russia by Western Evangelical Christian authors which serve the purpose of helping Christian businessmen and missionaries working in CIS to understand their colleagues; From Nyet to Da (Richmond 1992) or Western Saints in Holy Russia (McNeill 2002). These books are mostly concerned with general cultural issues and can partially be used for some understanding about men's behaviour in the church. Further there are publications available by Evangelical Missions Quarterly or Evangelikale Missiologie which enlighten the contemporary situation in Russia. Nevertheless, the topic

\(^3\) http://www.interfax-religion.ru or http://www.orthodoxlinks.info
offered in this dissertation, namely the connection between “men, motivation and ministry in the church,” is not found among literature and investigations. This research could truly fill the gap between evangelical Russian men and their service in the church.

1.2 The rational of the study

1.2.1 Introduction

Proceeding on the topic of Men in Russian churches – a problem of motivation? needs to be done carefully with the literature available. Not everything can be used for explaining behaviour of men in Russian churches. Russia is still in a state of transformation. Not only the economy is changing but also life as such. What used to be under communism might already have fallen away. Additionally believers have the Holy Spirit and are undergoing transformation by the Holy Spirit. When they convert and move into the church a change takes place. Nevertheless behaviour patterns are not changing overnight. It takes time. The past can influence the present. Therefore when talking about men and motivation in the church it will be done cautiously with no generalization, avoiding the stereotypical way. Firstly, some outstanding cultural historical issues which could have a strong influence on the current situation, namely men's role in the society and their current physical emotional condition will be dealt with. Secondly, it is necessary to talk about the strong Western influence on the church after 1989. Connected to that discipleship, dependency and indigenousness of the church need to be covered. The last main subject is society's pressure on Russian men which could influence their ability to invest time in the church.

1.2.2 Historical influence on Russian men

The one aspect that needs to be mentioned first when talking about motivation of men in Russian churches is the role of men in Russian society. This cultural issue can really have an influence on the current situation of men when they carry their social role and behaviour into the church. After Soviet power was established in 1917 the mass media began to spread that women as builder of the new society would have the exact same rights as man. Women became chairwomen of collective farms, directors of factories, athletes, scientist and members of government (Yakubova 1998). “Women were no longer to be slaves in the kitchen or underpaid workers” and they were freed to realize themselves in any possibility of occupation and career (Binyon 1983:34). With this program “Russian men were effectively emasculated in the wake of 1917 (Kay 2006:11)” and it became critical when men were dethroned as sole
breadwinner and supporter of the family (:11). Critical because men lost ground and were unsure about their role in society. Nevertheless the Soviet State tried to present men as the strong leader of the country but did not succeed as desired. During Soviet time a decay of clear masculine life roles took place.

Soviet masculinity as cultural construct was built primarily on the foundation of the political utopia, and once the latter started showing signs of decay, masculinity as the icon of Soviet modernity underwent a crisis. Similarly to soldiers who cannot adjust to peacetime life, men found themselves lost and displaced once the constraints of the state loosened and self-realization in the public sphere lost its heroic overtones. Decimated by the purges and the war, the Soviet man was plagued by alcoholism, domestic violence, an astronomical divorce rate, and the shared feeling that society made it very hard to do “man's work” (Prokhorova 2006:132-133).

This concern for men's lost role in society can be seen to the very moment in 2008, in spite of plenty of time for change through 16 years of democracy and capitalism. The presence of a strong active woman still exists. Andre Lorgus, deacon of the psychological faculty of the Russian Orthodox University writes about the current situation in his country. He states that the Russians situation, “Revolution, several wars, genocide, social depression” is destroying men's place in society and family. “Our society is in a deep anthropological crisis [...] The result of it is the destruction, first of all of man's mind but also of man's mind but also of man's place in the family,” so that Russia creates an “woman type society.” “If a woman takes on the role of man even if not by choice but by necessity, something good will not come out of it (Lorgus 2008).”

A further reaction to men losing their role in family is the physical outcome of it. “The 'emasculcation' of men, their loss of responsibility and power within the family, it was claimed, led directly to high levels of male alcoholism, poor physical and psychological health, apathy and indifference to their wives and children (Kay 2006:20).” The Federal State Statistics Service (2008) presented the data for the health conditions as very critical. The life expectancy of men went from 61.9 years in 1992 down to 60.4 years in 2006. Divorces were 60.7% in 1992 and 57.5% in 2006. Men who died because of alcohol went up from 18 per 100,000 men in 1992 to 23 in 2006. Suicide went from 32 per 100,000 men in 1992 to 30 in 2006. Lung diseases of the respiratory system stayed the same with about 58 of 100,000 men. Russia is first in Europe when it comes to people who die because of smoking and drinking (Nevolin 2008). In the year 2000 Russia was also on the first place in numbers of people in prison per capita, also in abortion with 19.1 per 1,000 people and had the fastest growing rate
of AIDS cases in the world (Bacon & Wyman 2006:56). When such men convert and come to church it often takes a lot of time for pastors and leaders to help them to get back on track with life before they are able to minister and help others.

More people – less capacity. One of these factors is due to the social composition of the Christian community. Inquiries show that most of the members of the churches are people, with troublesome sicknesses, problems, and poverty [...] In our church, some ministers, as a rule, associate the growth of the churches somewhere subconsciously more with the increasing number of problems. New people were sometimes looked at not as income or new forces in the church, but more as an increase of serious illness in the sheep, for whom and already without them the strength of the church was not enough (Nevolin 2008).

It seems that churches become a hospital where people need to be cured before they are able to start ministry. A reaction to this demand is of course a stronger emphasis on social work of the churches (Blinkov 2005). Churches have moved into the ministry of building centers where addicted people can go through a rehabilitation process.

Another issue connected to the high divorce rate is that women bring up their children by themselves or leave them with their grandmother. Also the kindergarten teacher and the teachers in school are mainly women. As a result the upbringing of the child is solely done by females (Kay 2006:13). Therefore a man is much more influenced by women than by men (Binyon 1983:45). There is no direct male example to follow who takes responsibilities and cares for other people and family. Such skills and attitudes would be necessary in the church. When such people come to church and convert it is really difficult because background and upbringing are not supporting these kinds of attitudes.

In conclusion it can be said that the emasculation of men and their role in society is still a cultural issue which needs to be addressed by the church to help men to take on responsibility. Sixteen years after perestroika men in society are not getting healthier as quickly as assumed and expected. Problems like alcoholism, divorce rate and suicide almost stayed the same since perestroika. If a person comes to Christ he will of course experience the healing aspect of the Gospel, but changing a whole mindset needs discipleship, time and patience. Therefore this issue of emasculation of male societal roles can hinder or at least delay the ministry in the church.
1.2.3 Church development after 1989

1.2.3.1 Lack of discipleship

During the time of perestroika (1985-91) many Russian German left Russia. Of the approximately 2 million people one million were Lutherans, 500,000 Roman Catholics, 280,000 Baptists and Mennonites and 220,000 belonged to other churches or no church (Klassen 2004). Now a statistic from 2001 says that there are about 393,000 attendees in Protestant churches in Russia with sympathizers there will be about 1,041,000. This is about 0.7% of the present Russian population of 150 million (Nedzelsky 2001). The emigration of 41% of the protestant believers to Germany brought a deep vacuum to the churches; vacuum in leadership positions, vacuum in discipleship and vacuum in any position and ministry. Foreign mission organisations sensed this need of trained leaders so what followed was even more difficult for the churches. Often the best people were drawn out of the churches and trained in big cities. Dr. Ferenczi gives some statistics: “The most striking growth of training options has been among Protestant groups. In 1994, 1,667 students were identified in 19 training programs in four republics. Today, of the 215 Protestant training efforts identified by Overseas Council International, enrollment data is available for 103 (48%). A total of 20,654 students are enrolled in 103 programs in 14 nations (quoted in Lenzey by Armstrong 2003:6).” These students were expected to come back after 3-5 years but often they got acquainted with the new lifestyle (being paid) and stayed where they were or moved into another ministry or emigrated to Germany or the United States (Harris 2003:83-85) “A percentage of these [students] were believers who were looking to become translators rather than spiritual leaders (:84).” This weakened the church even more so that some people who accepted Christ during that time did not receive discipleship. This lack of discipleship had the result that at least some of the new believers were not trained to take on ministry in the church.

1.2.3.2 Western influence and dependency

Most of the new protestant churches which were founded after 1989 have a foreign origin (Kainova Spring 2007:1). The West who did not know for how long the country will stay open for the Gospel invested all the strength into stirring up evangelism and training (Trefz 2007:53-54). Much money was poured into the country and many foreign missionaries went to Russia. Pastors and national workers were supported or employed by the West (:54). The presence of foreigners was definitely a magnet for the Russian people. Many years of communism had deprived them off of close contact but now they were available. It is said that
there were three reasons why people came to church. “Those who want to emigrate, those who want humanitarian aid, and true believers (Fagan Spring 2007:3).” Although this foreign money did much in Russia and many good things happened and were established (Trefz 2007:54) it also harmed the growth of the church. The missionary John Nevius helped first in China and then in Korea (1890) to develop principles for missionary work without much money (Jaeschke 2001). One of his main principle was taken out of 1 Corinthians 7:20: “Each one should remain in the situation which he was in when God called him (:31).” In his explanation he presents some reasons why money can hinder the growth of a church which he experienced in China. Firstly, when some people are supported and others are not it creates envy, jealousy and dissatisfaction in those who do not receive money and discourages them to move on by faith “Woraufhin das Interesse am christliche Glauben bei ihnen zu Hause und in ihrer Umgebung erlosch (:24).” A second reason is that those who receive money sometimes turn out to be unfaithful but because they have been supported during years, the mission organizations sees it as unjust to stop their salary and send them back to work. So that the organization continued all years long to pay (:25). Thirdly, people start hoping that they will get some support as well. When this does not happen, they fall away from Christ. Fourthly, it fosters a greedy attitude among others. Fifthly, it stops the voluntary commitment of others, “Das Anstellungssystem hat die Tendenz, den freiwilligen Einsatz unbezahlter Mitarbeiter zum Stillstand zu bringen (:28).” And lastly, it give the whole movement a bad reputation, because money is involved (:28). These factors were certainly playing some roles in the mission work of Russia in the time of perestroika, so that it is reasonable that the development of men ministering in the church was hindered. Craig Ott comments on that: “All too often native pastors and churches have become preoccupied with ministries that attract Western dollars, while neglecting more basic pastoral care and evangelism (1993).”

1.2.3.3 Lack of indigenousness

A further element which could hinder the commitment to invest time and strength into the church is the lack of indigenousness of churches. The churches which were much influenced by the West took over the Western way of worshiping and evangelizing. Therefore the church is foreign to the believers and not integrated into the culture of the people. “Churches planted and run by Western missionaries are so strongly influenced by them that they are still not recognizable as Russian initiatives (Fagan Spring 2007:3).” They often represent their American, German, or Dutch counterpart (Kainova Spring 2007:1). This gives the nationals a feeling of not being at home so that they are not willing to invest time and strength into the
church. Points which are mentioned as being foreign are the style of worship, the way of taking the Lord's supper, telling jokes in sermons, taking suffering not seriously enough, lack of Russian history in church life and others (Kainova Spring 2007:1-5). One Russian expert writes:

Ignorance of Russian History. Several times I heard calls by Russians to include Russian philosophy and history in the curriculum used to train evangelists. Unfortunately, Westerners often didn't consider these topics of sufficient importance to include in their training. Such attitudes betrayed an anti-cultural bias, as well as an assumption that the church could be planted in a vacuum. Was 1,000 years of Russian Orthodox history irrelevant to the training of Russian church leaders? (Harris 2003:84-85)

Indigenousness is important in order for the Gospel to find its root in the culture and for the people to feel comfortable. “The Christian faith must be rethought, reformulated and lived anew in each human culture, and this must be done in a vital way, in depth and right to the cultures roots (Bosch 1991:452).” Here are some mistakes which are seen in Post-Soviet Central Asia by Daniels. Firstly, “The wrong people were appointed into church leadership (2007:488).” Leaders were solely chosen by foreigners without including nationals input. This coursed an adversary to leadership. Secondly “The continued presence of mission personnel and authority created confusion (:488).” It was not clear who has Kingdom authority. Thirdly, “The mission personnel ignored the insights and authority of indigenous leadership (:489).” This often let to frustration, because wrong decisions were made. In concluding this section it needs to be understood that foreign missionaries were often insensitive in living their missionary call in Russia. They tried their best but did connect the Gospel more to their way of life than to the Russian culture. But the church needs to be connected to the culture so that it will find a broader acceptance among people. As less missionaries from the States came to Russia due to new visa regulation laws, Uzzell commented on that:

The more I think about it, the more it seems to me that the lower profile of American Protestant missionaries in Russia is going to be remembered as a classic instance of the law of unintended consequences. The effect is a greater leadership role for indigenous Russian Protestants, which makes their congregations more attractive to a broad range of Russians and more likely to win converts. Thus it would seem that one result of Russia's crackdown on American Protestant missionaries is to enhance the Protestant cause's marketability in Russia (2005).

1.2.4 Challenges for men to find time to minister in the church

The last item which needs to be addressed is the work of Russian men. After perestroika
living expenses in contrast to salaries went up rapidly. People subsisted with less than the basic living standard. According to unofficial Russian estimates in 2003 “45% of families with children were below the poverty line, or – to translate the Russian phrase more precisely – below the living wages (Bacon & Wyman 2006:56).” When asked (Supplement A.2.7 q.13) how many hours a week they work, 25% of Russian men answered that they worked 40-50 hours, 31.25% between 50-60 hours, 25% 60-70 hours and 18.75% even more than 70 hours. As most of them have family, this fact leaves them almost no time to invest in church ministry. Therefore there is continuous stress, especially on married men with children. This sidetracks the believers and shifts their focus on work instead of ministry. To overcome this problem men tried starting businesses. To understand the scenario one has to know the background. In the first five year plan of the USSR (1928-1932), when the government implemented different laws for the social state the government forbade all private enterprises due to the fact that this would hinder the socialistic idea (Buzgalin et al 2006:315). Only in 1987 did the government again open the possibility for Russians to start their own enterprises (:315). After perestroika the government encouraged people to start businesses by making changes to improve the tax law: (i.e. 6% taxes of growth), implementing laws against monopolies and in helping to make credit easier to obtain. This market demand attracted many excited people into business ventures, especially the men (Buzgalin et al 2006:317; Kay 2006:101). As a result it was only natural for men to think about their own business or about starting one. Of the asked men in a 2006 research (Supplement A 2.7 q.12) 56.25% had their own business and 31.25% thought of starting one. In having their own business they thought they could work for themselves in order to earn enough for living. Kay in Men in contemporary Russia devotes a whole chapter to this issue, “‘What's a man without capital?’ The pitfalls and potential of private enterprise (Kay 2006:99-124).” She explains: “For these men business activities were viewed as the embodiment of a break with the past, a move away from all that was 'emasculating' in men's experiences of work, wage earning and problems surrounding the accumulation of wealth and property under the Soviet system. [...] So it was the logical choice to pursue it (Kay 2006:105).” But as she explains it also became a pitfall for many who were not able to succeed. Work and business is still an issue and needs to be considered when thinking about the motivation of men serving voluntary in the church.

1.2.4 Conclusion

Men in contemporary Russia have some challenges to overcome until they are able to move into a regular ministry of the church. First there is the cultural burden as a result of their
communist background where men were emasculated. After 16 years of freedom this past influence is still evident. There is still a high percentage of alcoholics, a high divorce rate and poor physical health. Men who come to church first need time to go through a healing process before they are able to be leaders and servants. Second, the church itself as a result of the strong influence by the West was failing in some areas. Although the time of perestroika was unique and it was unpredictable for how long the country would stay open, the chosen strategies made it difficult for men to get involved in regular ministry. These questionable strategies include: Paid ministers, withdrawing men from churches and ignoring the Russian context and culture. A further difficulty for men in contemporary Russia is the constant economic pressure. Men have to work hard to support their family. Therefore there is lack of time available for church ministry especially for businessmen. Men have to cope with these factors. How can one help the Russian people to overcome these difficulties so that they are willing to invest time in church ministry?

### 1.3 Demarcation of the Study

This research concentrates on Christian men in the north Caucasian city of Krasnodar in Russia. Here live about 700,000 thousand people (2007)\(^4\) with about 20 evangelical churches\(^5\) which will add up to about 7-8 thousand Christians which makes about 1.07% evangelical believers.\(^6\) According to the answers of pastors and leaders of ten churches\(^7\) 65% of the members are women and 35% are men. This gives a number of about 2450 men to be concerned with. The statistic from the first inquiry says (Supplement A1.3) that 33% of the men are actively involved in churches, while 67% are not. The question arises why 808 men are taking on responsibility in the church and why 1642 are not? All of the men should be older than 18 years of age and believers. For the research it will not matter how long they have already attended church and for how long they have been believers.

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7. Personal interviews with ten pastors or leaders conducted by the author in October 2008 either personally, by phone or by e-mail gave the results that in evangelical church are about 35% men and 65% women.
1.4 Missiological goals

The main goal which was presented already in the statement of “when are Russian Christian men willing to invest time in regular voluntary church ministry?” has a missiological dimension. The outcome should help the churches in Krasnodar to start, develop and expand their ministry opportunities. There are two groups which will be addressed after the inquiry: first the churches as such with pastors and leaders and secondly the Russian Christian men themselves. The questions for these groups are:

- How can the church provide a platform that supports the Russian Christian men, for example through the pastor, church structure, or counseling?
- What are the key points that the Russian men need to understand and how can they be applied so that there will start regularly to ministering in the church ministry?

After the analysis of the inquiry is done and the theses presented, one must turn to these missiological relevant questions and suggest some answers about what has to be changed. Therefore this missiological goal will be a guide throughout the whole research.

1.5 Methodology

1.5.1 Empirical theological praxis cycle

For this research the empirical theological praxis cycle developed by Tobias Faix will be used. It consists of six main phases and 11 sub-phases (Faix 2007:65-66). Faix developed this approach with the goal of getting a unique methodology for missiological research. He combined social science with theology in a dynamic tension. In the following the whole research cycle which will be applied as procedure for the research will be explained in detail.
The empirical theological cycle contains six phases which cover the whole research process. Each phase of this big cycle is a small cycle in itself. The whole research process and all the small cycles are working interrelated, with deduction, induction and abduction so that in every stage there will be a constant reflection on the goal of the research (Faix 2007:67). Although each small cycle is a cycle in itself it should stay open for reflection and if necessary modification at any other stage. This can and will happen if the procedure of induction, deduction and abduction brings forth new knowledge about the researched subject (Faix 2007:76). This brings a dynamic into the research so that the research will stay open for more changes to come in the future. At any stage new information has to be reflected in relation to the whole. The definition of the three approaches is in as following (Hermans 2003:33-51):

- **Deduction** is the inference in which the conclusions about particulars are drawn from general or universal premises. This will happen if the knowledge already gained (tradition) about the subject is brought into the research (:34-37).

- **Induction** is the inference of a generalized conclusion from a particular situation (:38-44). This could happen when using the knowledge gained during the interviews.
Abduction is an approach to prove the theory that attempts to provide a formal model of logical reasoning as it "naturally" occurs (:44-51). One comes to a conclusions through reasoning.

All of the six phases have to be understood as a whole and intertwined procedure (Faix 2007:66-67). These phases will be used as a guideline for the whole research. In the following different phases will be explained.

- Phase 1 - Research planning: In this first cycle the idea and the problem will be described. Also the research question is stated. The demarcation will be explained, the methodology and the procedure for the whole research laid out and an overview of the research will be given.
- Phase 2 - Field of praxis: The pre-study is a mixture of quantitative and qualitative data inquiry. The principle of the different inquiry is to get a deeper understanding of the subject from the research. If the gained results make it necessary there needs to be a revision of Phase 1. This analysis helps in designing a test questionnaire for the main half-standardized qualitative data inquiry.
- Phase 3 - Conceptualisation: Here terms will be explained and the areas of investigation will be structured. This will help to determine in which direction the inquiry should go.
- Phase 4 - Data inquiry: In this phase the test questionnaire will be revised if necessary, and the main questionnaire will be prepared. The participants will be chosen by their answers from the qualitative questionnaire which was done in the preliminary study. The inquiry will be done by the author in half standardized interviews.
- Phase 5 - Data analysis: Through induction, deduction and abduction codes will be applied and categories built. In order to do this properly the whole concept of the research needs to be kept in mind.
- Phase 6 - Research report: In this section categories and the results which are necessary for the missiological application will be presented. It will be explained how one can use the gained data to change the situation.
1.5.2 Grounded theory

In combination with the empirical research cycle by Tobias Faix, the grounded theory will be used. A theory will be developed from the information that is grounded in data which was systematically gathered and analyzed (Faix 2007:78-79). The major difference between grounded theory and other methods is its specific approach to theory development - grounded theory suggests that there should be a continuous interplay between data collection and analysis (:79). Faix’s approach differs in the sense that he right from the beginning but then especially in phase three, includes the deductive approach. He includes data already gained through literature for examen when it comes to define terms (Faix 2007:151+153). The grounded theory approach is extremely useful in developing context-based, process-oriented descriptions and explanations of the phenomenon. For the procedure of grounded theory research four major tools for application exist: memoing, coding, constant comparison and theoretical sampling (Faix 2007:78).

- **Memoing** is an important tool of grounded theory methodology (Glaser & Strauss 1998). Memos are written up ideas about substantive codes and their theoretically coded relationships as they emerge during coding, collecting and analyzing data and during memoing (Glaser & Strauss 1998).
- **Coding** means building categories and the gathering of data to build concepts (Faix 2007:78).
- **Constant comparison** of cases is necessary to confirm already determined categories (:78).
- **Theoretical Sampling** means to describe the process of choosing new research sites or research cases to compare with one that has already been studied. This will be done until one has gained a satisfying result (:78).

1.5.3 Research approach, question design, interviews and data analysis

For this investigation the *deepening model* (Faix 2007:139) will be used. This method works in a way that the researcher comes from a wider circle to a specific circle of information. Here a quantitative questionnaire will be followed by a qualitative inquiry for the preliminary investigation. Out of these information a half standard questionnaire for the main inquiry will be designed. These different methods build upon each other and should serve to reach a deeper understanding of the research question. All data inquiries will be following the guidelines of Lamnek (2001:288).
1. Der Fragebogen soll so aufgebaut werden, dass ein *Interessenzuwachs* bei den Probanden von den ersten bis zu den letzten Fragen zu verzeichnen ist.
2. Der Fragebogen soll mit einfachen *Fragen beginnen* und zu komplizierteren Fragestellungen überleiten.
3. Zunächst sind allgemeine, *emotional nicht tangierende* und in alltäglichen Kommunikationssituationen durchaus auch zu stellende *Fragen zu formulieren*.[…]
4. Der Fragebogen soll so konstruiert werden, dass man von einem *Bezugssystem zum anderen überleiten kann*.
5. (...) Man fordert als Grundsatz für die Konstruktion von Fragebogen eine *psychologisch richtige* statt logisch richtige *Frageabfolge*.[…] (emphasis done in original).

Every interview will be recorded and then transcribed. All the material will be translated from Russian into English. The translation of the Russian material into English, especially the interviews, will be done by a native Russian speaker from Krasnodar. The reason to choose such a person and not a native English speaker is to keep and bring across the original native spirit. There is awareness of the fact that the standard of the English language is not perfect and sometimes there are strange word constellations but on the other hand it is hoped that the reader will capture the Russian spirit and soul. For all data evaluation and analysis the computer program MAXQDA\(^8\) will be used. This computer program which supports qualitative and quantity data analysis helps to evaluate and interpret texts systematically. Faix proposes this program because it works perfectly together with his empirical theological cycle and grounded theory (Faix 2007:97). It helps to categorize and to code texts. It is a tool for developing theories as well as for testing theoretical conclusions of analysis.

1.6 Logical Sequence and Overview of the Chapters

The dissertation consists of six chapters.

Chapter one aims at giving an orientation. It introduces the purpose and objectives of the inquiry and offers a literature review. After examining the literature available some suggestions about motivational influences on men in Russian churches will be proposed. The missiological goal will be set followed by the assumption and demarcation of the study. Concepts will be clarified, the research paradigm affirmed and the methodology of research design described.

The second chapter will deal with the preliminary investigation. Here the approach of the data

\(^8\) For more information see http://www.maxqda.com/.
inquiry will be documented and explained. The developed questionnaires are based on the parameters laid out in chapter one and two. Data will be coded and categorized. Out of the results of the gained information the questionnaire for the main interview will be designed. The main interview partners will be determined.

Chapter three will give an overview about the parameters within the research and how they will be handled. These parameters for the grounded theory approach are necessary to stay focused on the goal for the whole research. They contain the definition of necessary terms, like motivation factors, church and ministry.

The forth chapter deals with the evaluation of the data. Here the coding process will be described, coding categories presented and an evaluation of the interviews will be given.

The fifth chapter contains the analysis of the data. Here the process of defining the categories for the motivation factors for Russian men will be worked out, explained and documented.

The sixth chapter will present the theses and give final recommendations.
2.1 Exploratory investigation

2.1.1 Parameter of exploratory investigation

2.1.1.1 Introduction and goals

The exploratory investigation has different goals. The first goal is to find out whether such a research project actually makes sense in the context of Krasnodar (Faix 2007:138). Although some proof for the need of this research was previously given in the first chapter, this exploratory investigation seeks to find out whether such a research is actually wanted and appreciated and also whether it is possible and feasible. Secondly, with the data from the exploratory investigation, a questionnaire will be designed for a test interview before starting the main inquiry.

2.1.1.2 Considerations

For the approach to the exploratory investigation several factors have to be considered. From the Russian perspective, it is very suspicious to do any research and writing in the Christian realm. Information which is given out could be used against you or even the church. Therefore, right from the beginning I was reluctant to give out leaflets for people to fill in. The best way to do such research is to work through personal contacts where a trust relationship is established. This cultural issue determined my further approach. The second consideration was how to gain an overview of the situation in the churches when the distribution of quantitative questionnaires is not appreciated. The third question was how to acquire adequate material which would be helpful and insightful for the main questionnaire and the theoretical sampling.

2.1.1.3 Process of the exploratory investigation

In the beginning, men of different churches were asked to write an essay about what motivates them or would motivate them to have a voluntary regular ministry in the church. After receiving the first essays they gave some good insight into the subject but did not lead to an overview. It became clear that to gain an overview one first needs to address this issue at a
higher level, asking the leaders of the churches. Even though this group is not the direct field of investigation, they can help indirectly by providing some helpful hints and a framework for future investigation. Before finishing the essays, quantitative questionnaires for the pastors and leaders of the churches were designed. When the pastors and leaders returned the questionnaire one could see a good overview about the situation in Krasnodar. Now the door was open for the investigation. The third step was then to finish the essays with a variety of people. This was necessary to get inductive material to design the main questionnaire for the test interview. The process implemented showed that the best approach to begin the investigation was the deepening model (Faix 2007:139). One works from a wide circle with different approaches and questionnaires to the main inquiry which is located in the centre. The field of praxis in Krasnodar is the pool of all believers (men). Because of the historical background it was decided to work through personal contacts and allow this to determine what one could and could not do. After reconsideration, first a quantitative questionnaire for the leaders of the churches was given out. Then people from different churches were asked to write an essay about motivation factors. With the gained data the main inquiry was designed for the chosen participants. The following graphic shows the process.

FIGURE 2: PROCESS OF INQUIRIES
2.1.2 Quantitative preliminary inquiry

The quantitative questionnaire consisted of 11 questions (Supplement A 1.1). The main goal for this questionnaire was to discover what the leaders think about “motivation factors for men serving in voluntary regular ministries in the church.” It aimed at finding out whether such a research is appreciated. This questionnaire was handed out at different occasions. All together were about 16 pastors and leaders of 13 churches in and around Krasnodar. With this feedback evaluating the situation was possible. This research was worth doing and it would prove to be very helpful. The details of the results and the comments can be found in the supplement (A1.4). Here will be summarized what is important in order for the methodology and the research to continue. It was found out that across 13 churches, 205-450 men regularly attend the Sunday service. Of these men 33.5% (average) are involved in regular ministry and the pastors/leaders are 44.3% (average) satisfied with the way how these (33.5%) men minister (A.1.4: q.1,2,6,11). 93.75% of the pastors marked that they would like to get help in how to motivate Russian Christian men (q.11). This showed that the pastors and leaders are open for such a research. Also, some of the given answers can be used for designing the test interview.

2.1.3 Qualitative preliminary inquiry

The next step was to finish collecting the essays. There were chosen randomly people from different churches and asked if they would be willing to write an essay about the topic motivation factors. First of all they should determine by themselves whether they are involved in voluntary regular ministry. If yes, they should write what motivates them to do so. If no, they should write about what would motivate them to take up regular ministry in the church. About 18 people from different types of churches were asked.

The return of the essays was very good. Almost all of the people who were approached helped in this investigation and returned the questionnaire within a short time (up to three weeks). They were asked to write one or two pages of comments which some did. Some gave only a short answer. Nevertheless, their answers were satisfying. The results were very helpful. First of all, one could see who was genuinely open to talk about this subject more deeply. Secondly, it showed who was genuinely interested in helping to find answers. And finally, an extreme position could be found which was later used for the main questionnaire. The data about this investigation is found in Supplement (A.2.4).
2.1.4 Comparative with other investigations

In 2006 the author did an investigation with the hypothesis that the lack of stable income for the Russian believers (men) is distracting them from ministering in the church. With the analytical question “How is the attitude toward material needs affecting the willingness of Russian men to become involved in ministry?” In order to find out whether there is a correlation between the two aspects of the attitude toward material needs and ministry involvement in the church, sixteen men were chosen (average age of about 31 years) from 6 different evangelical churches in the city of Krasnodar. All of the men were believers for 4 to 16 years, (average 10 years). The two biggest motivating factors for serving in the church, which were addressed in one question were that they would serve in the church when they feel used by God (37.5%) or feel needed (25%). In another question they answered that if they got involved in ministry they would like the pastor to ask them (25%) and that they would prefer to work in a team (18.75%).

2.1.5 Summarize and conclusion

With the three steps of the exploratory investigation, the quantitative questionnaire for the pastors and leaders, the qualitative inquiry with essays for the Christian men and the inclusion of the former investigation of the year 2006, enough insight had been gained to design the test interview for the main inquiry.

2.2 Question design

2.2.1 Recalling the missionary dimension

The missiological dimension of this research needs to be brought up again in order to stay focused while designing the questions. The goal is to find motivation factors of Christian men who already serve voluntarily and regularly in the church. If these motivation factors can be determined, it would help those men who are not participating. In understanding which part of Biblical truth they are missing and by applying it, one could motivate them to participate in church service. If Christian men take responsibility, then the body of Christ will function healthier and will be a better witness to the world. Additionally, the pastors will be relieved of some administration work, so that they can better fulfil their calling, home groups will get their leaders, prayer groups will be started etc. Christian men will be more excited about God, church and ministry. In the following paragraphs are certain questions which arose from the
two preliminary investigations and the previous investigation to lead to the content for the question design for the main investigation.

2.2.2 Observations with question development

2.2.2.1 Quantitative questionnaire for the pastors and leaders

- Some pastors stated (q.8 - 31.25%)\(^9\) that whoever is not ministering in the church on a regular basis seems to lack maturity. This leads to the questions: What do men really understand about ministry in the church? How mature do they need to be? When should men start with regular ministry?
- The majority of the pastors (q.9) stated that the reasons for men ministering regularly in the church has to do with: love for God (43.75%), thankfulness (12.5%) and faithfulness (12.5%). This could lead to the question: What does it mean for men to love God and to be thankful and faithful?
- That men should minister in the church is an important issue for the pastors (q.3,4,11): Do the men know that this is important for the pastors? Why is it important for men to know that ministering in the church is important for the pastors? Do the pastors expect too much from new converts and thus drive them away? Or do they wait too long?
- 37.5% of the pastors believe that only the word of God can make a change (q.6). What does the teaching have to look like?
- Pastors believe that men need to work in teams (q.7 – 25%)? Can you find such teams in the church? Is somebody grouping men, like in a business club, men’s club, men’s prayer time…? Would such a team be important for the men?

2.2.2.2 Qualitative essay for men

- Why are some people excited about serving in the church and some not? Do they experience God because they are obedient in spite of difficulties?
- Why does it seem normal for some people to serve regularly in the church and for some not? Are they more responsible people? Did their father and mother teach them to take responsibility?
- Why are some more concerned about outward motivation factors such as: structure, goals, and transportation to church? Is it a question of typology or teaching?
- Why do some feel strongly that God is using them and some do not mention this issue?

\(^9\) The questionnaire of the previous investigation with the results can be seen in Supplement A 2.7
2.2.2.3 Evaluation of previous investigation – observation

- Is unity a key factor for serving in the church? What does it mean for men to have unity? How important is unity for men to serve regularly in the church?
- Do men feel needed in the church? Do men feel used by God? Is somebody missed, if he does not show up? Will people call and ask where he has been?

2.2.3 Structuring and content of question design

The next step is to sort the questions into six categories (Faix 2006:116-117). Then they will be structured and some main questions selected. The six categories will help not to lose some of the questions but rather to order them in a helpful way and to condense them.

2.2.3.1 Given structure of questionnaires

1. Originated conditions: What causes or develops the phenomena? What are the originating conditions which lead to the phenomenon?
2. Phenomenon: The phenomenon describes the central idea, the event.
3. Context: The context explains the conditions under which the phenomenon take place.
4. Intervened conditions: Which conditions support or help to develop the phenomenon? Conditions could be time, place, culture, social economic status, career, history or individual biography.
5. Action and interaction strategies: These are actions which are directed toward the phenomenon. These deeds and actions have certain characteristics: a) procession b) an objective  c) search for a missing action.
6. Consequences: Any action leads to a result or consequence. They can not always be seen,
but must be found through theoretical sampling, such as people, places or items. This leads to
the following categories:

2.2.3.2 Categories applied and explained

1. Originated conditions: What brings out the desire to serve God regularly in the church
(knowledge, feelings or event)? Why are they doing it? What motivates them?
2. Phenomenon: Not many Russian men serve regularly in the church (description of service).
3. Context: What are the conditions under which men serve in the church?
4. Intervened conditions: What would encourage men to serve in the church?
5. Action and interaction strategies: What does the body of Christ (other members, pastors,
leaders) do or not do to encourage and help men serving in the church (process, goals, missing
actions)?
6. Consequences: What is flowing out of a regular ministry in the church? What kind of effect
does it have? Who is getting something out of it?

These questions acted as a guide in putting a preliminary questionnaire together. It needs to be
understood, that sometimes certain principles must be applied creatively to different
situations. Therefore some questions need to be stated in a different way to apply to this
investigation.

2.2.4 Test interview

2.2.4.1 Qualitative questionnaire for the test interview

<table>
<thead>
<tr>
<th>Themes</th>
<th>Key and guiding questions</th>
<th>Eventual additional questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orientation questions</td>
<td>What does it mean for you to be a member of a church?</td>
<td>Do you feel that this church is your church? Or does it belong to somebody else, like the pastor?</td>
</tr>
<tr>
<td></td>
<td>Do you see that especially regular ministry is something every man in a church should do?</td>
<td></td>
</tr>
</tbody>
</table>

35
<table>
<thead>
<tr>
<th>Genesis of service</th>
<th>What was the reason that you first started regular ministry in the church?</th>
<th>What was God’s part in motivating you?</th>
<th>What is man’s responsibility?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministry</td>
<td>What kind of ministry do you like most for yourself?</td>
<td>Do you know your spiritual gifts and do you minister in the area of your gifting?</td>
<td>Do you have any dreams about your own ministry?</td>
</tr>
<tr>
<td></td>
<td>Do you feel that some ministries are more important than others?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church conditions</td>
<td>Does the church encourage people to take responsibility for regular ministry in the church?</td>
<td>How well do you feel integrated in the church?</td>
<td>Do you see regular ministry as necessary for the church? If so, why?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Does the church need you?</td>
<td>Do the pastors/leaders expect too much from their members?</td>
</tr>
<tr>
<td>Expectations</td>
<td>What would you most expect from the circumstances, people or God when serving regularly in the church?</td>
<td>What do you see missing in the church that would be a better help for people ministering in the church?</td>
<td>Have you ever been</td>
</tr>
</tbody>
</table>

36
For the first test interview Maksim was chosen. He is a businessman. He has been a believer for 11 years and also is interested in motivating people for ministry. His communication skills are clear and structured. He is friendly and open. Because of his past experiences in church participation he could give a good insight that would be helpful in rearranging the questionnaire. The next table shows the documentation sheet for the test interview.

### Documentation sheet:

<table>
<thead>
<tr>
<th>Interviewer:</th>
<th>Klaus Libuda</th>
</tr>
</thead>
</table>

### Information about the interview and the interview partner

- **Name**: Maksim
- **Date of the interview**: 8. 5. 2008
- **Place of the interview**: At the home of the interviewed person
2.2.4.3 Evaluation of the first interview

The first documentation sheet did not have the rubric “Married / Single / Children?” and “occupation”. They were added after the first evaluation, because they might be very helpful in understanding the background of a person and how much time he has. Maksim is single and this could allow him to put more time into church ministry. On the other hand he is a businessman which could make it difficult to find time for ministry.

The test interview had a relaxed atmosphere. It was recorded and it seemed recording was not bothering at all. The time frame was about 30 minutes with the introduction. The questions were given in the order of the question sheet.

Changes which need to be made:

- Questionnaire design: The questionnaire should first be designed in the Russian language and then translated into English. Designing it in English first and then translating it, there was too much distance between cultures – wording, ideas, approaches, and feelings. Therefore after listening carefully to the interview with
Maksim the questionnaire was rewritten and checked by a native speaker.
- An introduction and explanation should be given by the interviewer. It is also necessary to define “regular voluntary” ministry.
- The difference between a regular ministry and ministry in general needs to be clear.
- The interviewer should know the questions by heart to be more flexible in changing the order. This would help to guide the interview more smoothly.
- It had to be considered to add some important questions, like a question about administration gifts; value of ministry and discipleship.
- The interview showed that more questions can be added.

2.2.4.4 Final questionnaire

After these changes the questionnaire included 19 key and guiding questions and 12 additional questions. Also an introduction was added which was read in the beginning of each interview, to explain what the interview would be about.

<table>
<thead>
<tr>
<th>Introduction: Explanation</th>
</tr>
</thead>
</table>
This inquiry is about ministry of men in the church. I would like to know what kind of motivation factors are leading men to serve regularly and voluntarily in the church.

Regular voluntary ministry means that a man takes a certain responsibility in the church for any kind of service for it’s growth (like leading of a home group, teaching in Sunday school, being responsible for cleaning the church, doing the financial books of the church etc.) and does this regularly i.e. every week.

If we can determine such factors, then we can better understand how to make regular voluntary ministry more attractive for all men so that they will do ministry gladly and not under pressure. Therefore I would like you to give answers to my questions openly and honestly.

For my inquiry it is important to know whether you have already had a regular voluntary ministry in the church. This is important for me to know in order to choose which set of questions I will use.

<table>
<thead>
<tr>
<th>Theme categories</th>
<th>Key and guiding questions</th>
<th>Eventual additional questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some people say: “To be a member of a church means to attend the Sunday service regularly.” What do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orientation questions</td>
<td>Genesis of service</td>
<td>Ministry</td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------------</td>
<td>----------</td>
</tr>
<tr>
<td>you think about this?</td>
<td>Can you tell how it came about that you first took a regular voluntary ministry in the church?</td>
<td>What kind of ministry would you like best for doing yourself?</td>
</tr>
<tr>
<td>Please tell me, what kind of regular voluntary ministry in the church did you already do or are you still doing? What did you take the responsibility for?</td>
<td>How often did you lead such a ministry and for how long?</td>
<td>Do you have any dreams about your own ministry?</td>
</tr>
<tr>
<td>Suppose somebody says that there is actual no proof in the Bible for the idea that a man should have a certain regular (like every week) voluntary ministry in the church. Would you agree or not agree? Why would you think that way?</td>
<td>Do you have a biblical reference you would use to prove it?</td>
<td>Do you know your spiritual gifts and did you minister in your gifts?</td>
</tr>
<tr>
<td></td>
<td>Is it something that members and leaders only expect from people in the church?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Do you feel that from the biblical viewpoint there are some ministries that are more important than others?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>In my earlier investigation there was no one who said that he had the gift of an administrator. Do you think this is a big problem for the church? Or can the church get along without that?</td>
</tr>
<tr>
<td><strong>Church conditions</strong></td>
<td><strong>What kind of ministries does the church value more?</strong></td>
<td><strong>What is the most prestigious ministry or position for you in the church?</strong></td>
</tr>
<tr>
<td>-----------------------</td>
<td>------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>How does the church encourage people to take responsibility for regular ministry in the church?</td>
<td>Do you feel more as a part of the church (feeling connected with people, with the goal, feeling more at home in the church) because of your regular voluntary ministry?</td>
</tr>
<tr>
<td></td>
<td>Please tell me whether this statement is true or false, and why?</td>
<td>One person responded once: “The pastor always expects me to do more in the church and to invest more time in the church.” Can you relate to him? What would you say to him?</td>
</tr>
<tr>
<td></td>
<td>“Feeling needed in the church is if I can do something in the church that no one else can do better than me!” What do you think?</td>
<td></td>
</tr>
<tr>
<td><strong>Expectations</strong></td>
<td>What should change about life in Russia that would allow you to serve regularly in the church more?</td>
<td>What did you decide to leave the ministry?</td>
</tr>
<tr>
<td></td>
<td>Have you ever been discouraged from serving regularly in the church? Discouraged from serving or while serving? What caused it?</td>
<td>How would you change in your area of ministry to make you more cheerful about doing it?</td>
</tr>
<tr>
<td></td>
<td>What could hinder you in the church so that you do not have the desire to serve in the church?</td>
<td></td>
</tr>
<tr>
<td><strong>Body of Christ</strong></td>
<td>How much did other believers impact you for serving in the church (like pastors, other members, friends, and mentor)?</td>
<td>Did you receive any training or help as you were learning how to do the ministry?</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------------------------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Results/Consequences</strong></td>
<td>How do you feel after ministering in the church? Exhausted? Burdened? Happy? Angry?</td>
<td>Did you see or do you see results of your ministry? What kind?</td>
</tr>
<tr>
<td></td>
<td>Did you see or do you see results of your ministry? What kind?</td>
<td>Did you see or do you see results of your ministry? What kind?</td>
</tr>
<tr>
<td></td>
<td>How is your regular ministry helping the church to grow and mature?</td>
<td>How can you be more effective in spreading the Gospel?</td>
</tr>
</tbody>
</table>

**2.2.4.5 Additional remarks**

For the interviews the sequences of the questions were arranged so that the interviews will be started with some easy questions and will be finished with some biblical explanations which could create a sense of uncomfortable pressure (Lamnek 2001:288). Further second questions set for those people who never had a regular voluntary ministry was created. These questions can be found in the supplement (B1.3).
2.3 Main quantitative inquiry

2.3.1 Selection of interviewed people

2.3.1.1 Strategic decision

Before selecting the participants of the main interview some choices have to be made. The choices flow out of the preliminary investigation and some general approaches for Grounded Theory. To achieve a variety of different information one has to look for extreme positions (Faix 2007:158). These positions or circumstances can be very different; people with different background; people with different status; people with different gifts, experiences, ages or personalities. Therefore looking through the background information of the essays and studying what people had written was necessary. Although the main focus is on people who minister one should not forsake men who do not have a ministry at this time. Both sides have to be investigated and compared to each other before coming to a conclusion. Therefore men with and without ministry will be chosen to participate in the interviews.

2.3.1.2 Participants for main interview

In the beginning six people who have had a current ministry and four without a current ministry were chosen for the interview. They were selected out of the essays they returned. Unfortunately not all of them were available for the main interview (because of work and time). After interviewing some of them it became clear that 10 people will not give a big variety. Therefore the number of interview partners was extended to fourteen. Four of them, Roman, Kirill, Anton and Danil did not participate in the pre-study with the essays. They were chosen, because of their relationship to the author and their willingness to help. They come from different churches and are completely different people in age and personality. Down below they are listed with their specific reasons. The next three tables show the three main groups which emerged out of the situation.

(1) With a regular current ministry

<table>
<thead>
<tr>
<th>Name</th>
<th>Reason</th>
<th>Church type</th>
<th>Age</th>
<th>How long a believer</th>
<th>Kind of ministry</th>
<th>Family/kids</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vladimir</td>
<td>Is an artist (painter), thinks differently.</td>
<td>Baptist church</td>
<td>30</td>
<td>From childhood</td>
<td>Choir, grave digger</td>
<td>Married</td>
</tr>
</tbody>
</table>
In spite of financial difficulties he is serving the Lord and tries to find time.  

He has given four good reasons. In spite of financial pressure he is heavily involved in church ministry.

He was very active and is still active. It seems that he has always been motivated to serve the Lord. He is probably a strong leader type of person.

Strong leader. A teacher. Has a good understanding about Biblical truth and life.

Strong Bible teacher who has a call to ministry.

Businessman

Pastor of a home church.

Conservative Baptist

Evangelical

Evangelical

Evangelical

Evangelical

Charismatic

45

25

36

32

25

29

Visit small churches

Sunday School teacher / Leader of home group

Home group leader

Teacher of a home group

Teacher

Leader of business club, preacher

Pastor of Home group

Married

Married

Married One child

Married

Married

Married, One child

Married One child

Married

Married

Married

Married

(2) Without a regular current ministry but did have one once before.

### TABLE 1: CHOICE OF MEN WITH MINISTRY

<table>
<thead>
<tr>
<th>Name</th>
<th>Reason</th>
<th>Church type</th>
<th>Age</th>
<th>How long a believer</th>
<th>Ministry</th>
<th>Family Kids</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lev</td>
<td>He is has been a believer for a long time. Finished a five year course “Leadership”</td>
<td>Evangelical church</td>
<td>32</td>
<td>12</td>
<td>Used to be teacher in a home group and was helping with</td>
<td>Single</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Reason</th>
<th>Church type</th>
<th>Age</th>
<th>How long a believer</th>
<th>Ministry</th>
<th>Family Kids</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vitaly</td>
<td>Pastor of a home church.</td>
<td>Charismatic</td>
<td>29</td>
<td>13</td>
<td>Pastor of Home group</td>
<td>Married</td>
</tr>
</tbody>
</table>
Anatoly

Highly motivated. Is right now searching for the right place and ministry.

Baptist church

24  5

Used to be a youth group leader

Single

Danil

Difficult life situation due to his business

Evangelical church

34  11

Used to be administrator, technician

Married, Two children

Yuri

Older person

Charismatic

54  14

Cooking in camps and conferences

Divorced

Denis

He is somebody who ministered in the past but is taking a break now.

Charismatic

37  12

Administrator interpreter home group leader

Single

TABLE 2: CHOICE OF MEN WITHOUT CURRENT MINISTRY

(3) Never had a regular ministry

<table>
<thead>
<tr>
<th>Name</th>
<th>Reason</th>
<th>Church type</th>
<th>Age</th>
<th>How long a believer</th>
<th>Ministry</th>
<th>Family Kids</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roman</td>
<td>Never had a regular voluntary ministry.</td>
<td>Conservative</td>
<td>40</td>
<td>11</td>
<td>Is helping in the church if necessary</td>
<td>Married/one daughter</td>
</tr>
</tbody>
</table>

TABLE 3: CHOICE OF MEN WHO NEVER HAD A REGULAR MINISTRY

2.3.2 Conclusion of the interview process and gained results

Within three weeks all the above interviews were finished. Because of the author's relationship to all of the interview partners he had the permission to record the interviews. They were promised that their names would be changed and that all the information would be confidential. The interview partners were honest, open and eager to help. After finishing all the interviews a Russian transcribed the recorded interviews and another professional Russian-English speaking lady translated them from Russian into English. The further
analysis will be done with the English translation. Only on sensitive issues, if necessary, the text will refer to the Russian transcription.
CHAPTER 3: DETERMINATION OF CONCEPTION OF MOTIVATION TYPES

At this point it is necessary to determine the conception of the research. This has several reasons. Firstly, the guidelines one is working with must be understood. Without guidelines it is easy to get lost in infinite possibilities of ideas. Secondly, the concepts will help to determine what is important. Thirdly, when evaluating the results, there will be a concept to compare them with. This conception will talk about motivation, church, and ministry.

3.1 Introduction to motivation

Motivation has always been and still is a popular theme in research (Teevan & Smith 1976:xvi). “Why are people doing what they are doing?”, “What is motivating them?” or “How can they be motivated for a certain task?” The difficulty with motivation is: “We do not smell, see, or touch motivation. Rather, we infer its occurrence, and we make the inference that a 'person is motivated' on the basis of specific behaviours the person manifests or on the basis of specific events we observe to be taking place (Ferguson 1976:2).” In the introduction of their book, Emotion and Motivation, Brewer & Hewstone talk about researching motivation as follows:

 Broadly speaking, research on motivation focuses on the determinants of what type of goals people choose, and how they go about implementing those goals; thus any field in social psychology could, in principle, be analyzed from a motivational perspective. A motivational approach helps us to understand why we make some of the social judgements we do, and why we behave socially in some of the ways we do (Brewer & Hewstone 2004).

Often people themselves are not aware of why they are doing certain things. They are doing it unconsciously (Maslow 1987:5). But there are basically two major reasons why people are doing what they are doing: the first is the regulatory approach and the second the purposive approach. “The regulatory approach emphasizes the body’s responses to such disruptive forces as hunger and pain, while the purposive approach emphasizes the goal-directed nature of behaviour (Beck 1990:17).” But nevertheless both approaches share one aspect in common: the need. “To the regulatory theorist, need refers to a life-threatening physiological deficit or excess. To the purposive theorist, needs account for many social behaviours, such as striving for affiliation, power, or achievement, that are hardly lethal (:18).”
3.1.1 Motivation – the driving force

The word motivation is derived from the Latin term “motivus - a moving cause (Britannica 2008)” which implicates “forces acting either on or within a person to initiate behaviour (Britannica 2008).” That means motivation includes everything that refers to a reason or reasons for engaging in a particular behaviour. The behaviour we are looking at is “regular voluntary church ministry.” What are the factors that help Russian men become involved with such a ministry?

3.1.2 Motivated by intrinsic and extrinsic factors

With our definition above we will divide motivation further into two kinds of factors. The one factor comes from inside a person and the other factor from outside: Intrinsic and extrinsic motivation (Pfister 2003:43).

- **Intrinsic motivation** occurs when people are internally motivated to do something because it either brings them pleasure, they think it is important, or they feel that what they are learning is morally significant (Ferguson 1976:321).

- **Extrinsic motivation** comes into play when people are compelled to do something or act a certain way because of factors external to them (like money or good grades) (:321).

The next table will give us some examples of extrinsic and intrinsic motives which will help us to see the difference.

<table>
<thead>
<tr>
<th>Extrinsic motives</th>
<th>Intrinsic motives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Money</td>
<td>Values</td>
</tr>
<tr>
<td>Peer pressure</td>
<td>Pleasure</td>
</tr>
<tr>
<td>Good grades</td>
<td>Importance</td>
</tr>
<tr>
<td>Structure</td>
<td>Significance</td>
</tr>
<tr>
<td>Pastor/leader – acceptance</td>
<td>Feeling of being needed</td>
</tr>
<tr>
<td>Reward</td>
<td>Feeling of being accepted</td>
</tr>
<tr>
<td>Good relationship</td>
<td>To have a burden</td>
</tr>
</tbody>
</table>

**TABLE 4: INTRINSIC AND EXTRINSIC MOTIVES**

The intrinsic motivation does not necessarily need external stimulus, but it can be inspired by
external factors which can set it in motion (Krämer & Walter 1994:39). An extrinsic motivation can turn into an intrinsic motivation. “Take for example a worker who needs to learn how to work with a computer (external motivation). In the beginning he does not enjoy it. After learning the fundamentals he becomes excited and wants to learn more (internal motivation) (:39).” But on the other hand when intrinsic motivation exists, extrinsic motivation can lower the intrinsic motivation.

The American researcher was interested in the question of the impact of “extrinsic reinforcements” on “intrinsically motivated” behavior. He asked a group of college students to work on “an intrinsically interesting task “– a puzzle consisting of seven three-dimensional pieces. The students were requested “to use the pieces to reproduce several configurations that were outlined on paper.” The subjects of the experiment were divided into two groups, one of which was paid for successful solutions of the tasks, while the other was not. When the assigned period for solving the puzzles was over, the two groups were placed in circumstances where they were “free to do what [they] wished: read magazines, solve more puzzles, or whatever.” The researcher’s reasoning was that the students were intrinsically motivated if they continued to work on the puzzles when the assigned period for solving them had ended. The additional time spent on the puzzles was the measure of intrinsic motivation. Here is the American researcher’s summary of this stage of the experiment (accurately paraphrased in the Soviet article): Money made a difference. Those students whom we had paid spent significantly less time with the puzzles when they were alone later than did those who had done the puzzles for free. Once they got money for doing a fun game, their intrinsic motivation decreased; to an extent they had become dependent on the external reward (Yanowitch 1985:92-93).

The conclusion they drew was: “We must create more activities that are inherently interesting and gratifying, and we must not use extrinsic rewards in a way that will lower the interest level of those activities that are intrinsically motivated (:93).” Even though the two factors play an integrating role and often can not clearly be determined from the human standpoint, one needs to be aware that they exist and play an important role in our behaviour. This research is taking a look at “voluntary” behaviour, that means without “I must” but with “I want” to serve, then further on “I serve” as an already instinctive behaviour. To understand motivation in human beings it is necessary to understand some of the desires human have. Maslow, although not scientifically proved, did give a good explanation and structure for understanding such desires.

3.1.3 Motivation hierarchy according to Maslow

Maslow postulated that needs are arranged in a hierarchy in terms of their potency (Maslow
1987:17). Although all needs are instinctive, some are more powerful than others. The lower the need is in the pyramid, the more powerful it is. The higher the need is in the pyramid, the weaker and more distinctly human it is (:56). The first four layers of the pyramid are what Maslow called "deficiency needs" or "D-needs." The individual does not feel anything if they are met, but feels anxious if they are not met. Needs beyond the “D-needs” are "growth needs" and "being values" or "B-needs." When fulfilled, they do not go away; rather, they motivate further. The base of the pyramid is formed by the physiological needs, including the biological requirements for food, water, air, and sleep (:15-18). Once the physiological needs are met, an individual can concentrate on the second level, the need for safety and security. Here the needs for structure, order, security, and predictability are included (:18). The third level is the need for love and belonging. This level includes here the needs for friends and companions, a supportive family, identification with a group, and an intimate relationship (:20). The fourth level is made up of esteem needs. This group of needs requires both recognition from other people that results in feelings of prestige, acceptance and status, and self-esteem which results in feelings of adequacy, competence, and confidence. A lack of satisfaction of the esteem needs results in discouragement and feelings of inferiority (:21). Finally, self-actualization sits at the apex of the original pyramid (:22).

![Motivation Pyramid](image-url)

**FIGURE 3: MOTIVATION PYRAMID**
This motivation pyramid can be really helpful in understanding the Russians and their context. Ever since the Russian political system broke down, people are striving to survive (Bacon & Wyman 2006:56). Under the new circumstances they are searching for stable ground in their lives. They try to have their basic needs met (Kay 2006:115). It is understandable that these factors have an influential force on the believers. For the further research these factors must be considered, in order to understand what God wants. To which degree should these circumstances play a role in the believers’ life? Therefore the next point we will talk about God, the Bible and the Body of Christ and the circumstance God is placing Christians in. He has a purpose for it.

3.2 Missiological considerations for motivation

In the following section it will explained how mission and motivation have an inter-relational function. They can not be separated from each other. They are intertwined in such a way that both aspects play a crucial role in the life of the church. Firstly the author's missiological concept will be described, secondly motivation aspects like God- the main motivator, the correlation between mission and motivation and Biblical motives as intrinsic factors which will lay the foundation for further explanations.

3.2.1 The author's missiological concept

By God’s initiative missio Dei and the church’s response every believer participates in God’s plan for salvation for the whole world. The church, an instrument and servant, is missionary by its very nature. Any local church works together inter-relationally with other churches in the whole world. This includes active involvement in proclaiming the Gospel and the striving for justice by all members of the church. Jesus died on the cross and rose from the dead. Therefore he is head and Lord of His church. He will come back for his church which is his bride and will be united with it for all eternity. Until then he is doing everything possible to reach out to every single person. The Holy Spirit is sent to equip the believers in every task here on earth. With the Bible, God gave us his Word, which is helping us in understanding God’s will for our lives.

3.2.2 God – the main motivator

When talking about God as a motivator it can not be avoided to talk about the missio Dei.
Although the subject motivating men for regular voluntary church ministry at first glance seems to be only something church internal which is not related to the world, this is not true. It concerns the world. Being God’s mission he is interested in the life of men. “Its [missio Dei] primary reference is to the purposes and activities of God in and for the whole universe.” And therefore “he is actively fulfilling his will in the universe (Kirk 2000:25).” The Father has sent the Son, the Son the Holy Spirit and the Holy Spirit is sending the church into the world. Therefore mission belongs to God. He is the owner and the source (Bosch 1991:390-91). If he is the owner and the source he is the driving force which is behind any activity to reach out to mankind. Philippians 2:13 describes it: “For it is God who works in you to will and to act according to his good purpose.” And Philippians 1:6 says: “being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.”

When we think of God the Father and mission, the theme that emerges is that he is the source, the originator, and the end of all things, including mission. His will determines the creation of the world, the revelation of truth to humanity, the nature of the gospel, the course of history, and the election of individuals to salvation. He prescribes the way in which saved individuals are to live. It is he who in love initiates a relationship with us and comes after us wooing us until we respond to him. He will wrap up history so that in the end he will be 'all in all' (1 Cor.15:28) (Fernando 2000:192).

Any motivation or better any involvement in this world for God’s sake originates in God's first initiative. Anything which comes after this is only a response to his gracious acting love towards us.

3.2.3 Correlation between mission and motivation

What was said above will now help to understand where to draw the line between mission and motivation. If any man is participating in God’s mission he has already responded to God’s love and already moved more into the centre of God’s heart. The more he understands God’s mission and gets involved in it the more he will experience God’s fuller support. “Mission is thereby seen as a movement from God to the world” and “to participate in mission is to participate in the movement of God’s love toward people (Bosch 1991:390 in Nussbaum 2005:95).” God’s full support is given with the involvement in mission. Otto Riecker wrote about this in a small book with the title “Mission oder Tod“ (Mission or Death): “Er drängt uns hin zu den Menschen, und wir finden sein volles Wohlgefallen, wenn wir dies tun. Nirgendwo kann man das Wohlgefallen Gottes und Jesu so spüren und in echter Weise auf sich ruhen haben, als wenn man missioniert. (Riecker 1973:12).” God’s mission is like a
magnet for the believer. During the life of a believer God is trying to do everything to show to him the necessity of mission. And in “doing” mission they will experience God and this in itself is the deepest motivation source for further involvement.

3.2.4 Biblical motives as intrinsic factors

As explained above mission is God’s desire and He is doing everything from outside a person (extrinsic), to get people involved in mission. But this outside motivation should turn into an inside motivation so that several character traits in a believer will be seen which reflect God’s heart. Michael Green shows that in the early church there were three motives for evangelism. These qualities of God’s character, which were revealed in the lives of the believers of the first two centuries, should be seen in the believer of all times: a sense of gratitude, a sense of responsibility and a sense of concern (Green 1970:236-255). A sense of gratitude means to understand what Jesus Christ did for the believer. This truth is compelling him to serve God with all his heart.

They did it because of the overwhelming experience of the love of God which they had received through Jesus Christ. The discovery that the ultimate force in the universe was Love, and that this Love had stooped to the very nadir of self-abasement for human good, had an effect on those who believed it which nothing could remove (Green 1970:236).

The Bible makes it clear: “Love the Lord your God with all your heart, and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself (Mt.22:37-39).” The second motive which Green identified is a sense of responsibility. Bosch explains how the Apostle Paul felt such an obligation to preach the Gospel. He writes:

Paul’s sense of concern for the Gentiles of the Roman Empire evinces itself in a deep awareness that it is his obligation to proclaim the gospel to them. It is a charge laid upon him, an anangke (“inescapable necessity”): “Woe to me if I do not preach the gospel!” (1 Cor 9:16). In the epistle to the Romans he frequently employs the words opheilema and opheiletes (“debt”; “debtor”) in this regard. Romans 1:14 is particularly pertinent here: “I am under obligation (opheiletes eimi) both to Greeks and to barbarians, both to the wise and to the foolish” (Bosch 1991:135).

The third motive is a sense of concern. Green writes that in the Bible exists a large amount of dualism. Mankind is divided into those who accept Jesus as the way to God and those who do not. In other words there exist two ways – the broad way which leads to destruction or the narrow way which leads to life: no third option (Green 1970:249). “This is the point where Paul’s concern comes into play. He sees humanity outside Christ as utterly lost, en route to
perdition (cf 1 Cor 1:18; 2 Cor 2:15), and in dire need of salvation (see also Eph 2:12)[…] Precisely for this reason he allows himself no relaxation (Bosch 1991:134).” If these three motives drive a Christian he will be on fire and will not allow himself to find rest, but he will do whatever he can to bring the Good News to other people. These three motives were driving Christians during the first two centuries.

3.3 Pneumatological considerations for motivation

3.3.1 The role of the Holy Spirit as motivator

The preceding paragraphs showed that one experiences the highest extrinsic motivation by God when he gets involved in mission. This extrinsic motivation should bring forth an intrinsic motivation which reflects God’s character. To gain God’s character God has given us the Holy Spirit. With the Holy Spirit he is not only giving us a heart for mission but further equipping us with anything necessary to fulfil the task of mission. In that way the Holy Spirit is acting as a bridge which combines the extrinsic and intrinsic motivation factors. In the following a closer look at the work of the Holy Spirit will be taken.

3.3.1.1 The God-life as a driving force

The role of the Holy Spirit is multifaceted. One of the main purposes is to give God-life to the believer. Without the Spirit it would be impossible to fulfil the purpose God has determined for the believer. This Spirit makes a significant change in the human heart. He becomes the driving force; the motivator and the initiator.

“Spirit” is the word used in English versions of the Bible to translate the Hebrew word ruach, meaning “wind” or “breath.” A man’s breath is the secret of his life, and the Spirit of the Lord (ruach Yahweh) is the very life of the Lord himself put forth to give life and power, wisdom and speech, knowledge and understanding to man. It is the living, mighty, self-communicating presence of God himself (Newbigin 1978:63).

In this regard Acts 1:8 gives an interesting aspect of the work of the Spirit: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” As we see in this verse there are no conditions added to Jesus promise “you will be my witnesses” “when the Holy Spirit comes on you.” The Holy Spirit is the motor, the engine for people to get engaged in God’s plan. He gives the necessary power to fulfil God mission. Throughout the book of Acts one can see the movement of the Holy Spirit in history. He strengthens the believers when
they are witnessing (Acts 4:7). He enables them to serve as deacons (Acts 6:3) or calls people out for service and sends them out to be a missionary (Acts 13:2). As He has acted 2000 years ago, He is acting today. It is possible to experience him in life daily. First He ministers to the believer before he can minister to others.

3.3.1.2 Experiencing the full extent of motivation

The full strength of the Holy Spirit in the life of the believer manifests itself when the believer is filled by the Holy Spirit. It is obvious that the Bible speaks about things that are “already” and yet “still every moment anew”. On the one hand by faith believers accept the fact that the Holy Spirit is always filling them with Himself, but on the other hand they have to thirst for Him, to long for Him and to allow Him to fill Him. This tension helps one to stay awake and keeps one from becoming apathetic about this fact.

One of the joys of pastoral and missionary work is to see how, in the daily life and mission of the church, the Spirit of God continues to fill simple people… and how he accomplishes his purpose of blessing all of humankind through them. If the Spirit of God is in action, it is not only in spectacular ways according to methods prescribed in manuals but also in the daily actions of faithful service that make possible the life of the church and the continuation of its ministry, because God’s Word of promise is being fulfilled today as well (Escobar 2003:122).

To be filled by the Holy Spirit seems to be a very high requirement for people who are in leadership positions in the church. But as Fernando explains, this should be a requirement for any servant, and any believer in the church. As the Apostle Paul wrote in Ephesians 5:18: “Be filled with the Spirit.” There is no distinction between a leader type of person and a normal member of the church. God wants to fill every believer and he should allow Him to do so.

When the church appointed “relief workers” to distribute food to needy Christians, the two requirements for selection were the need to be filled with the Spirit and the need to be filled with wisdom (Acts 6:3). If we were to follow this pattern today, then we should be looking for the fullness of the Spirit and wisdom when appointing people to things like building committees, social service projects, and other tasks in the church. Usually we do not falter on the wisdom requirement, but on the spiritual requirement we often lower our standards because these are considered supposedly non-spiritual activities. Acts 6 shows that it is wrong, in the programme of the church, to distinguish between spiritual and not-spiritual activities in this way. All activities in the church’s programme are spiritual and require spiritual people to be involved in their leadership (Fernando 2000:226).

It is seen in churches that people make a distinction between spiritual and non-spiritual
activities. This can be a barrier for people who have a gift of administration but are not using them. They could feel like a lower class Christian. In holding up such people (as was done in Acts 6) one values them in front of the church, approves them and shows them full support and trust. Spirit-filled life means to walk in the full strength of the Holy Spirit and also to minister in it.

3.3.1.3 The Spirit uses the Bible to motivate

When talking about the Holy Spirit as a motivator one must also mention the Bible as His instrument to motivate people. The Bible plays a crucial role for this purpose. Beyerhaus explains that “Die ganze Missionsgeschichte hindurch hat der Heilige Geist die Bibel dazu gebraucht, der Kirche die göttlichen Motive ihrer Mission, den Inhalt ihrer Verkündigung, den Umfang ihrer Aufgaben und die Gewißheit ihrer Vollendung zu vermitteln und dadurch Glauben zu wecken und neue Gemeinden entstehen zu lassen (1996:309).” The role of the Bible, its authority, in the life of every single believer and the church will have an impact on the dynamics of service within the church and to the world.

Without the Bible world evangelization would be not only impossible but actually inconceivable... It is, moreover, an observable fact of history, both past and contemporary, that the degree of the church’s commitment to world evangelization is commensurate with the degree of its conviction about the authority of the Bible. Whenever Christians lose their confidence in the Bible, they also lose their zeal for evangelism (John R. W. Stott quoted in Holthaus 1996:2001).

A person who reads the Bible experiences God talking to His people. He is inspiring them. He gives them direction, perspective, hope, faith and strength. When believers are strongly connected with God’s word, studying, reflecting and praying about it, they will be powerful in word and deed.

The Scriptures are the first world vision building block because God uses these words to change us. As we let the words of Scripture do their work by the power of the Holy Spirit, our view of God, our view of the world, and our view of ourselves change. We see the eternal, omnipotent Creator as Lord of the universe (Borthwick 1987:39).

Godly people read the Bible and were inspired by it like Carey the “father of modern missions and Trotman founder of The Navigators. As William Carey read the Bible, 'he became convinced that foreign mission was the central responsibility of the church'. Dawson Trotman, founder of The Navigators, developed his world vision by reading the Bible and shared his vision with others: 'Daws’ method of instilling world vision was to lay a foundation from the Bible, for he knew that a challenge with any lesser authority would soon evaporate and
become a forgotten emotion' (Borthwick 1987:39).” The Bible needs to play a crucial part in the church. It is not only a book it is God’s Word. God speaks to people through His written Word. And the more believers are listening to him the more they will become excited about God and motivated to do what he wants from them, including regular, voluntary ministry.

3.3.1.4 The fruits of the Spirit as motivation

In the process of Christian life the Holy Spirit is transforming the believer into God’s image. Romans 8:29 tells us about this: “For those God foreknew he also predestined to be conformed to the likeness of his Son.” As the believer matures, he demonstrates more and more Godly character in his life. To the degree that the believer learns to walk in the Spirit the Spirit manifest himself in him. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal.5:22).” All these godly elements reflect God’s presence in the believer and contain in themselves the motivation. For example “love” will foster the love for neighbours, love for relatives and even love for unknown people far away.

It is the Spirit who dwells in us and helps us to live the new life of loyalty to Christ as Lord (Rom 8:9-11); it is the Spirit who produces in us a transformation into the image of the Lord whose glory we see (2 Cor 3:17-18); it is the Spirit who produces fruit in our life, enabling us to grow in the virtues embodied in the life of Jesus (Escobar 2003:125).

As believers are experiencing this changed life they will grow more and more excited about God. “We could say that God has touched us and ministered to us individually through his Spirit (Fernando 2000:227).” This is a very encouraging aspect of Christian life as one sees how God reveals his glory through people.

3.3.2 Being motivated by ministering in the God given gifts

3.3.2.1 Correlation between God’s gift and motivation

The Holy Spirit has a miraculous effect on the believer. He turns simple people into strong witnesses, enlightening their minds and take away fear so that no-one can withstand their testimony about Jesus. This is a highly encouraging phenomenon for the believer.

In the Lukan writings the Spirit of mission is also the Spirit of power. (Greek: dynamis). This is true of the mission of both Jesus (Lk 4:14; Acts 10:38) and the apostles (Lk 24:49; Acts 1:8). The Spirit is thus, further, not only the initiator and guide of mission, but also the one who empowers to mission. This manifests itself particularly in the boldness of the witnesses once they have been endowed with the Spirit. In Acts, Luke often uses the words parresia and
parresiazomai (“boldness”; “to speak boldly”) (cf 4:13, 29, 31; 9:27; 13:46; 14:3; 18:26; 19:8). The suggestion is always that this has been made possible by the power of the Spirit. It is the Spirit who emboldens previously timid disciples (Bosch 1991:114).

Furthermore, not only being a witness, but using ones Spirit-given gifts will be highly motivating. The believer is able to do something which he was not able to do before. In the church is such a variety of ministries that everyone should find their place. The Bible makes it clear that every believer has at least one spiritual gift (1Cor. 12:7+11+18+27; Eph. 4:7). At the moment of conversion, the Holy Spirit enters the believer and gives him at least one, but often more than one spiritual gift. Only with this gift he can minister to edify the church (1Cor. 12:11+14+18+24+28) (Toews 1991:101-109).

The universality of the ministry is evident in the gifts of the Spirit given to each member in the church for the ministry. As the apostle declares, “The manifestation of the Spirit is given to every man” (1Co 12:7; cf.vv.7, 11, 18; 14:26; Eph 4:7, 16: 1 Pe 4:10). In reality, the ministry of the church is the ministry of the Spirit which is divided among the various members, each contributing his gift to the total work of the church (Saucy 1972:128).

Sometimes it is not obvious what God has given to each believer, especially since there are some not so “noble” gifts which are not so visible. Yet all these gifts have their proper role in the mission of the church, just as unseen joints and ligaments have in a body.

3.3.2.2 Principles of motivation by applying God given gifts

Experiencing “the real presence of God’s own life lived in their common life (Newbigin 1978:64)” has a great influence on the believer. He will in a positive sense become, “addicted” to such experiences with God which stir up the desire to gain more. Riecker explains that when a young believer begins witnessing, he experiences the most growth. He is quickly becoming a mature Christian. While “witnessing” the believer gains experience with people, he learns to pray, learns to have a clean heart, he learns to apply Scripture and discovers new ideas for outreach (Riecker 1973:17- 22). However not only in witnessing but in any ministry of the church which serves the goal of mission, people can become excited about what God is doing. Especially when new people convert to Christ and each believer senses that he did his part for it, in spite of how small his ministry was. This relationship to the main goal should always be communicated to and experienced by each believer. It doesn’t matter whether they are the secretary or a person who cleans the church.

The fulfillment of the Great Commission requires all spiritual gifts. When some gifts are overlooked, the desired spiritual maturity cannot be achieved.
For the goal of spiritually mature disciples to be reached, people serving in various roles representing the full range of spiritual gifts must be present and at work within the Church. All the gifts working together bring about spiritual maturity throughout the whole body of Christ (Malone 2008:15).

Everyone needs to be connected to this main goal. Otherwise they can become discouraged and do not understand their purpose of their job. “Gift-oriented voluntary ministry” with the desire to reach out to unbelievers needs to have a place in the church. If not, believers are not gaining any fulfilment, and this is tragic.

Despite the fact that the concept of “gift-oriented ministry” is extraordinarily powerful for the development of the church it is one of the least consistently practiced concepts. Ultimately, church development does not mean anything else but helping Christians to find the place in the church where God has called them to serve. When there is progress in this area, the church experiences the body of Christ functioning according to God’s plan. In this way many things almost regulate themselves. (Schwarz & Schalk 1998:56).

A church which seeks to grow should consider this fact. “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ (1 Peter 4:10-11).” The next point will explore the church's role in motivation for voluntary ministry.

3.4 Ecclesiological considerations for motivation

3.4.1 Church, mission and motivation

3.4.1.1 The church – environment for motivated people

“The Greek word in the New Testament for the English word church is ekklesia. It is derived from the verb ekkaleo, a compound of ek, 'out,' and kaleo, 'to call or summon,' which together means 'to call out' (Saucy 1972:11).” As such, the members of the church are “God’s elect (Ro 8:33; Col 3:12)” or simply “the elect (1 Pet. 1:2; 2Tim 2:10).” These are then called into fellowship with Him and become members in the assembly. This act of being called becomes a prime identifying mark of the members of the church; they are “the called” of God (Ro 1:6; 8:28). 1 Peter confirms it in this way: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light (1Pe 2:9).” This fact of “being called” by the highest authority should give one enough motivation to move on as a child of God. As much as anyone sees himself in relationship to the Almighty God he will find motivation to serve.
As Bosch describes it, the missio Dei has important consequences for the missio ecclesiae. The church is not the goal of mission but rather it is a servant or instrument which serves the missio Dei, “pointing to God and holding up the God-child before the eyes of the world (Bosch 1991:391)” so that mission becomes “God’s turning to the world (:391).” Therefore any activity of any believer here on earth is initiated by God and should be seen in the larger picture as it relates to the world. This viewpoint has immense consequences for any believer. Any activity in the church should have the purpose of helping to reach out to the world. Apart from that, believers lose their true meaning in service. “One’s theology of mission is always closely dependent on one’s theology of salvation (:393).” How a person defines salvation determines the scope of the missionary enterprise. Mission means living in this tension between salvation indicative (salvation is already a reality!) and the salvation subjunctive (comprehensive salvation is yet to come!), so that there emerges the salvation imperative – “Get involved in the ministry of salvation (:400)!” What salvation means will be described next.

The first point of a salvation that needs to be understood is that people without Christ are eternally lost. This aspect of “being lost” is certainly one point that can have an enormous impact on the motivation of believers. Throughout all church history this was often a key motivation for going to far away countries and nations to tell other people about God. Christ says: “I am the way and the truth and the life. No one comes to the Father except through me (John 14:6).” And “whoever believes in him shall not perish, but have eternal life (John 3:16).”

Paul wasn’t glib about the lostness of people. His heart was broken about it; he wept for the separation between people and God. He wasn’t pridefully thinking, “I’ve got the truth and you don’t.” Instead, he wanted to do everything in his power to see lost people come to Christ. Thoughts of lost people caused him “great sorrow and unceasing anguish” (Romans 9:2). He wrote of his own willingness to sacrifice his salvation so that others might be saved: “I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel” (Romans 9:3-4) (Borthwick 2003:39).

The proclaiming of the Good News gives hope to people and thus people will be saved. To see how God saves people is one of the deepest motivational factors of a Christian life when the Holy Spirit moves into an unbeliever and he becomes a child of God. In proclaiming the Gospel there are so many promises given that it is a joy to experience them. For example
Math. 28:20: “And surely I am with you always, to the very end of the age.”

Nevertheless, as important as the first goal of the church might be the second which is equally important: to help the world to see that there is a God who cares and who takes initiative in the lives of people.

We have now to listen to the missiology formulated within the consciousness of the Christian who is part of the poor world, a missiology centered in the demand for liberation in the name of God’s justice. It is in these terms that we must face in our day the question of the relation between the preaching of the gospel and action for God’s justice as part of the church’s mission (Newbigin 1978:107).

Too long the church has lived a dichotomy between the two aspects of salvation, seeing salvation of the soul as primary followed by social action. But in these days the responsibility of the church to get involved in the life of the world has become fundamental. Within this truth lays the motivation. God cares about people. If the church starts moving into the realm of society, church service gets more interesting and exciting.

Many ambiguities remain and much still has to be done in sorting out the nature of the church’s involvement in society…and yet, churches – Catholic, Protestant, and Orthodox – are learning afresh “to overcome the old dichotomies between evangelism and social action (Bosch 1991:408).

3.4.1.3 Motivated by mission orientated church structure

The church structure plays an enormous role for releasing God’s given gifts. He can open the door for much motivation. It is often underestimated and even overlooked how a church should be structured so that all members take part in building up the church. If the proper structure is not given, the Gospel will be locked and not released. Therefore, people have to evaluate their church in this regard. Saayman (2000) suggests several helpful elements on how a church should be formed.

1. “A truly missionary church is structured in such a way that every aspect contributes to its living together as a community incarnating the good news of Jesus Christ demonstratively and attractively, so that it can witness freely, honestly and with integrity in response to the questions and challenges raised in everyday life both by its members and by people outside the faith community.”

2. “This attractive, witnessing lifestyle is, in the first place, nurtured by and expressed in the communal liturgical life, especially baptism and the eucharist.”
3. “The encompassing ministry of a truly missionary church is a calling in which every member of the community participates. The ordered ministry in such a church is embodied in a team of community members identified and nominated by the community itself, not on the basis of some isolated and individualistic "calling" claimed by any individual.”

4. “A truly missionary church lives in mutuality and interdependence with other missionary churches throughout the world. It is therefore a community continually sending out and receiving missionary impulses to and from 'Jerusalem' as well as 'the ends of the earth,' simultaneously evangelising and being evangelised, healing and being healed, liberating and being liberated.”

God himself likes structure and is constantly working on this, first of all in the Old Testament with the “tabernacle” then the “temple” or in the New Testament with the church. He wants to get all people involved in ministry. “When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation.” ”But everything should be done in a fitting and orderly way (1Cor. 14:26+39).”

3.4.1.4 Motivated by the body of Christ

To continually maintain only the intrinsic motivation the love for Christ, the sense of obligation to preach the Gospel and the sense of concern for the lost is very difficult. The reason is that we still live in the flesh, that the world with all its temptations is still around us and that the enemy, Satan, with all his demons is not sleeping. “From every direction today we [men] are bombarded with powerful temptations that can lead us away from God (Eisenman1990:17)” To withstand such fleshly moments, the daily temptations and the attacks of the enemy, is only possible when believers abide in fellowship with the Body of Christ. “Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! (Ecclesiastes 4:9+10).” When Christians come together they are encouraging and edifying each other. They talk about experiences with God, they advise, motivate and do counselling. Motivation through fellowship is constantly necessary. Apart from the body of Christ a person will lose the fire for Christ and will not have an interest in serving in the church. The next section will talk more about the church. This is necessary in order to have a good understanding of what church is all about.
3.4.2 Ministry, service and motivation

The dictionary of Theological Terms defines minister/ministry as following:

(From Latin: minister, a servant.) Service to God and people. Used in a broad sense, it is done by all believers as a result of faith. Used in a narrow sense, it describes those who are set aside by the church in an official way (Dodd 2003:92).

For this research minister/ministry will be used in a broad sense referring to all believers who “are engaged in the official ministry commanded by Christ (Saucy 1972:128).”

3.4.2.1 Intrinsic and extrinsic motivated ministry

For the purpose of this research voluntary ministry will be divided into two categories. The first category defines voluntary ministry in terms of unintentional, spontaneous, and unplanned. People are reacting i.e. if the pastor asks them. They are not looking for opportunities. The other category is intentional. That means that the person is looking for opportunities to serve. They are always ready; they think about how, to whom, and when they can minister. They want to serve, plan it and do it. Their voluntary ministry is basically frequent and regular.

<table>
<thead>
<tr>
<th>Unintentional ministry</th>
<th>Intentional ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spontaneous, unplanned</td>
<td>Frequent, regular, planned</td>
</tr>
<tr>
<td>Person does not think about opportunities</td>
<td>Looking for opportunities including spontaneous ones</td>
</tr>
<tr>
<td>Depending on outside factors, like pastor asking for help.</td>
<td>Depending on inside factors: I want to and I am ready to serve.</td>
</tr>
</tbody>
</table>

TABLE 5: UNINTENTIONAL AND INTENTIONAL

3.4.2.2 Ministry as an outcome of motivation

It can be seen, that God is working in the life of all believers, extrinsically and intrinsically, so that God’s *missio Dei* is pressuring for release in each life. Believers want to serve and want
to have a part in God’s Kingdom. The Apostle Paul says: “For Christ’s love compels us (2Cor.5:14).” When people are walking with the Lord their heart will be on fire. They will be searching for opportunities to serve all the time. As Jesus tells his audience: “Whoever believes in me, as the Scripture has said, streams of living water will flow from within him (John 7:37)” and he “will become a spring of water welling up to eternal life (John 4:13).”

3.4.2.3 Leadership's responsibility to motivate

God has appointed certain believers in the church with the purpose to prepare all of the members to the work of service. “It was he who gave some [...], to prepare God’s people for works of service, so that the body of Christ may be built up...(Ephesians 4:11).” The pastoral duties of the elder require the comfort and encouragement of those who are weak and the discipline of the erring (Saucy 1972:144). God wants that all members of the church are integrated in service with all necessary equipment so that they can fulfil their calling (Everist & Nessan 2008:viii). It makes no difference if one sits at the sound system or helps to place the chairs before service.

God’s aim for the believer is maturity, and the provision He has made of gifts and ministries are for that end. They are given to prepare and repair (literally meaning to mend the nets) God’s people for works of service so that the body may be built up and attain that goal of maturity (Eph 4:11-16). Just as it is the responsibility of every parent to prepare and guide their children towards maturity, so it is the responsibility of Christian leaders to disciple believers towards maturity (Philip Vogel in Neighbour 1989:36).

Neighbour further explains that “being mature is measured by being responsible (:36)” and “the extent of a person’s spiritual maturity is the extent of the commitment he or she has to Kingdom activity (:36).” Therefore he makes a statement: “encourage your flock members to be totally responsible for properly exercising their spiritual gifts (Neighbour 1989:35-36).” In Neighbour’s book, “The Shepherd’s Guidebook” he explains that every single believer is going through a growth process – a “journey map.” Shepherds and pastors need to be aware of this and be ready to help their members to grow by it (:46-47).

The next graphic shows the steps a new believer needs to go through to become mature. It starts with the “assurance of salvation” and ends with “to be able to lead others into ministry”. Between these two points are 19 different subjects a believer needs to learn. How long it will take differs among individuals. But as the graphic shows a new convert is expected to minister to other people as soon as he understands Christian values and their spiritual gifts.
Pastors and shepherds are like parents who have a responsibility, especially for new believers. The new believers are like babies who need extensive care, especially in the beginning. Hearing pastors say “he was not genuinely converted” when, after a certain time, a new convert does not attend church can be a pastor’s rejection of the responsibility God has given them to guide a new believer in the early stages of his journey.

3.4.2.4 Challenged by being a part in God’s body

Bosch explains that for almost nineteen centuries “in all ecclesiastical tradition ministry has been understood almost exclusively in terms of the service of ordained ministers (Bosch 1991:467).” But only in our time has the “apostolate of the laity (:472)” been rediscovered. So that these laypeople are the operational basis from which the missio Dei proceeds because the community is the primary bearer of mission (:472). “The movement away from ministry as a
monopoly of ordained men to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the most dramatic shifts taking place in the church today (:467).” Saucy explains:

The biblical viewpoint of the ministry provides no distinction between the “clergy” and “laity” as is often held. These terms come from the Greek words kleros, meaning “lot,” and laos, meaning “people.” But, in the Bible, God’s kleros or lot, that is, the people that fall to Him as His own possession, are all believers (1 Pe 2:9), not just a small section. So also, God’s laos or people includes all. Thus “all clergy are laymen, and all laymen are also clergy, in the biblical sense of these words (Saucy 1972:128).

In the Bible everyone is called to have a part in the church. Everyone is needed. Even the “lowest” gift has a great value before God (1Cor.12:12-31). People often do not understand how this works, but God honours even a small partaker.

3.4.2.5 Servant leadership needed ingredients in motivation

“The one dominant concept of the ministry is that of service. Jesus both taught and lived the ministry of service which was carried on in the practice of the early church (Saucy 1974:129-30).” According to His own word, he “did not come to be served, but to serve, and to give his life as a ransom for many (Mk.10:45).” And He taught this concept also to His disciples, “whoever wants to become great among you must be your servant, and whoever want to be first must be your slave (Mat. 20:26+27).” “Therefore according to Jesus, the glory of the ministry is not in terms of status but, rather, in service (Saucy 1974:130).”

3.5 Conclusion

Motivation is connected to many aspects. To do the right thing, in the right strength, for the right reason is truly challenging. Nevertheless there should be the ambition in every believer to come to pure motives where the Love for God is in first place followed by an obligation and a concern for the world. The circumstances are not always easy as Maslow describes it. People are concerned with general fundamental desires and needs. It depends on the place where a person lives whether he will ever experience knowing that all of his needs will be met. In spite of the foundational needs, God has given motivational instruments i.e. the Word of God, the Body of Christ and the Holy Spirit to encourage every believer to fulfil the God given call to serve in His Kingdom for His glory. Such service may include being a home group leader, taking care of the church building, having a part in Sunday school teaching or
helping with the youth group.
CHAPTER 4: EVALUATION OF THE DATA

4.1 The open coding process and code system

The first step of the analysis was the open coding. Going through the data, codes were applied as they arose and were gathered provisional in sub-groups under five main groups. These five main groups were: Origin of ministry, function of the body of Christ, ministry conditions, experience in ministry and missiological consequences. Going through the data a second time more thoroughly as the whole code system was seen all codes were checked again and reorganized or renamed when necessary. Finally 451 codes in 187 subcategories were developed. The smallest unit had one code, the largest 19. In the following the code system will be presented.

Code System – after second round of open coding

Origin of ministry
- Foundational perception
  - Perception about ministry
  - Perception about church
- When people start to serve
  - Right away
  - After six months
  - After a year
  - After three years
- Desire/Want to minister
  - Desire to serve
  - Search for the right place
  - Inside burning
- Opportunities
  - Ministry opportunity
  - Somebody was needed
- Invitation to serve
- Confirmation to serve
  - Inside conviction
  - From others
  - Holy Spirit
  - God calling
  - Draw lots
- Support/Encouragement
  - Good example to follow
  - Somebody encouraged
  - People praying for
Function of the body of Christ
- Positive example for ministering
- Making needs for ministry transparent
  - Missionary teaching
  - Sharing about blessings of ministries
  - Sharing about needs
  - Testimonies from ministers
  - Pastor/leaders presenting needs
- Preparing people for ministry
  - Discipleship
    - Directly from God
Got discipleship
Pastor
Home group
Personal

Seminars
Inviting people to ministry
Supporting people in ministry
Fellowship
Prayer
Encouragement from others
Spend time
Support
Advice

Ministry conditions
Leadership condition
Perception about pressure from pastor/leaders
Understanding spirit
Pressure
No pressure
Difficult to motivate
Attitude of pastor
Sin of Pastor
Lack of ministry involvement
Immigration of leaders

Difficulties for ministry
Challenges for ministry to overcome
Overwhelmed
Negative feelings
Frustration
Fear
Stressed
Unsure feelings
Tiredness
Low motivation in church
Difficult life circumstances
Health
Material difficulties
Formal church
Wrong teaching
No need
Sin
Bad example
Lack of close relationship with God
Discouragement from others
Holding back own gifts
Offence
Disagreement
Laziness

Reasons for reorientation in ministry
Reasons to quit
People stopping him
Exhausted-no rest
Sin in own life

Spiritual gifts and ministry
Discovering of gifts and place
Knowledge about own gifts
Desire for ministry growth
Value of different spiritual gifts
Personal opinion about value of gifts
Differences
No differences
Church values
Encouragement
Prayer
All similar
Leadership
Verbal
Preaching
Evangelism
Musician
Practical
Developing spiritual gifts
Special need of certain gifts
Need for administrator
Church with administrator
Only one administrator
Only few with the gift of administrator
Afraid to be an administrator

Experiences in ministry
Emotional experience
Inspired
Blessed
Strength
Joy
Encouragement
Fellowship
Good feeling
No fear
Feeling needed
Satisfaction
More part of the church

Church growth
People don't know completely
People see example
Support the church
Any ministry helps to grow
People grow spiritually
People coming to church
Build people up
Kingdom expanding
Impact on the Kingdom

Fruit out of ministry
Thankfulness in people
Togetherness
Joy in people
Nothing impossible
What is strong and small?
God acting
  God using me to teach to people
  Revealing his truth
Change in people
Positive changes

Missiological Consequence
Desired changes in own life
In relation to God
  Relationship with God
  Being an example
  Taking responsibility
  More rest
In relation to people
  Relationship with people
  Spending time with people
  Studying the Bible with others
  Attitude toward people
In relation to ministry
  Activities
4.2 Dimension analysis of categories with sub-points

In some cases when a sub code had many phrases with similar but still different aspects it was necessary to evaluate each of them individually and put a weight to it. That means, giving them a weight of value from 100 to 1. It was done with 15 sub-categories. This process is called dimension analysis which will be helpful when the axial coding will be done. The axial coding should help to build aspects of relationship in the axial dimension and connect the data. How this was done will be seen in the following 15 sub codes.

Category: Origin of ministry\Foundational perception\Perception about ministry
Dimension: Concrete Biblical explanation (100) to general wide assumptions (1)

<table>
<thead>
<tr>
<th></th>
<th>Ministry built on specific, concrete Bible verses or Biblical principles</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Ministry built on general Biblical principles or Bible verses</td>
<td>75</td>
</tr>
<tr>
<td>3</td>
<td>Ministry built on some Biblical assumptions</td>
<td>50</td>
</tr>
<tr>
<td>4</td>
<td>Ministry built on assumptions</td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>Ministry built on wide general assumptions</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Origin of ministry\Foundational perception\Perception about church
Dimension: Church as family with responsibilities (100) to Church is Sunday service only (1)
<table>
<thead>
<tr>
<th>Category: Origin of ministry</th>
<th>Desire/Wants to minister</th>
<th>Dimension: I wanted to serve (100) to I do not want to serve (1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Church as family with everyone having responsibilities</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>2 Church is community without responsibilities</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>3 Church is Sunday service only</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category: Origin of ministry</th>
<th>Desire/Wants to minister</th>
<th>Search for the right place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimension: I became aware (100) to I can not find my ministry in the church (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 I have a strong feeling of wanting to serve / desire</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>2 I just want to serve</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>3 I serve more out of obligation / thankfulness</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>4 I serve because I feel good</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>5 I do not want to serve</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category: Origin of ministry</th>
<th>Opportunities</th>
<th>Somebody was needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimension: My skills fit into the needed situation (100) to I had to do it (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 I became aware of this ministry (active)</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>2 Somebody made me aware of this ministry (passive)</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>3 I can not find my ministry in the church</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category: Origin of ministry</th>
<th>Confirmation to serve</th>
<th>God calling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimension: I had an inner call (100) to I had no call at all (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 I had an inner call</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>2 It was a process to come to a conviction</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>3 I had no call at all</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category: Ministry conditions</th>
<th>Leadership condition</th>
<th>Perception about pressure from pastor/leaders</th>
<th>Pressure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimension: Positive pressure (100) to negative pressure (1)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Positive pressure from pastor to minister</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 It is normal the Pastor put pressure on people</td>
<td>50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Negative pressure from pastor to minister</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category: Ministry conditions</th>
<th>Spiritual gifts and ministry</th>
<th>Knowledge about own gifts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimension: Knows all of his spiritual gifts (100) to does not know any (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Knows all of his spiritual gifts and ministers in them</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>2 Does not know all of his spiritual gifts but most of them</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>3 Has some ideas about spiritual gifts</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>4 Is getting to know his spiritual gifts</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>5 Does not know any of his own spiritual gifts</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
Category: Ministry conditions\Spiritual gifts and ministry\Desire for ministry growth
Dimension: Has a vision about his ministry (100) to does not have one (1)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Is already implementing his vision</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Has a vision for his own ministry</td>
<td>75</td>
</tr>
<tr>
<td>3</td>
<td>Has an idea for his own ministry</td>
<td>50</td>
</tr>
<tr>
<td>4</td>
<td>Is looking for the right ministry</td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>Does not have one</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
Dimension: No different values between certain gifts (100) to strong convictions about different values between gifts (1)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No different values between certain gifts</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>We are one body and need each other</td>
<td>60</td>
</tr>
<tr>
<td>3</td>
<td>There are some differences</td>
<td>30</td>
</tr>
<tr>
<td>4</td>
<td>Strong convictions about different values between gifts</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Ministry conditions\Spiritual gifts and ministry\Special need of certain gifts\Need for administrator
Dimension: The church needs administrator (100) to no one wants this responsibility (1)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The church needs administrator</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>There is a lack of administrator in the church</td>
<td>66</td>
</tr>
<tr>
<td>3</td>
<td>Russia lacks administrators</td>
<td>33</td>
</tr>
<tr>
<td>4</td>
<td>No one wants this responsibility</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Experiences in ministry\Positive experience\Feeling needed
Dimension: Feeling needed although other people can do it better than me (100) to do not feel needed (1)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Feeling needed although other people can do it better</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Feeling needed only if I can do it</td>
<td>66</td>
</tr>
<tr>
<td>3</td>
<td>Feeling needed when asked</td>
<td>33</td>
</tr>
<tr>
<td>4</td>
<td>Do not feel needed</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Experiences in ministry\Positive experience\Satisfaction
Dimension: Always satisfied (100) to sometimes satisfied (1)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Always satisfied after ministering</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Not always satisfied after ministering</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>Sometimes satisfied after ministering</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Experiences in ministry\Positive experience\More part of the church
Dimension: Feel more as a part of the church (100) to do not feel like a part of the church (1)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Feel more as a part of the church after/while ministering</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>To a certain extend I feel like a part of the church after/while ministering</td>
<td>80</td>
</tr>
<tr>
<td>3</td>
<td>Do not feel like a part of the church after/while ministering</td>
<td>1</td>
</tr>
</tbody>
</table>

Category: Experiences in ministry\Fruit out of ministry\Change in people
Dimension: I saw the reality of change in people (100) to I did not see any change in people

73
yet (1)

<table>
<thead>
<tr>
<th></th>
<th>I saw exciting change through my ministry in the lives of people</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>I saw some change in the lives of people</td>
<td>50</td>
</tr>
<tr>
<td>5</td>
<td>I did not see any change in people yet</td>
<td>1</td>
</tr>
</tbody>
</table>

4.3 The lexical examination of the interviews

The next step to get a general understanding about the categories is through word counting. Like in any general Bible exegesis this helps to see which words are most often used. This can give a direction what to look for when categories for the ministry factors will be defined. First the whole research will be investigated and presented then each of the five groups individually.

**General word concepts for the whole research**

<table>
<thead>
<tr>
<th>Terms</th>
<th>Frequency</th>
<th>In interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church</td>
<td>485</td>
<td>14</td>
</tr>
<tr>
<td>Ministry</td>
<td>382</td>
<td>14</td>
</tr>
<tr>
<td>People</td>
<td>239</td>
<td>14</td>
</tr>
<tr>
<td>God</td>
<td>212</td>
<td>14</td>
</tr>
<tr>
<td>Pastor(s), leader(s)</td>
<td>136</td>
<td>14</td>
</tr>
<tr>
<td>Gift(s)</td>
<td>129</td>
<td>14</td>
</tr>
<tr>
<td>Use, using</td>
<td>128</td>
<td>14</td>
</tr>
<tr>
<td>Need, needed</td>
<td>99</td>
<td>14</td>
</tr>
<tr>
<td>Encouragement, encourage</td>
<td>85</td>
<td>14</td>
</tr>
<tr>
<td>Body of Christ</td>
<td>55</td>
<td>12</td>
</tr>
<tr>
<td>Members</td>
<td>50</td>
<td>14</td>
</tr>
<tr>
<td>Disciple, discipleship</td>
<td>48</td>
<td>11</td>
</tr>
<tr>
<td>Brother(s) + sister(s)</td>
<td>40</td>
<td>8</td>
</tr>
<tr>
<td>Russia</td>
<td>36</td>
<td>13</td>
</tr>
<tr>
<td>Prayer, pray, praying</td>
<td>25</td>
<td>11</td>
</tr>
</tbody>
</table>
### Origin of ministry

<table>
<thead>
<tr>
<th>Terms</th>
<th>Frequency</th>
<th>In interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>51</td>
<td>13</td>
</tr>
<tr>
<td>Need, needed</td>
<td>21</td>
<td>7</td>
</tr>
<tr>
<td>Bible</td>
<td>19</td>
<td>10</td>
</tr>
<tr>
<td>Call, calling</td>
<td>7</td>
<td>5</td>
</tr>
</tbody>
</table>

### Function of the body of Christ

<table>
<thead>
<tr>
<th>Terms</th>
<th>Frequency</th>
<th>In interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encouragement, encourage</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>Example</td>
<td>14</td>
<td>8</td>
</tr>
</tbody>
</table>

### Ministry conditions

<table>
<thead>
<tr>
<th>Terms</th>
<th>Frequency</th>
<th>In interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church</td>
<td>96</td>
<td>14</td>
</tr>
<tr>
<td>Pastor</td>
<td>43</td>
<td>12</td>
</tr>
<tr>
<td>Work</td>
<td>26</td>
<td>10</td>
</tr>
<tr>
<td>Sin</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>Difficult (difficulties)</td>
<td>13</td>
<td>7</td>
</tr>
</tbody>
</table>

### Experiences in ministry

<table>
<thead>
<tr>
<th>Terms</th>
<th>Frequency</th>
<th>In interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feel (positive)</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td>Needed, need</td>
<td>29</td>
<td>10</td>
</tr>
<tr>
<td>Grow, growth</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>Fruit</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>
Missiological consequences

<table>
<thead>
<tr>
<th>Terms</th>
<th>Frequency</th>
<th>In interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>19</td>
<td>10</td>
</tr>
<tr>
<td>Ministry</td>
<td>16</td>
<td>9</td>
</tr>
<tr>
<td>Change</td>
<td>11</td>
<td>6</td>
</tr>
</tbody>
</table>

4.4 The evaluation of the data with the Code-Matrix Browser

With the Code-Matrix Browser an overview can be gained of who has said most about certain categories, also of where most of the answers and codes are located in relationship to the whole research (Supplement D.2). In the following the main correlation points will be listed and described, so that when the evaluation of the interviews will be done these findings here can be included. They are listed when something was unusual or outstanding to the rest of the schema. It began with the first interview (1) and followed through to the end (14).

- Interview 1: Anatoly: Supporting people in ministry
- Interview 2: Andrey: Desired change in own life
- Interview 3: Danil: Difficulties for ministry
- Interview 4: Denis: Desire/want to minister
- Interview 4: Denis: Preparing people for ministry
- Interview 4: Denis: Spiritual gifts and ministry
- Interview 6: Lev: Desired change in own life
- Interview 7: Petr: Spiritual gifts and ministry
- Interview 10: Valodia: Experience in ministry (Here the three sub-codes positive experience, church growth and fruit of ministry are seen stronger as normal)
- Interview 11: Vitaly: Spiritual gifts and ministry

4.5. The evaluation of the data with the Code-Relation-Browser

The Code-Relation-Browser works on two axes. The first axis is like the Code-Matrix Browser vertical but then connects the interviews on the second axes in the horizontal dimension with each other. Especially here can be seen which codes are used in different categories. It could be determined a few new findings which could help in the evaluation and
The desire to minister has something to do with inside burning and the perception about ministry.
- Two people combined the perception about ministry with the desire to serve
- Two people combined inside burning with the desire to serve

The origin of ministry has a multifaceted relationship. There are factors which operate together.

- Two people combined “ministry opportunity” with “somebody was needed”
- Two people combined the “desire to minster” with “somebody was needed”
- Two people combined “somebody was needed” with “search for the right place” of ministry
- Two people combined “search for the right place” but “nobody was needed” in the church
- Three people combined the “origin of ministry” with the “encouragement of the Body of Christ”

In the results of ministry we can find tiredness and satisfaction together. People who are ministering will get tired and satisfied.
- Two people combined tiredness and satisfaction

Fruit of ministry has some connection with how God is using me.
- Two people combined fruit of ministry and God is using me through teaching

**4.6 The axial coding evaluation of the 14 interviews**

In the axial coding we try to connect the data in the axial dimension to see the overall picture of a person. For this we have to remember our main question for our inquiry: What factors are determined that a man will take up a regular voluntary ministry in the church? As we go through the data we will point out the various factors in each life. We have to remember that we asked 14 people. Thirteen of them already had a ministry, eight of them still have a current ministry, while five don’t have one right now and one person never had one.
### 4.6.1 The evaluation of the interview with Anatoly (Interview 1)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Ministry involvement: youth group leader</td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>When after conversion?</td>
<td>After 1 ½ years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>General biblical perception</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Wanted to be youth group leader</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for ministry</td>
<td>Somebody was needed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Prayed together and were casting lots to determine</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Positive example</td>
<td>Sharing of experiences</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td>Prayer</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Support by people</td>
<td>Support and prayer</td>
</tr>
<tr>
<td>Context</td>
<td>Ministry conditions</td>
<td>Leadership conditions</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Difficulties in ministry</td>
<td>Scared of more knowledgeable other kids, sometimes frustrated</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spiritual gifts</td>
<td>Knows his gifts</td>
</tr>
<tr>
<td>Conditions</td>
<td>Experience in ministry</td>
<td>Emotional experience</td>
<td>Generally: joy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Church growth</td>
<td>People came to youth group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fruit of ministry</td>
<td>Change in people</td>
</tr>
<tr>
<td>Consequences</td>
<td>Results</td>
<td>Desire</td>
<td>Expanding ministry</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Deeper relationship with God</td>
</tr>
</tbody>
</table>

The code paradigm of the axial coding:
1. Phenomenon: The phenomenon describes the central idea, the event.

A year after his conversion he started to be a youth group leader and did this for about a year until he went to Bible school in another city.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

When he started the youth group ministry he describes his desire as *I really wanted to do this ministry*. After the current youth group leader stepped out the youth group needed a new leader and this gave him the chance. *We didn’t want our ministry to fall apart, so we discussed all the possible candidates for this position. We took about a month to pray for it. In the end, we could not think of anything else, but draw lots. I won and started to minister little by little.*

3. Strategy: These are actions which are directed toward the phenomenon.

Anatoly had a strong support from people. *People shared their experience with me, we talked and prayed together. I was encouraged by that, because in the light of their experience I could see that I was on the right way.*

4. Context: The context explains the conditions under which the phenomenon takes place.

There were a lot of people who were more advanced in their knowledge about God. *Yes, I was very scared. I had children of Christian parents, who knew about God since they were little. I was confused and didn’t know what to tell them about God, because they knew more about Him, than I did.* But Anatoly overcame the fear.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

In general he got joy out of it and he saw people building relationships and coming to church. He saw that people changed. He said: *Those were the most blessed hours for me.*

6. Consequences: Any action leads to a result or consequence.

Further he wants to grow in his ministry skills. *I would like to expand my ministry: find new programs, etc.*
Evaluation:
In Anatoly’s heart grew the desire for the concrete ministry as youth group leader as he saw that a girl was leading the youth group. He felt that a man should do it. After the girl stepped out of this ministry he hesitated to take the position just like this. He wanted to have a confirmation that he should do it. So he waited until he got this ministry. This happened through prayer and drawing lots in the end. On the way to the ministry position he was all along being supported and could therefore overcome fear which occurred due to already more knowledgeable other kids. He found joy as he started to minister. This grew to a desire to gain more competence in this ministry skill.

4.6.2 The evaluation of the interview with Andrey (Interview 2)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Street evangelism</td>
<td>When after conversion?</td>
<td>After 6 months</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>General biblical assumptions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Was on fire with the first love</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>Church did street evangelism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>No concrete invitation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td>Perceived his desire as from God</td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Positive example</td>
<td>Somebody studied the scripture with him</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td>Offered ministry opportunities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td>Prayed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Support for people</td>
<td></td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Leadership conditions</td>
<td>Financial and spiritual</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Difficulties in ministry</td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Ministry conditions</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

Andrey started ministering six months after his conversion. My first ministry was city evangelism. We went to city streets regularly, where we sang, preached and talked to people. I also preached in the church. Then he had some difficulties, spiritually and financially (they lasted about two years) then he began preaching again and became a leader of a business club.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

I was on fire with the first love for God. He gave me a desire to minister, and I felt a responsibility to reach people for Christ. This was the first occasion on which he started to minister. When he started after the brake the regularly ministry again he describes in the following: The righteous person will fall down seven times, but will rise... Whenever I was disappointed or tired, He gave me strength to carry on. And that helped me to realize that I can’t live this way any more, and should change my life, my attitude towards life and start living a new way. Therefore he went through this crisis and started ministering again.

3. Strategy: These are actions which are directed toward the phenomenon.

Street evangelism was something which was done regularly by the church and many of the youth participated in it. It seemed to be natural to be a part of them and to preach the Gospel
on the street. But nevertheless a lot of people prayed for me and encouraged me to live the right way in the church and work. Some people offered me different types of ministry to participate in. The environment was encouraging ministry.

4. Context: The context explains the conditions under which the phenomenon takes place.

The situation was just after perestroika and it seemed like communism still influenced the activity of the church. There were of course difficult times. It especially had to do with the historical time then – I started ministering the Lord after the Soviet Union had collapsed but these were hindrances which could be overcome.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

He felt that God himself was moving his heart. He gave me a desire to minister, and I felt a responsibility to reach people for Christ. And as he mentioned many people prayed for him. This gave him support. He says that after ministry he felt inspired and encouraged. One incident encouraged him when he saw that a person to whom he had preached the Gospel showed up in church.

6. Consequences: Any action leads to a result or consequence.

He is thinking about bigger ministry opportunities: I do have a dream, but I do not want to talk about it yet. In general, I would like to spread the Gospel. Oswald Smith, who is a great evangelist, is a very good example for me. I like his approach and my heart is on fire with it. I am trying to minister the Lord as much as I can (spiritually and financially) and bring His Gospel to people. And he wants to grow spiritually: I should change myself. I would like to have more order in my life, so that I could have more time for ministry in the church.

Evaluation:
Andrey is excited about spreading the Gospel. God himself is inspiring and encouraging him. His ministry outcome (fruit) is not that visible, but his ministry is not depending on results. He went through difficult times, but nevertheless found a new place to minister at. He came to the point where his ministry conditions did not depend on his personal difficulties but on the love to the Lord. After ministry he feels encouraged. This excitement about ministry leads to
the desire to do it better, more effective.

4.6.3 The evaluation of the interview with Danil (Interview 3)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Technician for music equipment</td>
<td>When after conversion?</td>
<td>After a little while</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>Mt. 28:18-20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Always wanted to serve God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>Need, no one else could do it</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Had needed skills</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Positive example</td>
<td>Encouraged by example</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td>The need was obvious in the church</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Supporting people</td>
<td></td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Leadership conditions</td>
<td>He felt rejected by them and quit after a while his ministry</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Difficulties in ministry</td>
<td>Does not know where to live</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spiritual gifts</td>
<td>Knows his gifts</td>
</tr>
<tr>
<td>Context</td>
<td>Ministry conditions</td>
<td>Emotional experience</td>
<td>Tired but happy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Church growth</td>
<td>Gives the church order</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fruit of ministry</td>
<td>Equipment got fixed and worked</td>
</tr>
<tr>
<td>Conditions</td>
<td>Experience in ministry</td>
<td>Results</td>
<td>Desire</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>To start ministering again</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>To be a good manager</td>
</tr>
</tbody>
</table>

The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.
Danil started to minister as a technician for sound equipment in the church right after conversion. Then he was asked to work as a paid administrator.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

As to the equipment, I did it because nobody else could do it. After a little while, I quit my job and had a lot of spare time. Then the brothers offered me a job as an administrator in the church and I was very happy to do that.

3. Strategy: These are actions which are directed toward the phenomenon.

The strongest impact on him was the examples set by others. This was really encouraging him to minister. They encouraged me with their personal example. I saw how people sacrificed themselves, their family, finance, status for their ministry. Something like that has a strong impact on me and makes me wonder “If others can do it, can I do it too?” And it makes me want to serve God better.

4. Context: The context explains the conditions under which the phenomenon takes place.

He is by nature a lazy person as he describes himself, but nevertheless the ministry opportunity was challenging his laziness and he took the chance. After he took an additional paid administrative job in the church and was dismissed after a half year, it took him about a year to start ministering again. It really hurt me, because I ministered with my whole heart. Then I was restored, but it wasn’t till after one year that I started to help with the music equipment.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

His ministry helped him with his relationship towards church and God: I do feel more of a part of the church and more satisfied when I minister; because I serve God…I am a technical person. I fixed church equipment, and it worked. That was really nice. Also after ministry he feels tired but happy. The negative situation with the leadership even helped him to come to
the point where he is not so much depending on people but rather serving God. After I went through the process of first rejection, then restoration and humbling myself, I realized that everything I did, I did for God and not for people. So, I should be waiting for a reward from Him, not from them. Also his ministry is not depending on a positive outcome: We shouldn’t be growing in our thoughts of successful Christian career; instead we should give ourselves to God, so that he could grow in us.

6. Consequences: Any action leads to a result or consequence.

He wants to serve. Right now it is not possible because he does not know where to live. But his desire is to be a good manager in the church.

Evaluation:
Like Andrey in the previous interview Danil overcame difficulties and continued to serve. It seems that the desire to serve can not be extinguished. It can be stopped for a while but it has to flow out again. As he explained, from the very beginning of his conversion he wanted to serve God. His chance appeared when there was a ministry opportunity for him in the church which fit his gifts. Other believers with their devoted examples had a strong impact on him.

4.6.4 The evaluation of the interview with Denis (Interview 4)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phénomène</td>
<td>Ministry involvement: home group leader</td>
<td>When after conversion?</td>
<td>After one year</td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Biblical foundation</td>
<td>Quite strong biblical foundation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Desired to minister, wanted to grow spiritually</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>Lack of leaders</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Was asked to become a home group leader</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td>Mature believer confirmed him. He strongly felt it was</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Positive example</td>
<td>His mentor</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td>Transparency of needs</td>
<td>Church grew, need of leaders</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Preparing people for ministry</td>
<td>Discipled – first assistant, later home group leader</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Invitation to ministry</td>
<td>All the time through pastor</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Support from people</td>
<td>Mostly through leaders</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Context</th>
<th>Ministry conditions</th>
<th>Leadership conditions</th>
<th>They gave strong support</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Difficulties in ministry</td>
<td>At the end he had relational problems with other believers and moved out of ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spiritual gifts</td>
<td>Knows his gifts</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Experience in ministry</th>
<th>Emotional experience</th>
<th>General happy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Church growth</td>
<td>People came to home group</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fruit of ministry</td>
<td>People grew spiritually</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consequences</th>
<th>Results</th>
<th>Desire</th>
<th>To become a coordinator, administrator</th>
</tr>
</thead>
</table>

The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

One year after his conversion Denis became first a home group assistant and half a year later a home group leader. He was ministering for about five years.

2. Original conditions for the phenomenon: What caused or developed the phenomena?

   What were the originating conditions which lead to the phenomenon?

The church grew rapidly. And it was obvious that there was a lack of leaders. To overcome the need the leaders were asking Denis to take a leadership position in a home group. His heart was also ready for this kind of challenge because he understood that only through challenges he could grow spiritually. *It is hard to grow in your spiritual gifts when there are no challenges.*

3. Strategy: These are actions which are directed toward the phenomenon.
There were some mature believers who encouraged me to enter this ministry. I trusted them... I was pretty sure it was from God. But also his heart was ready for this ministry.

4. Context: The context explains the conditions under which the phenomenon takes place.

Yes, I was frightened, because I believed that I had no experience. I thought: no, it is not for me. But there was a need for leaders, church leaders were encouraging me, so I decided to go for it. But it was scary because at first I didn’t know what to do, where to start.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

For the first four years he really was excited about his ministry and he saw some good outcome of it. Some people would come to the church and soon they would attend my home group, and after a year, maybe even sooner, I saw them in ministry. And in general he was really satisfied. But in his fifth year he started loosing excitement in this ministry until he stepped out. The reason for this were relationship problems with other people. I was disappointed, I had some problems with relationships with some people, I made some mistakes. And it seems that he could not solve these kinds of problems quickly.

6. Consequences: Any action leads to a result or consequence.

Unfortunately the unsolved tension with these other believers gave him stress. So he stepped out and at that moment I had no desire to serve anymore. And he says now: I used to feel that the church needs me. Right now...I don’t know. Now he understands that leadership is not his gift. He prefers being an assistant of an administrator. But still, even after some years have gone by he is still worn out and has to recover.

Evaluation:

Even though the beginning was really encouraging his church grew, discipleship was being done, ministry opportunities were given, it ended in a worn out member of the church which needed time to recover and to redefine his gifts and ministries. We do not know why he could not solve these issues with the other believers and it seems that no one helped him with that.
Nevertheless, after two years he wants to serve again but more as an assistant, not experiencing the whole weight of ministry responsibility. At the moment he can not find a ministry opportunity in his home church. Therefore he is looking in other churches how to use his ministry gifts for example by interpreting.

### 4.6.5 The evaluation of the interview with Kerill (Interview 5)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Sermon, worship, participated in a youth ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>When after conversion?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Biblical foundation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Desire to minister</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Opportunity for ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Invitation to minister</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Confirmation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Right after conversion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Strong convictions</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Right from the beginning – out of gratitude to Jesus</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jails, hospitals, orphanages</td>
<td></td>
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<tr>
<td></td>
<td>Was asked to help</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Deep conviction and call</td>
<td></td>
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</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Positive example</td>
<td></td>
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<tr>
<td></td>
<td>Transparency of needs</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Preparing people for ministry</td>
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<tr>
<td></td>
<td>Inviting people to ministry</td>
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<tr>
<td></td>
<td>Support of people</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Discipleship in home group</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Through home group</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Ministry conditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Leadership conditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Difficulties in ministry</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Spiritual gifts</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Positive attitude towards him</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Speech problem</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yes, but one major</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conditions</td>
<td>Experience in ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Emotional experience</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Church growth</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Fruit of ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tiredness after ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Some received Christ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>All the time people grew spiritually after his sermons</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Consequences</td>
<td>Results</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Desire</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>To continue to preach and exhort</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>To work on one's own skills</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

Right after conversion he started regularly to share the Gospel at different places; in jail, on the street and in orphanages.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

Right from the beginning he said: *I had a desire to serve people as a gratitude to God for the things He did for me* and then *people asked me for help and I felt needed in the church*. He connected to the church, the people and the ministry. He right away felt needed.

3. Strategy: These are actions which are directed toward the phenomenon.

From the beginning he went to a home group. He said: *I received discipleship and encouragement for my volunteer ministry* in my home group.

4. Context: The context explains the conditions under which the phenomenon takes place.

Kirill was dealing with two difficulties in his ministry: *In the beginning I was afraid to tell them about God*. The second was his limitation in his speech. *My speech wasn’t good – I couldn’t express my thoughts well and felt bad as a result*. But he strongly felt God’s call and he prayed about it and God help him to overcome these fears. *I started to pray about it and God blessed me – I could tell people things that had gone through my heart*. This is how I realized, what my call was – to preach and exhort.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

God was confirming his ministry with visible fruit. *When I shared the Word, I saw people listening with interest*. *Some received Jesus, which encouraged me to carry on with my ministry.*
6. Consequences: Any action leads to a result or consequence.

He desires to grow in his ministry skills and to continue to preach the Word of God.

Evaluation:
The Biblical foundation for ministry seems to be not that crucial in the beginning. It seems like it comes all along as you grow in the Lord but in the beginning what you do comes more intuitively from your heart for the Lord. This is a good example for the praxis cycle. You undertake an action and then you reflect on it with the Word of God. Another point which seems to be different here is his strong conviction of having a call from God for preaching. God is constantly confirming his ministry, in spite of his speech deficit, through the fruit which he can see. This strong call is not seen in the other interviews.

4.6.6 The evaluation of the interview with Lev (Interview 6)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td></td>
<td>Ministry involvement: Evangelist, teacher</td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>When after conversion?</td>
<td>Right away evangelistic, teaching after a few years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>Strong firm foundation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Was on fire; wanted to be used</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>Saw opportunity to teach</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td>Through the Bible he saw that it was from God</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Positive example</td>
<td>Others, living the truth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td>It was obvious that teachers were needed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td>Some people discipled him</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td>Through sermons: Great Commandment</td>
</tr>
</tbody>
</table>
### Support of people

<table>
<thead>
<tr>
<th>Context</th>
<th>Ministry conditions</th>
<th>Leadership conditions</th>
<th>Pastor sinned and he left the church</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Difficulties in ministry</td>
<td>At times he felt awkward</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spiritual gifts</td>
<td>Knows spiritual gifts</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Experience in ministry</th>
<th>Emotional experience</th>
<th>Felt sometimes stressed but also wonderful</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Church growth</td>
<td>People grew spiritually</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fruit of ministry</td>
<td>People told him that God spoke to them</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consequences</th>
<th>Results</th>
<th>Desire</th>
<th>Spend more time with non-believers to share the Gospel</th>
</tr>
</thead>
</table>

The code paradigm of the axial coding:

1. **Phenomenon**: The phenomenon describes the central idea, the event.

   In the beginning he just regularly shared Christ with people. Then, after he had got a better understanding of the Bible, he became a teacher and taught people for about three years.

2. **Original conditions for the phenomenon**: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

   In the beginning he went to a Bible group. There first he was an apprentice. After he grew spiritually he got the desire to teach himself. *My heart was on fire for the ministry. I had a big desire to do something for the church and I was looking for an opportunity to be used.*

3. **Strategy**: These are actions which are directed toward the phenomenon.

   He experienced discipleship in the church and had a good example. There he could discover his desire for being a teacher. *First, I went to a Bible study, and then I wanted to teach Bible truths to other people. I could see an opportunity to minister in this. And I began to try.*

4. **Context**: The context explains the conditions under which the phenomenon takes place.
After he ministered for about three years he saw pastors sin and this gave him a hard time. The biggest disappointment for me is to see the pastors sin especially when others tell them about it, but they don’t want to listen. Therefore he left the church. Right now he continues to share Christ with non-believers but stopped teaching the Bible to believers.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

When he was ministering he experienced that God was using him. I saw God revealing his truths to people and it was wonderful. This was a very supportive aspect for continuing his ministry. He also saw fruit. People told him that God was using him to teach them.

6. Consequences: Any action leads to a result or consequence.

Because of what he experienced with the pastors he stopped working as a teacher for believers of the church. Now he is surrounded by non-believers and there he sees his opportunity to minister. Now I want to spend more time with people that do not know Jesus, but are willing to listen.

Evaluation:
In the beginning Lev did not know his gift of teaching like we saw about Kirill in the previous interview. He discovered his gift as he went to a Bible study. There his desire grew to also become a teacher. And it seemed that he enjoyed doing it. He was also actively trying to be useful and he found his place.

4.6.7 The evaluation of the interview with Petr (Interview 7)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Singing in small churches in and around the city</td>
<td>When after conversion?</td>
<td>After two years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>General Biblical assumptions</td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Desire to minister</td>
<td>Cannot dream about anything better</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>He created this ministry</td>
</tr>
</tbody>
</table>
The code paradigm of the axial coding:

1. **Phenomenon:** The phenomenon describes the central idea, the event.

   Two years after conversion he started to sing in the church and then after two more years he took the responsibility to go around to small churches (Baptist Union) and to sing and encourage through God’s Word. He has already been doing this for about seven years.

2. **Original conditions for the phenomenon:** What caused or developed the phenomena?

   What were the originating conditions which lead to the phenomenon?

   At first he waited for about two year before he began ministering. *I needed to study the Bible first, receive the foundation of teaching. And then after I was strong in truth, I started to minister little by little.*
3. Strategy: These are actions which are directed toward the phenomenon.

Right from the beginning when he started to minister people encouraged him to continue. He saw how God was using him. *First of all, I feel deep satisfaction when I sing. Secondly, what my friends and other people told me – they confirmed that it was my gift, because God obviously used my gift to influence people.*

4. Context: The context explains the conditions under which the phenomenon takes place.

After a while he did not feel adequately trained in singing so he took more singing lessons to be more effective. *I started singing among young Christian people and devoted more time to my talent. I started taking vocal lessons with a tutor.* With that he did not only have a spiritual foundation but also the necessary ministry skills. One time he got disappointed by another believer but he quickly realized that his ministry should not depend on other believers but on God.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

*Sometimes when I sang in the church, people would come to me and thank me. I have a story about it - one time I shared the Gospel with my neighbour. Next time I sang for him. And this is what he told me: “What you told us the first time was a tiny part of what you just sang us about Christ. This revealed more of Christ to us.”* Such experiences are strong encouraging factors for the continuity of his ministry. He more than once mentioned that he feels happy and satisfied after ministering.

6. Consequences: Any action leads to a result or consequence.

He wants to expand his ministry and wants to do it with other brothers and sisters together.

Evaluation:

Petr did something that others not mentioned. He improved his ministry skills by taking singing lessons. It seems that he by himself showed initiative and did not depend on other people inviting him into a certain ministry. He created this kind of ministry. He has been
doing it for about seven years and still finds satisfaction in it. But it seems that he wants to change some aspects so he can minister together with other believers.

4.6.8 The evaluation of the interview with Roman (Interview 8)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Never had a regular voluntary ministry, but is sharing the Gospel with people.</td>
<td>When after conversion?</td>
<td>Never</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>Nothing concrete</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Wanted to serve</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>For him not given</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Was encouraged but did not take the opportunity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Positive example</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Support of people</td>
<td>none</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Leadership conditions</td>
<td>Pastor should understand his difficult situation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Difficulties in ministry</td>
<td>His health and material difficulties</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Overwhelmed with care for family</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spiritual gifts</td>
<td>Nobody can know it for sure, but he likes sharing the Gospel</td>
</tr>
<tr>
<td>Conditions</td>
<td>Experience in ministry</td>
<td>Emotional experience</td>
<td>Church growth</td>
</tr>
<tr>
<td>------------</td>
<td>------------------------</td>
<td>----------------------</td>
<td>--------------</td>
</tr>
</tbody>
</table>

The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

He has been a believer for eleven years but he has had never a regular ministry in the church although he tries to share the Gospel with people.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

His life situation seems to be difficult. He seems to be sick and has material difficulties. *There is not stability and I have to work hard to provide the minimum for my family. If I was at peace about my family needs, I could spend some time ministering in the church*, he says.

3. Strategy: These are actions which are directed toward the phenomenon.

He believes that *if somebody is ready for ministry and yet says no to it – this is very sad.*

4. Context: The context explains the conditions under which the phenomenon takes place.

Roman believes that his difficult times will be over sometime and he will be ministering as he should. *After the difficult time is over, that person will be back in ministry.* In this the pastor should have an understanding spirit and not put pressure on him. The pastor should trust the Lord for the right moment.
5. Conditions: Which conditions supported or helped to develop the phenomenon?

He is waiting for God’s invention in this situation. *K*: *Can you picture yourself being responsible for a ministry?* Roman: *If I hear a call, and my heart will respond, I will take the responsibility. But before that I will talk to my pastors about it.* Before he would take the responsibility of a regular ministry he would need confirmation from the pastor.

6. Consequences: Any action leads to a result or consequence.

Although his situation is very difficult God is speaking to him that he should start ministering. *Though it can be just an excuse, because everybody always wants to improve his living conditions. But God speaks to me through my conscience and tells me, that problems will always be there, and I should just go beyond them.*

Evaluation:
We can definitely see that he is living in a conflict. It seems that he has a relationship with God but is worried about health and material needs. Although he has a desire, he is at this point not ready to take up a regular responsibility in the church. It seems that the step of taking up a regular ministry would be a step of faith. But God is working in his heart and keeps challenging him.

4.6.9 The evaluation of the interview with Sergey (Interview 9)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Children’s ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>When after conversion?</td>
<td>After 1 ½ years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>Solid, strong</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Is not mentioned, but acted because he wanted</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>Kids group needed co-workers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Invited to participate in kids ministry</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Confirmation</td>
<td>Received confirmation through listeners</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------------</td>
<td>--------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td></td>
<td>Positive example</td>
<td></td>
<td>By seeing commitment</td>
</tr>
<tr>
<td></td>
<td>Transparency of needs</td>
<td></td>
<td>Experienced discipleship</td>
</tr>
<tr>
<td></td>
<td>Preparing people for ministry</td>
<td></td>
<td>Prayed for him</td>
</tr>
<tr>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Supporting people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Ministry conditions</td>
<td>Leadership conditions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Difficulties in ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spiritual gifts</td>
<td></td>
<td>Teaching, exhortation</td>
</tr>
<tr>
<td>Conditions</td>
<td>Experience in ministry</td>
<td>Emotional experience</td>
<td>Joy, encouragement</td>
</tr>
<tr>
<td></td>
<td>Church growth</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fruit of ministry</td>
<td></td>
<td>It was helping people spiritually</td>
</tr>
<tr>
<td>Consequences</td>
<td>Results</td>
<td>Desire</td>
<td>To teach about personal formation in a small group</td>
</tr>
</tbody>
</table>

The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

After 1 ½ years he started working with kids and did this for several years.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

*The first time was children’s ministry. At first they invited me to just take a look and maybe participate if I felt interested. I did get interested. In a little while I prepared a Bible lesson for the children and they liked it. And then I did that for several years. There was no pressure at all from the side of the mature leaders. They gave him a chance to get to know the ministry first before they asked him to participate.*

3. Strategy: These are actions which are directed toward the phenomenon.
It came the moment when they wanted him to commit to this ministry. *But then they asked me to do it – and it turned out that I can do it.* What encourages him to minister is when he sees *commitment to God.*

4. **Context:** The context explains the conditions under which the phenomenon takes place.

When he started to minister he did not have a solid foundation about the Bible and a walk with the Lord. *At first, I didn’t include God in my ministry. I just started to do it.* He was included in relationships and discipleship.

5. **Conditions:** Which conditions supported or helped to develop the phenomenon?

He saw that he had an impact on people and this was confirming his ministry. *Yes, I saw how people began to change. And some of them witnessed that I helped them in some spiritual matters.*

6. **Consequences:** Any action leads to a result or consequence.

It can be seen he started with little and grew permanently in his ministry and took more and more responsibility. *I started out with children’s ministry, then youth ministry, then membership in the Church Committee – I was responsible for making and carrying out decisions, sermons, teaching.* At the moment he unofficially has the responsibility for a home group.

Evaluation:

Sergey’s commitment and ministry was not based on the Bible or the Lord. He did not feel like that. He did what people asked him to do. They did it without pressure but with wisdom. The result is a strong Christian who is willing to take responsibility and a leadership role.
<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td></td>
<td>Ministry involvement: Worship leader</td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>When after conversion?</td>
<td>Already before conversion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>Strong, firm</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Wanted to participate</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>To play the guitar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Was invited to play the guitar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td>There was nobody else who could do it</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Positive example</td>
<td>Had good teacher and mentors</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td>Discipleship – but not official</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td>Pastor, leaders</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Supporting people</td>
<td></td>
</tr>
<tr>
<td>Context</td>
<td>Ministry conditions</td>
<td>Leadership conditions</td>
<td>Support people by discipling</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Difficulties in ministry</td>
<td>Doing too much at times – needs to organize his time schedule better</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spiritual gifts</td>
<td>Needs to be ready for any ministry. Does not know all of his own gifts.</td>
</tr>
<tr>
<td>Conditions</td>
<td>Experience in ministry</td>
<td>Emotional experience</td>
<td>Generally joy, but after ministry also tired</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Church growth</td>
<td>People coming to home group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fruit of ministry</td>
<td>Conversions</td>
</tr>
<tr>
<td>Consequences</td>
<td>Results</td>
<td>Desire</td>
<td>To be ready when God tells him what to do</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>To have more rest</td>
</tr>
</tbody>
</table>
The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

Before Valodia was a believer he already visited a home group. There they found out that he plays the guitar. So that before he even was already a Christian he was involved in a worship ministry.

2. Original conditions for the phenomenon: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

Valodia describes it with the words: *There was no other one who could do it. They could not find somebody for this service. I started to do this and I did it regularly.*

3. Strategy: These are actions which are directed toward the phenomenon.

He was not actively searching for ministry. In time somebody approached him and asked him to take a certain ministry. *First they gave me a guitar. Then they asked me: “Can you also do something else?” I said: “I don’t know, but I can try.” So, I tried something else – I became a worship leader. Then they asked me: “Can you preach?” I answered: “I don’t know, but I can try.” I tried and become a preacher. Then they asked me: “Can you participate in the youth ministry?” I said: “This is something I definitely can’t do.” But then God showed me that I was wrong – and I started to participate in the youth ministry. Recently, my pastor came up to me and asked if I can teach a course on Healthy Living in high schools. I gave it a thought and answered: If you say so, then I can.” What I am trying to say is that God encouraged me through other people, then I would start doing it and everything turned out well.*

4. Context: The context explains the conditions under which the phenomenon takes place.

He explains that often when he is tired he wants to quit ministry, especially after kid’s camps. But when he gets strong again he will be ready to continue.

5. Conditions: Which conditions supported or helped to develop the phenomenon?
He says: *I rejoice when I do my ministry and I do it voluntarily.* He is also constantly seeing fruit of his ministry. *Yes, I saw children repenting in the camps, who are now ministering. I saw people attending my home group, who have received education and are involved actively in ministry. I saw people listening to my sermons and starting doing practical things in the church.*

6. Consequences: Any action leads to a result or consequence.

_The only thing I should do differently though – is to have more rest. Often I load myself more, than I should. I should also learn to receive, when other people minister to me. I understand that I am not the only one who ministers in the church, and should accept, that somebody may want to minister to me, too. But I try to escape it, which is not always good. I should also plan my time better, but it can be a very difficult thing to do in our country at times._

Evaluation:

Valodia’s story differs in the way that he already started ministering before he was a believer. His life shows that he is a very active person. As he says he is sometimes not getting enough rest. He willingly accepts challenges and when people approach him for service he is really open and praying about it. It seems that it worked out well and he always took the challenge people gave him. Over the years he has grown into a strong Christian with a strong impact.

4.6.11 The evaluation of the interview with Vitaly (Interview 11)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Pastor of a home group, vice president of “Gideon”, on staff in the ministry of deliverance</td>
<td>When after conversion?</td>
<td>After one year</td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Biblical foundation</td>
<td>General</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Always wanted to be a pastor</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>Feels inner call</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td></td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Context</td>
<td>Conditions</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------------</td>
<td>---------</td>
<td>------------</td>
</tr>
<tr>
<td></td>
<td>Positive example</td>
<td>Ministry conditions</td>
<td>Leadership conditions</td>
</tr>
<tr>
<td></td>
<td>Transparency of needs</td>
<td></td>
<td>Difficulties in ministry</td>
</tr>
<tr>
<td></td>
<td>Preparing people for ministry</td>
<td></td>
<td>Spiritual gifts</td>
</tr>
<tr>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Support of people</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Followed the pastor</td>
<td></td>
<td>Always strong support</td>
</tr>
<tr>
<td></td>
<td>Discipleship</td>
<td></td>
<td>Went through difficult times</td>
</tr>
<tr>
<td></td>
<td>Prayer</td>
<td></td>
<td>Pastor</td>
</tr>
</tbody>
</table>

The code paradigm of the axial coding:

1. **Phenomenon**: The phenomenon describes the central idea, the event.

   He is a pastor of a home group. He started to take the responsibility after one year of conversion.

2. **Original conditions for the phenomenon**: What caused or developed the phenomena? What were the originating conditions which lead to the phenomenon?

   He saw the example of his pastor and followed his footsteps. *Nobody ever convinced me; I simply had a very good example to follow – our pastor. We attended the home group, which he led. He was a good example of a Christian.*
3. Strategy: These are actions which are directed toward the phenomenon.

It seems that his call to be a pastor was already in his heart before he became a Christian. *I grew up in a Christian family and I always wanted to be a pastor and serve people. But I didn’t know how and where I can minister. However, God was preparing me for the day, when I eventually took the responsibility for this ministry. Other pastors helped me with that and trusted me, because they saw how much I wanted to do it.*

4. Context: The context explains the conditions under which the phenomenon takes place.

He thought being a pastor would be much easier and he went through some difficult troubles. *In the beginning, when I first started to minister, I thought things would be much easier. But I came across real difficulties (and I know that a lot of people quit ministry at this point). I also thought about quitting, but God blessed me through the support of other ministers, who gave me a hand during my difficult time...When I had problems and wanted to leave my church, at the same time I thought, that if I fall out of my ministry, I will be good for nothing.*

5. Conditions: Which conditions supported or helped to develop the phenomenon?

It is not always easy to care for people and he feels different after his ministry. *But in most cases, I feel inner satisfaction, because I am in the place, where God wants me to be. If I see the fruit of my work, then it overcomes any tiredness or pressure, and gives me joy.*

His continued motivation comes from seeing the fruit of his labor. *This is what motivates and supports me. I saw people finding spiritual freedom then their problems solved and their families restored...Ministry gives me motivation and balance; it takes me closer to God. He is aware that if he throws the ministry away he will affect other people. I have people standing behind me, so if I do something wrong – it will affect them, and me, too. This helps him to continue even when times get difficult.*

6. Consequences: Any action leads to a result or consequence.

He wants to grow in some area to be more effective. *I think, there are certain things in my ministry that shouldn’t be changed, but rather developed. For example, I need to spend more*
time with God, because He’s the source of joy and strength.

Evaluation:
Growing up in a Christian home put a desire in his heart to be a pastor. After his conversion he was discipled by a mentor and finally became a pastor of a home group. He strongly feels an inner call to this ministry. He is not ministering to have a quantitative outcome but rather qualitative. He wants people to grow in their relationship with God. He is aware that if he will drop this ministry it will have an affect on people around him but also on himself. Therefore he is highly motivated to continue and be a good example.

4.6.12 The evaluation of the interview with Vladimir (Interview 12)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phenomenon</td>
<td>Ministry involvement: Funeral ministry – grave digger, Singer in the choir, helping with building houses.</td>
<td>When after conversion?</td>
<td>Right after conversion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biblical foundation</td>
<td>General – weak</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Desire to minister</td>
<td>Zeal for God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Opportunity for minister</td>
<td>There was a lot to do after perestroika.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invitation to minister</td>
<td>He feels that God gave the desire</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Confirmation</td>
<td></td>
</tr>
<tr>
<td>Genesis</td>
<td>Origin of ministry</td>
<td>Positive example</td>
<td>Encouragement through lifestyle of other believers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transparency of needs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Preparing people for ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Inviting people to ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Support of people</td>
<td>They did it together as a group</td>
</tr>
<tr>
<td>Strategy</td>
<td>Function of the Body of Christ</td>
<td>Leadership conditions</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Difficulties in ministry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Spiritual gifts</td>
<td>Does not know all but some</td>
</tr>
</tbody>
</table>

10 There are three ministries which mixed together in the answers time wise and they kind of overlap but Vladimir gives general expressions from the early days of his Christian life how he perceived it.
It seems that he did several ministries at the same time. Therefore his answers apply to the whole time frame of his first years after conversion. He was in the funeral ministry as a grave digger, sang in the choir and helped with building houses.

2. Original conditions for the phenomenon: What caused or developed the phenomena?
   What were the originating conditions which lead to the phenomenon?

His ministries were flowing out of his life because Jesus gave him so much. *I had a desire. I wanted to do it and it was a natural thing for me.* He was not even thinking about whether he should do it or not. He just did what was necessary.

3. Strategy: These are actions which are directed toward the phenomenon.

As he shares: *I repented in Moscow, and then moved here, where we had the tent ministry. I had zeal for God and I wanted to serve him. Young people met regularly, at the home groups or would go to other churches together. Collectively they were encouraging each other. They did many things together.*

4. Context: The context explains the conditions under which the phenomenon takes place.

For him it was sad and discouraging when many believers left Russia. *There have been*
moments like that. It was mostly a human factor – immigration of many leaders.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

Usually when I do something, I feel satisfied, because I know that I do it for God. He has a conviction that God is using him. Also he sees fruit in his ministry. Yes. I saw how hearts responded to my ministry.

6. Consequences: Any action leads to a result or consequence.

His walk with the Lord gives him a desire for his life. I would love to be a missionary. I think it can be fulfilled partially. In order to be a missionary, you don’t have to go some place; you can be a missionary at your work place, at home. I would love to go to places with limited visitors, such as jails, hospitals, orphanages. Or else I would love to minister as an artist, teaching children how to draw or to make decorations, etc.

Evaluation:
In the youth group, people encouraged each other to participate in ministry. It was surely a kind of first love. They experienced excitement and satisfaction. There was no question whether they should do a kind of ministry or not. They just did it.

4.6.13 The evaluation of the interview with Vladislav (Interview 13)
The code paradigm of the axial coding:

1. Phenomenon: The phenomenon describes the central idea, the event.

   He is a Sunday school teacher and coordinator. This was his first regular ministry. He did it ten years after his conversion and has been doing it for about two years.

2. Original conditions for the phenomenon: What caused or developed the phenomena?

   What were the originating conditions which lead to the phenomenon?

   God was preparing his heart for this ministry through different life situations and through a dream. *I like working with children. A long time ago, after I repented I started to pray about my ministry. And God gave me a dream. In this dream I was taking children from one bank of the river to another. I can see God’s guidance in that in my life. Also when I was a teenager and studied in a boarding school, I invited children to our church and they would come.*
really wanted them to come to know God. It was then when I realized that my call is to work with children. When he heard the announcement from the pulpit he took the challenge and started the ministry.

3. Strategy: These are actions which are directed toward the phenomenon.

The question with Vladislav is why it took him ten years to start ministering. He gives the answer: I didn’t take responsibility for the ministry before, because I was afraid and didn’t really want to do it, because it’s a big responsibility and a big stress for me. Then I also had a low self-esteem and was constantly thinking what people would think of me and how they would evaluate me. He was so concerned about what people might think that he would not even try. But people from the church helped him to get through this. They spent time with me, gave me a feeling of confidence, I started to understand what “responsibility” is all about.

4. Context: The context explains the conditions under which the phenomenon takes place.

He also had some difficult times during which he wanted to quit ministry. At one point I had to work a lot and would get very tired. I was also very stressed, because all this work left no time for my ministry. I experienced a lot of pressure at work from my boss, and when I came to church, I didn’t feel any peace either, because I felt like they want something from me, too. This is when I decided to quit my ministry. But, praise the Lord, God spoke to me through my wife, through His Word and I realized that I should continue ministering in the church.

5. Conditions: Which conditions supported or helped to develop the phenomenon?

There were people at his side who helped him to continue. Also he saw changes in the lives of his children. After his ministry he feels happy.

6. Consequences: Any action leads to a result or consequence.

When I first trusted the Lord, I dreamed of ministering to my people (in Chukotka). I think, one day I will minister to them and tell them about God.
Evaluation:
God used a dream to talk to Vladislav and to prepare his heart. He sees a strong connectedness and confirmation to his ministry. It took him about 10 years until he could overcome all the concerns he had in his heart.

4.6.14 The evaluation of the interview with Yuri (Interview 14)

<table>
<thead>
<tr>
<th>Code paradigm</th>
<th>Category</th>
<th>Subcategory</th>
<th>Dimensional</th>
</tr>
</thead>
</table>
| Phenomenon    | Ministry involvement: Cook for conferences and church camps
| Genesis       | Origin of ministry | When after conversion? After several years
|               |                       | Biblical foundation General foundation
|               |                       | Desire to minister God gave desire to minister
|               |                       | Opportunity for minister A cook was needed
|               |                       | Invitation to minister General announcement
|               |                       | Confirmation Pastor
| Strategy      | Function of the Body of Christ | Positive example Helped with ministry skills
|               |                       | Transparency of needs
|               |                       | Preparing people for ministry
|               |                       | Inviting people to ministry
|               |                       | Support of people Advised him
| Context       | Ministry conditions | Leadership conditions Pastor was encouraging
|               |                       | Difficulties in ministry Was offended and left then the ministry. Never started again.
|               |                       | Spiritual gifts Cook (Help)
| Conditions    | Experience in ministry | Emotional experience Joy
|               |                       | Church growth
|               |                       | Fruit of ministry People liked his food
| Consequences  | Results | Desire | To be used by God. He still wants to be a cook. |
The code paradigm of the axial coding:

1. **Phenomenon:** The phenomenon describes the central idea, the event.

He worked in a team of cooks for church camps and conferences for about four years.

2. **Original conditions for the phenomenon:** What caused or developed the phenomenon? What were the originating conditions which lead to the phenomenon?

After a brother announced the need of a cook he acted: *Then I heard an inner call to the announcement of one brother, that they needed cooks for a conference. I ran up to him.*

3. **Strategy:** These are actions which are directed toward the phenomenon.

He was not thrown into ministry but slowly discipled to take the whole charge of a conference. *God put a chef over me, who told me what to do and everything was fine. Later, I learnt to do it without a chef, but with prayer.*

4. **Context:** The context explains the conditions under which the phenomenon takes place.

For four years he was very much encouraged by his ministry but then one time he made the wrong decision. *They hurt me, when it wasn’t my fault. It happened in a children’s camp one time, when I was told to cut bread for 2 bowls. I did. But then it wasn’t enough and they told me that I did my job poorly. I took my daughters (they were in the same camp with me) and went home. Although it seemed to be that the accusation was too harsh to him, his decision to leave his work was not acceptable. He should have worked through the situation instead of running away.*

5. **Conditions:** Which conditions supported or helped to develop the phenomenon?

He *always enjoyed ministering by cooking* and felt *so happy,* he watched people eat what he had cooked. *I love feeding everyone... I was happy and felt like flying. God gave me love, strength and desire to minister.* What a stimulus to continue to minister.
6. Consequences: Any action leads to a result or consequence.

His running away made a deep cut in his spiritual formation. *I haven’t ministered in the camp ever since. However, I apologized to my brothers and sisters for acting like that.* But the cut was irreparable so that the consequence was that he *started attending a different church.*

Evaluation:
This is a sad story of somebody who lost a big opportunity for his life by committing sin. Although he was tempted by other people, he should not have reacted like this. And since that day he has never taken another regular ministry.
CHAPTER 5: ANALYSIS OF THE DATA

5.1 Analysis and determination of the motivation factors

After evaluating the 14 interviews a significant insight came into focus concerning people starting ministry. When people are starting a regular ministry it became apparent, what factors supported the action, under what kind of context it typically occurred, what kind of experience was gained and what conclusions were drawn. Now one may discover factors which make a difference for Russian Christian men in choosing a regular ministry. The first category which will be explored step-by-step is “the origin of ministry.” When all the data is examined, one can see right away that the time when somebody starts a ministry is not very relevant. Some started right away, some after 10 years. Also the Biblical foundation does not seem to play a big role. The dimensions of “foundational perception”- how they view the Biblical perspective about ministry and church - revealed that there was a big difference. It goes from very strong to very low explanations. There are some like Sergey who did not even think about the Bible or the Lord when he started to minister or like Valodia who even was not a believer. The desire to minister is an interesting factor, because it appears frequently and it seems that any believer walking with the Lord has the desire to serve the Lord even if he is for some reason not doing it. When looking into the category “ministry opportunity” it can be seen that in every case there was an opportunity given: the lack of a youth leader or a guitar player, evangelistic outreaches, no technician for the music equipment, no home group leader or an opportunity to teach opened up etc. The first conclusion which can be drawn is this: If there is a “fit in” opportunity where the uniqueness of a person fits an opportunity, a person will likely take it. This uniqueness consists of: how a person thinks, what he believes, how he feels, how much time he has, how healthy he is, what he wants, desires, and what kind of gifts he has. Just everything “he is” comes together in his uniqueness. The opportunities are chances, needs or possibilities of fitting in with his uniqueness. So the first factor which explains why Russian Christian men would commit to regular ministry is whether the opportunity is a natural “fit in” to their God given uniqueness.

After determining the first factor, now we turn to the other data to find more factors which can help to determine when Russian Christian men take up a regular voluntary ministry. Not

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11 There was the thought of naming the first factor “ministry fit”. But it would narrow the uniqueness only to ministry. Even so “fit in” is not such a common word, it was decided to keep it.
everyone was invited for a certain ministry. Petr is an example of a person who did start singing in churches by himself just because he felt like of doing it. No one told him or challenged him to go around in churches to sing. Moving to the next category it can be seen that everyone has been looking for some confirmation. Whether it was Anatoly with the youth group who were casting lots or in another case where mature believers confirmed it; some like Vladislav had a dream or like Vitaly who had an inner call. Everyone needed some kind of confirmation and assurance. Roman, who never had a regular voluntary ministry said: “If I hear a call, and my heart will respond, I will take the responsibility. But before that I will talk with my pastors about it.” He even wants to have a double confirmation: an inner call and the blessing of his pastors. Without confirmation nobody would take a ministry. A confirmation can be of any nature but it needs to give a strong assurance to the person who wants to minister. The assurance for this opportunity has to be given by confirmation. Without assurance the person who would like to start could feel very uncertain. Therefore the conclusion can be drawn that the second factor which is essential for somebody in taking a regular ministry is assurance.

After examining the category “origin of ministry,” now it will be turned to the next category “function of the Body of Christ”. Here some crucial factors should be carefully examined. Positive examples were not always evident nor was the clarity of felt needs always displayed by believers. Some people were discipled and others were not. In some churches no one invited the man to take part in ministry. Nevertheless, support of the church was almost always given by prayer or advice or through leaders. However some did not feel or even need it, for example Danil, Lev or Valodia. Therefore it can be concluded: The “body of Christ” is necessary to prepare people for ministry, through mentorship, the challenging of people, inviting people to minister, or prayer support but not necessarily to be a factor for motivation. Although exceptions do exist.

The next main category to examine is “ministry conditions.” Here there are three sub-categories; leadership conditions, difficulties in ministry and spiritual gifts. How important is the influence of leadership upon a person in order to have a regular voluntary ministry? Are difficulties at the work place a reason not to take up a regular ministry? What role do the spiritual gifts play when it comes to taking a regular ministry? Leadership definitely plays a strong supportive role when a person takes a regular ministry but it is not always necessary. It has a influential character and it can be an obstacle for people like Kirill, who said that the attitude of the pastor is very crucial and can be a hindrance for him but it seems that if a
person is not feeling supported by the leadership he will after some time leave the church to find a place where he feels accepted. Like Lev says, sin of pastors would cause him to leave the church. Leadership is crucial where you minister but not that you minster. The next sub-category talks about the general life conditions: work pressure, health, life circumstance. These factors have also an influential character on the ministry. They can definitely stop a ministry but it seems it will always last only for a certain time until a person can breathe again. Danil says that he wants to minister but because he has no place to live, it is at the moment very difficult to have a regular commitment for the church. Roman says that God is teaching him that the problems will always be there and that he should go beyond the difficulties and start ministering. These kinds of circumstance need to be overcome. The last sub-category is spiritual gifts. Every interviewed person said that he knew at least one of his gifts but often they mentioned more than one. They are all looking for a place where they can use their gifts. This could fit in the already established category of “fit in” situations. A person with his uniqueness is looking for an opportunity where he fits in with his spiritual gift.

The next main category is “experience in ministry”. Here are three subcategories, emotional experience, church growth, and fruit of ministry. Every believer is looking for some emotional enjoyment: satisfaction, happiness or feeling good. No one would take a ministry if he would not get some excitement out of it. Of course there are some who get really tired but this enjoyment is worth the tiredness. Therefore we can say that a factor for involvement in any kind of ministry is that it must have an outcome of enjoyment. Another strong factor people mentioned was that they said they were looking for a place where they can be used. In the word count we found out that the words “to use/being used” is mentioned 128 times and the words “to need/being needed” 99 times. This is a strong indication that there could be another factor: “usefulness.”

The last main category which will be examined talks about the consequences or results of a person's ministry. This category has to do with growth. There is a desire in all interview partners to see positive changes in individuals in the church as well as the community. Some of these changes require more growth and maturity in the believers. But growth is not always a factor that all of the believers will look for. Of course there are some like Denis who had this growth principle in mind when he decided to be a home group leader: “I thought it would be beneficial for my spiritual growth.” But this is not always a demanding factor for ministry involvement. We could put this factor under the “fit in” situation or “usefulness” categories. If somebody is looking for places where he can grow spiritually, he will look for an opportunity
which will require his uniqueness. On the other side it could also fit in “usefulness.” To be useful can also demand growth as Danil who wants to become a better manager.

So far we determined four major factors for Russian Christian men to take up a regular voluntary ministry: the “fit in,” “usefulness,” “assurance” and “enjoyment.” We could give a general heading for the categories which can help us to bring more structure to it.

Uniqueness and opportunity = Fit in
Uniqueness and self-realization = Usefulness
Confirmation and opportunity = Assurance
Confirmation and self-realization = Enjoyment

<table>
<thead>
<tr>
<th></th>
<th>Opportunity</th>
<th>Self-realization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uniqueness</td>
<td>Fit in</td>
<td>Usefulness</td>
</tr>
<tr>
<td>Confirmation</td>
<td>Assurance</td>
<td>Enjoyment</td>
</tr>
</tbody>
</table>

TABLE 6: MOTIVATION FACTORS

5.2 Motivation factor check by re-categorizing the data

After the identification of the primary factors, the grounded theory requires to reorganize and recategorize the data. If this is done carefully it will insure quality results (Faix 2007:252). The four primary factors which were identified are: “fit in,” “usefulness,” “assurance” and “enjoyment.” Some categories will be excluded from the new categorizing because they are of secondary importance for voluntary regular ministry. Therefore the whole category “function of the body of Christ” can be removed because while it has a clear supporting role in preparing, inviting and ongoing support, it is not a direct factor in motivation. “Ministry conditions” is also removed because it does not show itself to be vital towards the fact of
ministry, only the timing and potential longevity of ministry. The category “ministry consequence” has to do with what a person is going to do and his desire. Therefore it belongs more to the preparation of a person and is therefore excluded. The rest of the codes need to be re-categorized under the four main motivation factors: “fit in,” “usefulness,” “assurance” and “enjoyment.” There is one more aspect which needs to be discussed concerning sub-categories. How do they need to be organized in order to make sense? First of all the sub-categories will be left labelled as they are. Next, we will look for useful ways to reorganize them into new groups so that a logical structure will give more clarity to the results.

Now, after the reorganization and the selective coding, the results can be compared with the first open coding. The graphic following this table reflect the primary factors as main categories and the first sub-categories, all in a simple clear form.

<table>
<thead>
<tr>
<th></th>
<th>After the axial coding</th>
<th>After the selective coding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main categories</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Subcategories</td>
<td>19</td>
<td>10</td>
</tr>
<tr>
<td>Codes</td>
<td>451</td>
<td>269</td>
</tr>
</tbody>
</table>

TABLE 7: SELECTIVE CODING

As it can be seen the reorganization of the codes worked very well. First there were the four main categories then the subcategory were ordered. Next they were renamed and reorganized in a way that it will bring out logical subcategories. These new subcategories should help
further analysis. With these facts, the evaluation of the rest of the data can be entered in order to find out other important aspects of voluntary regular ministry.

5.3 Analysis of the phenomenon “desire to minister”

In defining the four original factors, the categories “origin of ministry” and “experience in ministry” were used explicitly. Now the other categories, “function of the body of Christ,” “ministry conditions” and the “consequences” can be discussed. As the axial coding was done, it was noticeable that the “desire to minister” exists in the life of every believer. All believers said that they want to serve the Lord: Like Vladimir said when he was asked: “How did you know that it was from God?” “Because I had a desire. I wanted to do it and it was a natural thing for me.” Or like Lev: “My heart was on fire for the ministry, I had a big desire to do something for the church and I was looking for an opportunity to be used.” Every single believer testified that he has a desire to serve. Some like Sergey did not use the word “desire” but showed it strongly with their actions. As people testified, the only hindrance to this desire was when they would commit sin and live in it. For example, when Valodia was asked: “Which obstacles in the church can prevent you from ministering in the church?” his answer was: “Nothing, but my own sin.” Also Lev and Andrey testified to this truth. Danil said: “I was encouraged to minister. By nature I am a lazy person. Sometimes I don’t feel like reading the Bible or praying, or sharing about Jesus. This is sin. I ask God to make me free from it, because it is difficult to go together with God and sin. I want to be a faithful servant, and not a lazy one.” When it was talked about the Holy Spirit in the early chapter (3.3.1.1 The God-life as a driving force) it was said: “The role of the Holy Spirit is multifaceted. One of the main purposes is to give God-life to the believer. Without the Spirit it would be not at all possible to fulfill the purpose God has determined for the believer. This Spirit makes a significant change in the human heart. He becomes the driving force; the motivator and the initiator.” Therefore, it can be concluded that every believer has the “desire to serve,” but has to “fit in” into a situation where he finds “usefulness,” “assurance” and “enjoyment.”

5.4 Analysis of the phenomenon “ministry as a process”

As in the data, it was seen that everyone has the desire to minister but not all are doing it. Eight men are involved in a ministry, five are not and one person still had not been involved after 11 years of being a Christian. What is the reason? To understand this it is useful to consider ministry as a cycle. The cycle contains three stages: First there is the search for a
ministry opportunity. Next there is the actual ministry and lastly there is the phasing out of the ministry (or a temporary stop), before the cycle starts over. Sometimes these cycles can be overlapping, for example one might be moving out of a ministry and looking for a new ministry at the same time. How long you will stay in each phase is determined by the four ministry factors. As long as all of the four factors are positive, it can be expected that people will stay in their ministry. For example as long as one finds joy or assurance, he will continue. Nevertheless, the ministry conditions affect the four ministry factors. For example Lev was asked: “Which obstacles in the church can prevent you from ministering in the church?” Lev answered: “Pastoral sin, and also strange (alien) teaching.”…“Then I would leave the church like that, because I don’t want a pastor like that.” Another good example is Denis. He was a home group leader for several years. Right now he can not find a place in his church where he feels useful. “I used to feel that the church needs me. Right now? … I don’t know, it’s a hard question. For the last few years I was involved in different ministries as an interpreter, sometimes as an administrator. And I knew that there were no activities like that in my church, but other churches were inviting me all the time, because they needed that type of help. And it was hard for me, because I had a feeling that other churches and groups needed me, but not the church I belong to. But at the same time I knew that I was doing the right kind of things, because I was using my abilities and talents in ministry all the time and I really enjoyed it.” The ministry opportunity in his church came to an end and other churches were inviting him. So the ministry condition affected the place of his ministry, but he continued. The ministry can also be stopped by life difficulties so that for a while the believer does not have time, like Danil who does not know were to live. But in general, when the four factors are not threatened, the person will find the time and joy to overcome the difficulties in spite of difficulties and maybe adjust and rearrange something but continue.

5.5 Analysis of the phenomenon “drawn and pushed”

There is one more interesting phenomenon. For this the function of the Body of Christ plays a major role. Russian Christian men seem either “drawn” or “pushed” into an already existing or new ministry. More often than not, when a believer is walking with God, going to church and being involved in the world, God reveals ministry needs to him and gives him a burden for serving. This happens when missionaries share about their work, people testify about their ministry or leaders present needs to the church, or even when he sees ministry opportunities around him (like opening up an English club to evangelize or a help centre for pregnant women). People generally will respond to such announcements. Some will just have a burden
for it so that they will “run up to him” and agree to participate like Yuri: “Then I heard an inner call to the announcement of one brother, that they needed cooks for a conference. I ran up to him.” Nobody pushed him, he just was “drawn” into an existing ministry. This also happened with Danil and Vladislav. But there are moments when a person needs a push to participate in a ministry. Otherwise he will never do it like Denis: “Of course, it was quite hard for me, because at that moment I wasn’t sure if I was able to do this job. But I knew it wasn’t just my desire and assurance. There were some mature believers who encouraged me to enter this ministry.” He needed a push to start ministering. But there are ministries which still need to be created. Into these ministries people also either get drawn or pushed. When we look at the life of Petr, it can be seen that he himself decided to sing in the small Baptist churches around Krasnodar. No one told him to do this kind of ministry. He was initiating it by himself. He was drawn by the need for encouragement of these churches into a ministry that he created. Another incident is when there is a ministry opportunity which needs to be created, but the person is hesitating to do it, then he needs to be pushed by other believers to start this ministry like Valodia who always wanted to work with the youth and was thinking about what to do, “There are thousand of youth sitting on the street and are waiting for hell.” As the schools were opening up to new opportunities for social work, (to inform about drugs and alcohol), even though this ministry was not yet established, Valodia was asked to do it. After praying about it, he participated. He was pushed into a “to yet be created” ministry. Going through the interviews, the true pioneers are really rare. There are more people who like to work with something that already exists. Nevertheless, there are the four factors that influence the “fit in” situation: being pushed or drawn into an already existing or to be created ministry opportunity.

5.6 Comparison of the content of the conception and the findings

5.6.1 Comparison of extrinsic and intrinsic motivation in relation to our findings

After working through some phenomena now the results will be compared with the conception of chapter three. In the conception it was worked with deductive material which was inspired by the inductive pre-study. Themes of chapter three were motivation, the church and ministry. In the analysis of the interviews, four main factors have been identified: “fit in,” “assurance,” “usefulness” and “enjoyment.” These are the general primary factors that apply when a Russian Christian man is willing to participate in a regular voluntary ministry. In the
light of that now has to be found out how the results relate to some of the psychological concepts and to the missiological perspective.

First of all, it needs to be discussed if our factors are intrinsic or extrinsic. The intrinsic motivation occurs when a person is internally motivated to do something, because it either gives him pleasure or some kind of significance. Extrinsic motivation comes into play when a person is compelled to do something or act a certain way because of factors external to him. As seen in the research, people go through a process of changing from extrinsic to intrinsic motivation. The best ministry is free from any pleasing of people and not depending on any circumstances but only on God. This is happening for people, like Danil shared: “After I went through the process of first rejection, then restoration and humbling myself, I realized that everything I did, I did for God and not for people. So, I should be waiting for a reward from Him, not from them.” Of course pleasing God (vertical-relation) and waiting for his reward is an extrinsic motivation factor and is somehow related to the horizontal relation, but not dependant on the horizontal. When asked: “Which obstacles in the church can prevent you from ministering in the church?” Petr answered with these words: “Before I would answer – resentment (when people hurt you). But now I know that I come to God and for God, not for the sake of people.” At first he did minister to get approval from people, and then he went through a process of changing his attitude, so that he was freed from doing his ministry in order to please people. The intrinsic motivation does not necessarily need external stimulus, but it can be inspired by external factors which can set it in motion (Krämer & Walter 1994:39). This was seen in the category “ministry conditions.” Ministry conditions, like extrinsic motivation factors, can affect, where and for how long a person will engage in ministry. If a believer is prevented from ministering, nevertheless there remains a desire to overcome and find an appropriate outlet for ministry.

5.6.2 Comparison of the motivation hierarchy according to Maslow with our findings

According to Maslow there are some foundational needs to be met before somebody engages in a higher level in the hierarchy of needs. The highest level of needs is self-actualization, which can only be reached when the physiological, safety, love/belonging, and esteem needs are met. On this level a person will get the most out of his life, and he will show the most creativity in his life. The question is, how useful is this theory regarding motivation for regular ministry? If it would be true that first all the needs must be met before one gets
engaged in ministry, then only very few people or even none would be seen in regular voluntary ministry, because many believers do not have a stable, safe place to live, or a sufficient income to provide for the family. As seen in the interviews, hierarchy of needs can affect the ministry condition and can bring about a stop or a delay, but it can never hinder a person to minister who is walking with the Lord. Roman is a good example for this. He is right now at the level where he needs to care for his family. And he says that he would not have a clear conscience when putting regular time into the church while his family is suffering. He needs to care for his family. But, it is clear that how the Holy Spirit has worked in his life he now understands that he needs go beyond this and start to minister in spite of all the difficulties: “But God speaks to me through my conscience and tells me, that problems will always be there, and I should just go beyond them.” Vladislav was ministering but then felt pressure and he considered quitting his Sunday school teaching: “At one point I had to work a lot and would get very tired. I was also very stressed, because all this work left no time for my ministry. I experienced a lot of pressure at work from my boss, and when I came to church, I didn’t feel any peace either, because I felt like they want something from me, too. This is when I decided to quit my ministry. But, praise the Lord, God spoke to me through my wife, through His Word and I realized that I should continue ministering in the church.” He did not stop ministry, but compensated by taking appropriate care of himself and his family. He continued to minister, but asked God to help him through this difficult time. Although the striving for food, safety, love and esteem will go parallel to the ministry, a believer should come to the point where he can find self-actualization in his ministry in spite of a lack of safety and esteem. Valodia, already a believer for 14 years says: “My Christian life is my ministry.” He found his self-actualization in his life. Everybody should discover his place where he can have a “fit in” situation, where he finds “usefulness,” “assurance” and “enjoyment.”

5.6.3 Comparison of missio Dei with our findings
5.6.3.1 The role of proclaiming the Gospel with motivation

In the interviews there were included four questions about mission and evangelism or closely related to them. “Did you see or do you see results of your ministry? What kind?” “How is your regular ministry helping the church to grow and mature?” “Did you feel that with your gifts you have an impact on God’s Kingdom?” “How can you be more effective in spreading the Gospel?” Four of the 14 interview partners showed that mission was definitely a central aspect of their ministry. Although some were not on the front line, like Yuri the cook or
Danil, as a technician or even Sergey as a teacher they contribute with their gifts to support the idea of evangelism. Danil said: “The church needs order and management. Right now I am thinking that I can help the pastor with some administrative things, which will give him more time for a better ministry to people.” Sergey said: “I help people in their spiritual formation; they become closer to God and start telling others about God.” There are others like Anatoly, Andrey, Denis and Vladimir who are more in the role of an evangelist like Valodia who says: “My ministry is spreading the Gospel. This is my main ministry.” The spread of the Gospel is definitely a major concern and desire which all of the interview partners showed. Unfortunately some feel inadequate and they desire a change. Kirill would like to see the leadership take more initiative in spreading the Gospel. Lev has difficulties with his walk with the Lord, but nevertheless sees the necessity of changing, in order to reach the people around him. Denis explains: “Right now I think that the most effective way to evangelize is through the people you already know. Then you can influence them with your personal example. In our church we have tried various ways of evangelism: street evangelism, visiting hospitals, evangelistic concerts, etc. We had some results, but it wasn’t really effective. If you would ask someone how he or she got to the church, 90% of the people will say that some relative or friend invited them. So, I think that the most effective way of evangelism is through your connections and close friendships.” Definitely evangelism should be the heart of the ministry and the church. This supports what was said in chapter three (3.2.3) that there is a correlation between mission and motivation. God is a missionary God. And God’s full support stands with the involvement in mission. This is what Otto Riecker meant when he talked about mission: “Er drängt uns hin zu den Menschen, und wir finden sein volles Wohlgefallen, wenn wir dies tun. Nirgendwo kann man das Wohlgefallen Gottes und Jesu so spüren und in echter Weise auf sich ruhen haben, als wenn man missioniert (Riecker 1973:12).”

The more people are seeing their purpose of ministry as being a part of reaching unbelievers, the more they will get excited about this. The more a church is involved in the world, the faster people will participate in ministry. The ministry does not necessarily need to be directly inspired by evangelism in order to have a sense of purpose. But, when somebody can free the pastor of administrative work so that he can reach out to unbelievers or when kids will get food in a camp and they feel happy about this and will accept Christ, this is stimulating and encouraging. To get people excited about regular voluntary ministry is to get them excited about evangelism and mission. There is a real joy in believers when they see new people coming to church and accepting Christ.
5.6.3.2 The role of the quest for justice with motivation

But less important than the above point is the open door for social work which needs to be addressed by the believers. Danil says about his church: “In Shakhti, the town where we used to live, people really appreciate social work with drug-addicts.” Unbelievers see how the church people care for the drug addicted people. In that the people around the church saw the love of Christ manifested in them. Lev says about this subject: “There are a lot of social problems that need to be solved.” And Vladimir: “I think that the protestant movement can do a lot for Russia in its social area.” Yuri said that their church is really interested in helping homeless people. And Valodia shared that the social work in schools is a big open door to minister to the youth: “Therefore before I gave the answer to participate in the ministry for the kids in the school I had to think about it first. I agreed because I saw the usefulness of this service and necessity of the service for the youth. As I understand, there are thousands of youth sitting on the street and are waiting for the hell. For me it was very important and I could not understand why we can't get through to them to the closed door. Today God is opening these doors, is opening the doors for the schools and for the children homes and for some technical schools. And why should we not use such kind of opportunities and I don't know. This is a very important service. Of course you have to invest strength, material things and time.” Too long the church has lived a dichotomy between the two aspects of salvation, seeing salvation of the soul as primary followed by social action. But in these days the responsibility of the church to become involved in the life of the world has become fundamental. Within this truth lies the motivation. God cares about people. If the church starts moving into the realm of society, church service gets more interesting and exciting.

5.6.4 Comparison of the body of Christ and his function with our findings

In the research there was a big emphasis on the Body of Christ. The Body of Christ has a preparing, inspiring and supporting role to fulfil. God's people give good examples, they make needs known to the people; they prepare people for ministry. In our conception we determined that the Function of the Body of Christ is that of sustaining the spirituality of a person. When Christians come together they encourage and edify each other. They talk about experiences with God, they advise, teach, motivate, do counselling. Motivation through fellowship is constantly needed. Apart from the body of Christ a person will lose the fire for Christ and will not have an interest in serving in the church.
5.7 Closing the analysis

It was determined that when Russian Christian men are willing to participate in regular voluntary ministry, four motivation factors are clearly present. We reorganized the code system according to these new categories. We analysed all of the remaining data and compared it to our conception of chapter three. An in-depth understanding can now be gained about how the motivation operates, how certain factors are intertwined, how the factors are related to the Bible and what the church can do to better facilitate ministry by men. At this point it needs to be asked: Are there any holes in our research which need to be filled? Is anything still not clear? Is more data needed? Is it possible to come to a conclusion? Yes, conclusions can be drawn. With the results which were gained, the facts about motivation for Russian Christian men can be presented in a way that makes sense and is helpful. We turn now to a careful summary of the results and seek to draw conclusions in the next chapter.
CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.1 Presentation of the theses

There are five theses which arise from this research. These theses are interconnected and interrelated. The second thesis has three sub-theses which are connected with the same subject: the process of ministry involvement. Together the theses give a whole picture of the research and are relevant to help facilitate Russian Christian men to get involved in regular voluntary ministry in the church. The heart of the theses are of course the primary motivational factors. All other parts play a crucial, though secondary or indirect roles.

6.1.1 Thesis 1: Everyone who is walking with the Lord has the desire to serve the Lord.

The desire to serve depends on nothing else but on the relationship with God. If somebody has a healthy relationship, he will always be motivated to serve. The Holy Spirit imparts a longing to serve. If people lack a healthy relationship with God, they will not be inclined to participate and take responsibility. Some of the interview partners said that only sin could hinder them. And others comment: “It is not about Russia and the circumstances, it’s about me and God.” Therefore the relationship with the Lord is the foundation of the desire to serve voluntarily and regularly in the church and this relationship has to be sustained and maintained in any believer to get him involved in ministry.

6.1.2 Thesis 2: People are always in a process of defining the right place and ministry.

(1) The natural cycle of ministry involvement must be taken into account.

Nobody will ever say that he has a ministry and that he will keep it for his whole life. Every believer is constantly evaluating whether his ministry is the best place for him. Therefore, there exists a cycle which contains basically three phases: the search for the right ministry, the ministry involvement as such, and the moving out of a ministry into another ministry.

(2) Every believer is either “drawn” or “pushed” into an already “existing” or “yet to be created” ministry.
There exists a principle of being “drawn” or “pushed” into a “created” or “being newly created” ministry. Believers are involved in the church and in the world. The Holy Spirit will open up ministry opportunities into which they will feel drawn. There are other ministry opportunities where people will need to be encouraged by others to participate. There exist two kinds of ministries: those which already exist and need workers, and other ministries which are not formed yet. They have to be developed from scratch. Most people prefer a prepared ministry; only few seem ready or equipped to create a new ministry themselves.

<table>
<thead>
<tr>
<th>Regular, voluntary ministry</th>
<th>Prepared ministry</th>
<th>to be created ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pushed into ministry</td>
<td>Pushed/prepared</td>
<td>Pushed/to be created</td>
</tr>
<tr>
<td>Drawn/drawn into ministry</td>
<td>Drawn/prepared</td>
<td>Drawn/to be created</td>
</tr>
</tbody>
</table>

**TABLE 8: DRAWN AND PUSHED**

(3) Ministry conditions could affect a ministry in a way that will result in either a temporary stop, hindrance or redirection of ministry, but the person will always find his way through. Ministry conditions are those things which have to do with the environment in which ministry takes place. This includes the leadership of a church, brothers and sisters, church structure, goals but also the location, work pressure, salary, living conditions etc. These conditions can have a temporary affect on a ministry. But the desire to minister will eventually overcome these problems and the believer will find his way in spite of difficulties and challenges. God requires a ministry which is not dependant on circumstances. People can be in very difficult situations but the longing for ministering will always find its way through to reach out to people.

6.1.3 Thesis 3: Four main factors are motivating Russian Christian men to serve regularly and voluntarily in the church: “fit in,” “assurance,” “usefulness” and “enjoyment.”
The heart of our research comes together in these factors. These factors have to be seen as a whole. You can not disregard one of them and expect ministry to continue. It will work for a while but eventually a person will look for something else. These factors have to be kept together. All of these factors are the result of two other correlations and connections. “Fit in” is the result of “uniqueness” and “opportunity,” “assurance” of “opportunity” and “confirmation,” “usefulness” is the result of “self-realization” and “uniqueness” and “enjoyment” is the result of “confirmation” and “self-realization.” Only if a person will be satisfied concerning all these conditions will he take the regular voluntary ministry.

1) “Fit in”: The situation is given, when a person finds a place where he fits uniquely into an opportunity. Uniqueness is more than personality. Uniqueness contains everything which this person represents. Also included is the time he has available as well as his own strengths and deficits. Family conditions, location, abilities, colour of skin, speech, spiritual gifts, just anything. This uniqueness of a person is looking for a place where he can fit in. The “draw” and “push” is given when such an opportunity will be made obvious to him such that he just can not resist. He will be “drawn” or “pushed” into it.

2) “Assurance”: Assurance appears when there is confirmation for the available ministry. God has many ways to confirm a ministry opportunity. There is no general rule how this happens. It can even be through casting lots. It can happen through other believers. It can happen through an inner call. In any case the believer will only act based from a platform of assurance and confirmation.

3) “Usefulness”: To be needed and to feel useful is a very crucial factor for taking a ministry. There is a deep inside desire in the heart of a believer for this requirement to be met. Usefulness will be seen when a person brings some fruit for the growth of the people. Usefulness has to do with my uniqueness and with self-realization. Self-realization has always something to do with God's plan for my life. Some people spoke about that “God is using” them. So it can be said, a person is feeling that God is using them with their uniqueness in a certain opportunity to fulfil God’s plan.

4) “Enjoyment”: Enjoyment does not mean that there are no problems or difficulties involved with the ministry. Enjoyment has to do with a confirmation that happens
inside a believer when God is using him (self-realization). There are so many synonyms for enjoyment, like satisfaction, feeling good, happy, thankful, feeling delighted etc. Nevertheless some believers also wrote that they felt tired after ministry and exhausted. This by-product will always be present in the life of any believer who ministers but after resting, joy will always come through again. Without joy people would not take a ministry. Therefore it can be concluded: The main general factors for Russian Christian men taking a regular voluntary ministry are “fit in,” “assurance,” “usefulness” and “enjoyment.”

<table>
<thead>
<tr>
<th></th>
<th>Opportunity</th>
<th>Self-realization</th>
</tr>
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<tbody>
<tr>
<td>Uniqueness</td>
<td>Fit in</td>
<td>Usefulness</td>
</tr>
<tr>
<td>Confirmation</td>
<td>Assurance</td>
<td>Enjoyment</td>
</tr>
</tbody>
</table>

**TABLE 9: FINAL MOTIVATION FACTORS**

6.1.4 Thesis 4: *The more a church strives to reach the world with the Gospel; the faster people are inclined to take up regular voluntary ministry.*

In our analysis, there is a correlation between ministry involvement and outreach. Believers are getting excited when they are involved in direct contact with the world. The reason is that they experience God’s full support and his presence. God’s heart beats for the lost. Therefore, if a church wants to get Russian men involved in a regular ministry they have to determine their setting. Their structure should be set in a way that will allow Russian Christian men to find ministry opportunities which will support this purpose. They have to create ministries that will allow any kind of person in their uniqueness to find a place to serve. Sometimes a ministry is not on the front line but it should have the purpose of supporting the front line. Only if people understand this purpose will they be excited with their ministry in the church.
6.1.5 Thesis 5. The Body of Christ has a preparing, inviting and supportive purpose for regular voluntary ministry.

Although the Body of Christ is not included in one of the factors it has a very strong supporting function. It was apparent in the interviews that people got trained, were encouraged, and felt supported along the way by the Body of Christ. This supporting and sustaining environment is necessary, especially for their relationship with the Lord. People in ministry lose heart, they get discouraged, they want to quit, and sin overcomes them. In such settings the Body of Christ plays a crucial part. They maintain an environment of encouragement and continuity. Therefore any believer should be in close fellowship in the Body of Christ. This is essential for a walk with the Lord and it helps to prevent sin from overcoming a person. Also the Body of Christ has the purpose of sharing needs and opportunities. Believers, through their testimonies, reveal opportunities. And they encourage and confirm people in taking a ministry. God can use them to create a “pushing” or “drawing” atmosphere.

6.2 Missiological consequences for the church in Krasnodar

In the beginning of the research it was said that the motivation factors concerning the subject “When Russian Christian men willing to invest time in regular voluntary church ministry?” have a missiological dimension where the outcome should affect two groups: First the church with all their ministries, and second, every single Christian man. In the beginning there were two sets of questions. These questions can now be answered:

The first question was for the church of Krasnodar: How can the church of Krasnodar provide a platform to support Russian Christian men, i.e. through pastor, church structure, counselling?

Definitely the local church has strong supportive characteristics and should on the one hand strive to encourage men to walk with the Lord. On the other hand, the Body of Christ should be aware that they need to maintain fellowship with each other. The stronger this kind of fellowship the better they will maintain and sustain the environment for Russian men to take up a regular voluntary ministry. Also it is very important that the church implements a structure which will open up the scene for ministry opportunities. Having only home groups, preaching and teaching on Sundays or singing in the worship band is not enough. There needs
to be creativity for new ministry opportunities which have the goal of being involved in society. Pastors and leaders should share about these kind of opportunities and create a “pushing” and “drawing” atmosphere. Pioneers should be encouraged to take new steps and to do things nobody ever did before. These kinds of pioneers should get the full support of the church. They will create new ministry opportunities for the whole church to get involved in. It is also necessary that the findings of this research should be understood by the pastors and leaders of the churches and be taught to men. When the quantity inquiry was done with the pastors it was obvious that there was no concept available how to motivate Russian men. Everybody tries as hard and as much as he can. But the results showed that there is even frustration of how the whole concept of motivation operates. The concept of this research could help them to see what kind of teaching is necessary and what kind of help every man needs to get involved in ministry.

The second question was for Russian Christian men: What are the key points that the Russian men need to understand, and how should they be applied to motivate them towards regular voluntary ministry?

Russian Christian men need to understand that everything they do or do not depends on their relationship with the Lord. They need to be ready to have a continual fellowship with Christ-Following brothers and sisters. They need to understand about the factors of ministry involvement and they need to be aware that God can transform society through them and minister to people around them. They need to be actively involved in finding the right place to minster through prayer and reflection. Every man has a potential for making a difference for this world.

6.3 Recommendations for further study

Now some factors will be presented which came to surface in this research which could be further investigated.

- One subject is the personal call of people. It seems that according to Ephesian 4:11 only people like apostles, prophets, evangelists, pastors and teachers have a strong inner call, because they are given to the church especially to “prepare God’s people for works of service, so that the body of Christ may be built up.” The majority church people do not seem to have such a strong call. These “called people” have a
responsibility different than other church people and they are in a special sense more equipped for service. Some normal church people could suffer because of not having such an inner call. Here some clearance can be really helpful and releasing tension.

- We could further investigate the topic spiritual growth. Here the question comes up why some people desire growth more than others? Why is growth for some people not that relevant? What kind of principles of growth are included in regular ministry?

- One other subject would be how to transform a church into a missional church? What are the requirements? How should it be done especially here in Krasnodar? What should leaders do or not do? People have no clear guidelines how this should happen.

- Maintaining a ministry could also be researched. We concentrated on the factors when do people start ministry. As we have seen almost all of them had a ministry before but left it at some point. But how should it be done so that people stay in ministry for long? There are some open questions which could be further researched.
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Имя: __________________________________
Церковь: ________________________________
Должность: ______________________________

Определение: «Регулярное добровольное служение в церкви – это взятие
ответственности внутри церкви за какое-либо служение для помощи людям (например, 
служение лидера домашней группы, учителя в воскресной школе, уборка, видение
финансовых дел...».

1. Сколько мужчин приходят регулярно на воскресное служение? (с16-99)
   a) 1-10
   b) 10-20
   c) 20-30
   d) 30-50
   e) Больше: ___________

2. Сколько процентов из этих мужчин (которые регулярно приходят в церковь)
   участвуют регулярно в добровольном служение в церкви?
   □ 10 %       □ 20%     □ 30%     □ 50%     □ больше: _______

3. Веришь ли ты, что каждый мужчина должен участвовать в регулярном
   добровольном служении в церкви (например, пение, игра на инструменте в
   группе прославления, помощь в ремонте в церкви, посещение людей, ведение
   библейской группы и др.). (Отметь только один ответ, который больше всего
   соответствует твоему пониманию!)
   a) Мужчинам не нужно регулярное добровольное служение в церкви
   b) Библия не говорит о регулярном добровольном служении в церкви
   c) Только, когда мужчины берут ответственность и начинают регулярно служить
      в церкви, церковь начинает расти
   d) Регулярное служение в церкви только для зрелых верующих
   e) Только талантливые люди должны регулярно добровольно служить в церкви
   f) Другое: _______________________________________________________

4. Что ты ожидаешь больше всего от мужчин? (Отметь только один ответ, который
   больше всего соответствует твоему пониманию!)
   a) Верность посещения воскресного служения или библейской группе
   b) Инициативность для ведения церковных дел
c) Ответственность в служении, когда пастор нуждается в помощи
d) Участие в дискуссионных богословских вопросах церкви
e) Участие в регулярное служении в церкви
f) Другое: ________________________________

5. Доволен ли ты тем количеством мужчин, которые участвуют в регулярном добровольном служении в церкви? (Отметь только один ответ, который больше всего соответствует твоему пониманию!)

a) Я полностью доволен
b) Я бы хотел видеть больше
c) Наверно это нормально, что только некоторые мужчины служат регулярно добровольно в церкви
d) Я не знаю, что мне делать
e) Иногда у меня разочарование
f) Другое: ________________________________

6. Доволен ли ты тем, что мужчины делают в церкви? Отметь ниже в схеме:

7. Как ты думаешь, возможно ли мотивировать русских верующих мужчин для регулярного добровольного служения? (Отметь только один ответ, который больше всего соответствует твоему пониманию!)

a) Через слово Божье
b) Через цели и стратегию
c) Через ободряющие слова
d) Через работу в команде
e) Через помощь пастора (дополнительно включено обучение, если необходимо)
f) Через молитву
g) Другое: ________________________________

8. Почему не все русские верующие мужчины не имеют регулярного добровольного служения в церкви? (Отметь только один ответ, который больше всего соответствует твоему пониманию!)

a) Потому, что у них финансовые проблемы.
b) Потому, что они ещё не зрели люди.
c) Потому, что они ещё не знают своих духовных даров
d) Потому, что в церкви нет для них служения
e) Потому, что у них нет времени
f) Потому, что они не умеют делать то, в чём церковь нуждается от добровольцев
g) Другое: ________________________________
9. Как ты думаешь, какой главный мотив мужчин в вашей церкви, которые добровольно участвуют в регулярном служении (Отметь только один ответ, который больше всего соответствует твоему пониманию!)

a) Любовь к Богу
b) Благодарность Богу (за спасение и др.)
c) Обязанность по отношению к церкви
d) Чувство необходимости
e) Видеть и переживать, что Бог использует меня
f) Верность к Богу
g) Страх Божий
h) Желание применения духовных даров
i) Другое: _______________________________________________________

10. Что ты делаешь для того, чтобы мотивировать мужчин взять ответственность в церкви? (Отметь только один ответ, который больше всего соответствует твоему пониманию!)

a) Я прошу их взять определенное служение
b) Я жду до тех пор, пока они спросят меня, что они должны делать
c) Я обучу их регулярно
d) Я молюсь за их
е) Другое: _______________________________________________________

11. Хочешь ли ты больше узнать как мотивировать верующих мужчин, чтобы они служили регулярно добровольно в церкви? (Отметь только один ответ, который больше всего соответствует твоему пониманию!)

a) Да
b) Нет
c) Может быть
d) Для меня всё равно
e) Это не важно
f) Другое: _______________________________________________________
1. How many men regularly come to your church every week (age between 16-99)?
   a) 1-10
   b) 10-20
   c) 20-30
   d) 30-50
   e) More: ___________

2. How high is the percentage of those men being involved in regular voluntary church ministry (who come regularly every week)?
   □ 10 % □ 20% □ 30% □ 50% □ more: ________

3. Do you believe that every man should take a regular voluntary church ministry; take responsibility for one part of the church, like singing or playing in the worship band, doing repairs in the church, visiting people, leading a Bible study…. (Mark only one item that reflects your strongest feeling)
   a) Regular voluntary ministry is something for mature Christian
   b) Men don’t need to have a regular voluntary ministry.
   c) The Bible says nothing about regular voluntary ministry.
   d) Only when men take regular responsibility the church will grow.
   e) Only those who are capable should have a regular voluntary ministry.
   f) Others: _______________________________________________________

4. What do you expect most from your men? (Mark only one item that reflects your strongest feeling)
   a) Faithfulness in coming to the Sunday service and Bible study.
   b) Own initiative in getting things done.
   c) To show responsibility when the pastor needs help.
   d) To give their opinion about church issues.
   e) To take a regular voluntary ministry.
   f) Others: _______________________________________________________

5. Are you satisfied with how many men serve regularly voluntarily in the church? (Mark only one item that reflects your strongest feeling)
   a) I am fully happy.
   b) I would like to see more.
   c) Probably it is normal that only a few have a regular voluntary ministry in the church.
   d) I am not satisfied but I don’t know what to do to get more of them to serve.
   e) Sometimes it is frustrating.
   f) Others: _______________________________________________________
6. How well are you satisfied with what men do in the church? Mark on the scale!

7. How do you think is it possible to motivate Russian Christian men for regular voluntary church ministry? (Mark only one item that reflects your strongest feeling)

   a) Through the word of God
   b) Through goals and strategies
   c) Through encouraging words
   d) Through team work
   e) Through the help of the pastor, including training if needed
   f) Through prayer
   g) Others: _______________________________________________________

8. Why do some Russian Christian men not have a regular voluntary ministry in the church? (Mark only one item that reflects your strongest feeling)

   a) Because of financial difficulties.
   b) Because they are still spiritually immature.
   c) Because they don’t know their spiritual gifts.
   d) Because there is nothing to do in the church.
   e) Because they do not have time.
   f) Because they are not capable of doing any of the things the church needs volunteers for.
   g) Others: _______________________________________________________

9. What do you think is the motivation for those men in your church who voluntary participate in a regular ministry, like being a leader of a home group, a teacher of the Sunday school class or taking care of the church car etc.? (Mark only one item that reflects your strongest feeling)

   a) Love for God
   b) Thankfulness to God (for salvation)
   c) Obligation to the church
   d) The feeling of being needed
   e) When they see that God is using them
   f) Faithfulness to God
   g) Fear of God
   h) Desire to exercise spiritual gifts
   i) Others: _______________________________________________________
10. What do you do to motivate men to take responsibility in the church? (Mark only one item that reflects your strongest feeling)

a) I ask them to do a certain ministry.
b) I wait until they ask me what they could do.
c) I train them regularly.
d) I pray with them.
e) Others: _______________________________________________________

11. Are you interested in finding out some more ways, how to motivate Russian Christian men to take a regular voluntary ministry in the church? (Mark only one item that reflects your strongest feeling)

a) Yes
b) No
c) Maybe
d) I do not care
e) This is not important
f) Others: _______________________________________________________

1.3 Overview participants

<table>
<thead>
<tr>
<th>Church type</th>
<th>Participants</th>
<th>Quantity of churches</th>
<th>Quantity participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charismatic</td>
<td>Pastors</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Baptist Church</td>
<td>Deacons, preacher</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Evangelical churches</td>
<td>Pastors, deacons, missionary</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>13</strong></td>
<td><strong>16</strong></td>
</tr>
</tbody>
</table>

1.4 Results of the inquiry

1. How many men regularly come to your church every week?
2. How high is the percentage of those men being involved in regular voluntary church ministry (who come regularly every week)?
<table>
<thead>
<tr>
<th>Church Type</th>
<th>Quantity of men coming regular to church</th>
<th>How many men being involved in regular church ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Charismatic(home group)</td>
<td>1-10 10%</td>
</tr>
<tr>
<td>2</td>
<td>Charismatic church</td>
<td>30-50 50%</td>
</tr>
<tr>
<td>3</td>
<td>Baptist church</td>
<td>1-10 &lt; 50%</td>
</tr>
<tr>
<td>4</td>
<td>Baptist church</td>
<td>1-10 &lt; 50%</td>
</tr>
<tr>
<td>5</td>
<td>Baptist church</td>
<td>30-50 20-30%</td>
</tr>
<tr>
<td>6</td>
<td>Baptist church</td>
<td>60 30%</td>
</tr>
<tr>
<td>7</td>
<td>Baptist church</td>
<td>1-10 20%</td>
</tr>
<tr>
<td>8</td>
<td>Baptist church</td>
<td>&lt; 50 10%</td>
</tr>
<tr>
<td>9</td>
<td>Evangelical church</td>
<td>1-10 75%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10-20 50%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10-20 50%</td>
</tr>
<tr>
<td>10</td>
<td>Evangelical church</td>
<td>80-90 50%</td>
</tr>
<tr>
<td>11</td>
<td>Evangelical church</td>
<td>30-50 40%</td>
</tr>
<tr>
<td>12</td>
<td>Evangelical church</td>
<td>20-30 30%</td>
</tr>
<tr>
<td>13</td>
<td>Evangelical church</td>
<td>1-10 10%</td>
</tr>
</tbody>
</table>

3. Do you believe that every man should take a regular voluntary church ministry; take responsibility for one part of the church, like singing or playing in the worship band, doing repairs in the church, visiting people, leading a Bible study … (Mark only one item that reflects your strongest feeling.)

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>81.25 %</td>
<td>Only when men take regular responsibility the church will grow.</td>
</tr>
<tr>
<td>6.25 %</td>
<td>Regular voluntary ministry is something for mature Christian</td>
</tr>
<tr>
<td>12.50 %</td>
<td>Men don’t need to have a regular voluntary ministry.</td>
</tr>
<tr>
<td></td>
<td>The Bible says nothing about regular voluntary ministry.</td>
</tr>
</tbody>
</table>

Others:
- Everyone should serve
- If men take responsibility, at home, within the church, outside of the church or at work, then the church will grow.

4. What do you expect most from your men? (Mark only one item that reflects your strongest feeling)
Faithfulness in coming to the Sunday service and Bible study.

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.50 %</td>
<td>Own initiative in getting things done.</td>
</tr>
<tr>
<td>12.50 %</td>
<td>To show responsibility when the pastor needs help.</td>
</tr>
<tr>
<td>62.50 %</td>
<td>To give their opinion about church issues.</td>
</tr>
<tr>
<td>12.50 %</td>
<td>To take a regular voluntary ministry.</td>
</tr>
<tr>
<td>Others:</td>
<td>- Responsibility but also regular church ministry.</td>
</tr>
<tr>
<td></td>
<td>- To be devoted and faithful to the things you take on, and humility before God</td>
</tr>
</tbody>
</table>

5. Are you satisfied with how many men serve regularly voluntarily in the church? (Mark only one item that reflects your strongest feeling)

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>87.50 %</td>
<td>I am fully happy.</td>
</tr>
<tr>
<td>12.50 %</td>
<td>I would like to see more.</td>
</tr>
<tr>
<td>Others:</td>
<td>Probably it is normal that only a few have a regular voluntary ministry in the church.</td>
</tr>
<tr>
<td></td>
<td>I am not satisfied but I don’t know what to do to get more of them to serve.</td>
</tr>
<tr>
<td>6.25 %</td>
<td>Sometimes it is frustrating. (This person added also that he wanted to see more)</td>
</tr>
<tr>
<td>6.25 %</td>
<td>Others:</td>
</tr>
<tr>
<td></td>
<td>- I want to see growth in the quantity of men – members of the church and that they will find their service in the church</td>
</tr>
</tbody>
</table>

6. How well are you satisfied with what men do in the church? Mark on the scale!

<table>
<thead>
<tr>
<th>Scale</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>I am frustrated</td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I am fully satisfied</td>
</tr>
<tr>
<td>Church Type</td>
<td>Quantity of men coming regular to church</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>1 Charismatic(home group)</td>
<td>1-10</td>
</tr>
<tr>
<td>2 Charismatic church</td>
<td>30-50</td>
</tr>
<tr>
<td>3 Baptist church</td>
<td>1-10</td>
</tr>
<tr>
<td>4 Baptist church</td>
<td>1-10</td>
</tr>
<tr>
<td>5 Baptist church</td>
<td>30-50</td>
</tr>
<tr>
<td>6 Baptist church</td>
<td>60</td>
</tr>
<tr>
<td>7 Baptist church</td>
<td>1-10</td>
</tr>
<tr>
<td>8 Baptist church</td>
<td>&lt; 50</td>
</tr>
<tr>
<td>9 Evangelical church</td>
<td>1-10</td>
</tr>
<tr>
<td></td>
<td>10-20</td>
</tr>
<tr>
<td></td>
<td>10-20</td>
</tr>
<tr>
<td>10 Evangelical church</td>
<td>80-90</td>
</tr>
<tr>
<td>11 Evangelical church</td>
<td>30-50</td>
</tr>
<tr>
<td>12 Evangelical church</td>
<td>20-30</td>
</tr>
<tr>
<td>13 Evangelical church</td>
<td>1-10</td>
</tr>
</tbody>
</table>

7. How do you think is it possible to motivate Russian Christian men for regular voluntary church ministry? (Mark only one item that reflects your strongest feeling)

<table>
<thead>
<tr>
<th>%</th>
<th>Motivation</th>
</tr>
</thead>
<tbody>
<tr>
<td>37.50 %</td>
<td>Through the Word of God</td>
</tr>
<tr>
<td>6.25 %</td>
<td>Through goals and strategies</td>
</tr>
<tr>
<td>25.00 %</td>
<td>Through encouraging words</td>
</tr>
<tr>
<td>25.00 %</td>
<td>Through team work</td>
</tr>
<tr>
<td>6.25 %</td>
<td>Through the help of the pastor, including training if needed</td>
</tr>
</tbody>
</table>

Others:
- Not just work, but helping a man to find his gifts, abilities and place and pursue it. I believe guided teamwork is a great place for most to discover this.
- Through discipleship in faith
- Each man has different motivations & convictions
- Through everything which is listed above
- Through goals, strategy, work in a team and through prayer

12 This pastor acknowledged that he is really discouraged.
8. Why do some Russian Christian men not have a regular voluntary ministry in the church? (Mark only one item that reflects your strongest feeling)

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.50 %</td>
<td>Because of financial difficulties.</td>
</tr>
<tr>
<td>31.25 %</td>
<td>Because they are still spiritually immature.</td>
</tr>
<tr>
<td>12.50 %</td>
<td>Because they don’t know their spiritual gifts.</td>
</tr>
<tr>
<td></td>
<td>Because there is nothing to do in the church.</td>
</tr>
<tr>
<td></td>
<td>Because they do not have time.</td>
</tr>
<tr>
<td></td>
<td>Because they are not capable of doing any of the things the church needs volunteers for.</td>
</tr>
<tr>
<td>18.75 %</td>
<td>Others:</td>
</tr>
<tr>
<td></td>
<td>- Unfaithful leadership and unfaithful teaching</td>
</tr>
<tr>
<td></td>
<td>- They don’t understand their place, gifting and calling as men</td>
</tr>
<tr>
<td></td>
<td>- I don’t know. I am afraid to give an answer.</td>
</tr>
<tr>
<td>25.00%</td>
<td>Uncommitted (Some added additional answers)</td>
</tr>
<tr>
<td></td>
<td>- There is no devotion to the Bible and sacrifices</td>
</tr>
<tr>
<td></td>
<td>- don’t have a intrinsic stimulus</td>
</tr>
<tr>
<td></td>
<td>- There are always lazy and indifferent people</td>
</tr>
<tr>
<td></td>
<td>- Little devoted to Christ</td>
</tr>
<tr>
<td></td>
<td>- Not ready to take responsibility</td>
</tr>
<tr>
<td></td>
<td>- They aren’t motivated, it could be everything listed above</td>
</tr>
</tbody>
</table>

9. What do you think is the motivation for those men in your church who voluntary participate in a regular ministry, like being a leader of a home group, a teacher of the Sunday school class or taking care of the church car etc.? (Mark only one item that reflects your strongest feeling)

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>43.75 %</td>
<td>Love for God</td>
</tr>
<tr>
<td>12.50 %</td>
<td>Thankfulness to God (for salvation)</td>
</tr>
<tr>
<td>12.50 %</td>
<td>Obligation to the church</td>
</tr>
<tr>
<td></td>
<td>The feeling of being needed</td>
</tr>
<tr>
<td></td>
<td>When they see that God is using them</td>
</tr>
<tr>
<td>12.50 %</td>
<td>Faithfulness to God</td>
</tr>
<tr>
<td></td>
<td>Fear of God</td>
</tr>
<tr>
<td></td>
<td>Desire to exercise spiritual gifts</td>
</tr>
<tr>
<td>18.75 %</td>
<td>Others:</td>
</tr>
<tr>
<td></td>
<td>- Different issues than listed above</td>
</tr>
<tr>
<td></td>
<td>- You can’t generalize it. Everybody has different motives. But we teach that you should serve because of love for God.</td>
</tr>
<tr>
<td></td>
<td>- Different items from above</td>
</tr>
</tbody>
</table>
10. What do you do to motivate men to take responsibility in the church? (Mark only one item that reflects your strongest feeling)

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.50 %</td>
<td>I ask them to do a certain ministry.</td>
</tr>
<tr>
<td>37.50 %</td>
<td>I wait until they ask me what they could do.</td>
</tr>
<tr>
<td>6.50 %</td>
<td>I train them regularly.</td>
</tr>
<tr>
<td>43.75 %</td>
<td>Others:</td>
</tr>
<tr>
<td></td>
<td>- I use all possible means which stay in the framework of the Bible</td>
</tr>
<tr>
<td></td>
<td>- I try to stimulate them through the sermon and through personal example</td>
</tr>
<tr>
<td></td>
<td>- I ask them but try to excite them to serve</td>
</tr>
<tr>
<td></td>
<td>- I do it by myself and ask them to do it with me together</td>
</tr>
<tr>
<td></td>
<td>- I try to teach them what I can do and know.</td>
</tr>
<tr>
<td></td>
<td>- We try to always pay attention – looking to give men specific jobs</td>
</tr>
<tr>
<td></td>
<td>which we see they can and want to do, encourage them upon completion,</td>
</tr>
<tr>
<td></td>
<td>and look for more opportunities for them – to continue to include them</td>
</tr>
<tr>
<td></td>
<td>further.</td>
</tr>
<tr>
<td></td>
<td>- Nothing specific</td>
</tr>
</tbody>
</table>

11. Are you interested in finding out some more ways, how to motivate Russian Christian men to take a regular voluntary ministry in the church? (Mark only one item that reflects your strongest feeling)

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>93.75 %</td>
<td>Yes</td>
</tr>
<tr>
<td>6.25 %</td>
<td>No</td>
</tr>
<tr>
<td></td>
<td>Maybe</td>
</tr>
<tr>
<td></td>
<td>I do not care</td>
</tr>
<tr>
<td></td>
<td>This is not important</td>
</tr>
<tr>
<td></td>
<td>Others:</td>
</tr>
</tbody>
</table>

2. Qualitative investigation – Essays of Russian Christian men

2.1 Survey (Russian)

Опрос общественного мнения

1. Имя………………………………тел.(если хочешь?)……………………………………
2. возраст?………………
3. Женат?………………
4. Сколько детей?……………………………………
5. Сколько лет ты верующий? ..............
6. Член какой церкви? ....................... Сколько лет? ......................
7. Ты ли регулярно занимаешься служением в церкви? Нет ☐ Да
8. Каким? ..........................................................
..........................................................
Если ответил «Да», ответь на вопрос: Объясни какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страниц).

Если ответил «Нет», ответь на вопрос: Объясни какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страниц).

2.2 Survey (English)

Opinion research

1. Name: ................. Tel. (Voluntary)........................................
2. Age: ......................
3. Married? ......................
4. How many kids? ...............
5. How many years are you a believer? ..........................
6. Are you member of a church? Which one? ..................How many years? .....  
7. Do you have a regular ministry in the church? No ☐ Yes ☐
8. What kind? ..........................................................

If you answered “Yes” then give an answer to the question: Explain what kinds of factors motivate you to have a regular ministry in the church? (Please write 1-2 pages).

If you answered “No” then give an answer to the question: Explain which factors would motivate you to have a regular ministry in the church. (Please write 1-2 pages).
2.3 Overview of participants

<table>
<thead>
<tr>
<th>Church type</th>
<th>Church participation</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charismatic church</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Baptist church</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Evangelical church</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Without church membership</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10</strong></td>
<td><strong>18</strong></td>
</tr>
</tbody>
</table>

2.4 Returned essays (Russian)

2.4.1 Russian Christians with current ministry

2.4.1.1 Essay: **Andrey**

1. Имя: Андрей
2. возраст: 37
3. Женат? Да
4. Сколько детей? Один
5. Сколько лет ты верующий? 14
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Проповедь

*Если ответил «Да», ответь на вопрос: Объясни какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).*

Мф.25:13-30:
13 Итак бодрствуйте, потому что не знаете ни дня, ни часа, в который приидет Сын Человеческий. 14 Ибо Он поступил, как человек, который, отправляясь в чужую страну, призвал рабов своих и поручил им имение свое: 15 И одному дал он пять талантов, другому два, иному один, каждому по его силе; и тотчас отправился. 16 Получивший пять талантов пошел, употребил их в дело и приобрел другие пять талантов 17 Точно также и получивший два таланта приобрел другие два; 18 Получивший же один талант пошел и закопал его в землю и скрыл серебро господина

---

13 [http://krd.ru/www/home.nsf/webdocs/F813A999606F409DF409DC32574350042D6F4.html](http://krd.ru/www/home.nsf/webdocs/F813A999606F409DF409DC32574350042D6F4.html) The administration office presents the Baptists, the Evangelicals, Pentecostals and Vifania as four separate denominations. In this research the Pentecostals and Vifania were combined as charismatic churches.
своего 19 По долгом времени, приходит господин рабов тех и требует у них отчета 20
И подошед получивший пять талантов принес другие пять талантов и говорит:
«господин! пять талантов ты дал мне; вот, другие пять талантов я приобрел на них». 21
Господин его сказал ему: «хорошо, добрый и верный раб! в малом ты был верен, над
многим тебя поставлю; войди в радость господина твоего». 22 Подошел также и
получивший два таланта и сказал: «господин! Два таланта ты дал мне; вот, другие два
таланта я приобрел на них». 23 Господин его сказал ему: «хорошо, добрый и верный
раб! в малом ты был верен, над многим тебя поставлю; войди в радость господина
tвоего». 24 Подошел и получивший один талант и сказал: «господин! я знал тебя, что
tы человек жестокий, жнешь, где не сеял, и собираешь, где не рассыпал; 25 И
убоявшись пошел и скрыл талант твой в земле; вот тебе твое». 26 Господин же его
сказал ему в ответ: «лукавый раб и ленивый! ты знал, что я жну, где не сеял, и собираю,
gде не рассыпал; 27 Посему отнимается у тебя мое серебро, и я пришел получать бы моему бизнесу; 28 Итак, возьмите у него талант и дайте имеющему десять талантов, 29 Ибо всякому имеющему дастся и риюмножится, а у неимеющего
отнимается и то, что у него есть; 30 А негодного раба выбросьте во тьму внешнюю: там будет
плач и скрежет зубов». Сказал сие, возгласил: кто имеет уши слышать, да слышит!

2.4.1.2 Essay: Dmitry

1. Имя: Дмитрий
2. Возраст: 48
3. Женат? Да
4. Сколько детей? Пять детей
5. Сколько лет ты верующий? Десять
6. Член какой церкви? Баптистская церковь в Хольмске (рядом Краснодара).
   Сколько лет? Восемь
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким?

Если ответил «Да», ответь на вопрос: Объясните, какие факторы мотивируют тебя,
иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).

Я очень благодарен нашему Господу за то, что он нашёл меня в этом мире и простили
мне все мои грехи. Именно чувство любви и благодарности ко Христу, побуждают
меня служить в церкви, а также чувство страха перед Отцом небесным, чтобы не стать ветвью не приносящей плода. Также церковь для меня является тем местом где я имею радость общения с Господом и с братьями и сёстрами. Также большую часть духовной пищи я получаю в церкви.

2.4.1.3 Essay: Egor

1. Имя: Егорий
2. Возраст: 45
3. Женат? В разводе
4. Сколько детей? Одна дочь
5. Сколько лет ты верующий? Семь
6. Член какой церкви? Ковчег Сколько лет? Семь
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Посещаем людей «Забота» также проповедую по малым церквам.

Если ответил «Да», ответь на вопрос: Объясни какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страницц).

Служение моё это как жизнь, как воздух без него, как без чего-то главного. Когда я проповедую и несу служение в церкви, или где-нибудь ещё, тогда я чувствую жизнь с избытком, тогда из меня текут реки воды живой. Когда я исполню волю Божью, испытываю её полноту. Так же иногда посещаю молодежное служение в церкви «Ковчег» по средам вечером и если даст слово, то проповедую. Одним словом, чем активнее мы живём тем интереснее жизнь, как личная так и общественная. И вообще мы должны быть служителями мы члены церкви должны помогать друг другу и всем кто нас окружает. Но самое важное мы должны все жить по писанию, в ней есть ответы в каждой книге и предупреждения, приведу некоторые места из писания: (Луки 1:74-79). Само писание нас учит, тому, чтобы мы служили Господу, со страхом и трепетом и претерпевший же до конца спасётся. В писании ясно написано: С Востока мудрость с запада нечистые с севера погибель. Запад уже несколько лет плачет от нечестия и беззакония: церкви превращаются в кафе и рестораны и всякие клубы и дачке в мусульманские мечети. На западе очень трудно отличить, где мужчина а где женщина. И по этому мне Восток симпатична, тем более Библию написали на Востоке. В Библии так же много приведено примеров о сынах Востока. Желаю всем держаться здравого образца учения в Христе Иисусе.
2.4.1.4 Essay: Georgy

1. Имя: Георгий
2. Возраст: 29
3. Женат? Да
4. Сколько детей? Один
5. Сколько лет ты верующий? 13
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Пастырь домашней церкви.

Если ответил «Да», ответь на вопрос: Объясните какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).

Любовь к Богу, любовь к людям.

2.4.1.5 Essay: Petr

1. Имя: Пётр
2. Возраст: 45
3. Женат? Да
4. Сколько детей? Две дочери
5. Сколько лет ты верующий? 11
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Нерегулярно, но занимаюсь посещением малых церквей.

Если ответил «Да», ответь на вопрос: Объясните какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2)

Постоянно заниматься мешанными дела житейскими, не всегда есть возможность подготовиться к служению. В основном конечно из-за финансовых проблем. Конечно чтобы дом был не только с голыми кирпичными стенами и крышой, а с пристанной уютной отделкой. Поэтому приходиться даже иногда чрезмерно поработать. И естественно хочется зайда в магазине не думать о том, что если купишь колбасу, то не хватает денег на фрукты и вкусняшку детям. Вот такие все заботы житейские. Но
стараюсь чтобы служение ..... не страдаю. Сегодня мы почти всей семьей с братьями проповедована посетили деревья станции «Холмской». Я прославлял Бога пением, а моя маленькая дочь, ей четыре годика прочла коротенькое стихотворение. И у меня в сердце радость, и братья сестры благодарны за искренне пение, и за духовную поддержку. Чего ещё желать, когда ты можешь быть дома кого-то полезной поддержкой и помогать.
С Христовой любовью Пётр

2.4.1.6 Essay: Sergey

1. Имя: Сергей
2. Возраст: 36
3. Женат? Да
4. Сколько детей? Нет
5. Сколько лет ты верующий? 11
6. Член какой церкви? “Открытая дверь” Сколько лет? Десять
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Проповедь, ученичество, детское и молодежное служение

Если ответил «Да», ответь на вопрос: Объясни какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страниц).

Служение начинал из неверных мотивов. Не понимая благодати, сразу после уверования, я считал, что должен Богу за спасение и «отрабатывая» его как мог. Возрастая в благодати убедился в том, что это неверный мотив к служению. За это время определил свои дары (проповедь, преподавание, увещевание) и обнаружил сильное желание исполнить свое предназначение на земле, т.е. использовать и развивать данные мне духовные дары. На сегодняшний день важный мотивом (кроме любви к Богу) с вместе исполнение отвагности и соблюдение верности Богу. Верность, смирение и ответственность считаю неотъемлемой частью истинной веры и благочестия.
2.4.1.7 Essay: Valodia

1. Имя: Володя
2. Возраст: 36
3. Женат: Да
4. Сколько детей? Дочь пять лет (1 апреля)
5. Сколько лет ты верующий? 14
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким служением ты регулярно занимаешься в церкви? Раньше Молодежное общение, христианские лагеря, домашние группы, душепопечительские встречи. Сейчас веду домашку в Марьянской с перспективой развития миссионерской точки…

Если ответил «Да», ответь на вопрос: Объясните какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страницы).

Думаю, что главный мотив для меня – желание повиноваться Господу. В данном случае я именно так понимаю «Возлюби Господа…» Дополнительный мотив – желание послужить людям, которых дает Бог. Он показал мне нужду на Его «ниве» и я понял, что «это моё»! Есть, конечно, и другие дополнения, но они уже второстепенны и малозначительны.

2.4.1.8 Essay: Vitaly

1. Имя. Виталий
2. Возраст? 30
3. Женат? нет
4. Сколько детей? Семь
5. Сколько лет ты верующий?
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Пастор домашняя церкви

Если ответил «Да», ответь на вопрос: Объясните какие факторы мотивируют тебя,
иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страниц).

Личные отношения с Богом.

2.4.1.9 Essay: Vladimir

1. Имя: Владимир
2. Возраст: 45
3. Женат? В разводе
4. Сколько детей? Одна дочь
5. Сколько лет ты верующий? Семь
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Посещаем людей «Забота» также проповедую по малым церквам.

Если ответил «Да», ответь на вопрос: Объясните какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страниц).

Служение моё это как жизнь, как воздух без него, как без чего-то главного. Когда я проповедую и несу служение в церкви, или где-нибудь ещё, тогда я чувствую жизнь с избытком, тогда из меня текут реки воды живой. Когда я исполню волю Божью, испытываю её полноту. Так же иногда посещаю молодежное служение в церкви «Ковчег» по средам вечером и если даст слово, то проповедую. Одним словом, чем активнее мы живём тем интереснее жизнь, как личная так и общественная. И вообще мы должны быть служителями мы члены церкви должны помогать друг другу и всем кто нас окружает. Но самое важное мы должны все жить по писанию, в ней есть ответы в каждой книге и предупреждения, приведу некоторые места из писания: (Луки 1:74-79). Само писание нас учит, тому, чтобы мы служили Господу, со страхом и трепетом и претерпевший же до конца спасётся. В писании ясно написано: С Востока мудрость с запада нечестие с севера погибель. Запад уже несколько лет плачет от нечестия и беззакония: церкви превращаются в кафе и рестораны и всякие клубы и дачке в мусульманские мечети. На западе очень трудно отличить, где мужчина а где женщина. И по этому мне Восток симпатична, тем более Библию написали на Востоке. В Библии так же много приведено примеров о сынах Востока.

Желаю всем держаться здравого образа учения в Христе Иисусе.
2.4.1.10 Essay: Vladislav

1. Имя: Владислав
2. Возраст: 25
3. Женат? Да
4. Сколько детей? Один
5. Сколько лет ты верующий? 11
6. Член какой церкви? «Краснодарская Библейская Церковь» Сколько лет? Пять
7. Ты ли регулярно занимаешься служением в церкви? Да
8. Каким? Воскресное служение, лидер дом. группа

Если ответил «Да», ответь на вопрос: Объясните какие факторы мотивируют тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страницы).

1. Осознание того что это Божья работа и я принимаю с ним участие.
2. Мне это нравится, мне нравится помогать людям.
3. Церковь нуждается в служителях.
4. Бог побуждает.

2.4.2 Russian Christians without current ministry
2.4.2.1 Essay: Alexander

1. Имя: Александр
2. Возраст: 35 лет
3. Женат? Да
4. Сколько детей? Двое
5. Сколько лет ты верующий? 15 лет
6. Член какой церкви? «Воскресение» Сколько лет? Три
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким? НЕТ, на данный момент я занимаюсь в служением не регулярно. Раньше регулярно: проводил домашнюю группу, молодёжное служение и участвовал в братском совете

Если ответил «Нет», ответь на вопрос: Объясните какие факторы мотивировали бы
Меня мотивировали бы следующие моменты иметь в церкви регулярное служение:
1. Достаточно свободного времени для служения. Например, на проезд туда и обратно с места где я живу в церковь - это занимает около 3 часов, так как нужно ехать через весь город в будние дни.
2. Наличие личного транспорта. Иногда братское общение или группа по изучению библии в церкви затягивается по времени и тебе очень трудно поздно вечером попасть домой, из-за перебоев с общественным транспортом.
3. Вдохновляющие и ободряющие тренинги по служению. О том, что это нужно делать, важно служить и т.д.
4. Новообращённые люди в церкви с которыми и для которых ты проводишь служение. Так как довольно трудно заниматься служением с людьми, которые посещают церковь долгое время и много знают.
5. Обустроенное и постоянное место для служения. Так как, например, место для проведения библейской или молитвенной группы постоянно меняется
6. Молитвенная поддержка. Когда за моё служение молится церковь и молитвенная группа
7. Финансовая поддержка. Когда на служение из бюджета церкви выделяются денежные средства.
8. Огромное желание, заниматься служением, можно сказать внутренний огонь от Святого Духа
9. Организованность в самой церкви. Когда точно знаешь, видение церкви, цели и направления и когда взаимосвязано и мудро организовано.
10. Я считаю, что для конкретного человека существуют конкретная мотивация, которая поможет ему начать служение или продолжать его с желанием и усердием. Для меня одна из важных мотиваций - это духовное ободрение.

2.4.2.2 Essay: Artem

1. Имя: Артём
2. Возраст: 35
3. Женат? Да
4. Сколько детей? Один
5. Сколько лет ты верующий? 11
6. Член какой церкви? «Дом Евангелии» Сколько лет? Один год
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким? Иногда проповедую в группе

Если ответил «Нет», ответь на вопрос: Объясни какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страницы).

1. Нестабильность в стране и инфляция приводит к росту цен приходится уделить больше работе и остальное оставшееся время семье. Жене, Ребенку, и т.д. Думаю у меня появился больше бы времени если моим материальное достаток был бы больше чем сейчас и хватило бы на оплату квартиры, на еду, на памперсы и т.д. и «можно было бы меньше работать и получать больше денег». высвободилось бы время на занятия и подготовку служение в церкви и смогу служения в церкви. Само время влияет на мотивацию и главный фактор желание.....

2. Желание. Это то что меня заставляет двигаться и решать свои проблемы просить друзей и др. людей в помощи, ходить в церковь и отдавать часть себя другим нуждающим это двигатель который не возможно заслужить только как он работает в холостую или приводит генератор в действие.

2.4.2.3 Essay: Boris

1. Имя: Борис
2. Возраст: 26
3. Женат? Да
4. Сколько детей?
5. Сколько лет ты верующий? Шесть
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким?

Если ответил «Нет», ответь на вопрос: Объясни какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напиши 1-2 страницы).

1) Формирования себе 1) дух 2) душа 3) тело 4) взаимоотношения 5) финансы
2) Формирования бизнеса, чтобы работала бизнес
3) Желание благополучия семьи
4) Неохота в чём-то себя ущемлять

2.4.2.4 Essay: Denis

1. Имя: Денис
2. Возраст: 37
3. Женат? Нет
4. Сколько детей? Нет
5. Сколько лет ты верующий? 12
6. Член какой церкви? «Благодать» Сколько лет? Около 10 лет
7. Регулярно ли ты занимаешься служением в церкви? Нет
8. Каким?

Если ответил «Нет», ответь на вопрос: «Объясни, какие факторы мотивировали бы тебя иметь регулярное служение в церкви? (Пожалуйста, напиши 1-2 страницы).

Это трудный вопрос. Сейчас у меня нет никакого конкретного служения, но раньше я участвовал в служении малых групп (домашних церквей): я был помощником лидера домашней церкви, а затем и сам стал лидером малой группы. Что мотивировало меня оставаться в служении? Прежде всего, ощущение востребованности, осознание того, что люди во мне нуждаются, что я могу быть полезен. Это одна из основополагающих человеческих потребностей, понятная каждому. Вторым фактором была возможность применить на практике мои таланты, духовные дары, данные Богом. В церкви всегда не хватает людей, готовых служить добровольно, готовых чем-то пожертвовать ради служения, так что возможность быть полезным существует всегда. Лидеры в церкви всегда найдут, что тебе поручить, они будут рады использовать тебя в различных сферах. Но когда дело коснулось того, чтобы найти мое собственное служение, расти в моих дарах, тогда возникли некоторые сложности: видение некоторых лидеров относительно моего служения сильно расходилось с моим представлением об этом. Я занимался тем, чем, по моим представлениям, не должен был заниматься (в силу отсутствия конкретных способностей). Я бы мог заниматься этим, но лишь в течение какого-то времени, а не годами. Я просто понял, что лидеры церкви больше обеспокоены решением каких-то конкретных задач, неотложных проблем и во мне они
заинтересованы настолько, насколько я могу быть во всем этом полезен. Мои переживания вообще не были чем-то важным для них, и мои попытки служить, участвуя в других проектах (организуемых не в нашей церкви) были встречены с некоторым непониманием. Мне казалось, что я «предаю» свою церковь. Хотя, с другой стороны, я чувствовал удовлетворение от того, что могу послужить своими дарами и способностями практическим образом, даже если это и было необходимо для пользы других церквей, а не моей. Так что, когда я почувствовал, что потерпел неудачу в том служении, которое нес, я решил уйти из служения, помолиться обо всем этом какое-то время и подумать.

2.4.2.5 Essay: Eugeny

1. Имя: Евгений
2. Возраст: 27
3. Женат? нет
4. Сколько детей? Нет
5. Сколько лет ты верующий? 15
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким?

Если ответил «Нет», ответь на вопрос: Объясни какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).

Очень длинная история

2.4.2.6 Essay: Yuri

1. Имя: Юрий
2. Возраст: 54
3. Женат? Был 15 лет
4. Сколько детей? Шестеро
5. Сколько лет ты верующий? 14,5 лет
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким? Ранее служил в команде поваров на конференциях и летних лагерях.

Если ответил «Нет», ответь на вопрос: Объясните какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).

Хотел бы иметь регулярное служение в церкви Христа по Его воле и Его Святых Духом, чтобы примостить плоды для Славы Отца. Принимаю Любовь Истины и хочу составиться Истиной, чтобы исполнить Волю Отца. Вне собрания, имею общение с верующими братьями, ищу Господа и хочу больше любить Господа и братьев и также молюсь Господу о том, чтобы любить и врагов своих. Ревную о том, чтобы Церковь Христа было единодушной и ходила в Истине. Ревную о Дарах Духа Святого и хочу больше молиться молитвой согласно с другими верующими «молиться на результаты».

Люблю Господа Иисуса и постоянно молюсь, призывал его Имя. Ревную и молюсь об исполнении Тайны Божьего Домостроительства «Церковь Христовой» и о единстве Его Тела на земле. Молюсь об обездоленных людях на земле, в частности о простых т о бомжах, хочу иметь возможность служить им Словом и материально, если Бог дает мне на это Слоё Помазанные. А также молюсь и ищу Лица Господа, чтобы совсем не грешить, о восстановлении моей семьи и всех святых. Люблю Слово Божье, особенно - «пос. К. Римлянам 8 гл. -1:2 стиха. Хочу чтобы все люди спастись и достигли познание Истины. Жажду Пришествие Господа Иисуса и хочу быть готовой к Нему со всего семье и церковью Божьей. Люблю мальых детей и ненавижу насилие и обман. Прошу мира Иерусалиму и благословляю всех святых. Нуждаюсь в большем общении и молитве.

2.4.2.7 Essay: Maksim

1. Имя: Максим
2. Возраст? 33
3. Женат? Нет
4. Сколько детей? Нет
5. Сколько лет ты верующий? Восемь
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким? Иногда помощник лидера группы
Если ответил «Нет», ответь на вопрос: Объясните какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).

Самая главная причина по которой я хочу служить Богу, это его любовь ко мне. Он умер за мои грехи и дал мне вечную жизнь, и избрал меня до того, когда я его узнал. И чем больше я Его узнаю, понимаю и визу Его руку в моей жизни, тем больше у меня возникает желание служить ему и людям, чем могу!

**2.4.2.8 Essay: Lev**

1. Имя: Лев
2. Возраст? 32
3. Женат? Нет, но в серьёзных отношениях.
4. Сколько детей? Хочу много.
5. Сколько лет ты верующий? 12
6. Член какой церкви? Временно Вселенской без поместной церкви. Сколько лет?
7. Ты ли регулярно занимаешься служением в церкви? Нет
8. Каким?

Если ответил «Нет», ответь на вопрос: Объясните какие факторы мотивировали бы тебя, иметь регулярное служение в церкви? (пожалуйста, напишите 1-2 страницы).

Факторы которые бы мотивировали меня на служение в церкви:

1) Ревностный (харизматичный пастор).
2) Проповедь..Евангелия..народу. (начиная с ближайшего окружения ,после района, города и так далее), а не отдельно тока одной нации...если у церкви одна цель например достижение народов Кавказа или народов Севера..эти церкви потеряют своих членов..так как в Писании сказана идите научите все народы.. эта церковь обречена на вымирание!!!
3) Внимание лидеров к своей..Пастве!!! вникание в нужды а не бичивание далёкими о реальности проповедями...
4) Свобное прасловление во время служения реальная жизнь в понимании Благодати Божией…
5) Учение о сатане и его ангелах и как они влияют на жизнь верующих и неверующих…очень мало говорится в церквах о враге!!!!странно но часто просто умаляется кто такой наш враг и что он может….его прошлое настоящее и будущее….!!!
6) Мотивирование Божьими благословениями…на основании Писания
7) Знание своих духовных даров и возможностей их использования в поместной церкви и вне её…

2.5 Translation of the returned essays (English)
2.5.1 Russian Christians with current ministry

2.5.1.1 Essay: Andrey

1. Name: Andrey
2. Age: 37
3. Married? Yes
4. How many kids? One
5. How many years are you a believer? 14
6. Are you member of a church? Which one? ECMA. For how many years? 14
7. Do you have a regular ministry in the church? Yes
8. What kind? Preaching

If you answered “Yes” then give an answer to the question: Explain what kinds of factors motivate you to have a regular ministry in the church? (Please write 1-2 pages).

Matthew 25:13-30

13"Therefore keep watch, because you do not know the day or the hour.
14"Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. 15"To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. 16"The man who had received the five talents went at once and put his money to work and gained five more. 17"So also, the one with the two talents gained two more. 18"But the man who had received the one talent went off, dug a hole in the ground and hid his master's money.
19"After a long time the master of those servants returned and settled accounts with them.
20"The man who had received the five talents brought the other five. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.'

21"His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

22"The man with the two talents also came. 'Master,' he said, 'you entrusted me with two talents; see, I have gained two more.'

23"His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

24"Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. 25"So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.'

26"His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? 27"Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

28" 'Take the talent from him and give it to the one who has the ten talents. 29"For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. 30"And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.'

2.5.1.2 Essay: Dimitry

1. Name: Dimitry

2. Age: 48

3. Married? Yes

4. How many kids? Five kids

5. How many years are you a believer? Ten

6. Are you a member of a church? Which one? Baptist church “Cholmske”. For how many years? Eight years
7. Do you have a regular ministry in the church? Yes

8. What kind? .............................................................................................................

If you answered “Yes” then give an answer to the question: Explain what kinds of factors motivate you to have a regular ministry in the church? (Please, write 1-2 pages).

I am very thankful to our Lord that he found me in this world and forgave all my sins. Especially the sense of love and thankfulness towards Christ compels me to serve in the church but also the sense of fear towards the heavenly Father to become not a branch which brings no fruit.

The church is also for me the place where I have joy and fellowship with the Lord and with my brothers and sisters. Also a big part of my spiritual food I get in the church.

2.5.1.3 Essay: Egor

1. Name: Egor

2. Age: 45

3. Married? Divorced

4. How many kids? One daughter

5. How many years are you a believer? Seven

6. Are you a member of a church? Which one? Kovjek. For how many years? Seven

7. Do you have a regular ministry in the church? Yes


If you answered “Yes” then give an answer to the question: Explain which factors motivate you to have a regular ministry in the church. (Please write 1-2 pages).

For me my ministry is my life. Without ministry it would be like without air or something else important. When I am preaching and carry the service in the church or somewhere else then I feel life in abundance. Then flowing out of me are streams of living waters. When I fulfill God’s will I experience his fullness. Therefore I visit the youth meeting in our Church “Kovchek” at Wednesday and if they will give me the possibility I will preach. In one word,
the more active we live, the more interesting life is all over, personal and for the society. Generally, we should be servants because we are members of the church. We should help everyone around us in everything. But the most important thing is that we should live according to the Scripture. In it there are the answers in every book and it is warning us. I bring some sites from the Scripture. (Luk.1:74-79). The Bible teaches us, that we should serve the Lord with fear, trebling and endurance to the end until we will be saved. In the Bible it is clearly said that from the east comes wisdom, from the west comes ungodliness and from the north ruin. The west is crying already some years about their ungodliness and lawlessness: the churches are turning into a café, restaurant, some kind of club, cottage or Moslem mosque. In the west it is very difficult to understand the difference between man and women. Therefore the East is for me more sympathy. Also the Bible was written in the East. In the Bible there are many other examples about sons of the east. I wish for all to hold on the healthy way of teaching in Christ Jesus.

2.5.1.4 Essay: Georgy

1. Name: Georgy
2. Age: 29
3. Married? Yes
4. How many kids? One
5. How many years are you a believer? 13
6. Are you a member of a church? Which one? Vifania. For how many years? 13
7. Do you have a regular ministry in the church? Yes

*If you answered “Yes” then give an answer to the question: Explain which factors motivate you to have a regular ministry in the church? (Please write 1-2 pages).*

Love for God, love for people.
2.5.1.5 Essay: Petr

1. Name: Petr
2. Age: 45
3. Married? Yes
4. How many kids? Two daughters
5. How many years are you a believer? 11
6. Are you a member of a church? Which one? Kovjek. For how many years? 11
7. Do you have a regular ministry in the church? Yes
8. What kind? Not regular, but I visit small churches. (Baptist churches in our region)

*If you answered “Yes” then give an answer to the question: Explain what kinds of factors motivate you to have a regular ministry in the church? (Please, write 1-2 pages).*

Because of the occupation of the daily difficulties, it is not always possible to prepare for ministry, basically of course, because of the financial difficulties. For the house to have not only naked walls and a roof, but proper comfortable finishing you have to invest money. Therefore it is sometimes even necessary to work overtime. And naturally you don’t want if you go into a store to think that if you buy a sausage, then you don’t have money for fruits and some sweets for the kids. These are some daily anxieties. But I try that ministry wouldn’t suffer. Today we as a whole family with brothers who preach visited one village “Xolmskoï”. I praised God with songs, and my daughter, she is four years old, told a short poem. I had joy in my heart, and the brothers and sisters were thankful for the honest songs and for the spiritual support. Also when you are at home you want to be a helpful support.

In Christ's love,
Petr

2.5.1.6 Essay: Sergey

1. Name: Sergey
2. Age: 36
3. Married? Yes
4. How many kids? None

5. How many years are you a believer? 11

6. Are you a member of a church? Which one? “Open door” How many years? 10

7. Do you have a regular ministry in the church? Yes

8. What kind? Preaching, discipleship, kids and youth ministry

*If you answered “Yes” then give an answer to the question: Explain which factors motivate you to have a regular ministry in the church? (Please write 1-2 pages).*

I started ministry with incorrect motifs. In the beginning I didn’t understand grace therefore right after my conversion I thought that I owed God something for his salvation and that I needed to work it off as much I can. As I grew in grace I understood that these are false motifs for service. In this time I defined my gifts (preaching, teaching, exhortation) and discovered a strong sense to fulfill my calling on earth to use my God given gifts and develop them. Today the important motif (except for love for God) is to fulfill my responsibility and maintain the faithfulness to God. Faithfulness, humility and responsibility I count as essential for true faith and godliness.

2.5.1.7 Essay: Valodia

1. Name: Valodia

2. Age: 36

3. Married? Yes

4. How many kids? Five year old daughter

5. How many years are you a believer? 14 years

6. Are you a member of a church? Which one? EXMC For how many years? Five

7. Do you have a regular ministry in the church? Yes

8. What kind? I lead the youth club, Christian summer camp, home group, counseling. Now I lead the home group in Marianskaja with the perspective of opening up a missionary point.

*If you answered “Yes” then give an answer to the question: Explain which factors motivate*
you to have a regular ministry in the church? (Please write 1-2 pages).

I think that the main motif for me is the desire to obey the Lord. In the current situation in particular how I understand “Love the Lord…” supplemented to that motif is the desire to serve people, which are given by God. He showed me the need of His “field” and I understood, that “this is mine”! There is of course, other addition to that, but they are already on the second step and less important.

2.5.1.8 Essay: Vitaly

1. Name: Vitaly
2. Age: 30
3. Married? No
4. How many kids? Seven
5. How many years are you a believer? Four
6. Are you a member of a church? Which one? Vifania. For how many years? Four
7. Do you have a regular ministry in the church? Yes
8. What kind? I am a pastor of a home group.

If you answered “Yes” then give an answer to the question: Explain what kinds of factors motivate you to have a regular ministry in the church? (Please, write 1-2 pages).

Personal relationship with God.

2.5.1.9 Essay: Vladimir

1. Name: Vladimir
2. Age: 30
3. Married? Yes
4. How many kids? No
5. How many years are you a believer? From childhood
6. Are you a member of a church? Which one? Baptist church in Holmskaija. For how
many years? 3
7. Do you have a regular ministry in the church? Yes

8. What kind? Singing, giving help
If you answered “Yes” then give an answer to the question: Explain which factors motivate you to have a regular ministry in the church? (Please write 1-2 pages).

Being responsible for the time God gave us. I love this church.

2.5.10 Essay: Vladislav

1. Name: Vladislav
2. Age: 25
3. Married? Yes
4. How many kids? Two year old daughter
5. How many years are you a believer? 11
6. Are you a member of a church? Which one? Krasnodar Bible Church “open door”. For how many years? 5 years
7. Do you have a regular ministry in the church? Yes
8. What kind? Sunday school; leader of home group;

If you answered “Yes” then give an answer to the question: Explain which factors motivate you to have a regular ministry in the church? (Please write 1-2 pages).

1. To be aware that it is God’s work and that I have a part in it.
2. I like it and I like to help people.
3. The church needs servants.
4. God encourages.

2.5.2 Russian Christians without current ministry

2.5.2.1 Essay: Alexander

1. Name: Alexander
2. Age: 35
3. Married? Yes

4. How many kids? Two boys

5. How many years are you a believer? 15

6. Are you a member of a church? Which one? Church “Resurrection”. For how many years? Three years

7. Do you have a regular ministry in the church? No

8. What kind? Right now I don’t have a regular ministry. Before I was leading a home group, youth meeting and was in the leadership team of the church.

If you answered “No” then give an answer to the question: Explain which factors would motivate you to have a regular ministry in the church? (Please write 1-2 pages).

What motivated me to have regular ministry in the church was the following:

1. I had enough free time for ministry. Now for example, the way to church and back from my home through the city during week days takes me about three hours.

2. Availability of personal transport. Sometimes brothers' or group meetings about Bible study in the church go too late and then it is very difficult to get home late at night because of the lack of public transport.

3. Inspiring and encouraging ministry training, this is necessary to have, to teach importance of ministry etc.

4. New believers in the church with whom and for whom you take service. It is fairly difficult to have a ministry with those who have already been in the church for a long time and know a lot.

5. Facilities and the regular place for ministry. For example, the place for Bible study and prayer group is changing permanently.

6. Prayer support. When the church and the prayer group is praying for my ministry.

7. Financially support. When money from the church budget is given to support my ministry.


9. Organization of the church itself. When you concretely know the vision, goals and direction of the church and how it interrelates together in a wise and organizational way.

10. I think, for every particular person a particular motivation exists which helps him to start to serve or to continue with desire and diligence. For me one important
motivation factor is spiritual encouragement.

2.5.2.2 Essay: Artem

1. Name: Artem
2. Age: 35
3. Married? Yes
4. How many kids? One
5. How many years are you a believer? 11
6. Are you a member of a church? Which one? “Gospel House” For how many years? One
7. Do you have a regular ministry in the church? No

If you answered “No” then give an answer to the question: Explain which factors would motivate you to have a regular ministry in the church? (Please write 1-2 pages).

1. The instability in our country and the inflation lead to the increase of prices so that you have to spend more time on your work. And the rest of your time you need to spend with your family, your wife and your child etc. I think that if I would have more time and if my material income would be more as it is right now so that it would be enough for the rent of the apartment for food and for pampers etc. „If it was possible to work less and receive more money“ . this would free up time for study and preparation and for ministry in the church and I would serve in the church. It’s the time itself which influences the motivation but the main factor is the desire.

2. Desire. This is what makes me move and solve my own problems and help friends and others in need and to go to church and to give a part of myself to other needy people. This is the engine (desire) which is not possible to earn only how it works in brings forth nothing or it sets the generator in movement.
2.5.2.3 Essay: Boris

1. Name: Boris
2. Age: 26
3. Married? Yes
4. How many kids? None
5. How many years are you a believer? Six
6. Are you a member of a church? Which one? EXMC For how many years? Six
7. Do you have a regular ministry in the church? No
8. What kind?

*If you answered “No” then give an answer to the question: Explain which factors would motivate you to have a regular ministry in the church? (Please write 1-2 pages).*

1) Formation of myself a) spirit b) soul c) body d) relationships e) finances
2) Formation of my business, so that the business will work
3) Desire of the wellbeing of the family
4) Not in the mood to constrict myself

2.5.2.4 Essay: Denis

1. Name: Denis
2. Age: 37
3. Married? No
4. How many kids? None
5. How many years are you a believer? 12
6. Are you a member of a church? Which one? “Blagodat” For how many years? Ten
7. Do you have a regular ministry in the church? No

*If you answered “No” then give an answer to the question: Explain which factors would motivate you to have a regular ministry in the church? (Please write 1-2 pages).*
It's a difficult question. Right now I'm not in a ministry, but I used to be in a small group ministry, home group leader's assistant and home group leader myself. What motivated me to be in a ministry? First of all the sense of demand, the thought that people need me, that I can be useful. This is a very basic human need, and everybody can relate to it. The second factor was an opportunity to apply my motivational gifts, my talents. There is always a lack of people in the church, volunteers, who are ready to serve, ready to sacrifice something for a ministry, so one can feel useful all the time. The church leaders will always find something to do for you, they will be glad to use you in many ways. But when it came to finding my ministry, to my desire to grow in my gifts, then I had some problems: some leaders’ vision about my ministry was entirely different from my own understanding of it. I was doing something that I’m (in my opinion) not capable to do, or I might do it, but just for a short period of time, not for years. I just realized that the church leaders concentrated more on specific needs, on solving some urgent tasks, and they are interested in me only as far as I can be useful in this regard. My universal concerns were not so important for them and my attempts to serve in some other projects (outside or our church) made me feel like I “betrayed” the interests of my own church, though at the same time I felt very satisfied when I could use my gifts and my abilities in some practical ways, even if it was for some other churches’ benefits. So when I was burned out I just decided to take a break, some time out, to think and pray about all of this.

2.5.2.5 Essay: Eugeny

1. Name: Eugeny
2. Age: 27
3. Married? No
4. How many kids? None
5. How many years are you a believer? 15
6. Are you a member of a church? Which one? “Vifania”. For how many years? 13
7. Do you have a regular ministry in the church? No
8. What kind?

If you answered “No” then give an answer to the question: Explain what kinds of factors
would motivate you to have a regular ministry in the church? (Please, write 1-2 pages).

Very long story.

2.5.2.6 Essay: Yuri

1. Name: Yuri
2. Age: 54
3. Married? Was married for 15 years
4. How many kids? Six
5. How many years are you a believer? 14.5
6. Are you a member of a church? Which one? “Church of Christ” For how many years? 14 ½
7. Do you have a regular ministry in the church? No
8. What kind? I used to work in a team of cooks at conferences and summer camps.

If you answered “No” then give an answer to the question: Explain which factors would motivate you to have a regular ministry in the church? (Please write 1-2 pages).

I would like to have a regular ministry in the church of Christ according to His will and His Holy Spirit, to bring fruit for the glory of the Father. I accept the love of truth and I want to grow in the truth to do the will of the Father. Besides the Sunday service I have fellowship with brothers. I search for the Lord and I want to love the Lord and my brothers more. I also pray to the Lord about love for my enemies. I strive that the church of Christ will be unanimity and walk in the truth. I strive for the gifts of the Holy Spirit and I want to pray more in unity with other believers “to pray for results”. I love the Lord Jesus and I always pray and call on His name. I strive and pray to be filled by the secrets of God’s house building.

2.5.2.7 Essay: Maksim

1. Name: Maksim
2. Age: 33
3. Married? No
4. How many kids? None

5. How many years are you a believer? Eight

6. Are you a member of a church? Which one? “Vifania”. For how many years? Four months

7. Do you have a regular ministry in the church? No

8. What kind? Sometime help as a co-helper in our home group

If you answered “No” then give an answer to the question: Explain what kinds of factors would motivate you to have a regular ministry in the church? (Please write 1-2 pages).

The main reason for my desire to serve God is because of his love towards me. He died for my sins and gave me eternal life and delivered me. He has chosen me before I knew him. And the more I get to know him and understand and see His hands in my life, the more I get the desire to serve Him and people with what I can.

2.5.2.8 Essay: Lev

1. Name: Lev

2. Age: 32

3. Married? No, but with a serious relationship


5. How many years are you a believer? 12

6. Are you a member of a church? Which one? At this time I belong to the universal church, without a local church.

7. Do you have a regular ministry in the church? No

8. What kind?

If you answered “No” then give an answer to the question: Explain what kinds of factors would motivate you to have a regular ministry in the church? (Please, write 1-2 pages).

1.) zealous (charismatic pastor)...

2.) Sermon. Gospel..nation. (Beginning from the closes neighborhood, district, city and so
forth). And not separate only to one nation...if a church has only one goal i.e. to reach the nations of the Caucasus or nations of the north...these churches loose their members...so as it is said in the Scripture go teach all nations...this is a church which is doomed to die out!!

3.) Attention of the leaders to their own...flock!!! To give attention to the need of the people but not to whip them with sermons and things that are far away from reality.

4.) A free worship time during the Sunday service...true life in understanding the Grace of God.

5.) Teaching about Satan and his angels and how they influence the lives of the believers and unbelievers...very little churches talk about the enemy!!! Strange but often there is silence about who is our enemy and what he can do...his past, present and future...

6.) To motivate with God’s blessings...on the foundation of the Scripture.

7.) To know one's own spiritual gifts and possibilities how to use them in the local church and outside of it...

2.6 Essay results

2.6.1 Preliminary open sampling

In the following graphic the results for the open sampling of the data can be seen. The computer program Maxqda was used to help categorize the results. The categories developed out of a logical coherence of the data. As a result six categories were formed. People spoke about church factors, experiencing God, love for people, what makes ministry difficult, obligations and about understanding “who I am”. These categories naturally flowed out of the first sampling.

FIRST CATEGORIES OF CODES

Under these main categories there were 59 subcategories. Sometimes there was only one code given for a certain subcategory but it gave an overall picture about reasons for ministry. Right away it could be seen that the variety for ministry is almost indefinite. The “Experiencing God” category has the most sub-points, followed by the category “church”. The next graphic shows us the categories with subcategories in detail.
MAIN AND SUBCODES
2.6.2 First preliminary analysis

The next two graphics show us who gave which answers and how the answers were spread. The first Code system shows the graphic for the men who participate in ministry.

![REASONS FOR MINISTRY](image)

REASONS FOR MINISTRY

The second graphic shows the men who at this point are not involved in ministry.

![REASONS FOR NOT SERVING](image)

REASONS FOR NOT SERVING

2.6.3 First evaluation of the preliminary investigation

Men who are involved in ministry more often emphasize “Experiencing God”, “Obligation” and Understanding of “who I am”. Men who are not involved in ministry are more often found in the categories “Church factors” and what “makes ministry difficult”. There is an emphasis on experiencing God, but they mention that when they used to serve in ministry they “experienced God”. Here the questions that need to be asked are: Why aren’t they experiencing God at this time? Did they give in to the circumstances of this time, like work pressure, financial difficulties etc.? These facts can be helpful for the thesis. It can be seen that the viewpoint of men changes when they step out of ministry. At the moment when a person steps (by faith?) into ministry his vision, mindset, and feelings change to “experience God” in their daily life.

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2.7 Previous investigation

General questions:

1. How old are you? ____________

The average of the respondents is 31 years of age. The youngest is 23 and the oldest 38.

2. Are you married? Yes? No?

75 % are married and 25 % single.

3. If married, is your wife working?

58.3 % of the wives are working.

4. How many hours does she spend at work (if more than one job- all together)?

   a) 40 hours a week
   b) 45 hours a week
   c) 50 hours a week
   d) 55 hours a week
   e) Other: ___________

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>women</td>
<td>2-15</td>
<td>hours a week</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>women</td>
<td>30-40</td>
<td>hours a week</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>woman</td>
<td>70</td>
<td>hours a week</td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5. How many children do you have? __________ How old are they

______________________________________________________________________________

From the 12 married couples 92% have children. 50% of them have 1 child and 42% have 2 children. The children are between 1-7 years of age.

6. Do you possess your own residence, apartment, house? __________

18.75 % have their own house. 81.25 % are renting an apartment.

7. How many years have you been a believer? __________

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>18.75 %</td>
<td>3 people</td>
<td>4-7 years</td>
</tr>
<tr>
<td>56.25 %</td>
<td>9 people</td>
<td>8-11 years</td>
</tr>
<tr>
<td>25.00%</td>
<td>4 people</td>
<td>12-16 years</td>
</tr>
</tbody>
</table>

8. To which church do you belong? ________________________________
9. How many years have you belonged to this church? ________

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number</th>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>56.25 %</td>
<td>9 people</td>
<td>0.5-5 years</td>
</tr>
<tr>
<td>25.00 %</td>
<td>4 people</td>
<td>5-10 years</td>
</tr>
<tr>
<td>18.75 %</td>
<td>3 people</td>
<td>10-13</td>
</tr>
</tbody>
</table>

10. How big is your church? __________________________

<table>
<thead>
<tr>
<th>Church</th>
<th>People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelical Alliance church - Krasnodar</td>
<td>300</td>
</tr>
<tr>
<td>Evangelical Alliance church - Elisavetinskaja</td>
<td>240</td>
</tr>
<tr>
<td>Conservative Baptist</td>
<td>250</td>
</tr>
<tr>
<td>Charismatic - Bethany</td>
<td>3000</td>
</tr>
<tr>
<td>Free church – Krasnodar Bible Church</td>
<td>50</td>
</tr>
<tr>
<td>Free church - Festivalni</td>
<td>10</td>
</tr>
</tbody>
</table>

11. What is your main profession or business? __________________________ Do you have some other thing or things you do on the side to supplement your income? If so, what are they? __________________________

All of the men had only one main job and no one had a supplementary business or job.

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number</th>
<th>Profession</th>
</tr>
</thead>
<tbody>
<tr>
<td>25.00 %</td>
<td>4</td>
<td>buildings</td>
</tr>
<tr>
<td>25.00 %</td>
<td>4</td>
<td>trading</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>teacher</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>furniture</td>
</tr>
<tr>
<td>12.5 %</td>
<td>2</td>
<td>warehouse</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>Taxi driver</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>Computer repair</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>Car repair</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>real-estate</td>
</tr>
</tbody>
</table>

12. Have you ever started a business of your own or thought about starting one? If so, please tell me the story briefly.

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>Started and quit</td>
</tr>
<tr>
<td>6.25 %</td>
<td>1</td>
<td>In process</td>
</tr>
<tr>
<td>31.25 %</td>
<td>5</td>
<td>Thought of</td>
</tr>
<tr>
<td>56.25 %</td>
<td>9</td>
<td>Have their own</td>
</tr>
</tbody>
</table>
Questions about work, finances, income and living expenses:

13. How many hours do you spend at work (total if you have more than one job)?

a) 40 hours a week
b) 45 hours a week
c) 50 hours a week
d) 55 hours a week
e) 60 hours a week
f) More than that.....how much? ....

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Count</th>
<th>Range</th>
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</thead>
<tbody>
<tr>
<td>25.00%</td>
<td>4</td>
<td>Between 40-50</td>
</tr>
<tr>
<td>31.25%</td>
<td>5</td>
<td>Between 50-60</td>
</tr>
<tr>
<td>25.00%</td>
<td>4</td>
<td>Between 60-70</td>
</tr>
<tr>
<td>18.75%</td>
<td>3</td>
<td>70 and more</td>
</tr>
</tbody>
</table>

14. How much money does one person need per month for normal living? _________

Single: $200 $250 $300 $400 $500 other: ________
Married: $350 $450 $550 $650 $750 other: ________

For married couples the minimum desired income was $650 the highest $2000. For the single men $400 was the lowest and $1000 the highest.
3. Qualitative test interview in preparation for main interviews

3.1 Questions of test interview (Russian)

<table>
<thead>
<tr>
<th>Тема/Категории</th>
<th>Ключевые и руководящие вопросы</th>
<th>Возможные дополнительные вопросы</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Вопрос о направлении</strong></td>
<td>Что значит для тебя быть членом твоей церкви?</td>
<td>Думаешь ли ты, что церковь, в которую ты ходишь, является твоей церковью? (или как тебе кажется она в компетенции только пастора или лидеров?)</td>
</tr>
<tr>
<td></td>
<td>Как тебе кажется, каждый ли мужчина (член церкви) должен регулярно добровольно служить в церкви?</td>
<td></td>
</tr>
<tr>
<td><strong>Начало служения</strong></td>
<td>Каков был мотив твоего первого регулярного служения в церкви?</td>
<td>Какая ответственность у мужчины?</td>
</tr>
<tr>
<td></td>
<td>Как Бог мотивировал тебя, чтобы ты делал это?</td>
<td></td>
</tr>
<tr>
<td><strong>Служение</strong></td>
<td>Какое служение тебе нравится больше всего?</td>
<td>Есть ли у тебя мечта о твоем собственном служении?</td>
</tr>
<tr>
<td></td>
<td>Знаешь ли ты свои духовные дары и служишь ли ими?</td>
<td></td>
</tr>
</tbody>
</table>
### Условия церкви

<table>
<thead>
<tr>
<th>Вопрос</th>
<th>Ответ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ободряет ли тебя Церковь (члены церкви), чтобы ты мог служить регулярно в церкви?</td>
<td>Необходимо ли церкви регулярное служение? Если да, почему?</td>
</tr>
<tr>
<td>Насколько сильно ты ощущаешь себя частью церкви?</td>
<td>Как ты думаешь, может быть пасторы ожидают слишком много от мужчин в церкви?</td>
</tr>
<tr>
<td>Чувствуешь ли ты, что церковь нуждается в тебе? Почему?</td>
<td></td>
</tr>
</tbody>
</table>

### Ожидания

<table>
<thead>
<tr>
<th>Вопрос</th>
<th>Ответ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Что ты больше всего ожидаешь от обстоятельств, от пасторов или от Бога? Что не хватает, чтобы мужчины эффективнее служили в церкви?</td>
<td></td>
</tr>
</tbody>
</table>

### Тело Христа

<table>
<thead>
<tr>
<th>Вопрос</th>
<th>Ответ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Каким образом другие верующие влияли на тебя, чтобы ты служил регулярно в церкви (пасторы, другие члены церкви, друзья или наставник)?</td>
<td>Ободряли ли другие служить в церкви?</td>
</tr>
</tbody>
</table>

### Результаты/последствия

<table>
<thead>
<tr>
<th>Вопрос</th>
<th>Ответ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Видел ли ты плоды своего служения в церкви? Какие?</td>
<td>Как ты чувствовал когда ты служил в церкви?</td>
</tr>
<tr>
<td>Как твое служение помогает церкви расти?</td>
<td>Чувствовал ли ты, что твоими духовными дарами ты мощно воздействовал на других людей?</td>
</tr>
</tbody>
</table>

---

### 3.2 Transcription of test interview

#### 3.2.1 Answers of the test interview (Russian)

Interview with Maksim

К: Что значит для тебя быть членом твоей церкви?
М: Для меня это значит - быть с теми кто верит в Иисуса Христа, т. е. это люди вселенской церкви, объединенные в поместную церковь. Это нам заповедовал Христос - быть вместе, молиться, общаться, возрастать. Для меня быть членом церкви - это быть в Теле Божьем, быть причастным ко Христу.

К: Церковь, в которую ты ходишь, является ли она твоей?

М: Я думаю, что да. Потому, что, если бы я чувствовал, что это не моя церковь - я бы не ходил.

К: Почему ты думаешь, что это твоя церковь:

М: Я чувствую каждый раз обновление Духом Святым, как Слово касается моего сердца, я чувствую там любовь, я вижу там Христа.

К: Как ты думаешь, должен ли каждый мужчина в церкви нести добровольное регулярное служение в церкви?

М: Думаю, что да. Мы призваны ко спасению и знаем Слово, в котором написано:" Идите и проповедуйте Евангелие до края земли", т. е. это повеление Бога и мы должны идти и служить людям. Мы должны служить не только не верующим, но так же там говорится, что мы должны помогать и друг другу. И служение в церкви и является таковым.

К: Какими служениями ты уже регулярно занимался в церкви?

М: Сейчас я в другой церкви и не так долго по времени. Но уже помогал пастырю проводить домашнюю группу. Когда я был в другой церкви - я регулярно участвовал в спортивном служении, также проводил детские лагеря.

К: Каков был мотив твоего первого служения в церкви?

М: Это был внутренний мотив, Бог дал мне желание служить, помогать людям тем, чем я мог. Нужно было просто использовать те дары, которые дал Бог.

К: Что сделал Бог, чтобы мотивировать тебя?

М: Во-первых, Бог открыл мне истину - умер за меня, за мои грехи. Это самая главная мотивация для меня. А также на протяжении всей Библии Бог показывает как Он служил людям, поэтому в ответ на это возникает такое желание, что бы и мне послужить Богу.

К: Какое служение тебя привлекает больше всего?

М: Мне нравиться общаться с людьми, мне нравиться что-то делать, практиковать - например, с детьми в служении "Царских охотников", когда мы находимся в лесу, что-то строим, изучаем библейские принципы.

К: Какие из перечисленных служений ты использовал в своей практике?

М: Детские лагеря, спортивное служение
К: Знаешь ли ты свои духовные дары и служишь ли ты ими?
М: Духовные дары знаю, но думаю, что не все из них использую пока.

К: У тебя есть мечта о твоем собственном служении?
М: Моя мечта, пока мечтой и остается. Но честно говоря, я хочу исполнить Божью волю, а не мои мечты.

К: А знаешь ли ты, что Бог хочет от тебя?
М: Я ищу.

К: Какое это может быть направление?
М: Какие-нибудь другие направления.

К: Ободряли ли тебя твои братья и сестры в церкви для того, что бы ты мог регулярно служить в церкви?
М: Да. Они придавали мне уверенности, они поддерживали меня и они хвалили меня, когда у меня получалось.

К: Чувствуешь ли ты, что церковь нуждается в тебе?
М: Я дума, что да. Например, вчера на домашней группе мне сказали: "Если бы не было тебя - мы бы не знали, что делать!" Я помог с транспортом.

К: Необходимо ли регулярное служение в церкви?
М: Регулярное служение в церкви - оно как следствие того, как церковь должна служить миру. Если в церкви есть служение, то в ней есть светильник и она светит миру. Если в церкви не будет света, не будет регулярного служения, то люди окружающие не увидят света. Я считаю, что основной акцент в служении тот, что служить надо не церкви, а Богу, что бы Бог использовал тебя для спасения людей вокруг. Нужно вытекать за рамки церкви, потому, что если мы будем служить только внутри церкви, то это будет только клуб. Бог хочет, что бы мы выходили за пределы и несли Радостную весть всему миру.

К: Может быть, пасторы ожидают слишком много от мужчин (членов церкви)?
М: Думаю, что нет.

К: Может ты чувствуешь давление в церкви?
М: Нет. Я вижу, что пасторы побуждают, что бы каждый захотел служить в церкви. Если пастор будет заставлять, то рано или поздно человек все бросит это служение или это будет не эффективно. Но пастор, просто, открывает смысл этого всего и человек должен с помощью Духа Святого решить нужно это ему или нет.

К: Как ты думаешь, доволен ли тобой пастор?
М: Я думаю, что да. По крайней мере, мой домашний пастор.

К: Что ты ожидаешь от церкви, пастырей для своего более эффективного служения в церкви?

М: От пастырей я ничего не ожидая. Я молюсь Богу, чтобы Он показывал мне, где я могу послужить, и чтобы я использовал этот шанс и не упускал.

К: Чего не хватает, что бы мужчины более эффективно служили в церкви?

М: Первый аспект - это понимание для чего это нужно (это нужно не пастору, а мне. Мое служение это благодарность Богу за то, что Он спас и открыл истину). Вторая причина - жизнь, которая создает вокруг него проблемы. Это дела, быт, семья. Нужно не замыкаться в своих проблемах, но должен разобраться в приоритетах. Пока человек не расставил приоритеты в своей жизни - жизненные проблемы будут давить на него и мешать служить. А проблемы будут всегда, они не заканчиваются. У меня тоже много работы, но я решил, что на домашнюю группу я буду регулярно ходить. И я тогда откладывал всё встречи. Также было время, когда я посвящал Богу весь воскресный день. Но когда мне Бог сказал, что весь день должен Ему принадлежать - я принял решение, что в воскресенье я никогда не буду работать. Хотя люди звонят, ждут встреч по работе.

К: Как верующие влияли на тебя, что бы ты регулярно служил в церкви?

М: Я видел положительный пример, и мне хотелось и хочется служить. Я вижу, что они преданы этому делу, их сердце горит этим, я вижу, что они переживают за служение и мне хочется быть таким как они.

К: Видел ли ты положительные результаты, когда ты служил в церкви и какие?

М: Я видел довольные лица людей, которым это было нужно. Они говорили: "Спасибо" и это самый лучший результат, когда люди благодарны за то, что я делал.

К: Помогает ли твое служение расти церкви в каким образом?

М: Я думаю, что любое служение должно помогать церкви расти.

К: Каким образом?

М: Например, я могу привести человека в церковь, он кается, я общаюсь с ним, он растет в Боге. Таким образом, растет церковь. Но еще все зависит от того, каким служением занимается человек.

К: Чувствуешь ли ты, что ты сильно воздействуешь своими дарами на людей?

М: Пока я не чувствую, что я имею сильного влияния на людей. Но я знаю, что у Бога приготовлен для каждого человека план. И самое главное, что бы мы не мешали Богу исполнить Его план в нашей жизни. Может, я сейчас не вижу как мои дары влияют на людей, но пройдет время и Бог покажет мне как Его дары проявленные через меня возросли в других людях во спасение.

К: Ты бы хотел больше видеть?
3.2.2 Translation of the answers of the test interview (English)

Interview with Maksim

K: What does being a member of your church mean to you?

M: It means to be with people who trust in Jesus Christ, i.e. people of the Universal Church united in the local church. This is what Jesus commanded – to be together, pray, fellowship, grow. For me to be a member of the church means being in the Body of Christ, sharing in Christ’s plan.

K: Can you call the church you attend “your church”?

M: I think I can. Because if I didn’t think so, I wouldn’t attend it.

K: Why do you think it’s your church?

M: I feel renewed by the Holy Spirit every time I go there. I feel how the Word touches my heart, I feel the love and I see Christ there.

K: What do you think, does every man have to carry out regular voluntary ministry in the church?

M: I think, yes. We are called to salvation and we know the Word, which says: “Go and preach the Gospel to the ends of the Earth”. It’s God’s commandment to us and we have to go and serve people. We shouldn’t just serve unbelievers, it also says there that we should help each other. And this is what ministry in the church is all about.

K: What ministries have you been involved regularly in your church?

M: Recently I’ve been going to a different church. But I have already helped our pastor at his home Bible study. When I attended another church, I participated in sport and summer camps ministries.

K: What was the motivation for your first ministry in the church?

M: It was an internal motivation. God gave me a desire to minister to people with what I had. All I had to do was just use the gifts that He gave me.

K: What did God do to motivate you?

M: First of all, He revealed his truth to me – he died for me and my sins. This is the major motivation for me. Besides, all throughout the Bible we can see God ministering to people, and my natural response to that is: how can I minister to God.
K: Which ministry attracts you the most?

M: I like fellowship with people, I also enjoy doing things, practice something. For example, when I participated in children’s ministry “King’s hunters” we would go to the woods and build something, study Bible principles.

K: Which of the above ministries you were involved?

M: Children’s camps, sport ministry

K: Do you know your spiritual gifts and do you minister with them?

M: I know my spiritual gifts but I am not sure whether I use all of them yet.

K: Do you ever dream of your own ministry?

M: My dream is my dream. But to be honest, I am more keen on following God’s will than fulfilling my own dreams.

K: Do you know what God wants from you?

M: I am still searching.

K: What direction may it possibly be?

M: Some other directions.

K: Did your brothers and sisters in church encourage you for regular ministry in the church?

M: Yes. They helped me to become more confident, they would support and praise me when I did something good.

K: Do you feel that the church needs you?

M: I think, it does. For example, yesterday in my Bible study somebody told me: “If it wasn’t for you, we wouldn’t know what to do”. I helped out with a vehicle.

K: Do you think that regular ministry is necessary in the church?

M: Regular ministry in the church is a consequence of how the church should minister to the world. If there’s a ministry in the church, then there’s the light and it can be the light in this world. If there’s no light in the church, no regular ministry, then people around the church will not see the light. I think that the most important thing about a ministry is that you shouldn’t minister the church, you should minister to God so that he could use you to save people around you. We have to go beyond the framework of the church. If we only minister inside the church, then it will become like a club. God wants us to go beyond and take the Good News to the whole world.

K: Do you think, pastors expect too much from men (members of the church)?

M: I do not think so.
K: Do you feel any pressure in the church?

M: No, I don’t. I can see the pastors encouraging people to minister in the church. If the pastor is going to force people to minister, then sooner or later they will either quit the ministry or become inefficient. Instead the pastor just reveals the meaning of the ministry and people should decide for themselves through the Holy Spirit whether they need it or not.

K: Do you think your pastor is happy with you?

M: I think, he is. At least the pastor of my Bible study.

K: What do you expect from the church or pastors in order to be more efficient in your church ministry?

M: I do not expect anything from the pastors. I pray that God would show me where I can minister and use this chance.

K: What prevents men from being more efficient in their church ministry?

M: First of all – understanding the purpose of the ministry (it’s not for the pastor, it’s for me. My ministry is an expression of gratitude to God for saving me and revealing his truth to me). The second reason is life that creates problems for him. It’s things he has to do, family, routine. He shouldn’t be wrapped up in his own problems and should set his priorities right. Unless he sets his priorities right life will keep pressing on him, preventing him from ministry. As to problems, we will always have them. I am also very busy at my work, but I decided that I want to attend my Bible Study regularly. So, I just move all the other meetings that I may have at the same time. There was a time when I didn’t devote the whole Sunday to God. But then God revealed to me that the whole Sunday has to belong to him and I made a decision that I will never work on Sundays any more. Though I still get phone calls from people who want to meet with me on Sunday about work.

K: How did believers influence you in your decision to minister in the church regularly?

M: I saw a positive example and wanted to minister, and I still do. I see their devotion, how their hearts are on fire for their ministry and I want to be like them.

K: Did you see any positive results from your church ministry? Can you list them?

M: I saw happy faces of people who needed it. They said “thank you” to me and that’s the best result you can get – gratitude for what you do.

K: Is your ministry helping the church to grow and how?

M: I think that any ministry should help the church to grow.

K: In what way?

M: For example, I can bring someone to church, the person will repent, I will spend time with him and he will grow in the Lord. And the church will grow through that. But it also depends on what kind of ministry you have.

K: Do you feel that you have a strong influence on people with your gifts?
M: For now I do not feel like I have a strong influence on people. But I also know that God has a plan for everybody. And it’s very important for us not to get in the way of God implementing this plan for us. I may not see how my gifts are influencing people now, but time will pass and I may see how His gifts revealed through me helped people to grow in their salvation.

K: Would you like to see more?

M: Of course. I would like to see more and more clearly. I would like to know his plan and try to follow it, instead of following my own plan.

B. Documents for the main inquiry

1. Question guidelines for the interviews

1.1 Question guidelines for men with ministry (Russian)
Некоторые люди говорят:
«Чтобы быть членом одной церкви значит регулярно ходить на воскресное служение!» Что ты думаешь об этом? Это всё?

Расскажи, какое регулярное добровольное служение в церкви уже было или ещё есть у тебя? Когда ты взял ответственность за что-либо?

Ты можешь рассказывать историю как это было и когда ты первый раз взял ответственность для добровольного служения в церкви?

Как часто ты вёл или ведёшь это служение, и как долго?
Какая ответственность была у тебя?

Как быстро (месяцы, годы) после покаяния ты взял эту ответственность на себя? Почему ты начал именно в то время?
Как ты узнал что это именно от Бога?
Был ли ты испуган чем-либо когда начал это регулярное добровольное служение?

Какое служение тебе нравится больше всего?
Есть ли у тебя мечта о твоем собственном служении?
Знаешь ли ты свои духовные дары и служишь ли ими?
Какое служение члены церкви ценят больше всего?

Чем престижно заниматься или кем быть для тебя в церкви или для кого-нибудь?

Как церковь мотивирует людей брать какую-либо ответственность для регулярного добровольного
служения в церкви?

Если ты служишь в церкви, чувствуешь ли ты себя более сопричастным церкви?

Пожалуйста, скажи, правильно ли это заявление или неправильно:
«Чувствовать нужным себя в церкви это значит: Я могу делать в церкви что-то, что никто не может лучше меня делать!» Как ты думаешь?

Что должно измениться в жизни России, чтобы помогать тебе больше регулярно служить в церкви?

Каким образом другие верующие влияли на тебя, чтобы ты начал служить регулярно в церкви (пасторы, другие члены церкви, друзья или наставник)?

Наставлял ли тебя кто-нибудь для служения в церкви? Кто это был и когда это было, расскажи?

Был ли ты когда-либо так разочарован, что больше не

| Один человек сказал: «Пастор всегда требует, чтобы я больше делал и вложил времени в служение церкви?» Ты можешь сочувствовать с этим человеком? Что ты сказал ему?

| Как долго и часто он уделял тебе времени? Как он это сделал? (Показал, объяснил, учил)

| Как получилось, что ты не занимаешься этим служением?? |
| Хотел служить в церкви и думал оставлять служение или вообще не начинать служение? Расскажи! | Что бы ты изменил в своёй области служения для более радостного и доброхотного регулярного служения в церкви? |
| Чето может тебя препятствовать в церкви так, чтобы ты не захотел служить регулярно добровольно в церкви? | Чувствуешь ли ты, что с твоим духовным даром, ты можешь сильно воздействовать на Царство Божье? |
| Как ты обычно чувствуешь после твоего регулярного служения? Уставшим, грустым, радостным, недовольным? | |
| Видел ли ты плоды своего служения в церкви? Какие? | |
| Как твое служение помогает церкви расти? Каким образом? | |
| Как бы ты мог эффективнее служить в плане евангелизации? | |

Спасибо, что ты ответил на мои вопросы относительно твоего служения. Я бы хотел узнать ещё о твоих библейских основаниях, если можно?

| Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служение нет обоснования в Библии. Ты согласен с этим или нет? | Есть ли у тебя библейские стихи, которые подтверждают твоё мнение? Или твое мнение больше исходит из потребностей современного общества? |
| Почему ты думаешь именно так? | |
так?
Как ты думаешь, подтверждает ли Библия, что некоторые служения важнее, чем другие?

Когда я первый раз сделал исследование - оказалось, что ни у кого нет дара администратора. Думаешь ли ты, что это проблема для церкви? Или, может церковь не нуждается в администраторах?

1.2 Question guidelines for men without ministry (Russian)

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<tr>
<th>Объяснение</th>
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<td>Это опрос касается верующих мужчин и их служения в церкви. Я бы хотел узнать какие мотивирующие факторы ведут к тому, что мужчины готовы регулярно добровольно служить в церкви. Регулярное добровольное служение – это взятие ответственности внутри церкви и за её пределами за какое-либо служение для развития церкви (например, служение лидера домашней группы, учителя в воскресной школе, уборка, видение финансовых дел и.т.д.) и это регулярно, на пример каждую неделю. Если мы можем определить эти факторы, тогда мы можем больше понимать, что необходимо делать, чтобы регулярное служение стало более привлекательным для всех мужчин и они были готовы служить без давления но доброхотно. Это идея исходит из 2Кор.9:7 где Апостол Павел говорит: «ибо доброхотно дающего любит Бог.» Поэтому, я бы хотел, чтобы ты открыто, честно отвечал на эти вопросы. Для моего исследования мне нужно знать – есть ли у тебя регулярное добровольное служение или нет. От этого зависит дальнейший подбор вопросов, которые отличаются друг от друга.</td>
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<tr>
<th>Тема/Категории</th>
<th>Ключевые и руководящие вопросы</th>
<th>Возможные дополнительные вопросы</th>
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<tr>
<td>Кто спрашивал тебя?</td>
<td>Как часто кто-либо просил тебя принимать добровольное регулярное служение? Расскажи об этом?</td>
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<td>Расскажи, как бы ты чувствовал, если бы кто-то попросил тебя взять какое либо регулярное добровольное служение? Знаешь ли ты свои духовные дары и служишь ли ими?</td>
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<td>Какое служение ты считаешь престижным в церкви или другие считают? Как ты думаешь если ты начал служить в церкви, почувствовал ли ты, что ты стал больше частью церкви?</td>
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<td>Как церковь мотивирует людей брать какою-либо ответственность для регулярного добровольного служения в церкви?</td>
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<td>Один человек сказал: «Пастор всегда требует, чтобы я больше делал и вкладывал времени в служение церкви». Ты можешь сочувствовать этому человеку? Что бы ты сказал ему? Кто-то из церкви хотел помочь тебе в начинании твоего регулярного добровольного служения, когда ты еще не служил? Расскажи об этом?</td>
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<tr>
<td></td>
<td>Что должно измениться в России, чтобы помочь тебе больше регулярно служить в</td>
<td></td>
</tr>
</tbody>
</table>
церкви?

Что является главным мотивом, который влияет на тебя, чтобы ты не брал регулярного добровольного служения в церкви?

Мог бы ты представить себя в роли ответственного за какое-либо регулярное добровольное служение?

Какое служение тебе нравится больше всего?
Есть ли у тебя мечта о твоем собственном служении?

Согласишься ты или нет с ниже приведенным вопросом? Делать регулярное служение в церкви только для людей, которые имеют особенный дар? Как ты думаешь и почему так?

Спасибо, что ты ответил на мои вопросы относительно твоего служения. Я бы хотел узнать ещё о твоих библейских основаниях, если можно?

<table>
<thead>
<tr>
<th>Некоторые люди говорят:</th>
<th>Когда я первый раз сделал исследование - оказалось, что ни у кого нет дара администратора. Думаешь ли ты, что это проблема для церкви? Или, может церковь не нуждается в администраторах?</th>
</tr>
</thead>
<tbody>
<tr>
<td>«Быть членом одной церкви значит регулярно ходить на воскресное служение!» Что ты думаешь об этом?</td>
<td>Есть ли у тебя библейские стихи, которые подтверждают твое мнение? Или твое мнение больше</td>
</tr>
<tr>
<td>Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного</td>
<td></td>
</tr>
</tbody>
</table>
1.3 Question guidelines for men without ministry (English)

Introduction: Explanation

This inquiry is about ministry of men in the church. I want to know what kind of motivation factors are leading men to serve regularly voluntarily in the church.

Regular voluntary ministry is, if a man takes a certain responsibility of the church for any kind of service for their growth (like being a leader of a home group, teacher in Sunday school, responsible for cleaning the church, leading the financial books of the church etc.) and this regularly i.e. every week.

If we can determine such factors, then we can better understand what to do so that regular voluntary ministry is more attractive to all men and that they will do ministry gladly and not under pressure. The idea is taken out of 2 Cor. 9:7, that God loves a cheerful giver. Therefore I would like you to openly and honestly give answers to my questions.

<table>
<thead>
<tr>
<th>Theme/categories</th>
<th>Key and guiding questions</th>
<th>Possible additional questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sequence of the question order</td>
<td></td>
<td></td>
</tr>
<tr>
<td>For my questionnaire I need people who have done a regular voluntary ministry and who didn’t because there are different sets of questions. And I need to know which one I should use.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>How often have you been asked by somebody to consider serving regularly in the church? Tell me the story!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What are one or two words that would express how you would feel when someone asked you to minister in the church?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who asked you?</td>
<td>Did any of these people offer any training or help if you would take on the responsibility to do the ministry? (Just tell me about this)</td>
<td></td>
</tr>
<tr>
<td>Do you know your spiritual gifts and did you minister in your gifts?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What is the most prestigious ministry for you or what does it mean to be somebody in the church? Tell me about this.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do you think you would feel more as a part of the church (feeling connected with people, with the goal, feeling more at home in the church) if you would have a regular voluntary ministry?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How does the church encourage people to take responsibility for regular ministry in the church?</td>
<td>One person once said one time: “The pastor always expect from me to do more in the church and to invest more time in the church?” Can you feel with him? What would you say to him?</td>
<td></td>
</tr>
<tr>
<td>What should change about life in Russia that would allow you to serve regularly in the church?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Was there any main thing that influenced you not to serve in the church?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>Could you ever imagine to take on a regular ministry for yourself or is it only for other people?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What kind of ministry would you like best for yourself to do?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do you have any dreams about your own ministry?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree or disagree: Doing voluntary ministry in the church is only for people who have special gifts for it. Why do you think that way?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thank you for your answers about your ministry. I would like to ask you about your biblical beliefs:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some people say: “To be a member of a church means to attend the Sunday service regularly.” What do you think about this?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suppose somebody says that there was actual no proof in the Bible for the idea that a man should have a certain regular voluntary ministry in the church (like every week). Would you agree or disagree? Why do you think that way?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do you have a biblical reference that can be used to proof it?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is it something (regular ministry) that people, leaders only expects from people in the church (only Biblical foundation)?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In my earlier investigation there was no one who said that he had the gift of an administrator. Do you think this is a big problem for church? Or can the church get along without that?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do you feel that from the biblical</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Documentation sheets of the interview partners

2.1 Documentation sheet 1: Anatoly

**Documentation sheet:**

<table>
<thead>
<tr>
<th>Information about the interview and the interview partner</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer: Klaus Libuda</td>
</tr>
<tr>
<td>- Name: Anatoly</td>
</tr>
<tr>
<td>- Date of the interview: 29.5.08</td>
</tr>
<tr>
<td>- Place of the interview: My home</td>
</tr>
<tr>
<td>- Kind of the interview: Half standardized interview</td>
</tr>
<tr>
<td>- Duration of the interview: 37 min</td>
</tr>
<tr>
<td>- Member of which Church type: Evangelical Church</td>
</tr>
<tr>
<td>- How many years a believer: 5</td>
</tr>
<tr>
<td>- Age of the interview partner: 24</td>
</tr>
</tbody>
</table>
- Married / Single / Children?  Single
- Occupation: None
- Ministry involvement: Youth group leader -evangelist

Characteristics of the interview process:

normal

2.2 Documentation sheet 2: Andrey

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
</tr>
<tr>
<td>Information about the interview and the interview partner</td>
</tr>
<tr>
<td>- Name</td>
</tr>
<tr>
<td>- Date of the interview:</td>
</tr>
<tr>
<td>- Place of the interview:</td>
</tr>
<tr>
<td>- Kind of the interview:</td>
</tr>
<tr>
<td>- Duration of the interview:</td>
</tr>
<tr>
<td>- Member of which Church type:</td>
</tr>
<tr>
<td>- How many years a believer?</td>
</tr>
</tbody>
</table>
2.3 Documentation sheet 3: Danil

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Interviewer:</strong></td>
</tr>
<tr>
<td><strong>Information about the interview and the interview partner</strong></td>
</tr>
<tr>
<td>- Name</td>
</tr>
<tr>
<td>- Date of the interview:</td>
</tr>
<tr>
<td>- Place of the interview:</td>
</tr>
<tr>
<td>- Kind of the interview:</td>
</tr>
<tr>
<td>- Duration of the interview:</td>
</tr>
<tr>
<td>- Member of which Church type:</td>
</tr>
<tr>
<td>- How many years a believer?</td>
</tr>
</tbody>
</table>
- Age of the interview partner: 34
- Married / Single / Children?: Married / Two children
- Occupation: Businessman
- Ministry involvement: Administrator

Characteristics of the interview process: normal

2.4 Documentation sheet 4: Denis

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
</tr>
<tr>
<td>Information about the interview and the person who was interviewed</td>
</tr>
<tr>
<td>- Name</td>
</tr>
<tr>
<td>- Date of the interview:</td>
</tr>
<tr>
<td>- Place of the interview:</td>
</tr>
<tr>
<td>- Kind of the interview:</td>
</tr>
<tr>
<td>- Duration of the interview:</td>
</tr>
<tr>
<td>- Member of which Church type:</td>
</tr>
<tr>
<td>- How many years a believer?</td>
</tr>
</tbody>
</table>
### Characteristics of the interview process:

- Age of the interview partner: 37
- Married / Single / Children?: Single
- Occupation: Language teacher
- Ministry involvement: Home group leader
  Interpreter

#### 2.5 Documentation sheet 5: Kirill

**Documentation sheet:**

<table>
<thead>
<tr>
<th>Interviewer:</th>
<th>Klaus Libuda</th>
</tr>
</thead>
</table>

**Information about the interview and the interview partner**

<table>
<thead>
<tr>
<th>- Name</th>
<th>Kirill</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Date of the interview:</td>
<td>2.6.08</td>
</tr>
<tr>
<td>- Place of the interview:</td>
<td>Church</td>
</tr>
<tr>
<td>- Kind of the interview:</td>
<td>Half standardized interview</td>
</tr>
<tr>
<td>- Duration of the interview:</td>
<td>28 min</td>
</tr>
<tr>
<td>- Member of which Church type:</td>
<td>Evangelical Church</td>
</tr>
</tbody>
</table>
2.6 Documentation sheet 6: Lev

**Documentation sheet:**

<table>
<thead>
<tr>
<th>Interviewer:</th>
<th>Klaus Libuda</th>
</tr>
</thead>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>- Name</th>
<th>Lev</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Date of the interview:</td>
<td>31.5.08</td>
</tr>
<tr>
<td>- Place of the interview:</td>
<td>My apartment</td>
</tr>
<tr>
<td>- Kind of the interview:</td>
<td>Half standardized interview</td>
</tr>
<tr>
<td>- Duration of the interview:</td>
<td>32 min</td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>Member of which Church type:</td>
<td>None</td>
</tr>
<tr>
<td>How many years a believer?</td>
<td>12</td>
</tr>
<tr>
<td>Age of the interview partner:</td>
<td>32</td>
</tr>
<tr>
<td>Married / Single / Children?</td>
<td>Single</td>
</tr>
<tr>
<td>Occupation:</td>
<td>Economist</td>
</tr>
<tr>
<td>Ministry involvement:</td>
<td>Youth group, kids club…</td>
</tr>
</tbody>
</table>

Characteristics of the interview process:

normal

2.7 **Documentation sheet 7: Petr**

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
</tr>
</tbody>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Petr</td>
</tr>
<tr>
<td>Date of the interview:</td>
<td>25.5.08</td>
</tr>
<tr>
<td>Place of the interview:</td>
<td>At his place</td>
</tr>
<tr>
<td>Kind of the interview:</td>
<td>Half standardized interview</td>
</tr>
<tr>
<td>Duration of the interview:</td>
<td>36 min</td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
</tr>
<tr>
<td>-----------------------------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>Member of which Church type?</td>
<td>Baptist</td>
</tr>
<tr>
<td>How many years a believer?</td>
<td>11</td>
</tr>
<tr>
<td>Age of the interview partner:</td>
<td>45</td>
</tr>
<tr>
<td>Married / Single / Children?</td>
<td>Married / Two children</td>
</tr>
<tr>
<td>Occupation:</td>
<td>Tile layer</td>
</tr>
<tr>
<td>Ministry involvement:</td>
<td>Singing</td>
</tr>
</tbody>
</table>

Characteristics of the interview process:

normal

2.8 Documentation sheet 8: Roman

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
<td>Klaus Libuda</td>
</tr>
</tbody>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Roman</td>
</tr>
<tr>
<td>Date of the interview:</td>
<td>3.6.08</td>
</tr>
<tr>
<td>Place of the interview:</td>
<td>Car</td>
</tr>
<tr>
<td>Kind of the interview:</td>
<td>Half standardized interview</td>
</tr>
</tbody>
</table>
- Duration of the interview: 16 min
- Member of which Church type: Conservative Baptist
- How many years a believer?: 11
- Age of the interview partner: 40
- Married / Single / Children?: Married / One child
- Occupation: Truck driver
- Ministry involvement (right now): Not regular / sporadic

Characteristics of the interview process:

normal

2.9 Documentation sheet 9: Sergey

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
</tr>
</tbody>
</table>

Information about the interview and the interview partner

- Name            | Sergey      |
- Date of the interview: | 24.5.08 |
- Place of the interview: | Apartment |
- Kind of the interview: | Half standardized interview |
- Duration of the interview: 35 min
- Member of which Church type: Charismatic
- How many years a believer?: 11
- Age of the interview partner: 36
- Married / Single / Children?: Married
- Occupation: Driver
- Ministry involvement: Home group leader, teacher

Characteristics of the interview process:
normal

2.10 Documentation sheet 10: Valodia

<table>
<thead>
<tr>
<th>Interviewer:</th>
<th>Klaus Libuda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Information about the interview and the interview partner</td>
<td></td>
</tr>
</tbody>
</table>
- Name                 | Valodia      |
- Date of the interview: | 20.5.08     |
- Place of the interview: | Car         |
- Kind of the interview: | Half standardized interview |
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration of the interview:</td>
<td>52 min</td>
</tr>
<tr>
<td>Member of which Church type:</td>
<td>Evangelical Church</td>
</tr>
<tr>
<td>How many years a believer?</td>
<td>14</td>
</tr>
<tr>
<td>Age of the interview partner:</td>
<td>36</td>
</tr>
<tr>
<td>Married / Single / Children?</td>
<td>Married / one child</td>
</tr>
<tr>
<td>Occupation:</td>
<td>Computer technician</td>
</tr>
<tr>
<td>Ministry involvement:</td>
<td>Home group leader</td>
</tr>
</tbody>
</table>

Characteristics of the interview process:

normal

---

2.11 Documentation sheet 11: Vitaly

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
<td>Klaus Libuda</td>
</tr>
</tbody>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>Vitaly</td>
</tr>
<tr>
<td>Date of the interview:</td>
<td>1.6.08</td>
</tr>
<tr>
<td>Place of the interview:</td>
<td>Apartment</td>
</tr>
</tbody>
</table>
- Kind of the interview: Half standardized interview
- Duration of the interview: 26 min
- Member of which Church type: Charismatic
- How many years a believer?: 4
- Age of the interview partner: 30
- Married / Single / Children?: Divorced
- Occupation: Businessman / construction
- Ministry involvement: Pastor of home group

Characteristics of the interview process:

normal

2.12 Documentation sheet 12: Vladimir

Documentation sheet:

<table>
<thead>
<tr>
<th>Interviewer:</th>
<th>Klaus Libuda</th>
</tr>
</thead>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>- Name</th>
<th>Vladimir</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Date of the interview:</td>
<td>19.5.08</td>
</tr>
<tr>
<td>- Place of the interview:</td>
<td>Apartment</td>
</tr>
<tr>
<td>- Kind of the interview:</td>
<td>Half standardized interview</td>
</tr>
<tr>
<td>-------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>- Duration of the interview:</td>
<td>40 min</td>
</tr>
<tr>
<td>- Member of which Church type:</td>
<td>Baptist church</td>
</tr>
<tr>
<td>- How many years a believer?</td>
<td>From childhood</td>
</tr>
<tr>
<td>- Age of the interview partner:</td>
<td>30</td>
</tr>
<tr>
<td>- Married / Single / Children?</td>
<td>Married</td>
</tr>
<tr>
<td>- Occupation:</td>
<td>Artist: Painter</td>
</tr>
<tr>
<td>- Ministry involvement:</td>
<td>Choir, grave digger</td>
</tr>
</tbody>
</table>

Characteristics of the interview process:

normal

2.13 Documentation sheet 13: Vladislav

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer:</td>
</tr>
</tbody>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>- Name</th>
<th>Vladislav</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Date of the interview:</td>
<td>26.5.08</td>
</tr>
<tr>
<td>Characteristics of the interview process:</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>normal</td>
<td></td>
</tr>
</tbody>
</table>

### 2.14 Documentation sheet 14: Yuri

<table>
<thead>
<tr>
<th>Documentation sheet:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer: Klaus Libuda</td>
</tr>
</tbody>
</table>

Information about the interview and the interview partner

<table>
<thead>
<tr>
<th>- Name</th>
<th>Yuri</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Date of the interview:</td>
<td>31.5.08</td>
</tr>
<tr>
<td>- Place of the interview:</td>
<td>Apartment</td>
</tr>
</tbody>
</table>
C. Transcribed interviews

1. Transcription of the interviews (Russian)

1.1 Interview 1: Anatoly

К: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные служения. Правильно ли это или нет?

Анатолий: Это гораздо больше. Бог выбрал человека не для того, что бы тот только ходил на воскресные служения, но спешил с радостью в Дом Божий для слушания Слова, для общения с Ним и с верующими. Человек не делает нас должниками, мы не чего не должны, но от избытка нашего сердца мы совершаем поступки.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

Анатолий: Сейчас у меня нет никакого служения, т.к. я нахожусь на обучении, но
раньше в церкви я был молодежным лидером. Вел молодежные группы.

К: Как Долго ты вел эти группы?
А: Один год. Это были благословеннишие часы для меня.

К: Сколько тебе лет:
А: 24 года

К: Во сколько ты уверовал?
А: В 19 лет.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?
А: Когда я пришел в церковь молодежное служение вела девушка. Я ревновал к этому служению и задавал себе вопрос: "Почему такое ответственное служение ведет девушка, когда ответственность должна быть на братьях?" Тогда я подумал, что я бы мог взять ответственность за это служение. В скором времени девушка вышла замуж и мы собрались с молодежью и стали рассуждать о том, что у нас нет теперь лидера. Мы не хотели, чтобы наше молодежное служение развалилось, поэтому активно обсуждали кандидатуры на это служение. Мы молились около месяца об этом. И в конце концов мы не придумали ничего лучшего как тянуть жребий. И по жребию это был я. И я потихонечку начал.

К: Через какое время после покаяния ты начал служить?
А: Через полтора года.

К: Как ты узнал, что твое служение от Бога?
А: Дело не в жребии, который мы тянули и мне он достался, но еще до этого у меня было желание служить именно молодежным лидером и вести группы. И Бог видя желание подвел меня к этому служению.

К: Был ли ты испуган чем-нибудь в своем собственном служении?
А: Да. Мне было очень страшно. В моей группе были дети верующих родителей, они с детства знали о Боге и я терялся и не знал, что им говорить, потому что они больше меня знали о Боге. Но Бог благословлял меня, все-равно, Словом и все было хорошо.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?
А: Мне нравиться благовествовать и это бы я хотел делать в больших аудиториях.

К: Знаешь ли ты свои духовные дары и служишь ли ими?
А: Знаю. 1- проповедник, 2- душепопечительство, 3- учитель
К: Какое служение в твоей церкви члены церкви ценят больше всего?
А: Быть музыкантом. Петь.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?
А: У нас маленькая церковь и слабая мотивация.

К: Если ты служишь в церкви - чувствуешь ли ты тогда себя более сопричастным к церкви?
А: Да.

К: Один человек сказал: "Пастор говорит мне, что бы я больше времени служил церкви". Можешь ли ты сочувствовать этому человеку?
А: Человек должен сам понимать, что нужно служить в церкви. Может быть некоторым нужно говорить, что бы они служили, но не всем. Человек должен сам ревновать, хотеть служить.

К: Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви это значит делать что-то лучшее, чем все остальные в церкви" Как ты думаешь?
А: Я думаю, что это не правильно. Я не должен делать что-то лучше всех, но мы должны все вместе делать. Если я буду один что-то делать, это значит, что я оттолкну других людей от этого. И люди будут зависеть от меня, а не полагаться на Бога, мы должны вместе делать и тогда, и служение расшириться.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?
А: Главное, отношения с Богом и никакие внешние факторы не могут повлиять на меня, если внутри не будет единения с Богом. Например, когда я служил молодежным лидером - я работал с 8 до 20.00 на работе и не смотря на это я находил время на служение. Если человек хочет служить - он найдет такую возможность несмотря ни на что.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?
А: Мне помогали поддержкой, молитвой.

К: Наставлял ли тебя кто-нибудь для служения в церкви?
А: Мне дарили свой опыт, у нас были беседы и молитвы, и я ободрялся, потому, что я видел в свете их опыта, что я на правильном пути. И если у меня что-то не получается, то в будущем обязательно получиться. В основном, такие общения были когда я был в духовных упадках и нуждался в помощи. Я тогда шел к пастору, духовному брату и брал совет.
К: Был ли ты когда-либо так разочарован в церкви, что хотел оставлять твое регулярное добровольное служение или не начинать?

А: Да. Было время, когда я вел молодежные группы и некоторые люди специально пытались сорвать молодежные служения. Они "заражали" других членов группы и те переставали хотеть участвовать в молодежных группах. В один момент, я встал посереди группы и сказал: "Я прекращаю вести молодежные группы и ухожу. Я устал". Внутри я решил все бросить. Но ко мне подошла одна сестра (она была духовней меня) и сказала мне: "Знаешь, то, что происходит с тобой - нормально. Это должно быть". Она сказала: "Есть Бог, но есть и сатана, который хочет разрушить любое служение". И я задумался. Ведь действительно все было так. Тогда я предстал в молитве покаяния пред Богом. Я ободрился и позвонил по телефону каждому члену нашей молодежной группы и сказал: "Молодежное будет!"

К: Какие препятствия в церкви могут тебя отстранить от служения.

А: Если абсолютно все мне будут мешать и не найдется такого человека, который смог бы меня ободрить.

К: Что бы ты изменил в твоей области служения для более радостного добровольного регулярного служения в церкви?

А: Я бы расширял свое служение. Искал бы новые программы и т. д.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

А: По разному. Иногда я радостный, иногда расстроенный, иногда обычно нормально.

К: Видел ли ты плоды своего служения в церкви?

А: Да я видел. И сейчас вижу (несмотря на то, что я на обучении в другом городе и оторван от церкви). У нас был раздор между двух братских церквей и среди взрослых людей и, даже, среди детей. И когда я вел молодежную группу - я соединил молодежь из обоих церквей в одну молодежную группу. Я их учил, что в единстве сила. После этого они стали дружнее, стали молиться вместе, приходить на молодежные общения вместе. И это общение веры и любви продолжается и в мое отсутствие. Они проводят общие пикники, общения, походы. Так же моя группа увеличилась не только качественно, но и количественно. Я начинал группу с 6 человек. Затем на наше общение стало приходить 15 человек.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?

А: Не знаю точно. Но Бог действует через меня это точно, потому что я Его инструмент.

К: Как твоё служение помогает церкви расти?

А: Я привлекал молодежь к церкви.

К: Как бы ты мог служить более эффективнее в плане евангелизации?
А: Общаться с неверующими нужно обязательно, но не агрессивно, но нужно слушать их, жалеть и любить.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

А: Это не верно. В Библии мы видим жизнь Иисуса Христа и Его служение на протяжении 3 лет. Каждый день Он был с людьми. Если у нас будет регулярное служение - это нормально, естественно для христианина.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

А: Нет. Все служения одинаковы пред Богом и гордиться нам нечем. Все, что мы сделали хорошего - это не мы, но Бог через нас. Мы как тело, а в теле нельзя ничего отнять. Если что-то отнимется, то тело будет изуродовано. Если тело правильно сформировано, то оно будет и правильно расти.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

А: Это не проблема. Это ответственность, которую не многие желают брать на себя. Церковь нуждается в администраторах. У нас в церкви, например, есть администратор.

1.2 Interview 2: Andrey

К: Некоторые люди говорят, что чтобы быть членом церкви достаточно регулярно посещать воскресные службы. Правильно ли это или нет?

Андрей: Я думаю, что член церкви должен стабильно посещать свою церковь, участвовать в жизни церкви. Как член церкви он должен быть в своей церкви.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

А: Я был проповедником, участвовал в коротких миссионерских поездках. Сейчас я активно участвую в бизнес-клубе - был координатор и посещаю церковь. Я всегда хотел бы развиваться духовно и быть активным членом церкви.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

А: Первое мое служение - это было городское евангелизационное служение. И с периодичностью мы выходили в город - пели, проповедовали, общались с людьми. Так же я проповедовал в церкви.

К: Через какое время после покаяния ты начал служить?

А: Через пол года я начал служить.
К: Почему ты начал служить именно в то время?
А: Я горел первой любовью к Богу, Он давал мне желание служить, я чувствовал ответственность для того, что бы людям донести Евангелие.

К: Был ли ты испуган чем-нибудь в своем собственном служении?
А: Нет. Кто во Христе у того нет страха. Были, конечно, сложные моменты, особенно это касалось исторического спектра. Поскольку я начал служить Господу, когда Советский Союз распался. Но Бог давал и вдохновение, и энтузиазм.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?
А: Мечта есть, но пока я бы не хотел открывать ее. В общем, конечно же хотелось бы распространять евангелие. Для меня большим примером в евангелизации является Освальд Смит - очень мощный евангелист. Его подход мне близок и у меня горит этим сердце. В мере моих сил и способностей (финансовых и духовных) я стараюсь служить Ему, передавая его евангелие людям.

К: Знаешь ли ты свои духовные дары и служишь ли ими?
А: Я знаю свои дары. Я могу общаться спокойно с людьми, находить контакт, могу проповедовать. Чувствую в себе дьяконские способности. Я не пастор, а слуга для людей.

К: Какое служение в твоей церкви члены церкви ценят больше всего?
А: В современном мире не хватает любви и общения между христианами. Престиж - понятие относительное. Кому-то может показаться, что быть пастором легко. Но, это очень тяжелый труд на передовой.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?
А: Думаю, что наша церковь мало мотивирует людей на служение (это мое личное мнение). Если бы церковь мотивировала, она бы посылала людей на миссию и показывала этим пример другим людям, побуждая их участвовать в этом евангелизационном моменте кто-чем может. Но, иногда, конечно, в нашей церкви выступают миссионеры с других регионов, рассказывают о себе. У нас также в церкви показывают фильмы про нужды мира и миссионеров. Но, думаю, еще большая мотивация не повредила, а наоборот, принесла еще больше пользы.

К: Если ты служишь в церкви - чувствуешь ли ты тогда себя более сопричастным к церкви?
А: Однозначно. Когда человек участвует в жизни церкви, когда он видит, что он востребован как часть этой церкви, то тогда он понимает насколько он соединен с ней.

К: Один человек сказал: "Пастор говорит мне, что бы я больше времени служил церкви". Можешь ли ты сочувствовать этому человеку?
А: Я сочувствую в этой ситуации пастору. Пастору нужно поменять тактику и не быть таким жестким.

К: Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви это значит делать что-то лучше, чем все остальные в церкви" Как ты думаешь?

А: Не нужно ставить себя во главу и думать, что на тебе все стоит. У Бога может происходить взаимозаменяемость, т. е. тебя могут заменить и Бог может в тебе поменять направление твоего служения зависимости от нужд церкви. Участвовать в жизни церкви - это значит, меняться, быть готовым к действию Божьему в твоей жизни. Церковь - это не механический неизменяющийся механизм, это живой организм. Нужно быть в динамике жизни.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?

А: В России нужна стабильность, а русским церквам нужно меняться соответственно действительной жизни. Потому что церкви в наше время слишком консервативны и зашифрованы сами на себе.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?

А: За меня молились и многие верующие побуждали меня двигаться, правильно жить в церкви и трудиться. Были и такие люди, которые приходили и прилагали разные виды служения для меня.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

А: Были братья, которые помогали в разборе Писания. Это было не регулярно, но по мере того, как я нуждался. К: Был ли ты когда-либо так разочарован в церкви, что хотел оставлять твоё регулярное добровольное служение или не начинать?

К: Был ли ты когда-либо так разочарован, что больше не хотел служить?

А: Конечно было. Я думаю, что такое бывает у всех. Отцы веры также проходили такие "пустыни". У меня был период 2 года назад, когда я практически даже не ходил в церковь. Это был период отступления. Это было на фоне всей занятости, всех проблем навалившихся на меня в сфере финансовой и духовной. Но Писание говорит: "Праведник семь раз упадет и встанет". Я всегда понимал, что все равно в любых "ямах" я любил и продолжаю любить Господа, и надеюсь, что Он благословит меня дойти до конца с любовью к Нему и быть верным. В разочарованиях и в усталости моей Он дал мне силы двигаться вперед. И я тогда осознал, что дальше так жить нельзя и надо менять свою жизнь, свое отношение к жизни, и по новому начинать жить.

К: Какие препятствия в церкви могут тебя отстранить от служения.

А: Только сама церковь может быть препятствием. Если вдруг в церкви мне скажут, что мое служение не нужно там, я не буду там служить. Так же препятствием может служить мой собственный грех.
К: Что бы ты изменил в твоей области служения для более радостного доброжелательного добровольного регулярного служения в церкви?

А: Нужно себя менять. Я бы хотел иметь большее устройство в жизни,что бы больше времени уделять церкви.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

А: Я чувствую воодушевление и подъем.

К: Видел ли ты плоды своего служения в церкви?

А: Да. Я как-то видел человека, которому долго и упорно проповедовал. И мне казалось, что он не вмещает мое слово о Христе. Но через несколько лет я увидел его в церкви и был приятно удивлен и обрадован.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?

А: Я не думаю, что я мощно могу воздействовать своим духовным даром на церковь, но в меру своих сил и способностей я служу.

К: Как твое служение помогает церкви расти?

А: Я не могу до конца это знать. Я просто вверяюсь Богу и делаю свою часть.

К: Как бы ты мог служить более эффективнее в плане евангелизации?

А: Финансовой частью и,по возможности моего времени, я мог бы участвовать в евангелизации.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

А: В Библии есть основания для служения. Ап. Павел, говорил, что он не может не проповедовать. А в притчах сказано: "Неужели оставить обреченных на смерть и откажешься от них".

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

А: Нет. Мы не должны быть в служении как фарисеи и кичиться своим положением, но делать все для Господа.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

А: Я думаю, что церкви нуждаются в администраторах. В Библии от Бытия до Откровения прослеживается, что в церкви должен быть порядок и должны быть
различные служители для устройства церкви начиная от мытья полов и раздачи хлеба и кончала проповедью Евангелия. Церковь остро нуждается в администраторах. В нашей церкви есть администраторы и все служения организованы, чему я очень рад.

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1.3 Interview 3: Danil

К: Расскажи о себе.

Данил: Мне 35 лет. Верующий я с 1999 года.

К: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные служения. Правильно ли это или нет?

Д: Это очень важно посещать воскресные службы - это необходимый минимум. Но важно также общаться с верующими.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

Д: Я работал с аппаратурой, затем администратором.

К: Как долго ты служил?

Д: Пока не переехал в другой населенный пункт я занимался аппаратурой в церкви, а администратором я был пол года.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

Д: Когда я занимался аппаратурой - я занимался потому, что, просто, никто больше не умел. Прошло время. Меня выгнали с работы и у меня было много свободного времени. Братья предложили поработать в церкви и я был очень рад и согласился быть администратором.

К: Через какое время после покаяния ты начал служить?

Д: Служить Богу хотелось всегда, поскольку я испытывал чувство благодарности к Богу, благоговения перед Ним оно сильно действовало. Когда Бог для тебя что-то сделал и потом после этого ничего не делать для Него - очень трудно.

К: Как ты узнал, что твое служение от Бога?

Д: У меня были для этого способности, а кроме того была нужда и я видел, что кроме меня никто другой это не делает.

К: Был ли ты испуган чем-нибудь в своем собственном служении?

Д: Нет.
К: Какое служение тебе нравится больше всего и есть ли у тебя мечта о твоем собственном служении?

Д: Да. Я чувствую, что у меня есть способности быть хорошим управляющим в церкви. В изучении Слова у меня нет таланта. В этом я больше потребитель. Но зато я могу делать другие вещи, которые никто не может. Я могу и хочу общаться с людьми. Для меня это не трудно. А так же я технический человек и я мог бы хорошо помогать в церкви. Сейчас, к сожалению, я не могу нести такое служение, поскольку мое место жительство еще не определено.

К: Знаешь ли ты свои духовные дары?

Д: Управление, а так же примиритель и увещеватель. Я гибкий и мягкий человек и могу найти общий язык с людьми, которые этого желают.

К: Какое служение в твоей церкви члены церкви ценят больше всего?

Д: В Шахтах, где мы жили, люди ценили социальную работу с наркоманами. При церкви там работал реабилитационный центр.

К: Чем престижно заниматься в той церкви?

Д: Благовестие. Мне очень нравилось в той церкви и их пример в благовестии для меня очень существенен. Они не говорили об этом, они просто сами шли и делали.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?

Д: Они говорят об ответственности и у них есть страстное желание угодить Богу. Это молодая церковь и "вчерашние" наркоманы сегодня спасенные милостью Божьей являются служителями. Они горят для Господа.

К: Если ты служишь в церкви - чувствуешь ли ты тогда себя более сопричастным к церкви?

Д: Когда я служу, конечно я чувствую себя более сопричастным и удовлетворенным, потому что я служу Богу.

К: Один человек сказал: " Пастор говорит мне, что бы я больше времени служил церкви". Можешь ли ты сочувствовать этому человеку?

Д: Да, я ему сочувствую. Значит - это церковь в таком состоянии не любви, а закона. Если внутри нет желания сердца служить Богу, то никакие требования и уговоры не заставят его служить. Все зависит от близости с Богом. А для этого нужно почаще открывать Слово Божье.

К: Скажи, правильно ли это заявление или нет: " Чувствовать нужным себя в церкви это значит делать что-то лучшее, чем все остальные в церкви" Как ты думаешь?

Д: В большом смысле, да. Но чаще мы не всегда обладаем такими способностями единичными харизматичными. Так же, когда человек признает себя единствено
unikальным есть опасность не замечать других людей, которые вокруг тебя. А ведь у других людей есть таланты. Лучше быть в смирении и находиться в дыхании с Богом.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?

Д: Ничего. Вся проблема не в России, вся проблема во мне.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?

Д: Своим примером. Я вижу как люди отдают на служение себя, семью, финансы, статус - это, действительно, сильно влияет на мое ощущение и я себе задаю вопрос: "Если люди делают, почему я не могу?" Тогда мне хочется больше служить Богу.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

Д: Меня побуждали служить. Я по натуре ленивый человек. Иногда мне не лень почитать Слово, помолиться, говорить о Христе. Это грех. Я молюсь Богу, что бы Он меня освободил от этого. Потому что трудно двигаться вместе с Богом и с грехом. Я хочу быть верным рабом Божьим, а не ленивым рабом.

К: Был ли ты когда-либо так разочарован в церкви, что хотел оставлять свое регулярное добровольное служение или не начинать?

Д: Да. Это было, когда я работал администратором. У меня было огромное желание служить, служить, служить и затем, в один момент, мне сказали, что в церкви больше не нуждаются в администраторе и я могу уже ничего не делать. И я чувствовал, что у меня руки опустились. Мне бы было не обидно, если бы мне сказали, что мы не можем больше финансировать твой труд, но, если ты хочешь, можешь продолжать бесплатно помогать церкви в качестве администратора. Тогда, я бы с удовольствием, выполнял те же функции. Но мне сказали, что в моих услугах вообще не нуждаются. Это было больно, потому, что я вкладывал всю душу в это служение. Потом я восстановился духовно и только через год начал служение с аппаратурой. Когда я прошел через этот момент отвержения, восстановления и смирения я понял, что, все, что я делал - я делал для Господа, а не для людей, и мне стоит ожидать награды от Господа и не ждать этого от людей. Мы должны отдавать Ему, что бы Он рос в нас, а не мы в своих гордых помыслах об успешной христианской карьере.

К: Какие препятствия в церкви могут тебя отстранить от служения.

Д: Если бы в церкви сказали, что не нуждаются во мне. Но в церкви всегда много таких сфер, где человек обязательно сможет себя найти.

К: Что бы ты изменил в твоей области служения для более радостного добровольного регулярного служения в церкви?

Д: Все (и аппаратуру тоже). Часто меня просили присутствовать на репетициях, например, но я ленился (но тогда мне казалось, что я очень занят).

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?
Д: Уставшим и радостным.

К: Видел ли ты плоды своего служения в церкви?

Д: Да. Я техничный человек и видел, что, починенная мной аппаратура в церкви, заработала. Это было приятно.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?

Д: Да. Я могу сильно воздействовать, если сам этого хочу. Лень всему виной. Но, сейчас, по крайней мере, я знаю причину моей частой неспособности совершать служение. А всего пол года назад я был в неведении. Поэтому, сейчас я учусь как жить без лени.

К: Как твое служение помогает церкви расти?

Д: В церкви нужен порядок и устройство. Я сейчас думаю, что я бы мог помогать пастору в каких-то административных вопросах и тем самым освободить его для более полноценного его служения людям. Но это станет возможным тогда, когда мы с семьей определимся с церковью.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

Д: Господь, когда уходил с земли сказал такое слово: "Идите и несите Слово Мое народу". Это Его повеление нам. Он не сказал: "Идите домой, полежите на диване, отдохните, чуть отдохнете и Я приду за вами". Он так не сказал. Он сказал, что нужно трудиться, это подтверждают и другие многочисленные стихи из Библии о труде для Бога. Он не говорил, что трудиться для Него легко. Например, в притчах, Он показал, что семя падает на разную почву.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

Д: Нет. Благодаря, она многоразличная и каждый трудиться в свою меру для созидания церкви. На первый взгляд, может показаться, что например, евангелист важней уборщицы. Но если уборщицы не станет, то куда евангелисту приглашать людей? В грязное помещение? Тогда ему придется оставить евангелизацию и самому убирать, а значит он потеряет какое-то время. Церковь - это как организм. А в организме все нужно и все согласовано.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

Д: Думаю, нет. Думаю, что очень хорошо, что много людей чувствуют себя евангелистами и не чувствуют себя администраторами. Поэтому, что администратор нужен один, а евангелистов много.
Клаус: Некоторые люди говорят, что быть членом одной церкви - значит регулярно ходить на воскресные служения. Что ты думаешь об этом? Это всё?

Д: Я думаю, что недостаточно только ходить на служение, чтобы быть членом церкви. Может быть, если ты новый верующий, какое-то время ты только ходишь на служение, и учишься, и слушаешь, но если ты долгое время член какой-то церкви, может быть, церковь ожидает от тебя большего, чем просто ходить в церковь. Возможно, они хотят, чтобы ты служил, делал что-то, не просто посещал церковь каждое воскресенье.

К: Расскажи, какое регулярное добровольное служение уже было или ещё есть у тебя?

Д: Сейчас нет, но раньше я был лидером домашней группы, домашней церкви.

К: Как часто ты вёл её?

Д: Когда я вёл это служение, это было раз в неделю, каждый вторник вечером, и в воскресенье у нас были ещё собрания для лидеров домашних церквей.

К: Ты проводил её один год?

Д: Может быть 4 или 5 лет я вёл это служение.

К: Ты можешь рассказать историю, как это было, как ты начал это служение, и когда ты первый раз взял ответственность за это служение?

Д: Сначала я стал помощником лидера домашней церкви, очень быстро после того, как я пришел в церковь, может быть через год, я стал помощником, потому что церковь быстро росла, было очень много молодых людей, не хватало лидеров. Поэтому они старались использовать всех, кого знают хорошо. Поэтому они попросили меня сначала быть помощником, потому что домашние группы увеличивались, становилось больше людей, не хватало лидеров. И потом, может быть, через полтора года, я стал лидером домашней церкви.

К: Что это значит - быть помощником?

Д: Когда ты еще не отвечаешь за всю домашнюю церковь, ты не ведёшь её, как руководитель, как лидер, но ты помогаешь кому-то. Домашняя церковь идёт два часа, и ты ведешь часть собрания. Помогаешь лидеру, но всё равно, ты не главный, не руководишь, не планируешь. Может быть, только помогаешь планировать.

К: Как ты узнал, что это именно от Бога?

Д: Конечно, это было трудно для меня, потому что в тот момент я не чувствовал, что я могу выполнить эту работу, но я знал, что не потому что я сам захотел и сказал: Я буду делать это, я могу, но потому что другие люди, старше меня, они были более опытные, зрелые верующие - они ободряли меня, чтобы я участвовал в этом служении. Поэтому я просто доверил им, молился об этом, и подумал, что это будет полезным сейчас для меня, для моего духовного роста. Потому что это было как вызов: когда у нас нет
никаких проблем, всё нормально, то, конечно, труднее развиваться и расти в своих дарах. Я думаю, что в то время это было то, что нужно. Я чувствовал, что это от Бога.

К: Был ли ты испуган чем-либо, когда начал это регулярное добровольное служение?

Д: Да, я был испуган, потому что я считал, что у меня нет достаточно опыта, вообще нет опыта, потому что я раньше никогда не руководил людьми, и сначала я думал, что нет, это не для меня, но как я сказал, потому что лидеры ободряли меня делать эту работу, и была нужда, не хватало лидеров, я согласился. Но всё равно, в начале было немного страшно, потому что я не знал, как вести это служение.

К: Есть ли у тебя мечта о твоём собственном служении? Или что тебе нравится больше всего? Что тебе хотелось бы делать?

Д: Да. Иногда, когда я думаю об этом, я думаю, что сейчас, - может быть, это меняется, в разное время я по-разному могу ответить на этот вопрос, - но сейчас мне не хотелось бы быть лидером какого-то служения. Я себя более комфортно чувствую, когда я участвую в чём-то служении, помогаю, какое-то служение, связанное с администраторской деятельностью, администрированием. Я чувствую, что я смогу сделать больше, чем в роли лидера или руководителя. Может быть, можно сказать, что мне нравится ассистировать, помогать чему-то служению. В разной роли: администратора или переводчика, или координатора. Я так вижу.

К: Ты знаешь свои духовные дары?

Д: Да, мне кажется, что с моими духовными дарами - вспоможения, милости - мне кажется, что я могу более полно использовать свои дары, когда я не на ключевой позиции, не основной лидер, но когда я помогаю развивать чьё-то служение.

К: Так же быть администратором? Что это значит для тебя - быть администратором?

Д: Мне кажется, да. Мне кажется, я бы чувствовал себя лучше, потому что мне нравится помогать людям находить друг друга. Например, часто у меня есть какая-то информация, я знаю, что эти люди нуждаются в этом, эти люди нуждаются в этом, и я знаю, как сделать, чтобы помочь им соединить усилия и работать вместе, сделать процесс быстрее.

К: Какое служение члены церкви ценят больше всего?

Д: Я думаю больше всего и чаще всего люди ценят лидерское служение. Лично я - нет, но может быть потому что обычно мы считаем все, что лидер - это человек более опытный духовно и если кто-то доверил тебе быть лидером, значит ты уже достаточно зрелый духовно, поэтому люди будут обращаться к тебе за помощью. Я думаю, что более популярно именно лидерское служение - пасторское, быть может.

К: Чем престижно заниматься? Кем быть?

Д: Я думаю, что пастором. Лидером. Лидером прославления. Потому что в России это новое, эта область еще не очень развита, хорошее музыкальное прославление, поэтому люди хотят в этом участвовать, это всегда интересно, особенно для молодежи. Я
думаю, что престижно и интересно быть в музыкальном служении.

К: Как церковь мотивирует людей брать какую-либо ответственность за регулярное добровольное служение?

Д: Например, в нашей церкви постоянно можно слышать проповеди, когда пастор призывает людей, мотивирует искать свои дары, искать своё место, своё служение в церкви, потому что главная идея: всегда говорят о том, что нельзя быть просто прихожанином, нужно участвовать в служении, найти то место, где ты можешь служить, делать что-то в церкви. В проповеди всегда говорят об этом.

К: И другие - как еще наставляют?

Д: Обычно - через различные семинары, учения, когда в церкви проводятся семинары, чтобы помочь людям определить их духовные дары, что они могут делать практически. Как они могут использовать духовные дары практически, чтобы послужить церкви. Лидеры постоянно эту идею проводят.

К: Если ты служишь в церкви, чувствуешь ли ты себя более сопричастным церкви?

Д: Я думаю, что да, потому что если ты ходишь в какую-то церковь долго, то всегда есть выбор. Если ты не хочешь быть сопричастным, если ты не хочешь участвовать в жизни церкви, то ты можешь уйти в другую церковь. Я считаю, что это нормально, но если ты ходишь много лет в одну церковь и ничего не хочешь делать, это странно, потому что мы всегда сравниваем церковь с семьёй, и если это твоя семья, ты всегда хочешь что-то дать, инвестировать. Потому что тогда ты сам чувствуешь, что ты член церкви, ты часть этой семьи. Если нет, возможно, ты тогда не будешь чувствовать этой близости.

К: Пожалуйста, скажи, правильно ли это или не правильно: "Чувствовать нужным себя в церкви - это значит я могу делать в церкви что-то, что никто не может лучше меня делать". Как ты думаешь?

Д: Я не совсем согласен, потому что очень важно понимать, что всё равно ты нужен в церкви, даже если кто-то может делать эту работу, например, я могу делать что-то, у меня есть какие-то дары, но если ещё кто-то может делать то же самое, это не значит, что я могу устраниться, и сидеть и ничего не делать, потому что выполнять эту работу, это служение прежде всего нужно для меня, для моего духовного роста. И если я не буду нести это служение, кто-то другой будет, я думаю, в церкви. Но будет хуже для меня, потому что я не смогу реализовать свой потенциал, свои способности, которые Бог мне дал. Поэтому я думаю, что Бог найдёт кого-то, кто сможет это делать вместо меня, лучше меня, но тогда будет хуже для меня, потому что я должен думать о том, как я могу использовать свои духовные дары.

К: Ты чувствуешь себя нужным церкви? И почему?

Д: Может быть раньше я чувствовал себя более нужным в церкви. Сейчас... Не знаю, это, конечно, трудный вопрос, потому что последние несколько лет, даже когда у меня не было постоянной работы, я много переводил и участвовал в служении других людей. Обычно это было связано с переводом. Иногда - с администрированием, когда нужно было подготовить какие-то христианские конференции. И я чувствовал, например, что
в моей церкви таких процессов нет, и ничего не делается в этой области, но в других церквах наоборот, меня приглашали, потому что нужно было переводить, организовывать что-то, куда-то ехать. И поэтому мне было трудно: потому что в других церквах я чувствовал, что я нужен там, они всегда меня приглашали. Но в своей церкви я был не нужен. Я так чувствовал; может быть, они могли меня использовать, но по-другому. Но я чувствовал, что как раз так я использовал свой потенциал лучшим образом.

К: И сейчас ты чувствуешь, что такая нужда в церкви, нужда в тебе, не присутствует в церкви? Да?

Д: Да, если честно, я не чувствую, что именно я нужен там. Потому что мне кажется, хотя в церкви всегда нужны люди для служения, эту работу кто-то другой может делать.

К: Ты можешь рассказать об этом? Почему это именно так?

Д: Ммм. Не знаю. Если честно, я сам думаю об этом, это трудно. Конечно, я могу продолжать делать какую-то лидерскую работу, как я раньше делал, в группе лидеров домашней церкви, но в какой-то момент мне это стало уже неинтересно. Я думал, что у Бога есть что-то другое для меня, поэтому я учил язык, переводил, стал больше ездить, путешествовать, но в церкви в основном была нужда в лидерах домашних групп или просто в лидерской группе. Я чувствовал, что для меня это уже не интересно, если честно. Я знал, что эту работу могут делать другие люди, которые пришли в церковь после меня, то есть это не было каким-то уникальным служением, любой человек мог это делать. Мне было интересно заниматься чем-то другим, двигаться дальше. Но я не видел этого в контексте своей церкви, куда я ходил. Поэтому так получилось, естественно, что я находил контакты где-то в других церквях: в Сочи, в Геленджике и работал с ними. Хотя наши церкви дружили всегда, то есть это не было проблемой, пастор говорил: "Пожалуйста, езжай". Благословлял, но с другой стороны, он всегда говорил, что "я хотел бы тебя использовать здесь". Но, если честно, я этого не очень хотел. Мне казалось, что мне уже не интересно это.

К: Что должно измениться в жизни России, чтобы это помогло тебе больше регулярно служить в церкви?

Д: Мне кажется, отношение людей - и верующих, и неверующих - вообще к церкви, к служению. Кажется, что должно измениться отношение. Люди должны думать, что это нормально - служить. Потому что иногда отношение к служению такое, будто ты ничего не делаешь. Например, если ты служишь, и отдаёшь служению всё время, у тебя нет времени для работы. Но другие люди думают, что ты "ничего не делаешь", потому что ты служишь в церкви. Хотя, на самом деле, ты можешь быть очень занят. Некоторые считают, что в финансовом смысле очень трудно служить, потому что ты тратишь своё время, и работать одновременно. Но я думаю, что никогда не будет идеальной ситуации, когда будет очень легко финансово, поэтому это не главная проблема. Я думаю, что отношение людей к служению, к церкви вообще, к вере должно как-то меняться. Сейчас мне кажется оно более узкое. Люди не понимают вообще, что такое служение. Что это может быть как работа. Но в смысле работа, за которую ты получаешь деньги, а просто то, чем ты занимаешься всю жизнь, что-то важное для тебя. Иногда если ты говоришь, что у тебя служение, они смотрят на тебя странно: "Зачем тебе это нужно?"
К: Каким образом другие верующие влияли на тебя, чтобы ты начал служить регулярно в церкви?

Д: Я думаю, для меня личный пример верующих был очень важен. Людей, которых я знал, например, Слава, о котором мы говорили. Он сейчас уехал, но мы были друзьями какое-то время. Но я знал также, что духовно он очень зрелый человек, и мне всегда было интересно за ним наблюдать, как он относится к служению, то есть это было очень искренне: то, как он говорил об этом, не религиозно, не официально, ("Ты должен служить!") Он не использовал каких-то особенных слов, религиозных терминов. Просто было интересно, что человек очень открытый и думающий. Он молодой, умный, и он реализует себя...

К: Он тоже наставлял тебя?

Д: Да, он наставлял меня. Хотя мы были друзьями, но я всегда чувствовал, что он старше меня духовно. И когда мы проводили время, он всегда давал какие-то советы, ободрял меня.

К: Были ещё другие, которые наставляли тебя на служение?

Д: Я думаю, да. Может быть, кроме Славы - потому что мы были близкими друзьями - кроме Славы, может быть ещё миссионеры. Бёрт Думертон, который начинал нашу церковь. Потому что в то время, когда я только начинал вести домашнюю группу, он был пастором, и он всегда проводил занятия с лидерами домашних групп, и тоже много говорил о служении, о роли служения. Я думаю, что это было очень полезно, я до сих пор вспоминаю его с благодарностью, это было очень хорошее время.

К: Кто-то помогал тебе с навыками или только духовно? Или, например, как вести группу? Или только библейские основания?

Д: Я думаю, и то, и другое. Потому что с навыками - может быть, не систематически, но иногда, периодически, когда Бёрт был пастором, он приглашал преподавателей из Канады или из Америки, которые могли прочитать небольшой курс, давали практические советы, практические рекомендации как устраивать домашнюю церковь, специально для лидеров домашних церквей. Это тоже было очень полезно. Использовали какие-то книги, учебники, по которым мы занимались, изучали опыт других больших церквей, которые строились из маленьких церквей, из домашних церквей. Особенно в первые годы мы занимались этим. Стали учиться больше.

К: Были ли ты когда-либо так разочарован, что больше не хотел служить в церкви и думал: оставлять служение или вообще не начинать служение?

Д: Да, может быть, как раз то, о чём я говорил, когда я искал какое-то другое служение, не хотел быть лидером домашней группы. Потому что у меня там уже были проблемы в отношениях с людьми, и я был разочарован, я делал какие-то ошибки. И в тот момент я не хотел служить. Но просто я думал, что может быть мне нужно какое-то время, чтобы отдохнуть, ничего не делать, подумать, спросить у Бога, что именно мне делать дальше?

К: Ты думал так, потому что отношения были разрушены? Из-за этого ты оставлял?
Д: Ну, сейчас уже трудно точно сказать, потому что это было давно, 2 или 3 года назад, поэтому сейчас мне трудно сказать, что было главной причиной.

К: Что может тебе препятствовать в церкви так, чтобы ты не захотел служить регулярно добровольно? Какие причины?

Д: Сейчас я думаю, может быть, консервативность церкви. Когда всё очень структурировано. Как я сказал вначале, важно, чтобы церковь была похожа на семью, когда это твое желание: ты думаешь, что это твоя семья, ты хочешь что-то дать, инвестировать что-то, использовать свои дары. Если ты думаешь, что это просто организация, в которой тебе нужно достичь какого-то уровня, тогда тебе доверят это служение, этот офис... Если честно, тогда мне не очень интересно. Я не чувствую тогда нужды, или близости. Для меня важно (подойти к этому) именно через отношения - если я чувствую, что это действительно нужно, что это не формально, не просто какая-то структура, а живое желание служить...

К: Как ты обычно чувствовал после твоего регулярного служения: уставшим, грустным, радостным, довольным?

Д: Наверно по-разному. Последнее время я чувствовал себя уставшим. Потому что я уже ничего не хотел. Но если группа была удачной, я чувствовал, что люди открывались, были искренними, и когда мы молились дуг за дуга, пытались разобраться с чем-то, - если я чувствовал, что группа была удачной, я, конечно, получал радость, удовольствие, потому что перед этим я всегда молился и думал, как можно сделать так, чтобы отношения в группе были более близкими, чтобы люди могли расти. Если я видел какой-то прогресс, я, конечно, радовался. Но в последнее время я просто думаю, что очень устал.

К: Видел ли ты плоды своего служения в церкви и какие?

Д: Может быть, да. Когда какие-то люди, которые долгое время ходили на мою домашнюю церковь, - я помню их, когда они только пришли в церковь первый раз, и они начали ходить на мою домашнюю группу - и потом, через несколько месяцев, может быть, через год, я увидел, что у них уже есть своё служение, я подумал, что может это не моя заслуга, на 100%, но, может быть я тоже что-то сделал для этого. Чтобы они могли служить. Для их духовного роста.

К: Чувствуешь ли ты, что с твоими духовными дарами ты можешь сильно воздействовать на царство Божье?

Д: Да. Я думаю, что да. Я так чувствую. Но иногда для меня проблема - как их применить? Практически, не просто знать, что они есть и размышлять об этом. Но я думаю, как это сделать практически. Но я считаю, что я могу сделать что-то практически, что может повлиять на ситуацию, может как-то воздействовать на царство Божье.

К: И как твоё служение помогает церкви расти?

Д: В данном случае, у меня нет служения, конкретного, но когда я был лидером домашней группы, конечно, это было очень важное служение для нашей церкви, потому что структура была из домашних групп, и принцип был такой что домашняя группа должна разделиться. Если группа была не очень успешной, она долго не
делилась. Но если всё было хорошо, то через год или два группа разделялась и церковь росла. Поэтому я думаю, что на тот момент, когда я нёс это служение, видна была практическая польза. Но потом, в какой-то момент я заметил, что группа перестала расти, и что-то пошло не очень хорошо.

К: Как бы ты мог эффективнее служить в плане евангелизации?

Д: Сейчас я думаю, что самая эффективная евангелизация - через тех людей, которых ты уже знаешь, на кого ты можешь воздействовать своим примером. Мне так кажется. Потому что у нас в церкви мы пробовали разные формы евангелизации: группами евангелизовали где-то, выступали в клубах или больницах, результат был, но обычно это было не очень эффективно. Обычно если вы говорите с человеком, кто уже давно в церкви, как он попал в церковь, в 90% случаев он говорит, что "меня пригласил друг" или "родственник". Поэтому я думаю, что, конечно, самая эффективная - через свои связи, контакты, дружбу. Но иногда я спрашиваю себя, насколько я являю хороший пример христианина, и тогда трудно бывает, потому что если моя жизнь как христианина не очень успешна, то как я могу тогда евангелизировать. Поэтому иногда бывает такое состояние, похожее на депрессию; поэтому я думаю, что нужно сначала привести в порядок свою жизнь, чтобы быть нормальным примером. Чтобы люди могли, зная тебя, сказать: "Его жизнь необычна, нестандартна". И они тогда сами интересуются, в чём дело.

К: Ну, спасибо за эти вопросы. Сейчас я хочу еще поговорить о Библии, о библейских основаниях. Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии?

Д: Ты имеешь в виду - для всех верующих? Да, если, конечно, мы читаем деяния апостолов, там, в первой церкви, практически все верующие участвовали как-то. Деньгами, средствами, когда они продавали своё имущество и приносили деньги апостолам, или духовными дарами. Но я думаю, что в Библии есть основания для добровольного служения. Поэтому всегда мне кажется, что первая церковь была идеалом. Когда я сказал, что для меня условием для служения является близость в отношениях, то я имел в виду как в первой церкви, когда люди доверяли друг другу. Это было естественно для них - участвовать в служении. Сейчас, когда церковь бывает более формальной, мы часто не участвуем в служении, потому что мы думаем: "Я буду тратить своё время, но кто будет заботиться обо мне, моей семье?" Я думаю, отношения в церкви сейчас - может быть, в нашей церкви и вообще в церкви в России - не такие близкие, люди не доверяют друг другу настолько, чтобы принять это как правило. Но я думаю, что библейские основания есть.

К: Это именно для регулярного служения; не только добровольного, а и регулярного - есть библейские основания?

Д: Я думаю, что есть, потому что, опять же, если сравнивать церковь с семьёй, то это место, где ты всегда бываешь, постоянно, может быть раз в неделю, может быть два раза в неделю, но регулярно посещая церковь. Поэтому я думаю, что основания есть.

К: как ты думаешь, подтверждает ли Библия, что некоторые службы важнее, чем другие?

Д: Если честно, я так не думаю. Может быть просто некоторые службы более заметны, или эффект от них больше. Например, если я пастор большой церкви, то я
буду влиять на большее количество людей, моё влияние - сразу на несколько тысяч человек, и количество людей, которые находятся под моей властью, под моим руководством, всегда достаточно большое. Но если у меня молитвенное служение, может быть, моё влияние ограничено. И меньше людей знает о моём служении, эффективность не так заметна. Но мы же говорим не об организации, мы говорим о духовных вещах, поэтому в конце концов Бог решает, насколько эффективным было служение. Поэтому молитвенное служение так же важно, как и служение евангелиста, и пастора большой церкви. Я всегда боюсь, измерять, сравнивать, говорить: "Это больше, это меньше", потому что я знаю, что в конце Бог всё решает. Мне кажется, что в Божьих глазах одинаково важны все виды служения. Всё зависит от того, насколько я отдаю себя. Это тоже важно. Я могу отдавать себя в воскресенье, на один час. И в остальное время я ничего не делаю для Бога. Это тоже зависит, конечно, от духовного роста, от внутреннего состояния.

К: Когда я первый раз делал это исследование, полтора года назад, интересно было, что нет дара администраторов, ни у одного. Думаешь ли ты, что это проблема для церкви, или, может, церковь не нуждается в администраторах?

Д: Я думаю, что церковь нуждается в этом, потому что в последнее время я заметил, что многие современные церкви официально назначают человека, который выполняет эту работу. Раньше церкви существовали сами по себе, независимо. Или наоборот: это был очень строгий союз, система, как, например, баптистская церковь. Там была строгая структура. Сейчас очень много таких союзов и церквей пытаются взаимодействовать, организовывать какие-то проекты, и они не знают - как, до сих пор. Поэтому я думаю, то этой области всегда можно учиться. У тех стран или народов, у которых уже есть опыт в этой сфере. Иногда это просто какие-то практические вещи. Просто есть люди более практичные, есть менее практичные. Кто-то знает, как организовывать те же встречи, или конференции, или семинары. И мы знаем, что для русской церкви сейчас очень важный период, когда мы многому учимся. Поэтому я думаю, что такие функции очень нужны. Даже в каких-то маленьких церквях: они всё равно могут взаимодействовать с другими церквями, организовывать детские программы, молодёжные - всегда нужно, чтобы кто-то делал техническую сторону работы. Конечно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делаем для Бога. Всё равно, в духовном смысле тоже. Потому что мы знаем, что это делают, даже: человек, который получает удовольствие от этого служения. Он будет более эффективен.

1.5 Interview 5: Kirill

Клаус: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные службы. Правильно ли это или нет?

Д: Да, в поместную церковь ходить нужно обязательно. Есть так же родная церковь, где человек родился однажды духовно и связь с этой церковью сохраняется всю жизнь. Т.е. это первое впечатление о Боге, первые люди, которых ты уважал когда-то. Может
эти люди несовершены, но связь с ними сохраняется на всю жизнь. Когда люди рвут отношения со своей церковью - это всегда сказывается негативно духовно на человека. Если относительно поместных церквей, то я выбираю ту церковь, где у меня есть возможность служить.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?
Д: Проповедь, прославление и участие в молодежном служении.

К: Как долго ты занимаешься этим?
Д: Если относительно этой поместной церкви, где я сейчас являюсь членом церкви, то, наверное, через пол года я начал проповедовать. Сейчас я проповедую 1 раз в месяц, иногда чаще.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?
Д: Первое мое служение было фактически сразу после моего покаяния. У нас в церкви много молодежи и мы были очень эффективны в плане служения евангелизма, который выражался в различных формах. Например, мы развозили евангелия по тюрьмам, больницам, приютам. У меня очень хорошо шел мой духовный рост, поскольку я был активно вовлечен в домашнюю группу. В домашней группе я получал и наставление, и ободрение в моем добровольном служении. Я покаялся в 17 лет и с Божьей помощью, преодолевая страх, я шел вместе с братьями для проповеди евангелия в тюрьмы. Я видел, что, когда я говорил слово - люди меня слушали заинтересованно. Некоторые принимали Иисуса, и это воодушевляло и хотелось дальше служить.

К: Как ты узнал, что это было от Бога?
Д: Все служение от Бога. После покаяния я стал новым человеком. Я моментально перестал грешить грехами, которые раньше были у меня, и это было удивительно. У меня появились новые желания служить людям в знак благодарности Ему за то, что Он сделал для меня. А у нас в то время строился филиал церкви и пастор призывал помогать всех в той новой церкви. Я принял этот призыв, и некоторое время трудился там.

К: Был ли ты испуган чем-нибудь в своем собственном служении?
Д: Да. После покаяния я осознал себя отдельным от мира. Я увидел, что на меня стали смотреть по другому людям, т. к. я сильно изменился в лучшую сторону. Сначала я боялся говорить о Боге, но потом самопроизвольно страхи ушли и я пошел за еще большую честь говорить о Боге, чем скрывать это. Я понял, что это круто. Но и по сей день я чувствую некоторую отдельность, люди, которым я говорю евангелие - они другие. У них другое естество, желание и я веду себя аккуратно с ними. Но когда кто-то обращается к Богу - это огромная радость за еще одну спасенную душу.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?
Д: С первых дней после покаяния я стал чувствовать, что Бог желает мне многое доверить. Это происходило интуитивно. Но всегда я чувствовал Божье ведение в моей
жизни, Божью заботу очень сильно. Я начал ревновать в изучении Слова. За год я прочитал Библию 2 раза и это дало мне возможность поступить в христианский университет с хорошими тестами. Затем, настал такой момент, когда я почувствовал, что Бог хочет, что бы я начал проповедовать. Моя речь была плоха - я не мог выражать свои мысли и сильно комплексовал из-за этого. Но я молился об этом. И Бог меня благословил тем, что я мог говорить людям то, что сам пропустил через свое сердце. И так я увидел мое призвание - проповедовать, наставлять.

К: Знаешь ли ты свои духовные дары и служишь ли ими?

Д: Я верю, что даров может быть несколько, но основной один.

К: Какое служение в твоей церкви члены церкви ценят больше всего?

Д: Ободрение. В России достаточно тяжелая жизнь, много экономических проблем, постоянная борьба за выживание. И это подавляющее сказывается на людей. Такие люди приходят в церковь, а им так нужно ободрение, назидание, утешение, надежда. Те люди, которые это получают - счастливы.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?

Д: С мотивацией у нас все плохо. Все происходит по собственной инициативе и на собственном энтузиазме. Я знаю, что это мое дела и я это делаю для кого-то и как-то. Для меня единственная мотивация, которую я могу увидеть для себя в церкви - это благодарности людей за мое служение. А мотивация со стороны лидеров очень слабая.

К: Если ты служишь в церкви - чувствуешь ли ты тогда более тесную связь с церковью?

Д: Да. Я чувствую, что во мне Дух Божий, что я царственное священство и я живу этим.

К: Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви это значит делать что-то лучше, чем все остальные в церкви" Как ты думаешь?

Д: Это очень субъективное мнение. Я бы сказал, что все зависит от личного признания. Если человек понимает свое призвание - он делает свое дело независимо от величины его масштаба.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?

Д: Исторически так складывалось, что когда церковь чувствует гонения со стороны правительства, она становиться более живой. Когда нет гонений все начинают расслабляться. Я бы хотел видеть, что бы не ставили палки в колеса правительство, православная церковь и другие противники. Так же я хочу, что бы люди в России перестали говорить о своей духовности, но начали бы что-то делать для этого.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?
Д: После моего покаяния меня просили помочь и этим я осознавал себя нужным для этой церкви. А ведь есть люди, которые не чувствуют себя частью церкви только из-за того, что на них не обращают никакого внимания. Такие люди могут долго не задержаться в церкви, поскольку у них там не было корней. Мой брат является положительным примером. Я его привел в церковь и зная его наклонности к музыке попросил наших музыкантов принять его в свой круг. Так мой брат остался в церкви и играет там на гитаре, нашел там друзей, и конечно Господа.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

Д: Нет. Вообще, наставничество желаемая вещь, но не всегда возможная. Например, моя церковь молодая и они не знали, что нужно наставничество. Я думаю, если человек посещает регулярно малую группу он может там получить наставничество хотя бы частично.

К: Был ли ты когда-либо так разочарован, что больше не хотел служить?

Д: Нет. Я понял одну вещь, что люди - это люди. Я видел разных людей и разочаровывался в них, но в Боге никогда. Бог говорил мне всегда, что бы я, в первую очередь, был верным, а не брат и сосед.

К: Какие препятствия в церкви могут тебя отстранить от служения?

Д: Отношение пастора ко мне.

К: Что бы ты изменил в твоей области служения для более радостного добровольного регулярного служения в церкви?

Д: Я постоянно работаю над собой. Я стремлюсь к общению с Богом и черпаю от Него воду живую для моих проповедей.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

Д: Очень уставшим. Особенно если я веду молодежное общение в субботу, потом в воскресенье я участвую в прославлении игрой на гитаре( я еще не свободно играю на гитаре) - это тяжело. Вот, вчера, я пришел домой после служения и почувствовал, что я истощен эмоционально. Идеальный вариант - это иметь выходной в понедельник.

К: Видел ли ты плоды своего служения в церкви?

Д: Да, постоянно. Люди растут духовно после моих проповедей. Молодые ребята, говорили мне, что когда они вырастут они бы хотели бы быть похожими на меня. Это приятно, но это не мои заслуги. Я говорю только то, что Он мне дает. Я хочу отражать Христа и если у меня это получается я вижу плоды сразу же.

К: Как бы ты мог более эффективно служить в плане евангелизации?

Д: Я бы хотел больше видеть мотивацию со стороны служителей-пасторов. Т.е. пока я член церкви и я хотел, что бы пастыри сами евангелизовали и мотивировали всех, тогда я бы с удовольствием был бы с ними. Я могу себя разогреть лично и того, кто идет со мной рядом, но считаю, что качественная евангелизация исходит от "головы".

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К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

Д: Ап. Павел говорит, что он обязан евангелизировать. Все послание говорит, что бы мы делали все от чистого сердца как для Господа и это не может выражаться в деньгах и в другой корысти.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

Д: Я не могу сказать, что, например, евангелизация менее важна, чем прославление или назидание. Или наоборот. Плохо если чего-то из этого не будет или не будет гармонии. Это плохо. Все важно!

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

Д: Церковь нуждается в администраторах. Другое дело, что не у всех людей есть такой дар.

1.6 Interview 6: Lev

Клаус: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные служения. Правильно ли это или нет?

Лев: Я думаю, что это не правильно. Быть членом церкви - это территориальное деление. Если мы находимся ближе к церкви территориально, то мы имеем также возможность больше посещать церковь, общаться с братьями и сестрами. Это основной критерий.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

Лев: На протяжении примерно 3 лет я занимался преподаванием библейских основ сначала в качестве стажера, потом уже и сам преподавал. Если была возможность - я участвовал в евангелизационных проектах совместно с другими церквами.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

Л: У меня горело сердце для служения, у меня было огромное желание что-то делать для церкви и я искал как я могу себя применить. Я ходил на библейские курсы и потом у меня возникло желание тоже преподавать людям библейские истины. Я увидел, что для меня есть возможности послужить и этим. И я начал пробовать.

К: Через какое время после покаяния ты начал служить?

Л: После покаяния у меня было большое желание говорить об Иисусе, потому что Бог меня спас и мне было все равно, что обо мне подумают или скажут. Это был первый
опыт. Я рос духовно и Бог показывал мои грехи, т. е. было освящение. Я исповедовал свои грехи и шел дальше. Затем мне Бог сказал, что мне надо учиться для того, что бы больше видеть свои дары и применять их для людей. Т.е. это был процесс.

**К: Как ты узнал, что это было от Бога?**

Л: Во-первых, я увидел это в Писании. Там написано, что нужно говорить с людьми и учить их. А что бы учить их - нужна основа. Всем христианам нужна библейская основа. Если я научен библейски - я могу поделиться тем, что знаю. Так я увидел, что это от Бога. Бог желает, что бы у всех нас был твердый фундамент.

**К: Был ли ты испуган чем-нибудь в своем собственном служении?**

Л: Были моменты, которые мне мешали. Я испытывал неуют. Но я молился и со временем у меня получилось доверять Богу.

**К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?**

Л: Сейчас хочется больше иметь общение с людьми, которые не знают Иисуса и которые готовы слушать. Мне хочется говорить с теми людьми, которых Бог уже подвел к этому. Это не евангелизация, а послеевангелизационный момент, т. е. наставничество.

**К: Знаешь ли ты свои духовные дары и служишь ли ими?**

Л: Я знаю свои духовные дары. Я могу учить и люди меня слушают, потому что Бог действует. Так же у меня есть дар вспоможения. Т.е. я могу видеть человеку сейчас и могу помочь. Так же у меня есть дар милосердия, но я это скрываю. Я одеваю всяческие маски, что бы этого не кто не видел. Это мой грех.

**К: Какое служение в твоей церкви члены церкви ценят больше всего?**

Л: Евангелизация.

**К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?**

Л: В церковных проповедях часто можно услышать, что у нас есть великое поручение. И если ты детя Божие Дух святой будет тебе говорить что делать.

**К: Скажи, правильно ли это заявление или нет: " Чувствовать нужным себя в церкви это значит делать что-то лучше, чем все остальные в церкви" Как ты думаешь?**

Л: Смотра где ты находишься. Есть церкви, в которых ты не нужен и все люди - прихожане. И с мнением вышеуказанным я не согласен так же. В вопросе говориться о гордости, а это не правильная мотивация что бы быть в церкви. Правильная мотивация - это прийти в церковь и спросить о том, где есть нужды и мое участие. И участвовать.

**К: Что должно измениться в России, что бы помогать тебе больше регулярно**
служить в церкви?

Л: Сейчас есть возможность реально служить Богу для того, кто этого желает. Много социальных проблем, которые нужно решать.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?

Л: Когда я пришел в церковь для меня слово "авторитет" было как ругательное. Я не хотел, что бы кто-то был надо мною. У меня был бунт. Но я учился через пример других людей - я видел, что они не просто говорят библейские истины, но они живут этим. Они поднимаются и падают, но вновь подымается. И для меня это тоже воодушевление -если у них получается, то и я смогу.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

Л: Да. Ты наставлял меня, а так же другие люди.

К: Был ли ты когда-либо так разочарован, что больше не хотел служить?

Л: Для меня самое большое разочарование - это видеть как пастора грешат и когда другие обычные люди им говорят об этом, а они не желают этого слышать. Тогда я покидаю такую церковь, потому что я не хочу, что бы у меня был такой пастор. Это плохой пример лидера. Это крах для многих сердец.

К: Какие препятствия в церкви могут тебя отстранить от служения?

Л: Пасторский грех, а так же чуждое учение.

К: Что бы ты изменил в твоей области служения для более радостного добровольного служения в церкви?

Л: Я бы поменял свое отношение с Богом и с людьми. Человек со временем становится религиозным, с кучей масок и теряет радость. Нужно пересматривать это периодически. Нужно искренне верить и служить.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

Л: Когда я преподавал библейские основы - мне было хорошо. Для меня это было не только учение, но так же и общение. Я видел, как Бог через Писание открывал людям истины и это было прекрасно. Иногда я был в стрессе, когда я не знал, что по этому или иному вопросу говориться в Писании и я не знал, что отвечать людям на их вопросы.

К: Видел ли ты плоды своего служения в церкви?

Л: Да. Когда я проповедовал (и даже неудачно), бывало, люди подходили и говорили, что к ним через проповедь говорил Бог.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?
Л: Думаю, что могу. Но без Бога не могу. Сам по себе я могу быть лидером, но Бог дает мягкое сердце.

К: Как твое служение помогает церкви расти?

Л: Я помогал людям расти духовно, а так же, немаловажно, что мы общались и молились друг за друга.

К: Как бы ты мог служить более эффективнее в плане евангелизации?

Л: Сейчас мне очень сложно. Я сейчас живу среди неверующих и мое духовное состояние не на высоте. Для меня так же нужно изменить свое отношение к неверующим, потому что, часто, я смотрю на них как на животных бессмысленных. Мне нехватает любви к людям сейчас.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

Л: Я не согласен с этим утверждением. Если Иисус в тебе - Он будет двигаться. У него всегда есть динамика и побуждение. Если этого нету, то тогда у тебя есть грех. Я знаю это по себе. Т.е. главное основание для служения - это Дух Святой в тебе.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

Л: Есть посты служения, а есть сами служения. Все важные служения перед Богом, просто у каждого служения разная степень ответственности.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

Л: Администратор - это значит дьякон. Администратор - это служащий в фирме, и не иначе. Здесь проблема того, что в разных культурах по разному понимают слово администратор. А дьяконы, безусловно, должны быть в церкви.

1.7 Interview 7: Petr

Клаус: Некоторые люди говорят, что для того, чтобы быть членом церкви достаточно ходить на воскресные богослужения. Что ты думаешь об этом?

Петр: Библия говорит, что бы мы не оставляли собрания своего. Бог хочет так. В церкви мы питаемся духовной пищей, а без нее мы умираем и ведем себя неадекватно.

К: Расскажи, какое регулярное добровольное служение у тебя было или есть сейчас у тебя?

П: Пение. Я езжу по краевым церквам и пою.
К: Ты можешь рассказать, когда ты взял ответственность за исполнение регулярного добровольного служения?

П: Лет 7 назад. А верующий я 11 лет. Я начал петь в среде христианской молодежи. Стал больше времени уделять этому таланту. Стал заниматься вокалом с преподавателем. Пел в церкви. Люди подходили, говорили благодарность. И был такой случай у меня: я говорил евангелие моему соседу. А потом однажды я ему спел. На что сосед сказал мне: "То, что ты нам раньше говорил - это мизерная доля по сравнению с тем, что ты нам спел о Христе. Это нам больше открыло Христа".

К: Как скоро после покаяния ты взял ответственность за регулярное добровольное служение в церкви?

П: Приблизительно года через два. У нас в церкви тогда сформировалась команда, которая ездили по детским домам, приютам, церквам, больницам и там мы проповедовали и пели, конечно же.

К: Ты можешь объяснить, почему ты только через два года после покаяния начал служить, а, допустим, не сразу?

П: Потому, что нужно было сначала после покаяния познать Библию, азы учения и потом, когда я утвердился в истине я начал понемногу служить Ему.

К: Как ты узнал, что пение - это служение от Бога?

П: Во первых, я чувствую глубокое удовлетворение, когда пою. Во-вторых, это отзывы друзей, людей, которые утвердили меня в том, что это мой дар, потому, что Бог производил свое действие через мое пение.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?

П: Петь. Большего я не могу желать. Я чувствую, что мне легче людям спеть о Христе, нежели сказать. Кому что дано.

К: Тогда можно сказать, что твой духовный дар это пение?

П: Да, но еще и странноприимство. Например, один брат у нас сейчас уже год живет дома.

К: Какое служение ценят больше всего в твоей церкви?

П: Любое служение. Но больше - это проповедь и евангелизация, поскольку сейчас на этом сейчас больше упор делается.

К: Как церковь мотивирует людей брать ответственность на себя для регулярного добровольного служения?

П: Когда церковь видит плоды твоего личного бесплатно служения, то начинает помогать, вовлекаясь в этом процесс так же, обеспечивая необходимыми ресурсами для более эффективного служения.
К: Каким образом, другие верующие влияли на тебя, что бы ты начал служить регулярно в церкви?

П: Своим примером, своим одобрением. Свободно, без всякого давления.

К: Наставлял ли тебя кто-либо в церкви?

П: Нет. Только личным примером и помощью. Например, пастор помогал.

К: Был ли ты когда-либо так разочарован в церкви, что хотел оставлять служение?

П: Да. Наверное, все через это прошли. Я преткнулся через людей, когда увидел среди христиан со стажем обманщиков. Это было перед крещением. И для меня как новообращенного это был сильный удар.

К: Какие препятствия в церкви могут препятствовать твоему служению в церкви?

П: Раньше бы я сказал, что обиды. А сейчас я знаю, что прихожу не для людей, а для Бога и к Богу, и служу Богу.

К: Что бы ты изменил в своем служении для более радостного и доброхотного служения в церкви?

П: Думаю, что нужно чаще быть в общении с Библией и с братьями в служении. После совместного общения, служения я чувствую подъем и радость, я вижу нужду в служении людям, и загораюсь.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

П: Радость и удовлетворение.

К: Видел ли ты плоды своего служения в церкви?

П: Да.

К: Как ты думаешь, твое служение помогает людям расти?

П: Мне кажется, в какой-то мере да. Если через мое пение действует Бог - Он достигает того, чего хочет.

К: Как бы ты мог более эффективнее служить в плане евангелизации?

П: Больше ездить с посещениями по церквам. Преодолеть лень.

К: Я сейчас хочу говорить о библейских основаниях твоего личного добровольного служения в церкви. Согласен ты с таким мнением: "Для регулярного добровольного служения в церкви нет основания в библии". Ты согласен с этим мнением или нет?

П: Библия говорит: "Узнаете их по плодам". Это для нас стимул трудиться. Не хочется,
что бы в жизни была только одна листва.

К: Как ты думаешь, подтверждает ли библия, что некоторые служения важнее других?

П: Нет. В Евангелии есть такие слова, что дары различны, но Дух один и тот же. По суждениям человеческим можно сказать, что престижно проповедовать и петь, т. к. это более заметно. Но у Бога существует другая система оценок.

К: Когда я делал первый раз исследования, то оказалось, что ни у кого нет дара администратора. Думаешь ли ты, что это проблема для церквей?

П: У нас в церкви сейчас медленно, но все-таки идет развитие управленческой системы. У нас в церкви есть, хотя и не официальный, но все же администратор (по своим функциям).

К: Как ты думаешь, важнее дар евангелизма или дар управления.

П: Думаю, что евангелизация важнее. Есть слова в Библии: "Марфа, Марфа, ты печьешься и суетишься о многом, а одно только нужно..." Нужно печься о духовном больше.

1.8 Interview 8: Roman

Клаус: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

Роман: Меня побуждали брать ответственность на себя. Но в настоящее время я не готов это сделать в связи с материальными трудностями для всей нашей семьи. И тот человек, который предлагал мне взять ответственность на себя знал про мои трудности. Мне конечно же хочется служить как Иисус служил людям, а так же я осознаю, что будет встреча с Господом и я не хотел бы представить пред Ним с пустыми руками. Мне хочется, что бы Он сказал мне: "Добрый и верный раб".

К: Знаешь ли ты свои духовные дары и служишь ли ими?

Р: Я думаю, что больше всего я бы мог послужить тем, что говорил бы о Господе, нес бы свет Его. Но сейчас я мало служу этим даром.

К: Какое служение в твоей церкви члены церкви ценят больше всего?

Р: Я думаю, что так не правильно ставить вопрос для христианина, потому, что Иисус Христос сказал, что надо чувствовать себя меньшим. А если мы желаем стать большими, то нужно начинать с малого и незаметного, и делать это скромно.

К: Если ты служишь в церкви - чувствуешь ли ты тогда более тесную связь с церковью?

Р: Конечно, да.

К: Один человек сказал: "Пастор всегда требует, что бы я больше делал и
вкладывал времени для служения церкви". Ты можешь сочувствовать такому человеку.

Р: Это очень прискорбно, что другие люди видят то, что тебе бы следовало больше бы послужить. Гораздо легче человеку, если пастор видит и понимает, что человек находиться в стесненных обстоятельствах, но пройдя сложный период он вернется в служение. Но если человек готов к служению и отказывается - это очень прискорбно.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?

Р: Все, что нужно написано в Библии. Конечно пастора проповедуют на эти темы, проводят семинары и личные беседы.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?

Р: Очень много времени занимает вопрос с бюрократией в любой сфере. К тому же нет стабильности в экономической сфере и мне приходиться очень сильно трудиться, что бы обеспечить хотя бы необходимый минимум для семьи. Если я буду спокойно о моей семье, то я мог бы по мере сил уделить время на служение в церкви. Хотя все это может быть отговоркой, потому что человеку всегда хочется улучшать свои условия. Конечно же Бог взыывает ко мне через совесть и говорит, что проблемы будут всегда, но надо переступить через это.

К: Что является главным мотивом для того, что бы ты не захотел брать на себя ответственность за регулярное добровольное служение в церкви?

Р: Здоровье и материальные трудности.

К: Мог бы ты себя представить в роли ответственного за какое-либо служение?

Р: Если будет призыв и я услышу зов сердца, я возьму эту ответственность, предварительно поговорив об этом с пасторами.

К: Какое служение тебе нравиться больше всего, и есть ли у тебя мечта о твоем собственном служении?

Р: Я бы хотел нести неверующим людям Его свет, Его слово.

К: Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви это значит делать что-то лучше, чем все остальные в церкви" Как ты думаешь?

Р: Нет, я не согласен. По человечески, мы никогда не сможем понять - имеет ли этот человек особенный дар или нет. Господь в любой момент любому человеку может дать особенный дар и мы не можем этого предсказывать.

К: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные службы. Правильно ли это или нет?
Р: В церкви нужно нести "ношу". Если человек не связан внутренне с церковью, то он не может быть членом церкви.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

Р: Не согласен.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые службы важнее других?

Р: Нет. Человек должен понимать, что то служение, которым он служит самое важное для него пред Ним. Может завтра будет другое служение, но и тогда человек должен относиться к своему служению как к самому важному.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

Р: Это бы очень помогло пастору, если бы кто-нибудь взял бы на себя бумажную работу и разгрузил его. Но, к сожалению, в нашей церкви нет такого человека. Обычно администраторскую часть у нас выполняет либо сам пастор, либо дьяконы.

1.9 Interview 9: Sergey

Клаус: Некоторые люди говорят, что для того, что бы быть настоящим членом церкви достаточно посещать воскресные богослужения. Что ты думаешь об этом?

Сергей: Правда, так думают некоторые люди. Я думаю, что мы должны посещать собрания, т. к. и я нуждаюсь в помощи и другие в моей, и это возможность в прославлении вместе. Но... вообще в Библии нет членства, поэтому я думаю, что принадлежать к церкви - это принадлежать к семье. Член семьи не обязательно должен быть родственник по крови. Это может быть близкий человек по ценностям, вы готовы жертвовать друг для друга и помогать. Т.е. член церкви - это тот человек, который принадлежит к Божьей семье, а не регулярно ходит.

К: Расскажи, какое добровольное служение у тебя уже было или есть сейчас?

С: Первые несколько лет все были добровольные. Я начинал с детьми - детская группа, потом молодежное служение, затем членство в совете церковном - ответственность за принятие и выполнение решения, проповедь, учительство, я вел уроки для будущих крещаемых, домашняя группа. В нашей церкви людей мало - нужно было делать все.

К: Ты можешь рассказать как это было и когда ты первый раз взял на себя ответственность за добровольное регулярное служение?

С: Первый раз - это было детское служение. Сначала меня просто пригласили посмотреть и предложили, если мне станет интересно - поучаствовать. Мне действительно было интересно. Через какое-то время я подготавил урок библейский для детей и детям понравилось и я продолжал дальше несколько лет.
К: Задолго ли это было до твоего покаяния?
С: Через полтора года.

К: Почему ты взялся?
С: Я ничего не ждал и мне ничего никто не предлагал и я не догадывался, что нужно спросить. Я покаялся в другой церкви. А наша церковь была основана миссионерами и я просто видел как это делается. И были мастера - миссионеры и я просто смотрел. Хотя наш лидер - Брайан всегда говорил: "Ты вместе с нами основываешь эту церковь." Наверное, он просто хотел поднять мою самооценку. Но на самом деле я не участвовал, а просто смотрел со стороны и ничего не предлагал. Но когда предложили мне - оказалось я могу.

К: Как ты узнал, что это от Бога?
С: В начале я Бога не включал в мое служение. А просто взялся. Но я знаю, что те люди, которые предлагали мне служение - они молились, т. е. они включили в свое решение Бога. А я просто отреагировал на предложение людей, которых я уважаю. Но со временем, когда нужно было взять ответственность за то, что я делаю тогда я молился о моем служении, что бы знать мое ли это служение или не мое. Но я видел, что у меня получается и дети говорили, что у меня получается, и христиане, которые взрослея меня говорили, что у меня получается, и мне нравиться преподавать.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?
С: Больше всего мне нравиться преподавать. Но я делаю разницу между преподаванием и проповедью. В проповеди я чувствую некоторое ограничение, я должен сказать все и учесть всех людей, которые могут быть в зале - разный статус, менталитет, национальности. Иногда это бывает сложно и я что-нибудь упускаю, иногда это становиться просто невозможно - проповедь становиться очень длинной. Учить не на собрании и когда людей меньше, и у меня есть контакт с людьми, когда они могут спрашивать и корректировать меня, когда они что-то не поняли - это интересней и лучше для меня.

К: Какие у тебя мечты о твоем служении?
С: Не было такой конкретно мечты. Но мне интересны темы, которые касаются формирования человека, когда важно, чтобы люди знали и понимали, почувствовали на себе изучаемое. А для этого нужны встречи в малых группах, например.

К: Какое служение в твоей церкви члены церкви ценят больше всего?
С: Проповедь. Чаще всего люди говорят об этом.

К: Как церковь мотивирует людей брать ответственность для регулярного добровольного служения в церкви?
С: Это слабое место, очень трудно пасторам найти мотивацию. Лучшая мотивация - это личное желание служить Богу и тогда он просто сам ищет как это сделать. Но это
плохо работает. Легче всего пугать наказанием, но это хуже всего работает.

**К:** Один человек сказал: Пастор требует от меня, что бы я больше времени вкладывал в служении церкви? Сочувствуешь ли ты этому человеку?

**С:** Можно посочувствовать.

**К:** Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви - это значит уметь делать что-то лучше, что никто не умеет делать вокруг кроме меня".

**С:** Для меня это не правильно. Если кто-то проповедует лучше меня, я все равно чувствую себя нужным, потому что я чувствую пользу. Для меня важнее видеть результат, который я принес. Если он есть - я нужен.

**К:** Что должно измениться в России, чтобы помочь тебе регулярно служить в церкви?

**С:** Перестать копировать традиции церквей из других культур. Я думаю, когда в России открылся железный занавес и в России было много иностранных служителей миссионеров, тогда многие церкви наши стали копировать поведение иностранцев. Не сказать, что это плохо. Это просто не нужно. Потому что в церковь приходят люди из российской культуры и они видят немножко другие традиции и тогда им нужно или самим меняться или быть белой вороной. А зачем устраивать церковь таким образом? Нужно соответствовать тем традициям, которые у нас есть (если они не противоречат писанию).

**К:** Каким образом другие верующие влияли на тебя, что бы ты стал регулярно добровольно служить в церкви?

**С:** Сильней всего на меня влияет если я вижу преданность Богу.

**К:** Наставлял ли тебя кто-нибудь для служения в церкви?

**С:** У нас всегда много говорили о наставничестве, хотя не было у меня постоянного наставника. Эти люди менялись. Начинал меня наставлять Рустам Момедовов. Он очень много сил и времени вложил в меня. Он привел меня в молодежную группу, где я и покаялся. И он наставлял меня до тех пор, пока я не оказался здесь - на славянской и тогда этим человеком на какое-то время стал Брайан. Это не было индивидуальным наставничеством, это была группа. Но это было регулярно. Потом меня наставлял пастор Вадим, потом ты. И когда мы были с женой в Грузии - там был для меня наставником Тамази. Сейчас никого нет. Хотя я время от времени чувствую нужду в наставнике.

**К:** Был ли ты когда-либо так разочарован, что думал бросать служение или не начинать, не продолжать?

**С:** Да. В КБЦ, когда мы были студентами и это было время, когда мы брали служение не добровольно, но мы должны были это делать. Была большая нагрузка в учебе, в церкви и тогда я почувствовал, что я устал. Мне не хотелось заниматься ничем вообще. Мне очень хотелось бросить какие-то виды службы, я делал некоторые виды служения не от всего сердца тогда. И служение из-за этого страдало.

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К: Какие препятствия в церкви тебя могут смутить в церкви так, что ты не захочешь служить в церкви?

С: Может быть недоверие, неуважение и со стороны людей и со стороны лидеров. Если пастор мне не доверяет или не уважает мой труд, или если это людям не нужно - это будет началом конца моего служения.

К: Что бы ты изменил в своем служении для более радостного и доброхначного служения в церкви?

С: Сейчас все мое служение - это малая группа. И, вообщем-то, изменения для себя я уже начал. Я решил, что я хочу взять ответственность за эту группу даже неофициально. Я вижу, что нужен кто-то кто будет вести, который позаботиться о некоторых моментах. Я могу это делать и я решил, что я буду это делать. В это среду группа у нас была и я видел, что людям нравиться и мне нравиться.

К: Как ты себя обычно чувствуешь после своего регулярного служения?

С: Это воодушевляет?

К: Видел ли ты плоды своего собственного служения в церкви?

С: Да, я видел, что люди меняются. И некоторые свидетельствовали, что я им помог в каких-то духовных вещах.

К: Чувствуешь ли ты, что ты можешь сильно воздействовать своими духовными дарами на церковь?

С: Честно говоря, я не вижу сильного воздействия, но наверное уместно задать вопрос: "Что такое сильное воздействие"? Я не Марин Лютер, не Сперджен, а сколько я сделал? 15-20 человек это не сильно. Но я все равно понимаю, что это вклад. Для меня это не повод для страданий.

К: Как твое служение помогает церкви расти?

С: Я думаю, основное мое служение, которое я могу выполнять - это помогать верующим созидать друг друга, когда верующий помогает верующему. Не обязательно даже я. Это важно. Церковь должна не только проповедовать - это одна из функций, но церковь должна созидать себя и прославлять Бога.

К: Как бы ты мог более эффективнее служить в плане евангелизации?

С: Я помогаю людям в духовном формировании, люди становятся ближе к Богу и тогда они говорят другим о Боге.

К: Согласен ли ты с таким мнением, что если бы кто-либо сказал тебе, что для регулярного добровольного служения в Библии нет основания. Ты согласен или нет?

С: Нет. Есть основания в Библии. Павел говорит в нескольких посланиях, о том, что он видит одним из главных своих желаний видеть в других возрастание в Боге.
Освящение, совершенствование, достижение уровня Христа. Мы должны быть постоянно на этом пути. Иоанн говорит: "Будьте святы", и это не только для меня важно, но важно и для служения другим людям.

К: Как ты думаешь, подтверждает ли Библия, что некоторые служение важнее других.

С: Наверное, служение можно определить по результатам, которые они приносят. Если у меня есть возможность выбора в двух служениях, может тогда нужно определить какое служение принесет большую пользу, эффектах при моих способностях и дарах. Наша цель сделать максимум возможного.

К: Когда я делал первый раз опрос, то ни у кого из них не оказалось дара администратора. Думаешь ли ты, что это проблема для церкви или церкви не нуждаются в администраторах?

С: Я думаю, что это проблема, что никто не видел дара администратора. Церковь нуждается, мы свидетели в нашей церкви. Наверное, это дар управления. Может, люди не правильно понимают, что такое управление. Я думаю, что это координирование всех веток служения для более гармоничного служения в целом. Координирование и кухни, и проповедника, и воскресной школы и т.д.

Володя: Я думаю, что эти люди говорят еще, что кроме хождения на воскресное служение нужно еще давать десятину, участвовать в членских собраниях и общаться с другими верующими. Наверное, это дар управления. Может, люди не правильно понимают, что такое управление. Я думаю, что это координирование всех веток служения для более гармоничного служения в целом. Координирование и кухни, и проповедника, и воскресной школы и т.д.

Клаус: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно ходить на воскресные служения. что ты думаешь об этом?

Володя: Я думаю, что эти люди говорят еще, что кроме хождения на воскресное служение нужно еще давать десятину, участвовать в членских собраниях и общаться с другими верующими. Но, на мой взгляд, это не христианство. Это пародия на христианство, традиция. Традиция, которую люди пытаются исполнить для того, что бы казаться благочестивыми. На мой взгляд, это проблема в культуре русского народа. Наши русские люди сильно пропитаны учением согласно которому - для того, что бы быть верующим нужно что-то делать. И они очень сильно делают акцент на это. Хотя, на самом деле, это пережитки прошлого, языческие времена, когда ублажали нечистых духов для того, что бы они их не трогали на следующий год. Быть членом церкви это немного больше, чем просто посещение воскресного служения. Я член церкви даже тогда, когда пропускаю воскресное служение по каким либо причинам. Быть членом церкви - это жить самой церковью, это не только участвовать во всех мероприятиях, но и смотреть, что Христос хочет сделать в церкви и участвовать в достижении этого плана. Быть членом церкви - это, так же, быть верующим и приводить к Богу других людей. А это больше, чем посещение воскресного служения, это личная духовная жизнь.

К: Расскажи, какое добровольное регулярное служение в церкви у тебя уже было или еще есть у тебя?

В: В свое время, я начинал с того, что пел в группе прославления, затем был лидером группы прославления в нескольких церквях (в Ивановской домашней группе, в церкви на Гидрострое, в церкви "Дом Евангелия", в Елизаветинской церкви. Но понял, что это
не основное мое служение, а дополнительное. Я был молодежным пастором в "Дом Евангелия" 3, 5 лет и в Елизаветинской церкви, 5 лет. Это опыт моей христианской жизни. Я наблюдаю, что Бог делает вокруг меня и спрашиваю у Него, что я могу тоже сделать для Него, для того что бы быть участником Его дел. Сейчас я веду домашнюю группу в соседней станциите (это мое миссионерское служение), а так же учучую в среде молодежи и рассказывать им о вреде вредных привычек. Последнее служение у меня занимает большую часть времени в моем служении, поскольку я являюсь координатором этого проекта по Краснодару. Это мое добровольное служение.

К: Расскажи, когда ты взял ответственность за регулярное добровольное служение и как это было.

В: Еще будучи неверующим я регулярно посещал домашние христианские общения и одна верующая сестра спросила меня: "Умею ли я подбирать аккорды к песням на гитаре?" Я сказал, что да. И так началось мое служение прославления еще тогда, когда я был не верующим.

К: Был ли ты испуган чем-либо, когда взял это добровольное регулярное служение?

В: Тогда я не отдавал себе отчета о том что это и каковы последствия. Просто я занимался этим, потому что я был единственный кто мог это делать. Не было страхов. Сейчас же, когда у меня есть семья - жена и ребенок, я стараюсь все взвешивать: смогу ли я взяться за какое-либо служение? Когда я согласился быть координатором проекта о вредных привычках среди молодежи я увидел нужду в этом и не мог не согласиться. Птому что тысячи молодых людей сейчас под бременем своих вредных привычек идут в ад. Для меня это стимул идти и говорить Благую Весть им. Это требует затрат времени и сил, но я все взвесил и взялся за это.

Со страхами я редко встречался в своем служении. Может, только когда первый раз выходил за кафедру проповедовать. Это был день жатвы и я проповедовал тем, кто во Христе был по 50 лет.

К: Как ты узнал в твоем первом служении, что это именно от Бога?

В: С одной стороны это уже опыт моей христианской жизни. Я учусь у Бога понимать Его. Если я вижу нужду я откликаюсь. Это личное общение с Богом.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?

В: Мое собственное служение - это вся моя христианская жизнь. Поэтому, я не могу сказать, что для меня какое-то служение более важно, а какое-то менее. Мне больше всего нравиться рассказывать людям о Христе. И Бог меня благословляет в этом - я вижу. В самой моей первой проповеди (одному человеку) я сам не знал откуда берутся слова Благой Вести. Тогда я говорил ему 4 часа. Человек, которому я говорил тогда, был пьян и ничего не понял из моих слов. Но зато я получил огромное удовольствие от проповеди. Так же я проповедовал людям других верований - свидетелям Иеговы. Мне нравиться рассказывать этим людям о Христе, о благой вести для них. Работа с людьми, работа по освобождению от греха, по освобождению от вредных привычек - это тоже мне очень нравиться.

К: Знаешь ли ты свои духовные дары?
В: Вообще-то, у меня другой взгляд на служение духовных даров. Однажды меня попросили сделать ксерокопию тестов духовных даров, но ксероксы не работали и теста я не нашел. Я приехал на домашнее общение и пока ехал - молился. И пока я доехал до пункта назначения я получил понимание духовных даров. У апостола Петра ксерокса тоже не было, и когда он говорил свою первую проповедь, он понятия не имел, что там пройдется 3 его дара. Он не имел какого-то узконаправленного специфического дара, он был всесторонне одаренным человеком. Мое понимание о дарах Святого Духа - дар Святого Духа через верующего тогда, когда Ему удобно, так как Ему удобно и в том направлении как Ему угодно. Моя задача содержать свой сосуд, который Господь будет использовать, в достойном состоянии и быть готовым к тому, что Дух Святой будет меня использовать. Поэтому, я не говорю о какой-то узконаправленности в одаренности, я более широко размышляю. Например, был случай, когда Бог использовал меня для молитвы исцеления, когда я проповедовал и люди принимали Иисуса Христа, были моменты практики различения духов, освобождения от бесов. Бог может меня использовать так как Ему будет угодно. Но то, что мне нравиться больше всего, что получается, что приносит мне удовлетворение -это евангелизация.

К: В вашей церкви какое служение члены церкви ценят больше всего?

В: Дар пастора.

К: Как церковь мотивирует людей брать какую-либо ответственность для регулярного добровольного служения в церкви?

В: Пасторский совет увидел нужду домашних группах. А так же у нас делают очень большой акцент на наставничестве. Сегодня у нас каждому лидеру дается поручения найти ученика, который бы в последствии стал бы лидером. И в этом плане мы движемся.

К: Когда ты служишь в церкви - чувствуешь ли ты тогда себя более сопричастным к церкви?

В: Возможно, скажу тебе курьез. Сопричастным к церкви чувствую, но сопричастным членом церкви не чувствую. Много верующих не понимают, что значит служение, жизнь по вере и таких людей много. Поэтому сказать, что сопричастен с ними - не могу, но сопричастен с церковью - да, сопричастен с Богом - да.

К: Один человек сказал: "Пастор требует, чтобы я больше делал и вкладывал времени в церкви". Ты можешь сочувствовать этому человеку?

В: Я думаю, что это нормально. Я слышал такую позицию, что самые лучшие работники это волонтеры. И я думаю, что это нормально, когда пастор побуждает или мотивирует служить другого человека. Меня больше интересует в этом вопросе другой момент. Мне интересно, почему этот человек сам не видит, что ему нужно делать. Почему пастору приходиться объяснять этому человеку какие-то прописные истины. Если пастору сказал Бог, а Бог всегда говорит. Почему же тот человек не услышал призыва от Бога? Есть, конечно, и другой момент, когда пастор начинает поступать по плоти, но я думаю, что все происходит под Божьим контролем и пастор ходит под Богом. Поэтому я думаю, что если человека побуждают больше времени посвятить на служение значит от для этого созрел.
К: Скажи, правильно ли или неправильно это высказывание: "Чувствовать нужным себя в церкви - это когда я могу делать что-то в церкви, что никто не может.

В: Думаю, в этом высказывании есть слабое место. Слабое место в том, что чувствовать себя нужным в церкви можно не только тогда, когда я что-то могу делать. Чувствовать себя нужным в церкви можно тогда, когда ты понимаешь, что ты личность, которую любит Бог, ты личность уникальная, ты личность, за которую Бог отдал Свою жизнь и Он пригласил тебя в церковь. Т.е. быть приглашенным Богом в Его Тело - это уже очень важно и нужно само по себе. Если я еще могу что-то делать - это вообще чудо, когда Бог может использовать мои таланты и дары. Церковь - это семья. И в семье все нужны друг другу. Допустим, если в семье кто-то тяжело болен и не может работать стал ли он менее ценным и не нужным? В правильной семье такой человек всегда нужен, ему всегда уделяют время и силы, ничего не требуя взамен.

К: Что должно измениться в России, чтобы помочь тебе больше регулярно добровольно служить в церкви?

В: Для того, что бы что-то изменилось в России, я думаю, должно умереть несколько поколений. Мне это уже не поможет. Не думаю, что в России что-то координально измениться в ближайшие 40-50 лет. Существует 2 большие проблемы, которые заложены в эти два поколения - коммунисты и их ленинская проповедь, учение атеизма, коммунизма. 2- это христиане времен гонений, которые сегодня хотят навязать свою практику людям, которые этим совершенно не живут. Поэтому, я считаю, что и те и другие должны уйти в вечность и когда останется новое поколение с христианским основанием, но живущие в другой культуре - таких людей смогут понять такие же люди вращенные в той же культуре. Я считаю, что я и так достаточно регулярно занимаюсь добровольным служением в церкви.

К: Каким образом другие верующие влияли на тебя, что бы ты начал регулярно добровольно служить в церкви?

В: Сначала мне дали в руки гитару. Потом меня спросили: "А можешь ты заняться другим делом еще?" Я сказал: "Не знаю, но могу попробовать". Занялся другим делом - начал вести группу прославления как лидер. Затем меня спросили: "Могу ли я проповедовать?" Я сказал: "Не знаю, но могу попробовать". Попробовал и начал проповедовать. Меня спросили: "Могу ли я заниматься молодежным служением?" Я сказал: "Ну, этим-то я точно не могу заниматься". Но потом мне Бог показал, что я не прав и я занялся молодежным служением. Когда пастор недавно подошел и спросил: "Могу ли я в общеобразовательных школах провести программу на тему "Правильный образ жизни"? Я подумал и сказал: "Ну, раз ты говоришь, значит могу." Таким образом Бог меня побуждал через других людей и я начинал и делал, и все получалось.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

В: Да. У меня были наставники. Были даже такие, которые мне не говорили не слова. Они были пассивными наставниками, т.е. я за ними наблюдал и делал соответствующие выводы о том как нужно общаться, служить людям. И это было серьезным наставничеством. В то же время я закончил библейский колледж. Там я так же получил соответствующее наставление в изучении Библии, по организации церквей, как себя организовывать (а это не маловажно). Был в колледже наставник-преподаватель, который был для меня примером в молитве. Считаю, его вклад в наше
духовное формирование был огромен. Бог никогда не оставлял меня в вопросе наставничества. Сегодня объединив весь мой запас, я могу только сказать: "Слава Богу, за всех наставников и учителей, которые были в моей жизни".

К: Был ли ты когда-либо так разочарован в жизни, что хотел оставить служение или не начинать?

В: 9 лет я занимался служением в детских молодежных лагерях. И каждый раз после окончания потока летнего, уезжая, домой я говорил сам себе: "Я так устал, мои ноги все в синяках, я не высыпался, я просто вымотан эмоционально. Это последний раз, когда я вы меня втянули в эту авантюру!" И каждый раз, после этого, когда я мог уже отдохнуть я выходил и спрашивал: "А когда вы встречаетесь для подготовки следующего лагеря?" Конечно, когда сильно устаешь, хочется все бросить и сбежать, но я думаю, что я не единственный кто переживал эти моменты. Я помню в Библии пример, когда пророк показал величие Бога перед 400-стами пророками Ваала, дав народу Божьему расправиться с ними. И затем он был в пустыни уставший и изможденный, хотел спрятаться и убежать от всех. Я понимаю, что люди не меняются и 6000 лет назад этот человек хотел все бросить. Я понимаю, что чувствовал Иисус в Гефсиманском саду, когда 3 даже самых близких Его ученика не могли побиться с ним, потому что их склонил сон. Я понимаю, что были апостолы, которые это же переживали. И меня это вдохновляет и помогает исцелиться. Поэтому, отдохнув, я берусь снова за работу. Мне кажется, всем служителям нужно научиться правильно планировать свой отдых и использовать его полноценно, находить правильных людей для отдыха в нужное время в нужное место. Не отдохнувший человек непродуктивен.

К: Что может быть препятствием в церкви, что бы ты перестал служить там?

В: Кроме моего греха ничего.

К: Чтобы ты изменил в твоей области служения для более радостного и доброхотного регулярного служения в церкви?

В: Не могу сказать. Я с радостью занимаюсь моим служением и не принудительно. Я не испытываю давления со стороны служителей, я доброхотно служу. Единственное вестаки, это больше отдыхать нужно. Часто я нагружаю себя работой больше, чем надо. А так же нужно научиться принимать служение других людей по отношению ко мне. Потому что понимаю, что не только один я слушу, каждый в церкви и могу рассчитывать, что и мне послужат. Но избегаю этого, а это не всегда хорошо. Так же нужно более точно планировать свое время, но, понимаю, что в нашей стране это крайне затруднительно. А вообще, я доволен моим служением, или по крайне мере у меня такое ощущение.

К: Как ты обычно себя чувствуешь после твоего регулярного добровольного служения в церкви?

В: Нормально. Бывает усталость, но после отдыха я восстанавливая свои силы.

К: Видел ли ты плоды своего служения в церкви?

В: Да. Я видел тех детей, которые каиались когда-то в лагерях и сегодня они занимают место среди служителей. Я видел людей, которые ходили в мои домашние группы и получили образование, и сегодня активно занимаются служением. Я видел тех людей,
которые слушали проповеди, которые я говорил, в церкви и начинали делать что-то практическое.

**К: Чувствует ли ты, что твоим духовным даром ты можешь сильно воздействовать на Царство Божье?**

В: Понимая, что сам Бог служит через меня - я понимаю, что для Бога нет ничего невозможного. Он может сильно влиять на распространение Его же Слова используя в этом же меня. Я думаю, что если бы я сам делал я снова бы наломал дров и у меня бы ничего не получилось. Пусть лучше Он делает, используя меня в Его служении. А я стараюсь поддерживать себя в нормальном состоянии для того, что бы Он мог использовать меня.

**К: Каким образом твое служение помогает церкви расти?**

В: Сейчас мои основные 4 направления служения - это 1- ведение домашней группы. Люди, приходящие в домашнюю группу начинают расти духовно и становятся членами церкви и церковь растет 2 - служение людям, имеющим проблемы с грехом, трудностями в жизни. Общаясь с ними, я помогаю им встать на христианский путь и думаю, что через это тоже церковь растет и количественно и качественно. 3 - преподавание в школах. Сейчас это самое незаметное служение, потому что эти дети не придут в церковь сразу же сегодня, но они услышат о хороших привычках, о хорошем поведении, но не услышат о покаянии и Боге (потому что это запрещено российским законодательством). Надеемся и молимся, что бы эти дети захотели найти тот путь хороший благой, о котором мы учили. И только тогда мы их приведем в клубы, которые будут созданы на базе церквей и только тогда, может быть, они с пополнят ряды верующих в Христа, став членами церкви. 4 - проповеди в церкви. Они влияют на церковь, но для меня это служение сейчас стоит только на 4-ом месте, поскольку я очень загружен. А я понимаю, что на 1 минуты качественной проповеди нужно 1 час подготовки. И что бы сказаться 40-минутную проповедь я должен 1 неделю не работать, а заниматься подготовкой к проповеди. Но, я так не могу поступить, потому что, мне нужно работать для того, что бы кормить мою семью. Т. е. финансовый вопрос в данном случае играет не маловажную роль. А некачественные проповеди я говорить не могу. У меня стоит табу - или говори качественную проповедь, или не говори вообще.

**К: Как бы ты мог более эффективно служить в плане евангелизации?**

В: Я и так служу в плане евангелизации. Это мое основное служение.

**К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии?**

В: Я бы задал такому человеку вопрос? "А читал ли он, вообще, Новый Завет?" Мне кажется, что он не читал. В Библии есть очень много примеров, когда люди занимались служением добровольно и кроме хулы от других людей, кроме обид, оскорблений, унижений, физических расправ они не получали ничего за свое служение. Был пророк, который за всю свою жизнь не разу не увидел плода от своих проповедей. Он всю жизнь проповедовал и пророчествовал и ни одно из его пророчеств не было услышано другими людьми. Что касается сегодняшнего дня, то мне кажется, что сегодня есть большие предпосылки для того, что бы другие люди больше жертвовали на служителей, на служение. Сегодня служители получают мизерные зарплаты, сегодня многие служения остаются забытыми и заброшенными, хотя Библия не запрещает...
брать содержания за какой-то труд духовный. Я думаю, что это большой прокол в русских церквях. В Библии я вижу всего одну церковь, где апостол Павел не пользовался от церкви - это церковь в Коринфах (самая проблемная церковь во всем мире в то время). И основываться на самой проблемной церкви для того, что бы не платить служителям Божьим содержания - я думаю, что это кощунство. Но даже при всем этом кощунстве, при всем при том, что церковь сегодня не находится не в самом лучшем ее состоянии я думаю, что деньги не являются главным мотивирующим фактором. Не деньги мотивируют на служение. Самый главный мотиватор - это Бог. Если Он позволяет мне поучаствовать в Его деле мне это приятно. Мне приятно разделить с Ним Его часть в распространении Царства Божьего.

К: Как ты думаешь, подтверждает ли Библия, что одни служения важнее других?

В: Для Бога нет служений более или менее важных. Но люди сформировали себе такие образы и у людей такое мнение бытует. И люди даже Библию подтягивают под то, что некоторые службы более важные, а некоторые менее важные. Даже апостол Павел однажды сказал, что дар пророчества гораздо важней, чем дар иных языков. Хотя, если человек подаст воды пророку он получит награду во имя пророка. т.е. Бог одинаково ценит и пророка, который пожертвовал всей своей жизнью и вышел для проповеди к людям, и ту бабушку, которая напоила его водой, и того человека, который предоставил жилье этому пророку. Для Бога нет разницы.

К: Когда я делал первый раз исследование, то оказалось, что ни у кого нет дара администратора. Думаешь ли ты, что это проблема для церкви или, может, церковь не нуждается в администраторах?

В: Здесь проблема менталитетов. Западного и восточного. У нас в России три кита "авось, небось, и как-нибудь" они не могут вмещаться в сознание человека, который воспитывался на западе, где все четко и ясно регламентировано. Все-таки наши киты мощнее. В русских китах живут русские люди, которые пропитаны этими тремя китами. И они не видят необходимости что-то планировать, что-то упорядочивать. Хотя, на самом деле, я вижу, что Бог неоднократно использовал меня в качестве администратора, просто я не придавал этому значения, как и все русские люди.

1.11 Interview 11: Vitaly

Клаус: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные службы. Правильно ли это или нет?

Виталий: Я думаю, что это минимум. Я думаю, что если это не выйдет на уровень личных отношений с Богом - это будет поверхностно.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

В: На данный момент я вице-президент миссии "Гедеон", которая распространяет Евангелия. Так же несу пасторское служение и участую в служении освобождения как штатный сотрудник.

К: Как долго ты занимаешься этим?
В: Пасторское служение я несу третий год, а вице президентом я выбран в прошлом году.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

В: Меня никто не убеждал, просто у меня был хороший пример для подражания - это пастор нашей церкви. Мы ходили в домашнюю группу, которую он вел. Он был для нас хорошим образом христианина. Он хороший миссионер, сейчас он основал новую церковь на периферии и несет там свое служение. Недавно мы всей группой посещали его и благодарили за то, что он сделал большой вклад в наше, и в мое лично, духовное становление. То, что он в нас заложил явились хорошим основанием для дальнейшего развития.

К: Через какое время после покаяния ты начал служить?

В: Где-то через год.

К: Как ты узнал, что это было от Бога?

В: Я вырос в христианской семье. Я всегда мечтал нести пасторское служение, служить людям, но я не знал, где и как служить. Но Бог вел меня к этому, и в один прекрасный момент я взял ответственность. Другие пасторы помогли мне взять так же эту ответственность и доверили мне, потому, что видели мое желание.

К: Был ли ты испуган чем-нибудь в своем собственном служении?

В: Сначала, когда я взял служение - я думал, что будет все гораздо все проще. Но потом я столкнулся с реальными трудностями (и я знаю, что на этом этапе многие оставляют свое служение). У меня тоже были мысли все бросить, но Бог меня благословил своей поддержкой через служителей наших, которые поддержали меня в трудный для меня период. В тот момент я, не сидел сложа руки, но я обучался и двигался дальше. Учился так же покрывать все любовью. После этого "узкого места" пошел прорыв и на сегодня у нас слаженная команда, которая понимает друг друга. И я понял, что так же как мне помогали раньше - я тоже могу и хочу помогать другим в их переживаниях.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?

В: Мне доверили проводить детские лагеря, проводить административную работу в церкви, но я понял, что мне гораздо ближе пасторство. Я знаю, что Бог мне дал пасторское сердце. И мне не важно, в каких размерах будет выражаться мое пасторство. Это может быть большая церковь или служение личное человеку, что является даже более приоритетным для меня. Новообращенный люди нуждаются в наставниках, тех, кто может им показать и рассказать как нужно жить по евангелию. Такого наставника мы стараемся найти каждому новообращенному, что бы те стали хорошими христианами.

К: Знаешь ли ты свои духовные дары и служишь ли ими?

В: Да.
К: Какое служение в твоей церкви члены церкви ценят больше всего?

В: У нас в церкви много служений и каждое служение имеет свою цель. В Его Теле важно все.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?

В: У нас проходят школы разного уровня. А начинается все с домашних групп, где лидер может видеть всех людей и особенно стремящихся к духовному росту, пасторству он выделяет, делая им предложение почитаться на духовные курсы. А после этих курсов человек может брать ответственность за служение. И плюс к этому, конечно же, очень сильно работает личный пример пасторства, служения. Хороший служитель - хороший пример для подражания, и наоборот.

К: Если ты служишь в церкви - чувствуешь ли ты тогда более тесную связь с церковью?

В: Когда у меня были проблемы и я хотел оставлять церковь, у меня в тоже время были мысли о том, что если я выпаду из своего призвания я окажусь никчемным человеком. Поэтому, в служении я чувствую стимул для меня самого, оно меня уравновешивает, оно приближает меня к Богу. За моим служением стоят люди и если я буду поступать не правильно - это все отразиться на них, а так же на мне.

К: Скажи, правильно ли это заявление или нет: " Чувствовать нужным себя в церкви это значит делать что-то лучшее, чем все остальные в церкви" Как ты думаешь?

В: Зависит все не от меня, а от Бога и от того, насколько я Ему открыт, что бы Он что-то делал через меня. Все служение - оно не мое. Если Бог его не даст - его не будет. Поэтому, я ищу личных отношений с Ним для того, чтобы Он меня направлял и вел. Я верю - если меня не будет, то на мое место станут другие люди, а я буду на обочине. В служении важна мотивация. Правильная мотивация - это служения от чистого сердца и от избытка любви. Кто-то может в 100 раз лучше что-то делать, чем я, но если я люблю это делать - я буду вкладывать в это мою любовь.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?

В: Я думаю, что не Россия должна измениться, но должен измениться я. Если Бог силен в человеке, то такому человеку ничего не может помешать служить. Апостолов гнали, в тюрьмах гноили, но все это было им только на руку в их евангелизации.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?

В: Это тоже было от Бога. У меня было понимание, что мне нужно найти человека выше уровня, чем я и учиться у него. Этим человеком был наш пастор, а так же другие служители, с которыми я и по сегодняшний день консультируюсь и общаясь. У меня не было больше не теоретическое влияние, а влияние на практике, т. е. в совместном служении.
К: Был ли ты когда-либо так разочарован, что больше не хотел служить?

В: В начале моего служения это было. Но Бог говорил ко мне о моем призвании и о том, что если я выпаду из моего призвании я буду на задворках жизни. Это Слово повлияло на меня и я стал двигаться вперед.

К: Какие препятствия в церкви могут тебя отстранить от служения?

В: Мне кажется, что я уже прошел такую точку невозврата. Если Иисус поселился в сердце - невозможно не служить. Такой человек будет служить в церкви и вне церкви.

К: Что бы ты изменил в твоей области служения для более радостного добротолюбивого регулярного служения в церкви?

В: Я думаю, что у меня есть такие моменты, которые нужно не менять, а развивать. Например, нужно больше общаться с Богом, потому что Он источник радости и силы. Бог столько готов вложить в нас благо, насколько мы можем это вместить. Так же важно иметь тыл в семье. Если в семье хорошие отношения, то это так же источник радости. Если есть проблемы в семье - это большие препятствия в служении.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

В: Я всегда могу чувствовать себя по разному, потому, что возникают разные ситуации. Но в основном всегда есть внутреннее удовлетворение, потому, что я находюсь в том, что Бог мне дал. Если я вижу плод своих трудов, тогда это может перекрыть всю усталость, весь груз и подарить радость.

К: Видел ли ты плоды своего служения в церкви?

В: Да, я видел. Это и дает мне стимул, это и поддерживает меня. Я видел как люди обретали свободу духовную, их вопросы решались, как семьи восстанавливались.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?

В: Если Бог поставил человека на служение - это будет работать, но насколько сильно не могу сказать. Но Бог всегда достигает того, чего хочет.

К: Как твое служение помогает церкви расти?

В: Мое служение не направлено только на умножение. Во-первых, мое служение направлено на то, что бы созвать, на то, что бы люди были "качественными" в своих отношениях с Богом, что бы у них были крепкие семьи. И вот от этого уже и происходит качественный рост церкви. И наоборот, те христиане, которые не "качественные" рождают потомство себе подобное, и от этого церковь может вырасти количественно, но не качественно. Мое служение направлено на качество, что бы люди имели правильный характер христианина и давали же такое же потомство.

К: Как бы ты мог служить более эффективнее в плане евангелизации?

В: Я еще к этому только иду, потому, что я занимаюсь бизнесом и попутно веду
служение. Я надеюсь, что через некоторое время Бог освободит меня от работы и я буду пастором 24 часа в сутки и это улучшит мое качество в этом вопросе.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

В: Это не верно. В Библии показан пример и образец регулярного добровольного служения. Даже в скинии постоянно происходило служение, и постоянно приносились жертвы. Ученики Иисуса так же были научены служить постоянно.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые службы важнее других?

В: В Теле все члены важны. Даже самое малое и незаметное служение очень важно.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

В: Да. Это служение очень важное. Организация и администрирование очень важны.

1.12 Interview 12: Vladimir

Клаус говорит о том, что такое добровольное регулярное служение и подкрепляет это цитатами из библии.

К: Есть ли у тебя или было регулярное добровольное служение в церкви?

В: Да.

К: Некоторые люди говорят, что для того что бы быть членом церкви - нужно регулярно посещать воскресные служения. Что ты думаешь об этом?

В: Этого не достаточно. Член церкви - это часть церкви, это одна семья, поэтому нужно участвовать во всех проблемах, радостях, служениях церкви. Это может быть стройка в церкви, похороны, свадьбы, праздники, декорации, прославление и т. д.

К: Расскажи, какое ты нес или несешь служение регулярное добровольное в церкви?

В: Раньше у меня было служение похоронное, т. е. копать могилы. Это было давно. А в недавнем прошлом - я участвовал в хоре.

К: Ты можешь рассказать когда это было и как это было. И когда ты первый раз взял ответственность для регулярного добровольного служения в церкви?

В: В 1993 году у нас в Северской церкви было палаточное служение и мы регулярно собирались с молодежью и также мы помогали в строительстве.

К: Ты говорил, что пел в хоре?
В: Это было регулярно. У меня сестра была регентом и она организовала хор в церкви. У меня было желание поддержать сестру, мы регулярно приезжали на спевки - 2 раза в неделю.

К: Как сразу ты начал служить после своего покаяния?

В: Сразу. Дело в том, что я покаялся в Москве, потом я приехал сюда, и здесь у нас было палаточное служение. У меня было желание ревностно служить Богу и мы встречались с молодежью, собирались домашними группами, посещали другие церкви.

К: Как ты узнал, что это именно от Бога?

В: Потому, что у меня было желание. Я хотел и это было абсолютно естественно.

К: Какое служение тебе нравиться больше всего или какие твои мечты по поводу служения?

В: Я бы хотел бы быть миссионером. Частично это, я думаю, у меня это реализуется. Потому, что для того, что бы быть миссионером не обязательно куда-то ехать, можно быть миссионером на работе, дома. Я бы с удовольствием поехал в места ограниченные для посещения - тюрьмы, больницы, приюты. Или же я бы взялся служить как художник, например, учитель рисования для детей, декорации и т. д.

К: Знаешь ли ты свои дары и служишь ли ими?

В: Все наверное, не знаю. Я пою. Могу переводить. Неоднократно переводил в церкви проповеди.

К: Какое служение в твоей церкви ценят больше всего?

В: Я думаю, что молитвенное служение и прославление. Людям это нравиться.

К: Кем престижно быть в церкви для тебя или для кого-либо?

В: Быть пастором.

К: Как в твоей церкви служители мотивируют людей служить в церкви?

В: Братья говорят о благословении, о посвящении, учат о десятине. Если мы будем жертвовать для Бога, бескорыстно служить - Он это оценит и благословит.

К: Если ты служишь в церкви чувствуешь ли ты себя более сопричастным к церкви?

В: Конечно.

К: Один человек сказал, что пастор говорит ему, что бы он больше времени служил в церкви. Сочувствуешь ли ты ему?

В: Я бы сказал, что пастор говорит правильно. У пастора большая ответственность, у него "болит голова" и ему видней. Пастору нужны помощники, единомышленники.
К: Скажи, правильно ли это заявление или нет "Чувствовать нужным себя для церкви это когда ты не приходишь на воскресное служение и по крайней мере, хотя бы пять человек интересуются где ты".

В: Это правильно. Хотя есть церкви, в которых даже в день рождения о тебе никто не вспомнит.

К: Что должно измениться в России, чтобы помочь тебе регулярно добровольно служить в церкви?

В: Было бы хорошо если статус протестантских церквей был бы на уровне православных. Что бы люди не воспринимали нас как сектантов. Я считаю, что протестантские движения несут много добrego для социальных нужд России. Но я думаю, что свобода не играет такой существенной роли на нашу веру. Потому, что в трудные времена для России те церкви, в которых сейчас по 20-30 человек в 80-90е годы были битком набиты жаждущими сердцами.

К: Каким образом люди влияли на тебя, чтобы ты регулярно добровольно служил в церкви?

В: Своим примером. Своей жизнью, люди, которые меняют мир вокруг себя.

К: Был ли ты когда-либо так разочарован, что думал оставить служение?

В: Были такие моменты. Повлиял чисто человеческий фактор - иммиграция лидеров многих. Но не надолго мной владели эти чувства. Для меня есть пример из Библии, когда Иисус сказал Петру, что бы он шел к нему по воде. Он пошел бы дальше по воде, но усомнился, потому что начал смотреть вокруг. Так же бывает и у нас, когда мы не смотрим на Христа.

К: Что бы ты изменил в твоем служении, чтобы более радостное добровольное служение в церкви?

В: Я бы хотел, чтобы в церквях было больше порядка.

К: Как ты себя чувствуешь, когда ты служишь?

В: Обычно, когда я что-то делаю - я чувствую себя удовлетворенно, потому что знаю, что дело это для Господа.

К: Видел ли ты плоды своего служения в церкви?

В: Да. Я видел отклик сердце на мое служение.

К: Как ты думаешь, сильно ли ты воздействуешь своими духовными дарами на людей?

В: Да. Но, опять-таки, я думаю, что нужно показывать Христа своей жизнью, примерной жизнью. Я думаю, что этот фактор способен изменять людей.

К: Помогает ли твое служение расти церкви?
В: Любое служение помогает церкви расти.

К: Как бы ты мог эффективнее служить в плане евангелизации?

В: Видео о миссионерском служении, о приютах, о нуждах людей.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен?

В: Нет. Есть основания в Библии.

К: У тебя есть библейские стихи, которые подтверждают твое мнение?

В: Даром получили, даром давайте. Доброхотное дающего любит Господь. Идите и проповедуйте Евангелие. Очень много таких стихов.

К: Как ты думаешь, подтверждает ли Библия, что некоторые служения важнее других?

В: Да. Есть важные служения такие как пастор или дьякон. Нельзя сказать, что уборщик ниже. Просто все должно быть на своих местах. Например, пастор несет ответственность за всех членов церкви и он будет за них отвечать перед Богом, за то, что говорил, чему учил их. Уборщик отвечал перед Богом за то, как он убирает. Нельзя сравнивать шахтера и президента. Шахтер хорошая профессия, а президент ответственная.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Думаешь ли ты, что это проблема для церкви или церковь не нуждается в администраторах?

В: Я считаю, что церковь нуждается в администраторах, особенно в современном мире.

1.13 Interview 13: Vladislav

Клаус: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные службы. Правильно ли это или нет?

Владислав: Я думаю, что в церковь нужно регулярно ходить, но так же еще необходимо общаться с верующими.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

В: На данный момент я занимаюсь детским служением один-два раза в месяц. Я являюсь координатором детского служения.

К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

В: Это было полтора года назад. В церкви у нас говорили о том, что не хватает людей для служения в детской работе. И я откликнулся на этот призыв. Мне это очень
нравиться.

К: Через какое время после покаяния ты начал служить?

В: Через 10 лет. Я не брал ответственность за служение раньше, поскольку боялся, не очень сильно хотел, т.к. это большая ответственность и для меня большой стресс. Так же у меня была заниженная самооценка, и я постоянно думал о том, что же обо мне подумают люди и как они меня оценит.

К: Как ты узнал, что твое служение от Бога?

В: Мне нравиться заниматься с детьми. Но еще давно, когда я покаялся, я молился Богу о служении и Бог мне показал сон, в котором я перевожу детей с одного берега на другой. И я вижу как Бог меня вел в этом в жизни. Так же давно, когда я еще учился в интернате подростком я начал детей приглашать в церковь и они шли. Мне очень хотелось, что бы дети пришли к Богу. Тогда я понял, что мое призвание - заниматься с детьми.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?

В: Пастором я никогда не хотел быть. Я всегда хотел заниматься евангелизацией - рассказывать людям о Боге. Публично я не могу говорить, а лично я способен рассказать человеку о Боге. Когда я укрепился, то моя молитвой была мечта о служении моему народу (Чукотскому). Но я думаю, что обязательно еще послужу ему и расскажу ему о Боге.

К: Знаешь ли ты свои духовные дары?

В: Дар веры. У меня были трудные минуты в жизни часто, но у меня всегда была вера, что Бог никогда меня не оставит и выведет. И это было именно так.

К: Какое служение в твоей церкви члены церкви ценят больше всего?

В: Быть пастором.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?

В: Проповедуют, говорят о нуждах в церкви.

К: Если ты служишь в церкви - чувствуешь ли ты тогда себя более сопричастным к церкви?

В: Думаю, нет.

К: Один человек сказал: "Пастор говорит мне, что бы я больше времени служил церкви". Можешь ли ты сочувствовать этому человеку?

В: Может, Бог использует пастора для того, что бы побудить служить других людей к служению.
К: Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви это значит делать что-то лучше, чем все остальные в церкви" Как ты думаешь?

В: Ну, если он уверен в своих силах, тогда он прав.

К: Чувствуешь ли ты себя нужным церкви?

В: Да. Я в служении и на своем месте.

К: Что должно измениться в России, что бы помогать тебе больше регулярно служить в церкви?

В: Все зависит от личного желания и стремления. Сейчас я бы хотел иметь 2 выходных в неделю, это не так глобально, но для меня жизненно.

К: Каким образом другие верующие влияли на тебя, что бы ты мог регулярно добровольно служить в церкви?

В: Они общались со мной и давали мне чувство уверенности, во мне зародилось понятие "ответственность" за что-либо.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

В: Нет. Бог ведет меня.

К: Ты бы хотел, что бы кто-то наставлял тебя?

В: Да, хотелось бы иметь наставника, что бы больше узнать, перенять чьи-то навыки.

К: Был ли ты когда-либо так разочарован в церкви, что хотел оставлять твое регулярное добровольное служение или не начинать?

В: Да. Я много работал и сильно уставал. Для меня это было сильным стрессом, поскольку не оставалось времени для служения. На работе я чувствовал сильное давление от начальника, и в церкви ощущал дискомфорт из-за того, что я и в церкви от меня что-то требовали. Тогда я думал бросить служение в церкви, но слава Богу - Он говорил ко мне через мою жену, через Слово свое и я увидел, что нужно продолжать служить в церкви.

К: Какие препятствия в церкви могут тебя отстранить от служения.

В: Разногласия.

К: Что бы ты изменил в твоей области служения для более радостного добровольного регулярного служения в церкви?

В: Нужно больше общаться с другими людьми. Я чувствую, что я очень мало времени провожу в церкви. Мало участвую в нуждах церкви.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?
В: Радостным.

К: Видел ли ты плоды своего служения в церкви?

В: Думаю, что да. Дети стали больше помогать своим родителям.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?

В: Да. Бог действует через мое служение и ищет ключики к детским сердцам.

К: Как твое служение помогает церкви расти?

В: Дети - это пополнение Царства Божьего. Они учатся молиться, познают Его.

К: Как бы ты мог эффективнее служить в плане евангелизации?

В: Я не думал над этим.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

В: Конечно, есть. "Служите друг другу", "молитесь друг за друга в постоянстве" и др.

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

В: Каждое служение важно.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

В: Церкви нуждаются, но очень редко люди берут в этом служении на себя ответственность. Я сужу по себе. Для меня это отнимает много времени, но я бы хотел, но все еще не решаюсь, потому, что боюсь потерять свое личное время.

1.14 Interview 14: Yuri

Клаус: Некоторые люди говорят, что для того, что бы быть членом церкви достаточно регулярно посещать воскресные службы. Правильно ли это или нет?

Юра: Апостол Павел пишет, что бы мы не оставляли своего собрания.

К: Расскажи, какое добровольное служение у тебя уже было или еще есть у тебя?

Ю: Я был в команде поваров, когда наша большая церковь (5000 человек) устраивала конференции и лагеря. Так я служил года 4 и чувствовал Божье благословение через это. В 4 часа утра мы вставали на первую молитву, потом шли работать на кухню.
К: Ты можешь рассказать, как это было и когда ты первый раз взял ответственность на себя за регулярное добровольное служение?

Ю: Я молился с пастором и он мне сказал напутственное слово: "Вливайся в церковь, служи с братьями и все у тебя будет хорошо". Потом я услышал внутренний призыв на слова одного брата, который со сцены говорил объявление о том, что на конференцию нужны повора. Я побежал.

К: Через какое время после покаяния ты начал служить?

Ю: Покаяние у меня было в 1993 году, но я еще долго не осознавал, что я уверовал. Хотя у меня была большая жажда по Слову Божьему и я тогда перечитал множество христианской литературы, но служить начал не сразу.

К: Как ты узнал, что это было от Бога?

Ю: Я тогда не осознавал. И в то время я то приближался к церкви, то уходил в мир. Но Господь постоянно влек к Себе.

К: Был ли ты испуган чем-нибудь в своем собственном служении?

Ю: Страхи были. Например страх того, что в профессии повара я дисквалифицировался, поскольку не работал повором уже давно. Но Бог поставил надо мной начальника (шефа), который мой руководил и тогда у меня все получилось. Потом я уже мог сам справляться без начальника, но с молитвами.

К: Какое служение тебе нравиться больше всего и есть ли у тебя мечта о твоем собственном служении?

Ю: Моя мечта, чтоб Господь меня использовал и я был частью Его Тела. Но всегда мне нравилось служить тем, что я готовил бы для моих братьев и сестер. Я испытываю счастье, когда смотрю как насыщаются люди тем, что я готовлю им.

К: Какое служение в твоей церкви члены церкви ценят больше всего?

Ю: Наверное, быть епископом.

К: Как твоя церковь мотивирует людей брать ответственность за регулярное добровольное служение в церкви?

Ю: Бог говорит для каждого кто готов слышать.

К: Если ты служишь в церкви - чувствуешь ли ты тогда себя более сопричастным к церкви?

Ю: Да и аминь. Мне нравиться кормить всех. Я и братьев накормлю в столовой, затем побегу истопника накормлю, затем собак. И я был счастлив и летал как на крыльях. Господь давал мне любовь, силу и желание служить.

К: Скажи, правильно ли это заявление или нет: "Чувствовать нужным себя в церкви это значит делать что-то лучше, чем все остальные в церкви" Как ты
думаешь?

Ю: У Господа, наверное, всегда найдется кто-то лучше меня. Хотя у Бога есть план для меня, поэтому Он будет меня устраивать и вести там, где Он хочет, а не я. Я лично чувствую нужным себя в церкви, когда я востребован.

К: Что должно измениться в России, чтобы помогать тебе больше регулярно служить в церкви?

Ю: Сейчас в России, слава Богу, нет гонений и мне кажется для каждого христианина найдется поле деятельности в "Его винограднике".

К: Каким образом другие верующие влияли на тебя, чтобы ты мог регулярно добровольно служить в церкви?

Ю: Да, на меня влияли своим советом.

К: Наставлял ли тебя кто-нибудь для служения в церкви?

Ю: Господь, в основном, наставлял меня.

К: Был ли ты когда-либо так разочарован, что больше не хотел служить?

Ю: Много раз. Например, у меня были обиды в служении, когда я был очень уставшим и мне не помогали. Или обижали, когда я совсем не был виноват. Это было в детском лагере, когда мне начальник сказал нарезать 2 чашки хлеба и я нарезал, но потом оказалось, что этого хлеба не хватило и мне сказали, что я не справляюсь со своей работой. Тогда я взял своих дочерей (они отдыхали в этом детском лагере) и уехал. И с тех пор я не служил в церкви, хотя я просил прощения у моих братьев и сестер за этот поступок. Затем я перешел в другую общину.

К: Какие препятствия в церкви могут тебя отстранить от служения.

Ю: Я не знаю. Но получается, что это обиды.

К: Как ты обычно чувствуешь себя после регулярного добровольного служения в церкви?

Ю: Когда служил все было хорошо. И усталость не считалась усталостью - отдохну и все в порядке.

К: Видел ли ты плоды своего служения в церкви?

Ю: Видел. Братья с радушием принимали меня, когда узнавали, что я тот повар, который их кормил.

К: Думаешь ли ты, что своим духовным даром ты можешь сильно воздействовать на Царство Божье?

Ю: Я до сих пор не знаю какой у меня дар. Служение на кухне - это служение Марфы. Я молюсь Богу и прошу, чтобы Он указал мне мои духовные дары.
К: Как твое служение помогает церкви расти?

Ю: Один в поле не воин. Только всей церковью можно что-то сделать и достичь.

К: Как бы ты мог служить более эффективнее в плане евангелизации?

Ю: Я только на Господа уповаю. Жить с Богом - это значит являть собой живое евангелие. Нужно всегда в Боге находиться.

К: Согласен ли ты с таким мнением, если кто-либо скажет, что для регулярного добровольного служения нет основания в Библии. Ты согласен с этим или нет?

Ю: Павел пишет: "Каждый служи тем даром, который получил и по мере веры".

К: Как ты думаешь, подтверждает ли Библия или нет, что некоторые служения важнее других?

Ю: Мне кажется, что все служения важны и взаимосвязаны.

К: Когда я первый раз делал исследование, то оказалось, что ни у кого не оказалось дара администратора. Как ты думаешь, проблема ли это для церкви или, может, церковь не нуждается в администраторах?

Ю: В нашей церкви есть административный пастор, а у этого пастора есть тоже помощники. Административный пастор часто помогает бомжам получить прописку, а также ведет другую социальную и административную деятельность.

2. Translation of the transcribed interviews (English)

2.1 Interview: Anatoly

Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Anatoly: It is much more than that. God chooses someone not because He wants him to attend Sunday meetings. He wants his people to hurry to God’s home with joy to listen to His word and to fellowship with other Christians. We do not owe anything to God, but we do things from the fullness of our heart.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

Anatoly: At the moment I do not have any ministry, because I am studying, but I used to be a youth leader. I led youth groups.

K: For how long did you do that?
A: For one year. Those were the most blessed hours for me.

**K: How old are you?**

A: I am 24.

**K: How old were you when you trusted the Lord?**

A: I was 19.

**K: Can you tell me when and how you ministered? And when was the first time you took responsibility for a regular voluntary ministry?**

A: When I first came to the church, the leader of the youth ministry was a girl. I really wanted to do this ministry and was wondering, why the responsibility for such an important ministry was laid on a girl, instead of some brother? At that point, I thought that I could be in charge of that ministry. In a little while that girl got married, and the young people of my church, including myself, got together and started to discuss the fact, that we did not have a leader. We didn’t want our ministry to fall apart, so we discussed all the possible candidates for this position. We took about a month to pray for it. In the end, we could not think of anything else, but draw lots. I won and started to minister little by little.

**K: How soon after you repentance did you start ministering?**

A: After 1.5 years.

**K: How did you know your ministry was from God?**

A: It had nothing to do with drawing lots. I wanted to be the youth leader even before that. God saw my desire and brought me to this ministry.

**K: Did anything scare you in your ministry?**

A: Yes, I was very scared. I had children of Christian parents, who knew about God since they were little. I was confused and didn’t know what to tell them about God, because they knew more about Him, than I did. But God blessed me anyway and everything was fine.

**K: What kind of ministry do you like the most or what is your dream ministry?**

A: I like to preach the Gospel, and I would like to do that for big crowds.

**K: Do you know your spiritual gifts and do you minister with them?**

A: I do. 1 – preacher, 2 – mentor, 3 - teacher

**K: Which ministry is the most valuable in your church?**

A: To be a musician. Singing.

**K: In your church, how do ministers encourage people to minister in the church?**

A: Our church is very small, and the motivation is low.
K: When you minister in the church, do you feel like you are more a part of the church?
A: Yes, I do.

K: One person said, that his pastor wants him to devote more time to his ministry in the church? Do you feel for this person?
A: People should understand, that they should minister in the church. Some of them have to be told, but not everybody. You have to have a zeal for the ministry.

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”.
A: I do not think it’s right. I do not have to do something better, than somebody else, but we should do everything together. If I do something on my own, then I may push away others from doing it. Besides, people will depend on me instead of relying on God. We have to do everything together and the ministry will grow.

K: What should change in Russia, so that you could get involved in regular ministry?
A: The main thing is my relationship with God. No other factors may influence me, if I do not have unity with God inside. For example, when I was a youth leader, I had a job from 8 am to 8 pm, too. But I found time for ministry, anyway. If somebody wants to minister, he will find a way no matter what.

K: In what way did other Christians encourage you to do regular ministry in the church?
A: They supported me and prayed for me.

K: Has anyone discipled you in how to minister in the church?
A: People shared their experience with me, we talked and prayed together. I was encouraged by that, because in the light of their experience I could see that I was on the right way. And if I can’t do something now, I will learn in the future. For the most part, I had fellowship like that, when I was down and needed help. At times like that, I went to my pastor, my spiritual brother and asked for an advice.

K: Have you ever been disappointed in the church to the point of quitting ministry, or even not starting?
A: Yes. There was a time when I was doing the youth ministry, when some people tried to disrupt the meeting. They also tried to “infect” others, so that they wouldn’t participate in youth group. At one point I stood up among our young people and said: “I quit being the youth leader. I am tired”. Inside of me, I had already made the decision to quit. But one sister (she was more mature, than me) came up to me and said: “You know, what you are going through is ok. This should happen”. She said: “There is God, but there is Satan as well and he wants to destroy every ministry”. This got me thinking. In fact, it was true. And I prayed a prayer of repentance before God. I was encouraged and called each member of our youth group on the telephone and said: “I will continue with the youth group!”

K: Which obstacles in the church can prevent you from ministering in the church?
A: If everyone will be getting in my way, and there won’t be a single person to encourage me.

K: What would you change in your ministry to make ministry in the church more joyous and voluntary?

A: I would like to expand my ministry: find new programs, etc.

K: How do you feel after your regular ministry?

A: I feel different things. Sometimes I feel happy, sometimes I feel frustrated, but most of the time I feel fine.

K: Have you seen the fruit of your ministry in the church?

A: Yes, I have. And I still do (even though I study in a different city far away from my church). There was a strife between two churches in our town, even children were involved in it. When I was a youth leader, I united the young people of the two churches and taught them about unity. They got closer to each other, started to pray together and come to our meetings together. This fellowship of faith and love is still there, even when I am away. They have picnics, meetings, mountain hiking together... Besides, my group grew not only in quality, but in quantity as well. When I first started, there were 6 people in my group. Then we had up to 15 people coming to our meetings.

K: Do you think you have a strong impact on the Kingdom of God with your spiritual gifts?

A: I don’t know exactly, all I know is that I am God’s tool and He uses me.

K: How does your ministry help the church to grow?

A: I attracted young people to the church.

K: How can you be more effective in spreading the Gospel?

A: Spend time with those, who do not know God, do not be aggressive to them, but listen to them, have compassion and love them.

K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?

A: This is not true. In the Bible we see the life of Jesus Christ and His ministry for 3 years. He spent every day with people. It is normal and natural for a Christian to have a regular ministry.

K: Do you think that the Bible states that some ministries are more important than others?

A: No, for God all ministries are equal and we have nothing to be proud of. All the good things we’ve done – it wasn’t us, but God working through us. We are like a body, and you can’t take away anything from the body. If you take something away from the body, then it’s going to be crippled. If the body is formed in the right way, then it will grow the right way.

K: When I did my research for the first time, I found out that no one had an administrative
gift. Do you think, it’s a problem for the church or it doesn’t need administrators?

A: It is not a problem. It’s just that not everybody wants to take this responsibility. Churches need administrators. For example, our church has one.

2.2 Interview 2: Andrey

Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Andrey: I think, the member of the church should regularly attend it and participate in church life. As a member, he is supposed to be in his church.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

A: I was a preacher, participated in short missionary trips. Now I am actively involved with the business club, used to be a coordinator. And I attend my church. I want to develop spiritually all the time, and be an active member of my church.

K: Can you tell me, when and how you ministered? And when was the first time you took responsibility for you regular voluntary ministry?

A: My first ministry was city evangelism. We went to city streets regularly, where we sang, preached and talked to people. I also preached in the church.

K: How soon after your repentance did you start ministering?

A: After six months.

K: Why did you start ministering then and not some other time?

A: I was on fire with the first love for God. He gave me the desire to minister, and I felt a responsibility to reach people for Christ.

K: Did anything scare you about your ministry?

A: No, those who are in Christ, do not have fear. There were of course difficult times. It especially had to do with the historical time then – I started ministering the Lord after the Soviet Union had collapsed. But God gave me inspiration and enthusiasm.

K: What kind of ministry do you like the most or what is your dream ministry?

A: I do have a dream, but I do not want to talk about it yet. In general, I would like to spread the Gospel. Oswald Smith, who is a great evangelist, is a very good example for me. I like his approach and my heart is on fire with it. I am trying to minister the Lord as much as I can (spiritually and financially) and bring His Gospel to people.

K: Do you know your spiritual gifts and do you minister with them?
A: Yes, I know my gifts. It is easy for me to talk to people, to find mutual grounds with them, I can also preach. I feel deacon’s skills in me. I am more of a servant for people, than a pastor.

**K: Which ministry is the most valuable in your church?**

A: There is a lack of love and communication between Christians in the modern world. Prestige is a very relative term. Somebody may think, that being a pastor is easy, whereas it is a hard work on the front lines.

**K: How does your church encourage people to minister?**

A: I do not think, that our church motivates people to minister enough (this is my personal opinion). If it did, it would send people on missions and by doing so it would give an example to others to participate in evangelism in whatever ways they can. Sometimes, we do have missionaries from other regions visiting our church and telling about themselves. They also show movies about world’s needs and missionaries in our church. But, I think, a little more motivation wouldn’t harm, on the contrary it would bring a lot of good result.

**K: When you minister in the church, do you feel like you are more part of the church?**

A: By all means. When someone participates in church life, when he can see that he is important as part of the church, he realizes, how much he is one with the church.

**K: One person said, that his pastor wants him to devote more time to his ministry in the church. Do you feel for this person?**

A: In this situation I can feel for the pastor. He should change his tactic and shouldn't be so harsh.

**K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”.**

A: You should put yourself ahead of everybody and think that everything depends on you. God can substitute you with somebody else and change the direction of your ministry, depending on the needs of the church. To participate in church life means to be flexible, ready for God’s action in your life. Church is not a mechanical unchanging mechanism, it is a living organism. You have to participate in life’s dynamics.

**K: What should change in Russia, so that you could be more involved in regular voluntary ministry?**

A: Russia needs stability, and Russian churches need to change according to life's reality, because in these days churches are very conservative and self-centered.

**K: In what way did other Christians encourage you to do regular ministry in the church?**

A: A lot of people prayed for me and encouraged me to live the right way in the church and at work. Some people offered me different types of ministry to participate in.

**K: Has anyone discipled you in how to minister in the church?**

A: There were brothers, who helped me to study the Scriptures. We didn’t do it regularly, but
at times, when I needed it.

**K: Have you ever been disappointed in church to the point of quitting ministry, or not starting at all?**

A: Of course, I have. I think, this happens to everyone. Even the fathers of faith had “deserts” in their lives. There was a period in my life about 2 years ago, when I rarely attended my church. It was a time of “stepping back”. It happened because of my business, and a lot of problems in spiritual and financial spheres. But it says in the Scriptures: “The righteous person will fall down 7 times, but will rise”. I always knew, that I loved God no matter what hole I was in at the time, and I still love him. I hope, He will bless me to reach the end and still love Him and be faithful to Him. Whenever I was disappointed or tired, He gave me strength to carry on. And that helped me to realize that I can’t live this way any more, and should change my life, my attitude towards life and start living a new way.

**K: Which obstacles in the church can prevent you from ministering in the church?**

A: Only the church can be an obstacle for me. If they tell me in the church, they do not need my ministry any more, I will not minister there. Another obstacle can be my own sin.

**K: What would you change in your ministry to make ministry in the church more joyous and voluntary?**

A: I should change myself. I would like to have more order in my life, so that I could have more time for ministry in the church.

**K: How do you normally feel after your regular voluntary ministry in the church?**

A: I feel inspired and encouraged.

**K: Have you seen the fruit of your ministry in the church?**

A: Yes. I preached a lot to one person and did it for a long time. At that time, I thought he couldn’t contain my message about Christ. But after a few years I saw him in the church. It was a nice surprise for me, that made me very happy.

**K: Do you think you have a strong impact on the Kingdom of God with your spiritual gifts?**

A: I do not think, I can have a strong impact on the church with my gift, but I do what I can.

**K: How does your ministry help the church to grow?**

A: I cannot know completely. I just trust God and do my part of the job.

**K: How can you be more effective in spreading the Gospel?**

A: I can help financially, and also with my time, when I have it. I could participate in outreaches.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**
A: There are Biblical foundations for the ministry. The Apostle Paul said he could not live without preaching. In the Proverbs, it says: “Will you forsake those, who are sentenced to death and will reject them?”.

K: Do you think that the Bible states that some ministries are more important than others?

A: No. We should not be like Pharisees in our ministry and be proud of our position, but do everything for the Lord.

K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?

A: I think, churches do need the administrators. In the Bible, from Genesis to Revelation we can see, that there should be order and different ministers in the church, from washing the floors and distributing bread to preaching the Gospel. The Church has a great need for administrators. I am very happy, that there are administrators in our church, who coordinate all the other ministries.

2.3 Interview 3: Danil

Klaus: Can you tell me a little bit about yourself?

Danil: I am 35. I’ve been a Christian since 1999.

K: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

D: It is very important to attend Sunday meetings – this is the important minimum. But it is also important to spend time with believers.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

D: I help out with the music equipment. I was an administrator, too.

K: How long did you minister?

D: I helped with the music equipment the whole time before I moved to a different city. I was an administrator for 6 months.

K: Can you tell me, when and how you ministered? And when was the first time you took responsibility for your regular voluntary ministry?

D: As to the equipment, I did it because nobody else could do it. After a little while, I quit my job and had a lot of spare time. Then brothers offered me a job as an administrator in the church and I was very happy to do that.

K: How soon after you repentance did you start ministering?

D: I always wanted to serve God, because I was grateful to Him. Reverence towards God is a
very strong motivation for me. It is very difficult not to do something for God in return after He did some much for me.

**K: How did you know it was from God?**

D: I had needed skills. I saw the need for that and nobody else could do it, except for me.

**K: Did anything scare you in your ministry?**

D: No.

**K: What kind of ministry do you like the most or what is your dream ministry?**

D: My gift is to be a good manager in the church. I don’t have any gift in teaching the Bible. In this case, I rather take than give. But I can do other things that no one can do. I know how to communicate with people and I want to do that. It’s not difficult for me. I am also a very technical person and can be of good help in the church. Unfortunately, I cannot do that at the moment, because I am not sure where I am going to live yet.

**K: Do you know your spiritual gifts?**

D: Administration, I can also reconcile and exhort. I am a gentle and flexible person, and I can find common grounds with anyone, who wants it.

**K: Which ministry is the most valuable in your church?**

D: In Shakhti, the town, where we used to live, people really appreciate social work with drug-addicts. The church there has a rehabilitation center.

**K: What is a prestigious thing to do in your church?**

D: Evangelism. I really liked how they did it in this church. It was a very a good example for me. They didn’t talk much about it, they just did it.

**K: In your church, how do ministers encourage people to be responsible for regular voluntary ministry in your church?**

D: They talk about responsibility and they really want to please God. This is a young church with ministers that used to be drug-addicts, but were saved by God’s mercy. They are on fire for God.

**K: When you minister in the church, do you feel like you are more a part of the church?**

D: I do feel more like part of the church and I'm more satisfied when I minister, because I serve God.

**K: One person said, that his pastor wants him to devote more time to his ministry in the church. Do you feel for this person?**

D: Yes, I feel for him. It means that this church is ruled by the law, rather than love. If a person doesn’t want to serve God from his heart, no commands or persuasions will make him or her minister. It all depends on how close he or she is with God. And in order for that to
happen, we should open the Word of God more often.

**K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”?**

D: In a big sense, yes. But in most cases we do not have some extremely unique talents. Besides, when a person thinks that he’s one of the kind, he may not see other people, who have talents around him. It is better to be humble and to breathe the same air with God.

**K: What should change in Russia, so that you could get involved in regular ministry?**

D: Nothing. The problem is not Russia, it’s about me.

**K: In what way did other Christians encourage you to do regular ministry in the church?**

D: They encouraged me with their personal example. I saw how people sacrificed themselves, their family, finance, status for their ministry. Something like that has a strong impact on me and makes me wonder “If others can do it, can I do it too?” And it makes me want to serve God better.

**K: Has anyone discipled you in how to minister in the church?**

D: I was encouraged to minister. By nature I am a lazy person. Sometimes I don’t feel like reading the Bible or praying, or sharing about Jesus. This is sin. I ask God to make me free from it, because it is difficult to go together with God and sin. I want to be a faithful servant, and not a lazy one.

**K: Have you ever been so disappointed in ministry to the point of quitting, or not starting?**

D: Yes. It happened when I was an administrator in our church. I really wanted to minister and minister and minister, but then at some point they told me that they didn’t need an administrator any more and I didn’t have to do anything anymore. I really lost heart then. I wouldn’t have felt so bad, if they had told me that they couldn’t finance my work anymore, then I could have helped the church for free. I would love to keep doing it. But I was told that they didn’t want my help at all. It really hurt me, because I ministered with my whole heart. Then I was restored, but it wasn’t till after one year that I started to help with the music equipment. After I went through the process of first rejection, then restoration and humbling myself, I realized that everything I did, I did for God and not for people. So, I should be waiting for a reward from Him, not from them. We shouldn’t be growing in our thoughts of a successful Christian career, instead we should give ourselves to God, so that he could grow in us.

**K: Which obstacles in the church can prevent you from ministering in the church.**

D: If they tell me in church, that they do not need me. But in fact, there are so many things to do in churches, that anyone can find something for him to do.

**K: What would you change in your ministry to make ministry in the church more joyous and voluntary?**

D: Everything (including the music equipment). For example, often they asked me to come for rehearsals, but I didn’t feel like doing that (though at that time I felt like I was very busy).
K: How do you feel after your regular ministry?

D: Tired and happy.

K: Have you seen the fruit of your ministry in the church?

D: Yes. I am a technical person. I fixed church equipment, and it worked. That was really nice.

K: Do you think you have a strong impact on the Kingdom of God with your spiritual gift?

D: Yes, I can if I want to. But I am lazy most of the time. The good thing is that I at least know the reason why I sometimes wouldn't minister before. Six months ago I didn’t know that. So, now I am learning to live without laziness.

K: How does your ministry help the church to grow?

D: The church needs order and management. Right now I am thinking that I can help the pastor with some administrative things, which will give him more time for a better ministry to people. But this will only happen when my family and I decide which church we are going to attend.

K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?

D: Before God left the Earth, He said: "Go and take my Word to people". This is His command to us. He didn’t say: “Go home, lay on a couch, rest and then I will come to take you”. He said that we should work. Other verses in the Bible confirm that we should work for God. He didn’t say it would be easy to serve Him. For example, in proverbs He told us that the seed falls on different kinds of soil.

K: Do you think that the Bible states that some ministries are more important than other?

D: No. The grace is diverse, and everybody can have his/her own input to build the church up. At first glance, you can say that an evangelist is more important than a cleaning lady. But if it wasn’t for the cleaning lady, the evangelist wouldn’t have a clean place for people to come and listen to him. The place would be dirty. Then he would have to stop evangelizing and start cleaning. This means losing time. The church is like a body. And in the body all the organs are needed and their work is coordinated.

K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it's a problem for the church or it doesn’t need administrators?

D: I don’t think it does. I think, it is good when a lot of people are evangelists, and not administrators. We need only one administrator and a lot of evangelists.

2.4 Interview 4: Denis

Klaus: According to some people, to be a member of one church means regularly attending
Sunday services. What do you think about it? Is that enough?

Denis: I think it is not enough. If you are new believer, for some time you just visit church services, you listen, you learn. But if you will be a member of one particular church for a long time, eventually church will expect from you more than just visiting. Perhaps they will expect from you some participation, ministry.

K: Tell me if you had or if you have now some regular ministry?

D: Not now, but I used to be a home group leader.

K: How often did you lead your group?

D: When I had this ministry, we met once a week, Tuesday night, and also each Sunday we had home group leaders meetings.

K: Was it for one year?

D: Maybe 4 or 5 years altogether.

K: Can you tell me the whole story, how did you start this ministry?

D: First I became a home group leader’s assistant. I came to church and after one year I became a home group leader’s assistant, because church was rapidly growing and there was a lack of leaders at that time. At first, leaders asked me to be a home group leader’s assistant; small groups were growing and in 1.5 years I became a home group leader.

K: What does it mean – to be an assistant?

D: When you are not in charge of the meeting completely, you’re not leading, but you have your own part, assisting. For example, out of 2 hours of meeting you might lead some section of a home group. You are not number one, you’re not leading and planning everything, but maybe just participating in planning.

K: How did you know that this ministry was from God?

D: Of course, it was quite hard for me, because at that moment I wasn’t sure if I was able to do this job. But I knew it wasn’t just my desire and assurance. There were some mature believers who encouraged me to enter this ministry. I trusted them, I prayed, I thought it would be beneficial for my spiritual growth. It was like a challenge. It is hard to grow in your spiritual gifts when there are no challenges. I was pretty sure it was from God.

K: Were you scared when you started your regular ministry?

D: Yes, I was frightened, because I believed that I had no experience. I thought: no, it is not for me. But there was a need for leaders, church leaders were encouraging me, so I decided to go for it. But it was scary because at first I didn’t know what to do, where to start.

K: Do you have a dream about your own ministry? Or what would you like to do? What would you want to do?

D: Yes. I think the answer could be different, each time you will ask me the same question.
Right now I don’t want to be a leader of any ministry. I feel more comfortable when I’m assisting in someone else’s ministry. Maybe something in administrative ministry. I can say that I like to assist, to participate in someone else’s ministry. I can be an administrator or interpreter or coordinator.

**K: Do you know your spiritual gifts?**

D: Yes, of mercy and helps; I think I can use my spiritual gifts more fully when I’m not in a key position.

**K: What about administration? What does it mean for you – to be an administrator?**

D: I think I would feel better in this role; I like to help people to find each other, connecting. On the one hand, quite often I have some information that other people are looking for. On the other hand, there are some people with other interests. And I know how to help them to find each other, to join their efforts and work together. And the process will go faster.

**K: What about church member opinions, which ministry is appreciated the most?**

D: I think people value a leader’s ministry more than any other. Personally I’m not of that opinion, but it might happen because usually we think of the leader as a spiritually mature person, and if you are the leader, people will seek your advice and your help because of your wisdom. I think this is the most popular kind of ministry: church leaders of all sorts; pastors.

**K: What kind of activity is the most prestigious?**

D: I think to be a pastor, or worship band leader, because it is something new for Russia. This kind of ministry is not well developed yet. I mean professional church music: praise and worship. And people want to participate in it, because it’s always interesting, especially for young people.

**K: How do your church motivate people to take responsibility for a regular ministry?**

D: In our church, for example, we can hear it in sermons all the time: pastor challenge people, encouraging everybody to discover their gifts, their ministry in church, because the main idea is that you can’t be just a visitor or churchgoer; you need to participate in ministry, you need to try to find your place in the body of Christ.

**K: How else?**

D: Usually through different kind of seminars, which are held in church to discover people’s spiritual gifts. Leaders always emphasize the idea of practical participation in ministry for all church members.

**K: When you have a ministry in your church, do you feel more as a part of your church?**

D: I think so, because if you are going to some church for a long time, you always have a choice. If you don’t want to be a part of this church, you can leave; you are free to choose another one. I think this is okay, but if you are going to church for a long time and yet you don’t want to do anything, it could be strange. Church is like a family, and if you believe that this is your family, then you are trying to give, to invest something. If not, then you won’t feel
this closeness.

**K: Tell me, please, what you think about this statement: “To feel needed in church means I can do something better than anybody else and no one in church can do this better than me.” Is it right or wrong to think that way?**

D: I don’t think so, because it is important to understand, that church needs you anyway, even if someone can do your job better than you, or just do this instead of you. For example, I can do something because I have certain gifts, but if there is someone who can do this better than me, I shouldn’t withdraw myself from my responsibilities, because my participation in this particular ministry does help me to grow spiritually. If I won’t do this, someone else will, but it won’t do any good to me, because I need to apply my gifts, my talents that God gave me.

**K: Do you feel needed in church? And why?**

D: I used to feel that church needs me. Right now… I don’t know, it’s a hard question. For the last few years I was involved in different ministries as an interpreter, sometimes as an administrator. And I knew that there are no activities like that in my church, but other churches were inviting me all the time, because they needed that type of help. And it was hard for me, because I had a feeling that other churches and groups needed me, but not the church I belong to. But at the same time I knew that I’m doing the right kind of things, because I was using my abilities and talents in ministry all the time and I really enjoyed it.

**K: And now you feel the same way?**

D: Yes. Church needs people for all kinds of ministry. There is always a lack of people, but I think what church may offer me, someone else might do.

**K: Why is it so? Can you tell me?**

D: It’s a difficult question. I may continue to do the same kind of job, like I used to do, when I was a part of a home group leader’s ministry. But at the some point I realized that it’s not interesting for me any more. I knew God has something else for me. I was learning English, I started to travel around in our area, but in my church the main need was home group leaders, like always. I knew that other people can do this job; it is not something unique. People who came to church after me, they can be in this ministry. I want to move further, but in my church I haven’t seen an opportunity for it. So it was kind of natural when I found some contacts in other churches and worked with them. My pastor wasn’t really against it; he gave me his blessing, but on the other hand he always tried to use me according to his own vision.

**K: What needs to be changed in the life of Russia for you to be more involved in regular ministry?**

D: I think the attitude of the people – both believers and nonbelievers – towards the church in general. People should think that this is normal – to serve, to have a ministry. Some people think that if you are in regular voluntary ministry, you are not really “working,” even if you spend all of your time ministering. Some people don’t want to get involved in regular voluntary ministry because they think that it is impossible to combine both work to provide for your family and your ministry in church. But I don’t think that an ideal financial situation
is possible at all. There are always some financial needs and it will be so all the time. It is not
the main problem. People don’t understand what ministry is about. It is hard work, but it’s
not that kind of work that you do for money… It is something really important, maybe the
most important thing in your life.

K: How have other believers influenced you to be involved in regular ministry?

D: I think that people's personal examples were really important to me. For example my
friend Slava, I’ve already mentioned him. We were friends. But also he was a very mature
person, I mean spiritually. It was always interesting to watch him in ministry. He was a very
sincere person. Everything he did wasn’t religious or official. He never used any “specific”
religious vocabulary. He is just an interesting young man, who is trying to fulfill his calling.

K: Did he also exhort you?

D: Yes, he did. Although we were friends, I always felt that he is “older” than me –
spiritually. When we were together, he was always encouraging me. He gave me a lot of good
advice.

K: Who else encouraged and motivated you to serve?

D: Besides Slava – some missionaries. Burt Dumerton, who planted our church. When I
began my ministry as a home group leader, Burt was our senior pastor. He always taught us,
the home group leaders, explaining the role of ministry in the life of a believer. I’m still
thinking of him with gratitude.

K: Did someone help you with skills when you started your ministry, or it was just some
spiritual encouragement and biblical foundations?

D: Both. When Burt was a pastor, he always invited some teachers and other pastors from
Canada and the USA. They taught us about home groups, how to lead this ministry, how to
help people on this level. That was very useful. We used lots of guide books and different
teaching materials. We were studying how people in other countries and churches became
successful in this area.

K: Were you ever disappointed to the point that you had no desire to serve at all, or to begin
any ministry?

D: Yes, I kind of mentioned it already, when I said that I was looking for something else,
when I didn’t want to be a home group leader anymore. I was disappointed, I had some
problems with relationships with some people, I made some mistakes. At that moment I had
no desire to serve anymore. I thought I just needed some time to rest, to reevaluate my life, to
ask God what should I do with my life now?

K: Do you feel that way because of your damaged relationships with some people? Is this
why you left your ministry?

D: Right now it is hard to say exactly why because it was 2 years ago or so.

K: What can be a reason for you not to serve in church on a regular basis?
D: When everything is too formal in the church. A conservative spirit. I think church should be like a family, and then you want to give something, to invest some efforts, to use your talents and abilities. And if the church is like an organization and everybody is eager to gain some points, to achieve a certain level... Then it’s not interesting, to be honest with you. Then there is no place for closeness, for family-type relationships. To me an ideal church should be more like a family, not a structure.

K: How did you feel after your regular ministry? Were you tired, sad, happy or satisfied?

D: Depends. Last year I felt tired. I didn’t want to do anything because of that. But if the group was successful, if people were open, prayed for each other, then of course I was very happy and satisfied, because I always prayed before each home group meeting. And I always tried to help people to become closer, to grow spiritually. If I saw any progress, of course I was happy. But I think eventually I was very tired, even burned out.

K: Have you seen any fruits of your ministry in your church?

D: I think yes. Some people would come to the church and soon they would attend my home group, and after a year, maybe even sooner, I saw them in ministry. I don’t think this is just because of me or my ministry, but I was a part of it, which means I invested something in their spiritual growth.

K: Do you believe that you can really influence the Kingdom of God with your spiritual gifts?

D: I believe that this is true. I can. Though some times it is a challenge – how can I apply it? I mean practically. Not just to know that there are some gifts that God gave me, but practically applying them in the church. But I believe that it is possible – to influence the situation with your spiritual gifts and through that to influence the Kingdom of God.

K: How does your ministry help the church to grow?

D: Right now I have no ministry, but when I was a home group leader, of course it was a very important ministry for our church, because of the structure of our church. We believed that eventually each home group is supposed to split into two or more, and that is how the church was growing. And that is how we measured the success of the group. So anyone could see how successful your ministry is, and there was a real help for the church when everything was fine. But at some point I realized that something was not right.

K: How could you be more effective in evangelism?

D: Right now I think that the most effective way to evangelize – is through the people you already know. Then you can influence them with your personal example. In our church we have tried various ways of evangelism: street evangelism, visiting hospitals, evangelistic concerts, etc. We had some results, but it wasn’t really effective. If you would ask someone how he or she got to the church, 90% of the people will say that some relative or friend invited them. So, I think that the most effective way of evangelism is through your connections and close friendships. But sometimes I’m asking myself: do I portray a good example of Christian? Sometimes it is a hard question to ask yourself, because you know that
if your Christian life is not really successful, then how can you evangelize? People should see your good example and wonder: “There is something special about this person… I want to know more about him and his life.” This is the most successful way of evangelism, I believe.

K: Well, thanks for your answers. Now I would like to ask you about the Bible, about some biblical foundations. Would you agree to this opinion, if someone would say that there is no biblical foundation for regular ministry in the Bible?

D: You mean for all believers? Yes, when read the book of Acts, we see that in the life of first church everybody was participating: with their money, selling their property or with their spiritual gifts. I believe that there are some foundations for regular ministry in the Bible. For me personally, the first church is the ideal. When I mentioned that closeness in relationships is important to me, I meant the first church as a model. Everybody trusted each other, so it was very natural for them – to be in a ministry. Right now people are more concerned how they will provide for their families, and relationships in the church are rather formal.

K: I mean the regular ministry. Not just as a voluntary, but also the regular ministry? Are there any foundations for it in the Bible?

D: Yes, I think so. I would use this comparison again: family is the place where you live all the time, you come back to you family all the time. And you visit your church regularly too, you basically live there if you believe that this is your family. So you will have some responsibilities there, too; it is normal.

K: Do you think that some ministries are more important than others? Does the Bible prove that point of view?

D: I don’t think so. Some ministries are more noticeable, or the effect is more obvious. For example, if I’m a pastor of a large church, I will have an opportunity to influence a large group of people, because they will be under my authority. It is obvious. But if I’m leading a prayer ministry, then my influence is sort of limited: less people know about my ministry, and the effect from my work is not so obvious. But of course, we talk only about “appearance,” because only God can decide whose ministry is effective and how effective it was. I’m trying not to compare what is big and important and what is not. I believe in God’s eyes all types of ministry are equally important. The main thing – how much am I investing myself in my ministry? One hour a week plus Sunday morning? Of course my level of spiritual maturity will determine that.

K: When I was working on this research for the first time, a year and a half ago, I thought that it was interesting that there was no such gift as administrator. Do you think that it is a problem for the church today?

D: I think the church needs it, because I’ve noticed that many churches today have an office, they appoint people officially to do this kind of work. Churches used to be independent from each other, or visa versa. They were united in some unions with pretty strict structures. But they didn’t interact with others unions. Now many unions and denominations are trying to interact, to do some projects together, but sometimes they don’t know how, practically. We can learn from other church unions in other countries, because they have a rich experience in this area. The Russian church is learning a lot these years. Yes, I think there is a need in this
area. Even on the level of interactions between some small local churches: camps, children programs, youth work. There is always a need for specific people who are willing to do the job. We do this for God, of course. But we need more practical type of people, because sometimes we are “super-spiritual.” We think that God will provide, and God will do everything. Or sometimes, in the Russian church, the pastor just appoints someone by giving an order: “You will do this.” But I think that the most effective way is to let someone with special gifts and abilities do this job. Someone who has connections and vision. Someone who enjoys his ministry.

2.5 Interview 5: Kirill

*Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?*

Kirill: Yes, you have to attend your local church. There’s also your “home church”, where you were born again and you should keep in touch with this church your whole life. This is where you received your first impression about God, people, which you once respected. Maybe those people are not perfect, but you should stay connected for the whole life. When people break relationship with their church, it always has a bad spiritual effect on the person. If we are talking about local churches, then I choose the one, where I have an opportunity to minister.

*K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?*

Kirill: Sermon, worship, participated in a youth ministry.

*K: How long have you been doing this?*

Kirill: If we are talking about this local church, of which I am a member, then after six months I started to preach. Now, I preach 1 time per month, sometimes more often.

*K: Can you tell me about your first ministry, when and how did you do it? And when was the first time you took responsibility for a regular voluntary ministry?*

Kirill: I got involved in my first ministry almost right after my repentance. There are a lot of young people in our church, and at the time we were very effective in different kinds of evangelism. For example, we distributed the Bibles in jails, hospitals, orphanages. I was growing spiritually very well, because I was actively involved in the home group. In my home group I received discipleship and encouragement for my voluntary ministry. I repented, when I was 17, and with God’s help, overcoming fear I went with my brothers and sisters to preach the Gospel in prisons. When I shared the Word, I saw people listening with interest. Some received Jesus, which encouraged me to carry on with my ministry.

*K: How did you know it was from God?*

Kirill: Any ministry is from God. I became a totally new person after I repented. Right away I stopped committing sins, that I had always committed. It was amazing! I had a desire to serve people as a gratitude to God for the things He did for me. At that time, our church was
building an affiliate, and our pastor asked people to help in this new church. I responded to the call, and helped out there for a while.

**K: Did anything scare you in your ministry?**

Kirill: Yes. After I repented, I realized I was separated from the world. I noticed that people started looking at me in a different way, because I changed for the better a lot. In the beginning I was afraid to tell them about God, but then, the fears somehow disappeared and I felt honored to speak about God, rather than hide it. I realized, it was cool. But to this day, I feel a little separated from people, that I share the Gospel with. They are different. They have different nature, desires, and I am trying to act carefully. But when someone comes to know God, I rejoice for another soul that was saved.

**K: What kind of ministry do you like the most or what is your dream ministry?**

Kirill: From the first days after I repented I felt, that God wants to entrust a lot of things to me. It happened intuitively. I strongly felt God’s guidance and care all the time. I wanted to study the Word very much. I read the whole Bible twice within one year, which gave me an opportunity to enroll in the Christian University with good grades. Then a time came, when I felt, that God wants me to preach. My speech wasn’t good – I couldn’t express my thoughts well and felt bad as a result. I started to pray about it and God blessed me – I could tell people things, that had gone through my heart. This is how I realized, what my call was – to preach and exhort.

**K: Do you know your spiritual gifts and do you minister with them?**

Kirill: I believe, that there may be several gifts, and out of them – one major.

**K: Which ministry is the most valuable in your church?**

Kirill: Encouragement. Life in Russia is pretty difficult; there are a lot of economical problems, constant fight for survival. This discourages people a lot. They come to church seeking encouragement, exhortation, comfort, hope. Those who find it are happy.

**K: How does your church encourage people to have regular voluntary ministry in the church?**

Kirill: As to the encouragement to minister – things are not going that well in our church. We do everything on our own initiative, own enthusiasm. I know I should do it, so I just go and do it somehow and some time. The only motivation I can see in the church is the gratitude of people for my ministry. As to the motivation from the leaders – it is very poor.

**K: When you minister in the church – do you feel more connected to the church?**

Kirill: Yes, I do. I know, that the Holy Spirit lives in me and I am the Holy nation of God. This gives me life.

**K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better?”**

Kirill: This is a very subjective opinion. I would say – everything depends on the personal call. If a person understands his/her call, then he/she will accomplish it, no matter how big or
K: What should change in Russia to help you spend more time in regular voluntary ministry?

Kirill: We can see from the history, that under persecution the church becomes alive, and when there is no persecution everybody relaxes. I would like for the government, Orthodox Church and other opposition not to throw sand in the machine. I also wish, people in Russia would stop talking about their spirituality and start doing something for it.

K: In what way did other Christians encourage you to do regular ministry in the church?

Kirill: After I repented, people asked me for help and I felt needed in the church. However, there are people, who do not feel connected with the church, only because nobody pays attention to them. They may not stay there long, because they have no roots in the church. My brother is a positive example. I brought him to our church and introduced him to our musical group, because he is gifted in music. As a result, my brother stayed and now he plays the guitar in the church, found some friends, and of course the Lord.

K: Has anyone discipled you in how to minister in the church?

Kirill: No. Discipleship is a good thing to have, but it’s not always possible. For example, my church is young and they didn’t know that discipleship is important. I think, that if someone attends his home group regularly, he can get some discipleship there.

K: Have you ever been disappointed to the point of quitting your ministry?

Kirill: No. I’ve learned one thing – people are people. I’ve met different people, and some of them disappointed me, whereas God never disappoints me. God told me, it’s me how should be faithful first, and not my brother or my neighbor.

K: Which obstacles in the church can prevent you from ministering in the church?

Kirill: Pastor’s attitude towards me.

K: What would you change in your ministry to make it more joyous and voluntary?

Kirill: I am constantly working on myself. I long for God and receive living water from Him, which I use for my sermons.

K: How do you normally feel after your regular voluntary ministry in the church?

Kirill: I feel very tired. Especially, when I lead a youth meeting on Saturday, and then play the guitar during the worship on Sunday. I do not play the guitar freely yet, so it’s still difficult for me. For example, yesterday when I came home after the church service, I felt emotionally exhausted. It would be great to have a day-off on Monday.

K: Have you seen the fruit of your ministry in the church?

Kirill: Yes, I see it all the time. People grow spiritually after my sermons. Young guys told me, they want to be like me, when they grow up. This is a nice thing to hear, but I shouldn’t take it as my credit. I say only the words, which God gives me. I want to reflect Christ, and
when I do, I can see the fruit right away.

**K: How can you be more effective in spreading the Gospel?**

Kirill: I would like to see more motivation from pastors. What I mean is that pastors evangelizing and encouraging others to do the same would be a great motivation for me, as a member of the church, to stand by them. I can motivate myself and those who are near, but I still believe, that quality motivation can only come from the “head”.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**

Kirill: The Apostle Paul tells us, that he has to evangelize. The whole letter tells us to do everything from a pure heart and as if we do it for the Lord, which cannot be done for money or any other covetousness.

**K: Do you think that the Bible states that some ministries are more important than other?**

Kirill: I cannot say, that evangelism is less important than worship or exhortation. Or vice versa. It would be bad, if one of those were missing. Or they would be out of balance. All of them are important!

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it's a problem for the church or it doesn't need administrators?**

Kirill: Churches need administrators. But the thing is, not many people have this gift.

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2.6 Interview 6: Lev

*Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?*

Lev: I don’t think, it’s right. To be a member of the church is a territorial division. If we are located closer to the church territory wise, then we have more opportunity to attend the church, spend more time with our brothers and sisters. This is the main criteria.

**K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?**

L: I taught Firm Foundations for about 3 years, first as an apprentice, then as a teacher. If there was an opportunity, I participated in evangelism projects together with other churches.

**K: Can you tell me when and how you ministered? And when was the first time you took responsibility for you regular voluntary ministry?**

L: My heart was on fire for the ministry, I had a big desire to do something for the church and I was looking for an opportunity to be used. First, I went to a Bible study, and then I wanted
to teach Bible truths to other people. I could see an opportunity to minister in this. And I began to try.

K: How soon after you repentance did you start ministering?

L: After I repented, I wanted to tell everybody about Jesus, because God saved me and I didn’t care what people thought or said about me. This was my first experience. I grew spiritually and God revealed my sins to me, i.e. it was sanctification. I confessed my sins and moved on. Then God revealed to me that I should study to see my gifts better and then know how to use them. So, it was a process.

K: How did you know that it was from God?

L: First of all, I saw it in the Bible. It says there, that we should speak to people and disciple them. And you need a foundation in order to teach them. Every Christian needs a bible foundation. If I received biblical teaching, I can share it with others. This is how I realized it was from God. God wants all of us to have a firm foundation.

K: Did anything scare you in your ministry?

L: There were things that would get in the way. At times I felt awkward. But I prayed and with time I learned to trust God.

K: What kind of ministry do you like the most or what is your dream ministry?

L: Now, I want to spend more time with people that do not know Jesus, but are willing to listen. I want to talk to those people, who are close to that. This is not evangelism, it’s a post-evangelism ministry, more of a discipleship.

K: Do you know your spiritual gifts and do you minister with them?

L: Yes, I know my spiritual gifts. I can teach and people listen to me, because God is working through that. I also have a gift of help – I can see what a person needs and can help him with that. I also have a gift of mercy, but I hide it. I wear different masks, so that people couldn’t see it. This is my sin.

K: Which ministry is the most valuable in your church?

L: Evangelism.

K: In your church, how do ministers encourage people to have regular voluntary ministry in the church?

L: In sermons we often hear that we have a Great Commandment. And if you are a child of God, the Holy Spirit will tell you what to do.

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better?”

L: It depends on where you are. There are churches, where nobody needs no one, and people are just a congregation. I don’t agree with the above statement. There’s pride in it, and pride is a wrong motivation for being in the church. The right motivation is to come to a church
and ask what their needs are and then help out.

**K: What should change in Russia, so that you could get involved in regular ministry?**

L: There’s an opportunity now for those who want to serve God. There are a lot of social problems, that need to be solved.

**K: In what way people in the church encouraged you to do regular ministry in the church?**

L: When I first came to a church, the word “authority” sounded very offensive to me. I didn’t want someone to be above me. I was rebellious. But then I learnt through the example of other people, I saw them not only preaching Bible truths, but living them. They rise and fall, and then rise again. And this is what encourages me – if they can do it, then I can do it, too.

**K: Has anyone discipled you in how to minister in the church?**

L: Yes. You discipled me, and also others.

**K: Have you ever been so disappointed to the point of quitting ministry?**

L: The biggest disappointment for me is to see pastors sin. Especially when others tell them about it, but they don’t want to listen. Then I leave the church like that, because I don’t want a pastor like that. It’s a bad example of a leader. And it’s destructive for a lot of hearts.

**K: Which obstacles in the church can prevent you from ministering in the church?**

L: Pastoral sin, and also strange (alien) teaching.

**K: What would you change in your ministry to make ministry in the church more joyous and voluntary?**

L: I would change my relationships with God and people. As time goes by, people tend to become religious, wear different masks and lose their joy. You should revisit this once in a while. You should trust God and minister genuinely.

**K: How do you feel after your regular voluntary ministry?**

L: I felt good when I taught Firm Foundations. For me, it wasn’t just a class, it was fellowship. I saw God revealing his truths to people and it was wonderful. But sometimes I would get stressed, because I didn’t know what the Bible says about some matters and didn’t know what to say, when people asked questions.

**K: Have you seen the fruit of your ministry in the church?**

L: Yes. When I preached (and not very well sometimes), people would come up to me and tell me that God spoke to them through my teaching.

**K: Do you think you have a strong impact on people with your spiritual gifts?**

L: I think, I do. But only with God’s help. I can be a leader, but I need God to give me a soft heart.
K: How does your ministry help the church to grow?

L: I helped people to grow spiritually. It was also important that we spent time together and prayed for each other.

K: How can you be more effective in spreading the Gospel?

L: This is a difficult thing to do for me now. I live among unbelievers now, and I am not in a good spiritual shape at the moment. I should also change my attitude towards people who do not know God, because often I see them as mindless animals. I lack love for people.

K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?

L: I do not agree with it. If Jesus lives in you, He will work through you. He always moves and motivates. If this is not happening, then you have a sin. I know that through my own experience. The main foundation for ministry is the Holy Spirit living in you.

K: Do you think that the Bible states that some ministries are more important than other?

L: There is fasting for ministry, and then there are ministries. Every ministry is important for God, it’s just that every ministry has a different level of responsibility.

K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?

L: Administrator is a deacon. Administrator is somebody who works for a company. The problem here is that in different cultures there are different meanings of a word “administrator”. As to the deacons, of course, churches need them.

2.7 Interview 7: Petr

Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Petr: The Bible tells us not to leave our congregation. This is what God wants. We receive spiritual food in the church. If we stop taking it, we will die and will act strangely.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

P: Singing. I go around “krai’s” churches and sing.

K: When was the first time you took responsibility for your regular voluntary ministry?

P: About 7 years ago. I’ve been a believer for 11 years. I started singing among young Christian people and devote more time to my talent. I started taking vocal lessons with a tutor. Sometimes when I sang in the church, people would come to me and thank me. I have a story about it - one time I shared the Gospel with my neighbor. Next time I sang for him. And this is what he told me: “What you told us the first time was a tiny part of what you just sang us
about Christ. This revealed more of Christ to us”.

**K: How soon after your repentance did you take responsibility for the regular voluntary ministry?**

P: Approximately after two years. At that time we organized a team in our church, which visited orphanages, children’s homes, churches, hospitals, etc. We preached and sang there.

**K: Can you explain why you started to minister only after 2 years. And not right away, let’s say?**

P: I needed to study the Bible first, receive the foundation of teaching. And then after I was strong in truth, I started to minister little by little.

**K: How did you know that singing was a ministry from God?**

P: First of all, I feel deep satisfaction when I sing. Secondly, what my friends and other people told me – they confirmed that it was my gift, because God obviously used my gift to influence people.

**K: What kind of ministry do you like the most or what is your dream ministry?**

P: To sing. I cannot dream for anything better. I feel like it is easier for me to sing about Jesus, than tell people about Him. Different people have different gifts.

**K: So, we can say that your spiritual gift is singing?**

P: Yes, but also taking care of strangers. For example, one brother has been living with us for one year.

**K: Which ministry is the most valuable in your church?**

P: Any ministry. But most of all – sermon and evangelism. They are being emphasized the most at the moment.

**K: In your church, how do ministers encourage people to be responsible for regular voluntary ministry in your church?**

P: When the church sees the fruit of your personal free of charge ministry, they start to participate and help, providing all the resources for effective ministry.

**K: In what way did other Christians encourage you to do regular ministry in the church?**

P: With their own example, their approval. It was free, no pressure.

**K: Has anyone discipled you in the church?**

P: No. Only personal example or help. For example, my pastor helped me.

**K: Have you ever been disappointed in the church to the point of quitting your ministry?**

P: Yes. But I think, everybody has gone through that. I stumbled over people who had been
Christians for a long time and turned out to be liars. This happened right before my baptism, and for me, as a new person, it was quite a shock.

**K: Which obstacles in the church can prevent you from ministering in the church?**

P: Before, I would answer – resentment (when people hurt you). But now I know that I come to God and for God, not for the sake of people.

**K: What would you change in your ministry to make ministry in the church more joyous and voluntary?**

P: I think, I should spend more time studying the Bible and ministering with other brothers. I feel happy and inspired, I can see the need for ministry and get on fire after fellowship or ministering together with others.

**K: How do you feel after your regular ministry?**

P: I feel happy and satisfied.

**K: Have you seen the fruit of your ministry in the church?**

P: Yes.

**K: Do you think your ministry helps people to grow?**

P: I think, in some sense – yes. If God is acting through my ministry – He achieves what he wants.

**K: How can you be more effective in spreading the Gospel?**

P: To visit churches more. Overcome my laziness.

**K: I want to speak of the biblical foundation for your personal voluntary ministry in the church now. Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**

P: The Bible says: “You will know them by their fruit”. This is a good motivation for us to work hard. I don’t want to have no fruit only leaves in my life.

**K: Do you think that the Bible states that some ministries are more important than others?**

P: No, there is a verse in the Bible that says: “The gifts are different, but the Spirit is one”. According to people’s opinion, it is prestigious to preach and sing, because a lot of people get to see it. But God has a different system of evaluation.

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?**

P: At the moment they are slowly developing a management system in our church. There is an unofficial administrator in our church already (his functions are the ones of the administrator).
**K:** Which do you think, is more important – the gift of evangelism or the gift of administration?

**P:** I think, the gift of evangelism is more important. There is a verse in the Bible: Martha, you worry a lot, and you only need one thing…” We should think about the spiritual things more.

### 2.8 Interview 8: Roman

**K:** Can you tell me about your first ministry, when and how you did it? And when was the first time you took responsibility for you regular voluntary ministry?

**R:** I was encouraged to take responsibility. At the moment, I am not ready to do that because of the material difficulties in my family. The person, who encouraged me to take the responsibility, knew about these difficulties. Of course, I want to serve people as Jesus did, and I also realize, that I will have to meet the Lord one day, and I do not want to have empty hands, when that happens. I would like him to tell me: good and faithful servant!

**K:** Do you know your spiritual gifts and do you minister with them?

**R:** I think, I can serve the most by telling people about God, bring His light to them. But at the moment I do not do much of that.

**K:** Which ministry is the most valuable in your church?

**R:** I think, a Christian shouldn’t word a question like that, because Jesus Christ encouraged us to be the least. If we want to become big, we have to start with small, hardly visible things, and do it modestly.

**K:** When you minister in the church – do you feel more connected to the church?

**R:** Sure, I do.

**K:** One person said, that his pastor always wants him to devote more time to his ministry in the church. Do you feel for this person?

**R:** This is very sad, when somebody sees, that you should minister more in the church. It is much easier for somebody, when his pastor sees his difficulties and understands that after the difficult time is over, that person will be back in ministry. But if somebody is ready for ministry and yet says no to it – this is very sad.

**K:** How does your church encourage people to do regular voluntary ministry in the church?

**R:** the Bible tells us everything we need to know. But, sure, our pastors preach about it, teach seminars and have individual conversations.

**K:** What should change in Russia to help you spend more time in regular voluntary ministry?

**R:** Bureaucracy in any sphere takes up a lot of time. Plus, there is not stability and I have to
work hard to provide the minimum for my family. If I was at peace about my family needs, I
could spend some time ministering in the church. Though it can be just an excuse, because
everybody wants to always improve his living conditions. But God speaks to me through my
conscience and tells me, that problems will always be there, and I should just go beyond them.

**K: What is the main motivation for you not to take responsibility for regular voluntary
ministry in the church?**

R: Health and material difficulties.

**K: Can you picture yourself being responsible for a ministry?**

R: If I hear a call, and my heart will respond, I will take the responsibility. But before that I
will talk to my pastors about it.

**K: What kind of ministry do you like the most or what is your dream ministry?**

R: I would like to reach people with His Word, give them His light.

**K: Do you agree with the statement: “To feel needed in the church means to do something
better than others, something that no one can do better?”**

R: No, I don’t. We, as humans, will never be able to tell, whether someone has a special gift
or not. The Lord can give a special gift to anyone any time. It is not something we can
foresee.

**K: Some people say, that in order for you to be a member of the church, it is enough to
attend Sunday services. What do you think about this?**

R: You have to “carry burdens” in the church. If you do not have inner connection with the
church, then you can’t be its member.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of
regular voluntary ministry in the church”?**

R: No, I don’t.

**K: Do you think that the Bible states that some ministries are more important than others?**

R: No, a person should understand, that his ministry is the most important to God. He may
have a different ministry the next day and still he should treat it as the most important.

**K: When I did my research for the first time, I found out that no one had an administrative
gift. Do you think, it’s a problem for the church or it doesn’t need administrators?**

R: If somebody would take this load of paperwork off the pastor’s shoulders, it would be very
helpful for him. Unfortunately, we do not have such a person in our church. It is usually our
pastor, or deacons who do administrative work.

**2.9 Interview 9: Sergey**
Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Sergey: It’s true, that some people think this way. I think that we should attend church meetings, because I need help from others and others need help from me. Plus, it’s a good opportunity to worship together. But actually Bible doesn’t say anything about membership. So, I think that to be a member of the church means to belong to a family. To be a member of the family doesn’t necessarily mean to be blood relatives. It can be someone, whose values are similar to yours, you are willing to sacrifice for each other, and help each other. So, the member of the church is someone who belongs to God’s family and not someone who attends the church regularly.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

S: The first few years all the ministries were voluntary. I started out with children’s ministry, then youth ministry, then membership in the Church Committee – I was responsible for making and carrying out decisions, sermon, teaching. I taught those who wanted to be baptized, home group. There were few people in our church – so I had to do everything.

K: Can you tell me when and how you ministered? And when was the first time you took responsibility for a regular voluntary ministry?

S: The first time was children’s ministry. At first they invited me to just take a look and maybe participate if I feel interested. I did get interested. In a little while I prepared a Bible lesson for the children and they liked it. And then I did that for several years.

K: How soon after you repentance did you start ministering?

S: After 1,5 year.

K: Why did you start doing this?

S: I wasn’t expecting anything and nobody asked me. It didn’t occur to me to ask them. I repented in a different church. My new church was planted by missionaries, so I just watched the professionals do it. Though our leader – Bryan always used to say: “You are planting this church with us”. He probably just wanted to raise my self-esteem. But I just watched and didn’t offer any help. But then they asked me to do it – and it turned out that I can do it.

K: How did you know, it was from God?

S: At first, I didn’t include God in my ministry. I just started to do it. But I know that the people that suggested me doing it – prayed for me, i.e. they included God into their decision. As to me, I just responded to the offer of people that I respected. But as time went by, when I had to take responsibility for whatever I was doing, I started to pray about my ministry to see whether it’s mine or not. I could see, that I did it well, and both children and adults told me – I did it well. Plus, I enjoy teaching.

K: What kind of ministry do you like the most or what is your dream ministry?

S: I like teaching most of all. But I see the difference between teaching and sermon. I feel
some limitation in a sermon – I have to say everything and include everybody, even though people may be very different – different status, mentality, nationality. Sometimes it can be very difficult and I miss some things. Sometimes it’s almost impossible and the sermon becomes very long. I like it better, when there are less people, and I can have a contact with them, and they can ask me when they do not understand something or correct me.

**K: What are your dreams about your ministry?**

S: I’ve never had a specific dream. But I like the topics that have to do with personal formation, when it is important for people to know, understand and feel through the teaching. Small groups, for example, are very good for this.

**K: Which ministry is the most valuable in your church?**

S: Sermon. People talk about it most of all.

**K: In your church, how do ministers encourage people to minister in the church?**

S: This is our weak spot – it’s difficult for the pastors to find the right motivation. The best motivation is personal desire to serve God, and then he searches how to do that. But this doesn’t work well. The easiest way is to scare people with punishment. But it works very badly too.

**K: One person said, that his pastor wants him to devote more time to his ministry in the church. Do you feel for this person?**

S: Yes, I can feel for him.

**K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”.**

S: I think, it’s not right. If somebody preaches better than me, I still feel needed, because I can be of help for others. It’s more important for me to see the result that I bring. If there is a result, then I am needed.

**K: What should change in Russia, so that you could get involved in regular ministry?**

S: Stop copying church traditions from other cultures. I think that when the iron wall in Russia fell down and a lot of foreign missionaries came here to minister, then a lot of our churches started to copy foreign behavior. I don’t mean it’s bad. It’s just that they shouldn’t do it. The reason I say so is because people that come to church have Russian background, but they see different traditions in the church. This means that they have to either blend in or stick out. Why should the church function this way? We should keep the traditions we have (of course if they do not go against the Scriptures).

**K: In what way did other Christians encouraged you for regular ministry in the church?**

S: I am motivated most of all when I see commitment to God

**K: Has anyone discipled you in how to minister in the church?**

S: People talked a lot about discipleship in our church, but I didn’t have someone who would
disciple me regularly. It would be different people. Rustam Mamedov was the first person to disciple me. He invested a lot of time and energy in me. He brought me to a youth group, where I eventually repented. He disciple me the whole time till I got here – Slavyanskaya. And then Bryan became that person for me for a while. It wasn’t individual discipleship, it was in a group. But it happened regularly. Then I was disciple by pastor Vadim, and then you. And when my wife and I were in Georgia, Tamazi discipled me. Nobody disciples me, though I feel like I need it from time to time.

**K:** Have you ever been disappointed in ministry to the point of quitting it, or not starting, or not continuing with it?

S: Yes, in KBC (church), when we were still students. It was the time when the ministry wasn’t voluntary - we were obliged to do it. I had a lot of pressure at school, in the church and I felt tired. I didn’t feel like doing anything. I felt like quitting some ministries. And some of them I didn’t fulfill from a pure heart. As a result the ministry had a negative effect.

**K:** Which obstacles in the church can prevent you from ministering in the church?

S: Maybe lack of trust and respect both from the people in the church and the leaders. If a pastor doesn’t trust me, or if people do not need it – this will be the end of my ministry.

**K:** What would you change in your ministry to make ministry in the church more joyous and voluntary?

S: At the moment the only ministry I have is my small group. And actually I have already started to change some things. I decided that I want to be responsible for this group even unofficially. I see that they need a leader, somebody who will take care of some things. I can do that, and I decided to do that. Last Wednesday in my group I could tell that people enjoy it and I enjoy it too.

**K:** How do you feel after your regular ministry?

S: It encourages me.

**K:** Have you seen the fruit of your ministry in the church?

S: Yes, I saw how people began to change. And some of them witnessed that I helped them in some spiritual matters.

**K:** Do you think you have a strong impact on people with your spiritual gifts?

S: To be honest, I don’t see any strong impact. But probably we should ask “What is strong impact?” I am not Martin Luther, and neither am I Spurgeon. How much have I done? 15-20 people – it’s not very strong. But I know that it is an input. This is not the reason for suffering for me.

**K:** How does your ministry help the church to grow?

S: I think my main ministry is to help believers to build up one another, help one another. It doesn’t have to be me. This is important. The church should not only preach – it’s only one of it’s functions, it should also build itself up and worship God.
**K: How can you be more effective in spreading the Gospel?**

S: I help people in their spiritual formation, they become closer to God and start telling others about God.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**

S: No, there are foundations for that in the Bible. Paul talks in several of his epistles that one of his desires is to see people grow in God. Sanctification, transformation, reaching the lever of Christ. We have to follow this path all the time. Apostle John says “Be holy”. This is not only important for me, but also for the ministry to other people.

**K: Do you think that the Bible states that some ministries are more important than other.**

S: I think, you should determine how important the ministry is on the basis of its results. If I have a choice of two ministries, then I should see which ministry brings more good and uses the most of my gifts and potential. Our goal is to do the maximum.

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn't need administrators.**

S: I think, it’s a problem that no one saw a gift of administrator. Churches need this gift, our church can testify to that. Perhaps, it’s a gift of management. Maybe people have a wrong understanding of what management is. I think, it’s coordinating all the branches of the ministry for a more balanced ministry in total. Coordinating everything – kitchen, preacher, Sunday school and so on.

2.10 Interview 10: Valodia

**Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?**

Valodia: I think, that the same people will tell you, that besides attending Sunday services, you have to give tithe, participate in church members’ meetings, make sure you talk to other Christians before and after church meetings, invite each other for a visit on Sundays. I think, that this is not Christianity; this is a mockery of it. It is nothing but tradition, that people try to follow to look righteous. Another reason is the Russian culture. Our Russian people firmly believe that you are only a Christian, if you do something for it. They emphasize this greatly. It doesn’t occur to them, that it is nothing but a custom that has hung around from the old pagan times, when people had to please evil spirits, so that they would not harm them in the year to come. To be a member of the church is something bigger than just to attend Sunday meetings. I stay the member of the church even when I miss a Sunday meeting for some reason. To be a member of the church means to live with the church, not only participate in church events, but also see what God wants to do in this church and participate in fulfilling this plan. To be the member of the church also means bringing people to God. And this is much bigger than just attending Sunday meetings; it is your whole personal spiritual life.
K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

V: I started my ministry with singing in the worship group. Then I was a worship leader in several churches (in Ivanovskaya home group, a church in Gidrostroy – district of Krasnodar, “Dom Evangelia” Church, in the Church of Elizavetinskaya). Later, I realized that it was more of an additional ministry, rather than main. I was a youth pastor in “Dom Evangelia” Church for 3,5 years and in the Church of Elizavetinskaya for 3,5 years. This is my experience of Christian living. I watch what God is doing around me and ask Him, what I can do to participate in the things He is doing.

K: Can you tell me how it was when you took your ministry for the first time?

V: Already before I became a believer I visited a home group, where I regularly went and one Christian girl found out when I held the guitar in my hands. And she ask me: "Can you accompany a song through hearing?" And I said: "Yes I can." And so started my worship service. I still was not a believer but already was serving God and praised his name.

K: Were you afraid of anything when you started to serve the Lord regularly and voluntarily?

V: In fact it was then when I started to serve regularly in Vaonvskaija I didn't understand to the very depth what I was doing and why and what results this would have. Very simple I just participated in it. There was only one me who could do it. In other words, there was no other one who could do it. They could take nobody else for this service. I started to do this and I did it regularly. There was no fear, nothing at all. I just did it. Now, as I have a family and a child I need to think if I should and could take the responsibility for a certain ministry. Therefore when I gave the answer to participate in the ministry for the kids in the school I had to think about it first. I agreed because I saw the usefulness of this service and necessity for service for the youth. As I understand there are thousands of youth sitting on the street and are waiting for the hell. For me it was very important and I could not understand why we can't get through to them to the closed door. Today God is opening these doors, is opening the doors to the schools and for the children homes and to some technical schools. And why should we not use such kind of opportunities and I don't know. This is a very important service. Of course you have to invest strength, material things and time. I considered everything and I saw the free graphic of work and this helped to make the decision. Fear was never a cause not to take a ministry. Maybe the fist time when I went behind the pulpit and I held my first sermon. This was when I went to a small home church with more than 100 people. There were people who were in Christ already 50 or 55 years believers and I should say something to them and this was my first sermon, and I didn't tell anybody about this, but this was fearful.

K: How did you know that you should do it for the first time? How did you know it was from the Lord?

V: From one side it is already experience in my Christian life. Although I have some experience I am still learning from God to understand him. I have a look what God is doing around me and then I ask myself how God wants to use me in it. And in this way it is working. It is more a personal relationship with God. This is my understanding about God and what he is doing around me.

K: What kind of ministry do you like the most or what is your dream ministry?
V: My Christian life is my ministry. That is why I cannot say that one ministry is more important than any other for me. Most of all I like telling people about God. And I can see God’s blessing in it. In my very first sermon (to one person), the words about the Good News were just coming out of my mouth and I didn’t know where they were coming from. I talked to him for 4 hours. The person was drunk and didn’t understand a thing out of what I was saying. But I enjoyed it greatly. I also preached to people of other beliefs – Jehovah’s Witnesses. I enjoy telling these people about Christ, about Good News for them. I also like different activities, which allow people to become free from their sin and bad habits.

K: Do you know your spiritual gifts?

V: Actually, I have a different understanding of the ministry of spiritual gifts. One time somebody asked me for a copy of spiritual gifts test. Well, I couldn’t find it, plus, the photocopier was closed already anyway. On my way to the Bible study I prayed. And when I arrived there, I had received the understanding of what spiritual gifts are. Apostle Peter also didn’t have a copier. Plus, when he was preaching about it for the first time, he had no idea that 3 of his gifts would be revealed right there. He didn’t have some kind of specific gift; he was gifted in a lot of different areas. I believe that the Holy Spirit acts in a person when He wants to, the way He wants to and in the direction He wants to. My task is to keep my vessel, which God is going to use, clean, and be ready for the Holy Spirit to use me. So, I do not talk about some specific gifts, I think broader. For example, one time in my life God used me to pray for healing. Sometimes when I preached and people received Jesus Christ, I could discern spirits and release people from the power of demons. God may use me any way He likes. But what I like the most, something that I can do well and what brings me satisfaction is reaching people for Christ.

K: Which ministry is the most valuable in your church?

V: The gift of pastor.

K: How does your church encourage people to minister?

V: Our pastor’s committee saw a need for home groups. There’s a big emphasis on the discipleship, too. Each leader is supposed to find a disciple, who can become a leader in the future. We are working towards it.

K: When you minister in the church, do you feel like you are more part of the church?

V: This may sound strange to you – I do feel like I am more of a part of the church, but I do not feel like I identify with members of the church more. There are a lot of believers, who do not understand what it means to minister, to live by faith. And I do not want to be identified with them. But I do feel like I am doing the same thing with the church, with God.

K: One person said, that his pastor wants him to devote more time to his ministry in the church. Do you feel for this person?

V: I think, it’s OK. I’ve heard an opinion that volunteers make the best workers. So, I think, it’s ok, when a pastor encourages or motivates another person. But what interests me more here is why this person can’t see for himself, what he should do. Why does his pastor have to explain the simple truths to him? If God told the pastor about it (and God talks all the time), how come this person didn’t hear the call from God? Of course, sometimes pastors can be guided by their flesh. But anyway, I think that God is in control and the pastor is walking
under His guidance. So, I think, if somebody is being encouraged to minister, then this means that this person is ready for that.

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”.

V: I think, there’s a weak spot in this statement. That is to think, that you are only needed if you can do something. I think, you can feel needed when you realize that you are a person loved by God, a unique person, for whom God gave his life and invited him to his church. To be invited into His Body is already very important and needed. And if I can also do something, then this is another miracle, that God can use my gifts and talents. The church is a family. In family, everybody needs everybody. For example, if somebody gets sick in a family – does that mean he or she is less valuable and needed then? In a good family, a person like that is always needed, he gets a lot of time and attention without being asked for anything in return.

K: What should change in Russia, so that you could get involved in regular ministry?

V: In order for something to change in Russia, several generations should die. This is not going to help me – that’s for sure. I don’t think, things will change much in Russia in the next 40-50 years. There are 2 major problems with these 2 generations – 1) communists and their Leninist teaching, atheist and communist teachings; 2) Christians of the persecution times, who want to make new believers live according to how they used to live. Therefore, I think that both of those groups should go to eternity. Then the new generation with Christian foundation but with a different culture will be able to relate to the people of the same culture, who do not know God. I think, I am involved in voluntary ministry quite regularly in my church.

K: In what way did other Christians encouraged you for regular ministry in the church?

V: First they gave me a guitar. Then they asked me: “Can you also do something else?” I said: “I don’t know, but I can try”. So, I tried something else – I became a worship leader. Then they asked me: “Can you preach?” I answered: “I don’t know, but I can try”. I tried and become a preacher. Then they asked me: “Can you participate in the youth ministry?” I said: “This is something I definitely can’t do”. But then God showed me that I was wrong – and I started to participate in the youth ministry. Recently, my pastor came up to me and asked if I can teach a course on Healthy Living in high schools. I gave it a thought and answered: If you say so, then I can”. What I am trying to say is that when God encouraged me through other people, then I would start doing it and everything turned out well.

K: Has anyone discipled you in how to minister in the church?

V: Yes, I had people who discipled me. I had people that discipled me without saying a word – I just watched them and made conclusions as to how I should talk and minister to people. This was a serious discipleship. At about the same time I graduated from the Bible College. There I was also discipled about studying the Bible, planting churches and self-discipline (which is also quite important). There was a teacher-mentor in my College, who was an example of how I should pray. I think, that his input into our spiritual formation was huge. God has always provided for me in the area of discipleship. Now, as I think about all my resources, I can only say: “Praise God for all the teachers and mentors in my life”.

K: Have you ever been disappointed in life to the point of quitting ministry, or not starting
V: I was involved in summer camps ministry for children for 9 years. Every time the camps were over till the next summer, I would tell myself: “I am so tired, I have bruises all over my legs, I haven’t had enough sleep and I am totally exhausted emotionally! This is the last time you engaged me into this adventure!” And then each time, after I had rested, I would come up to them and asked: “When are you going to meet to prepare for the next camp?” Of course, when you are exhausted, you just want to quit, but I don’t think, I am the only one who ever felt this way. There is an example from the Bible, when a prophet showed God’s greatness in front of 400 Baal’s prophets, when he allowed the people of God to finish them. After that he was in the desert, tired and exhausted, wanting to run away and hide. I understand, that people do not change, and 6 000 years ago he also wanted to just quit it. I understand, what Jesus felt in the Garden of Gethsemane, when 3 of his dearest disciples couldn’t stay awake. I understand, that some apostles felt this way. This encourages me and helps me to heal. That’s why, after having some rest, I go back to work. I think, that everybody who ministers should learn to plan their rest and use it efficiently, find the right people, right time and right place for that. A person who doesn’t rest, cannot be productive.

K: Which obstacles in the church can prevent you from ministering in the church?

V: Nothing, but my own sin.

K: What would you change in your ministry to make ministry in the church more joyous and voluntary?

V: I don’t have any idea. I rejoice when I do my ministry and I do it voluntarily. I do not feel any pressure from the ministers and do it, because I want to. The only thing I should do differently though – is to have more rest. Often I load myself more, than I should. I should also learn to receive, when other people minister to me. I understand that I am not the only one who ministers in the church, and should accept, that somebody may want to minister to me, too. But I try to escape it, which is not always good. I should also plan my time better, but it can be a very difficult thing to do in our country at times. But in general I am happy about ministry, or at least I feel so.

K: How do you feel after your regular ministry?

V: I feel fine. Sometimes I feel tired, but my strength is restored after having some rest.

K: Have you seen the fruit of your ministry in the church?

V: Yes, I saw children repenting in the camps, who are now ministering. I saw people attending my home group, who have received education and are involved actively in ministry. I saw people listening to my sermons and starting doing practical things in the church.

K: Do you think you have a strong impact on the Kingdom of God with your spiritual gifts?

V: When I know that God is ministering through me, I know that there’s nothing impossible for Him. He can strongly impact the spreading of His Word by using me as well. I think, that if I did it on my own, I would make a lot of mistakes and it just wouldn’t work out. I prefer Him to do the work and use me in His ministry. As to me, I am trying to keep myself in the right state, so that He could use me.
**K: How does your ministry help the church to grow?**

V: Right now I have 4 major directions of my ministry: 1) leading a home group. People that attend my home group start to grow spiritually, then they start coming to church, which makes the church grow. 2) ministering to people, who are experiencing problems with sin, problems in life. As I spend time with them, help them to find the Christian path this also helps the church to grow both in quantity and in quality. 3) teaching in schools. At the moment, you can’t see much result from this ministry, because the children will not come to church right away. But, they will hear about good habits, good behavior. They will not hear about repentance and God, because it is prohibited by the Russian legislation. We hope and pray for these children to find the good way that we are teaching them about. Only then we will be able to take them to our church based clubs, and only then, maybe they will increase the amount of believers in Christ and become members of the church. 4) sermons in the church. They have impact on the church, but take only the 4 place for me, because I have a lot of other work to do. And I know that 1 minute of quality sermon takes 1 hour of preparation. So, if I want to preach for 40 minutes, I shouldn’t be working for the whole week and just prepare my sermon. This is something I can’t do, because I have to work, so that my family has something to eat. Finances are quite important here, too. And I can’t just preach anything. I have a taboo – either you should preach a quality sermon, or you shouldn’t preach at all.

**K: How can you be more effective in spreading the Gospel?**

V: My ministry is spreading the Gospel. This is my main ministry.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**

V: I would have asked this person one question: “Have you ever read the New Testament?” Because it seems like he didn’t. Bible holds a lot of examples of people ministering voluntarily and not getting anything in return, but blasphemy from people, abuse, offense, humiliation and physical violence. There was a prophet, who didn’t see any fruit of his sermons during his life. He preached and prophesied his whole life, and people didn’t listen to any of it. As to our days, I think, that today there are a lot of reasons for other people to support ministers and ministries financially. Those who minister, receive tiny salaries today. A lot of ministries have been forgotten and forsaken despite the fact that the Bible doesn’t prohibit taking money for some spiritual labor. I think, that this is something that’s really missing in Russian churches. In the Bible I can see only one church, which didn’t support apostle Paul financially – it’s the Church in Corinth (the most problematic church in the whole world at that time). So, I think, that not paying God’s ministers for their ministry on the basis of the most problematic church is wrong. But even despite of that and also the fact that the church today is not in its best shape, I think that the money is not the major motivating factor. It’s not money that motivates people to minister. The main Motivator is God. I feel great, when God allows me to participate in His work. I feel honored to share in God’s work of spreading His Kingdom.

**K: Do you think that the Bible states that some ministries are more important than other?**

V: There are no more or less important ministries for God. But people created these images and practice these opinions. They even use the Bible to prove that some ministries are more important than other. Even the apostle Paul once said, that the gift of prophecy is much more important, than the gift of tongues. However, if somebody gives the water to the prophet, he will receive a reward in the name of the prophet, which means that God values both the
prophet, who sacrificed his whole life to preach to people, the old lady, who gave him water, the person, who provided lodging for the prophet. For God all the ministries are equal.

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?**

V: It’s a problem of mentalities, western and eastern. There are three major concepts in Russia -“somehow, perhaps and some way”, which cannot be processed by someone, who grew up in the West, where everything is exact and precise. Those concepts are very strong in people. They are in the very core of all Russian people, which makes them absolutely unable of planning and making order. However, I can remember situations, when God used me to be an administrator, but I didn’t pay much attention to that, just as all the other Russian people.

### 2.11 Interview 11: Vitaly

**Klaus:** Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Vitaly: I think, that’s the minimum. If it never reaches personal relationship with God, it will only be shallow.

**K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?**

V: At the moment I am the Vice-president of “Gideon” Mission, which distributes the Gospels. I am also involved in pastoral ministry and I am also on staff with the ministry of deliverance.

**K: For how long have you been doing this?**

V: I’ve been a pastor for three years and was elected to be the Vice-president last year.

**K: Can you tell me about it, and when was the first time you took responsibility for your regular voluntary ministry?**

V: Nobody ever convinced me, I simply had a very good example to follow – our pastor. We attended the home group, which he led. He was a good example of a Christian. He is a good missionary – he has started a new church in the country, where he is now ministering. Recently our whole home group have visited by him and thanked him for the big input he made into our, and my personal, spiritual growth. What he gave us, became a good foundation for further development.

**K: How soon after your repentance did you start ministering?**

V: After about a year.

**K: How did you know, it was from God?**

V: I grew up in a Christian family and I always wanted to be a pastor and serve people. But I didn’t know how and where I can minister. However, God was preparing me for the day,
when I eventually took the responsibility for this ministry. Other pastors helped me with that and trusted me, because they saw how much I wanted to do it.

K: Did anything scare you about your ministry?

V: In the beginning, when I first started to minister, I thought things would be much easier. But I came across real difficulties (and I know that a lot of people quit ministry at this point). I also thought about quitting, but God blessed me through the support of other ministers, who gave me a hand during my difficult time. At the time I wasn’t sitting doing nothing, I was studying and moving forward. I also learned how to cover everything with love. After this “narrow place”, there was a break-through, and today we have a good team, members which understand each other well. And this is what I learned through it all – I want to help others in their difficult times, just as they helped me before.

K: What kind of ministry do you like the most or what is your dream ministry?

V: I was involved in children’s camps, administrative work in the church, but I realized that being a pastor is what I want to do the most. I know that God gave me the heart of a pastor. And it doesn’t matter, how big or how small my ministry is. It can be a big church or ministering to someone one on one – which is actually a bigger priority for me. New believers need people, who can disciple them in living by the Gospel. We are trying to find a person like that for each of our new believers, so that they can become good Christians.

K: Do you know your spiritual gifts and do you minister with them?

V: Yes.

K: Which ministry is the most valuable in your church?

V: There are a lot of different ministries in our church, and each of them has its own purpose. Everything is important in His Body.

K: How does your church encourage people to do the regular voluntary ministry?

V: We have schools at different levels. It starts with groups, where leaders know their people. Then if they see somebody, who wants to grow spiritually and has skills to be a pastor, they suggest that person to attend a Spiritual course. After graduating from this Course, the person can take responsibility for his ministry. Plus, personal example of ministry, of what it means to be a pastor is extremely important. A good servant is a good example to follow, and vice versa.

K: When you minister in the church, do you feel more connected with it?

V: When I had problems and wanted to leave my church, at the same time I thought, that if I fall out of my ministry, I will be good for nothing. Ministry gives me motivation and balance, it takes me closer to God. I have people standing behind me, so if I do something wrong – it will affect them, and me, too.

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”?

V: It doesn’t depend on me, but on God and whether I am open enough for Him to work
through me. That’s why I seek for personal relationship with Him, so that He would lead and guide me. I believe, that if I am gone one day, other people will come instead of me. Motivation is very important in ministry. The right motivation is ministering from the pure heart and abundant love. Somebody can do something 100 times better than me, but if I am going to do it, I will put my love into it.

**K:** What should change in Russia, so that you could be more involved in regular voluntary ministry?

V: I do not think, it is Russia that should change, but it’s me. If God is strong in someone, nothing will prevent this person from ministering. The Apostles were persecuted, tortured in prisons, but it only did them good in their evangelism.

**K:** In what way did other Christians encourage you to do regular ministry in the church?

V: This was also from God. I knew, I had to find someone, who was on a higher level than me and learn from him. Our pastor became that person for me, and other ministers, with whom I still consult. I received more of a practical than theoretical encouragement, by ministering together.

**K:** Have you ever been disappointed to the point of quitting the ministry, or not starting at all?

V: I felt like that in the beginning of my ministry. But God spoke to me about my ministry and told me, that if I fall out of my ministry, I will spend my life on the outskirts of life. This had a strong impact on me, and I decided to move on.

**K:** Which obstacles in the church can prevent you from ministering in the church?

V: I think, I have passed this point of no return. If Jesus lives in your heart, it is impossible, not to minister. A person like that will minister in and outside the church.

**K:** What would you change in your ministry to make it more joyous and voluntary?

V: I think, there are such things in my ministry that shouldn’t be changed, but rather developed. For example, I need to spend more time with God, because He’s the source of joy and strength. God is ready to give us as much good, as we are capable of containing. It is also important to have support from your family. If family relationships are good, this will bring you joy; if there are problems in your family, it can become a big obstacle for your ministry.

**K:** How do you normally feel after your regular voluntary ministry in the church?

V: I feel differently, because situations are different. But in most cases, I feel inner satisfaction, because I am in the place, where God wants me to be. If I see the fruit of my work, then it overcomes any tiredness or pressure, and gives me joy.

**K:** Have you seen the fruit of your ministry in the church?

V: Yes, I have. This is what motivates and supports me. I saw people finding spiritual freedom, and then their problems were solved and their families restored.

**K:** Do you think you have a strong impact on the Kingdom of God with your spiritual gifts?
V: If God appointed someone for ministry – it will work, though I don’t know, whether it will have strong impact or not. I only know, that God always accomplishes what He wants to accomplish.

**K: How does your ministry help the church to grow?**

V: My ministry is not oriented on multiplication only. First of all, it is directed towards building people up, so that they can have “quality” relationship with God and strong families. This is what makes a church grow. On contrary, “not quality” Christians have similar children, which of course, can help a church to grow in number, but not in quality. My ministry is oriented towards quality. I want my people to have moral character and for their children to be the same.

**K: How can you be more effective in spreading the Gospel?**

V: I am still on my way to that, because I do business and minister at the same time. I hope, that God will release me from my work soon and I will be a pastor 24 times 7, which will increase the quality of my ministry.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**

V: This is not true. There is an example of a regular voluntary ministry in the Bible. Even in the tabernacle they had service and sacrificed animals. The disciples of Christ were also taught to minister all the time.

**K: Do you think that the Bible states that some ministries are more important than others?**

V: All the parts of the Body are important. Even the least visible and small ministry is important.

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think it’s a problem for the church or it doesn’t need administrators?**

V: Yes, this ministry is very important. Organization and administration are extremely important.

2.12 Interview 12: Vladimir

*Klaus speaks of what regular voluntary ministry is about and confirms his words by Bible verses*

**K: Do you have or did you have a regular voluntary ministry in the church?**

Vladimir: Yes.

**K: Some people say, that in order for you to be a member of the church, you have to attend Sunday services regularly. What do you think about this?**

V: It’s not enough. A member of the church is a part of the church, he is a part of the family.
You have to participate in all church’s problems, joys and ministries. It can be anything from construction work to celebrations, decorations, worship, etc.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?

V: I used to have a funeral ministry, I dug graves. It was a long time ago. And recently I’ve been participating with our choir.

K: Can you tell me when and how you ministered? And when was the first time you took responsibility for your regular voluntary ministry?

V: In 1993 we had a tent ministry in our Severskaya church. Young people would get together regularly for that. And we also helped out on the construction site.

K: You mentioned signing in the choir?

V: I did it regularly. My sister was a choir-master and started a choir in our church. I wanted to support my sister and came to rehearsals regularly – 2 times per week.

K: How soon after you repentance did you start ministering?

V: Right after. I repented in Moscow, and then moved here, where we had the tent ministry. I was on zeal for God and I wanted to serve him. Young people met regularly at the home groups or would go to other churches together.

K: How did you know that it was from God?

V: Because I had a desire. I wanted to do it and it was a natural thing for me.

K: What kind of ministry do you like the most or what is your dream ministry?

V: I would love to be a missionary. I think it can be fulfilled partially. In order to be a missionary, you don’t have to go some place, you can be a missionary at your work place, at home. I would love to go to places with limited visitors, such as jails, hospitals, orphanages. Or else I would love to minister as an artist, teaching children how to draw or to make decorations, etc.

K: Do you know your spiritual gifts and do you minister with them?

V: I don’t think I know all of them. I can sing. I can translate. I translated sermons in the church many times.

K: Which ministry is the most valuable in your church?

V: I think, prayer and worship ministries. People like those.

K: What do you think is a prestigious thing to do in a church?

V: To be a pastor.

K: In your church, how do ministers encourage people to minister in the church?
V: Brothers talk about the blessing, commitment, tithe. If we sacrifice for God and serve him with pure heart – He will appreciate it and bless us.

**K: When you minister in the church, do you feel like you are more part of the church?**

V: Sure.

**K: One person said, that his pastor wants him to devote more time to his ministry in the church? Do you feel for this person?**

V: I think, the pastor is saying the right thing. Pastors have a lot of responsibility, he cares and he knows better. They need helpers and people who would work for the same cause with them.

**K: Do you agree with the following statement: “Being needed in the church is when you don’t show up for Sunday service and at least five people are wondering where you are”?**

V: This is right. There are churches though, where they don’t remember about you even on your birthday.

**K: What should change in Russia, so that you could get involved in regular voluntary ministry?**

V: It would be nice, if protestant churches had the same status like the Orthodox church. So that people wouldn’t look at us as a sect. I think that the protestant movement can do a lot for Russia in it’s social area. But I don’t think freedom has that big of an effect on our faith. Because when Russia was going through tough times in the 80-90’s those churches that have 20-30 people now were full of people with searching hearts.

**K: In what way did people in the church encourage you to do regular ministry in the church?**

V: By their own example, their lives, people that change life around them.

**K: Have you ever been disappointed to the point of quitting ministry?**

V: There have been moments like that. It was mostly a human factor – immigration of many leaders. But I wasn’t effected by those things for a long time. I have an example in the Bible when Jesus told Peter to come to him on water. He did and he would carry on, if only he didn’t look around him. This is what happens to us when we take our eyes from Jesus.

**K: What would you change in your ministry to make ministry in the church more joyous and voluntary?**

V: I wish there was more order in churches.

**K: How does it feel to minister?**

V: Usually when I do something, I feel satisfied, because I know that I do it for God.

**K: Have you seen the fruit of your ministry in the church?**
V: Yes. I saw how hearts responded to my ministry.

K: Do you think you have a strong impact on people with your spiritual gifts?

V: Yes. But then again I think that we should show Christ through our lives, godly lives. I think this factor can change people’s lives.

K: Does your ministry help the church to grow?

V: Any ministry helps the church to grow.

K: How can you be more effective in spreading the Gospel?

V: A video about missionary ministry, about orphanages, people’s needs.

K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?

V: No. There is a Biblical foundation for that.

K: Do you have Bible verses that prove your opinion?

V: Give for free what you got for free. God loves those who give with a pure heart. Go and preach the Gospel. There are a lot of verses like that.

K: Do you think that the Bible states that some ministries are more important than others?

V: Yes. There are important ministries, such as being a pastor or an elder. You can’t say that a maintenance worker is lower, but there should be an order. For example, pastors are responsible for all the church members and he will be held responsible before God for them: what he told and taught them. A maintenance worker is responsible before God for how well he cleans. It doesn’t make sense to compare a coal miner with the president. Coal miner is a good profession, but being a president means a lot of responsibility.

K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?

V: I think, that the church does need administrators, especially in the modern world.

2.13 Interview 13: Vladislav

Klaus: Some people say that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Vladislav: I think, it is important to attend church regularly, but it is also important to spend time with other Christians.

K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?
V: At the moment I participate in children’s ministry once-twice per month. I coordinate this ministry.

K: Can you tell me when and how you ministered? And when was the first time you took responsibility for your regular voluntary ministry?

V: It happened 1,5 years ago. They told me in the church, that they needed more people for their children’s ministry. I responded to that and now I love it!

K: How soon after you repentance did you start ministering?

V: After 10 years. I didn’t take responsibility for the ministry before, because I was afraid and didn’t really want to do it, because it’s a big responsibility and a big stress for me. Then I also had a low self-esteem and was constantly thinking about what people would think of me and how they would evaluate me.

K: How did you know your ministry was from God?

V: I like working with children. Long time ago, after I repented I started to pray about my ministry. And God gave me a dream. In this dream I was taking children from one bank of the river to another. I can see God’s guidance in that in my life. Also when I was a teenager and studied in a boarding school, I invited children to our church and they would come. I really wanted them to come to know God. It was then I realized that my call is to work with children.

K: What kind of ministry do you like the most or what is your dream ministry?

V: I never wanted to be a pastor. I always wanted to tell people about God. I am not very good at public preaching, but I like to talk to people about God one on one. When I first trusted the Lord, I dreamed of ministering to my people (in Chukotka). I think, one day I will minister to them and tell them about God.

K: Do you know your spiritual gifts?

V: The gift of faith. I’ve had a lot of difficult times in my life, but I always had faith that God wouldn’t leave me and show me the way. And he did.

K: Which ministry is the most valuable in your church?

V: To be a pastor.

K: In your church, how do ministers encourage people to be responsible for regular voluntary ministry in your church?

V: They preach and share about church needs.

K: When you minister in the church, do you feel like you are more of a part of the church?

V: I don’t think so.

K: One person said, that his pastor wants him to devote more time to his ministry in the
church? Do you feel for this person?

V: Maybe God is using this pastor to encourage people for ministry.

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”? 

V: If the person is sure he can do it, then he’s right.

K: Do you feel needed in the church? 

V: Yes. As to my ministry, I am where I am supposed to be.

K: What should change in Russia, so that you could get involved in regular ministry?

V: Everything depends on personal willingness and strife. Now, I would like to have 2 days-off per week. It’s not something big, but extremely important for me.

K: In what way did other Christians encourage you to do regular ministry in the church?

V: They spent time with me, gave me a feeling of confidence, I started to understand what “responsibility” is all about.

K: Has anyone discipled you in how to minister in the church?

V: No. It is God, who’s leading me.

K: Would you like to be discipled?

V: Yes, I would like to have someone, who would disciple me, someone, who I can learn from.

K: Have you ever been so disappointed in ministry to the point of quitting it, or not starting at all?

V: Yes. At one point I had to work a lot and would get very tired. I was also very stressed, because all this work left no time for my ministry. I experienced a lot of pressure at work from my boss, and when I came to church, I didn’t feel any peace either, because I felt like they want something from me, too. This is when I decided to quit my ministry. But, praise the Lord, God spoke to me through my wife, through His Word and I realized that I should continue ministering in the church.

K: Which obstacles in the church can prevent you from ministering in the church.

V: Disagreements.

K: What would you change in your ministry to make ministry in the church more joyous and voluntary?

V: I should spend more time with people. I feel like I don’t spend enough time in the church. I do not participate in their needs.
**K: How do you feel after your regular ministry?**

V: I feel happy.

**K: Have you seen the fruit of your ministry in the church?**

V: I think, I have. Children started to help their parents more.

**K: Do you think you have a strong impact on the Kingdom of God with your spiritual gift?**

V: Yes. God is working through my ministry trying to find keys to children’s hearts.

**K: How does your ministry help the church to grow?**

V: Children are refilled with Kingdom of God. They learn how to pray, learn more about God.

**K: How can you be more effective in spreading the Gospel?**

V: I haven’t thought about it.

**K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?**

V: There is. “Serve one another”. “Pray for each other at all times” and other.

**K: Do you think that the Bible states that some ministries are more important than other?**

V: Each ministry is important.

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?**

V: Churches do need them, but people rarely take responsibility for this kind of ministry. I judge from my own experience. It takes a lot of time, and I am still doubting whether I want to do it, because I am afraid I will lose my personal time.

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**2.14 Interview 14: Yuri**

**Klaus:** Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?

Yuri: The apostle Paul tells us not to leave our congregation.

**K: Can you tell me, what kind of regular voluntary ministry you have or had in the church?**

Y: I was in a team of cooks, when our big church (5000 people) had conferences or camps. I ministered like that for 4 years and felt God’s blessing in it. We would wake at 4 o’clock for the first prayer, and then went to the kitchen to work.
K: Can you tell me when and how you ministered? And when was the first time you took responsibility for you regular voluntary ministry?

Y: I prayed with my pastor and he encouraged me: “Join the church, minister with other brothers, and you’ll be fine”. Then I heard an inner call to the announcement of one brother, that they needed cooks for a conference. I ran up to him.

K: How soon after you repentance did you start ministering?

Y: I repented in 1993, but I didn’t understand that for a long time. I had great hunger for the Word of God then and read a lot of Christian books then, but it wasn’t till later that I started to minister.

K: How did you know, it was from God?

Y: I didn’t know it then. At that time I would come close to the church, but then leave for the world again. But God drew me to Himself all the time.

K: Did anything scare you in your ministry?

Y: I had some fears: for example, that I couldn’t be a cook, because I hadn’t been doing it for a while. But God put a chef over me, who told me what to do and everything was fine. Later, I learnt to do it without a chef, but with prayer.

K: What kind of ministry do you like the most or what is your dream ministry?

Y: My dream is for God to use me and to be a part of His Body. But I also always enjoy ministering by cooking for my brothers and sisters. I feel so happy, when I watch people eat what I cook.

K: Which ministry is the most valuable in your church?

Y: Probably, to be a bishop.

K: In your church, how do they encourage people to be responsible for regular voluntary ministry in your church?

Y: God is speaking to everyone, who is willing to listen.

K: When you minister in the church, do you feel like you are more a part of the church?

Y: Yes and amen. I love feeding everyone. I would feed my brothers, then the person, kept the fire and then dogs. I was happy and felt like flying. God gave me love, strength and desire to minister.

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”?

Y: The Lord probably can find someone better, than me. However, God has a plan for me, and He will take me, where He wants to, and not me. I personally feel needed in the church, when I am helpful.
K: What should change in Russia, so that you could get more involved in regular ministry?

Y: Praise God, there is no persecution in Russia these days, and there’s enough work for every Christian in “His vineyard”.

K: In what way did other Christians encourage you to do regular ministry in the church?

Y: They encouraged me with their advice.

K: Has anyone discipled you in how to minister in the church?

Y: Mostly, it was God, who discipled me.

K: Have you ever been disappointed to the point of not ministering at all?

Y: Many times. For example, I would be frustrated about my ministry, when I would get tired and there was no one to help me. Or they hurt me, when it wasn’t my fault. It happened in a children’s camp one time, when I was told to cut bread for 2 bowls. I did. But then it wasn’t enough and they told me that I did my job poorly. I took my daughters (they were in the same camp with me) and went home. I haven’t ministered in the camp ever since. However, I apologized to my brothers and sisters for acting like that. Then I started attending a different church.

K: Which obstacles in the church can prevent you from ministering in the church?

Y: I don’t know. It looks like it’s others hurting me.

K: How do you feel after your regular ministry?

Y: When I ministered, everything was fine. Being tired wasn’t really important. I would get some rest and be fine again.

K: Have you seen the fruit of your ministry in the church?

Y: I have. My brothers received me with joy, when they found out that I was the cook, who had cooked for them.

K: Do you think you have a strong impact on the Kingdom of God with your spiritual gift?

Y: I still do not know, what my spiritual gift is. The ministry in the kitchen is Martha’s ministry. I pray to God and ask him to show me my spiritual gifts.

K: How does your ministry help the church to grow?

Y: You can’t do anything on your own. Only together we can achieve something.

K: How can you be more effective in spreading the Gospel?

Y: I can only rely on God. To live with God means being an example of the living Gospel. You should always be in God.

K: Do you agree with the statement “There is no Biblical foundation for the concept of
regular voluntary ministry in the church”?

Y: Paul writes: “Everyone shall minister with the gift he received and according to his faith”.

**K: Do you think that the Bible states that some ministries are more important than others?**

Y: I think, all the ministries are important and connected to each other.

**K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?**

Y: There’s an administrative pastor in our church, and he has assistants. The administrative pastor often helps homeless people to receive registration, and participates in other social and administrative activities.

**D. Results of the coding process**

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- **Value of different spiritual gifts**
- **Church values**
- **Prayer**
- **Encouragement**
- **Only one administrator of certain gifts**
- **Afraid to be an administrator of certain gifts**
- **Overwhelmed**
- **Lack of ministry involvement**
- **Activities**
- **Nothing but me**
- **Relationship with people**
- **Exhausted-no rest**
- **No pressure**
- **Developing spiritual gifts**
- **Church better status**
- **Stability**
- **Material difficulties**
- **Give time**
- **Do outreaches**
- **Practical**
- **Differences**
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- **Only few with the gift of administrator**
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Origin of ministry
Foundational perception

Confirmation to serve
Draw lots

Support/Encouragement
Good example to follow

Confirmation to serve
Inside conviction

Desire/Wants to minister
Inside burning

Confirmation to serve
Holy Spirit

When people start to serve
After six months

Support/Encouragement
People prayed for

Confirmation to serve
From others

When people start to serve
After three years

Opportunities
Ministry opportunity

When people start to serve
Right away

Origination of ministry
Invitation to serve

When people start to serve
After a year

Confirmation to serve
God calling

Support/Encouragement
Somebody encouraged

Desire/Wants to minister
Search for the right place

Opportunities
Somebody was needed

Foundational perception
Perception about church

Desire/Wants to minister
Desire to serve

Foundational perception
Perception about ministry

Missiological Consequence

Experiences in ministry
Fruit out of ministry

Experiences in ministry
Church growth

Experiences in ministry
Positive experience

Experiences in ministry
God acting

Experiences in ministry
Kingdom expanding

Experiences in ministry
Revealing his truth

Experiences in ministry
Fellowship

Experiences in ministry
What is strong and small?
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2. Results of the Code-Matrix-Browser
3. Dimension analysis of the sub codes

Perception about Ministry

Text: Anatoly
Weight: 75
Position: 55 – 56
Code: Origin of ministry\Foundational perception\Perception about ministry
A: This is not true. In the Bible we see the life of Jesus Christ and His ministry for 3 years. He spent every day with people. It is normal and natural for a Christian to have a regular ministry.

Text: Denis
Weight: 75
Position: 68 – 68
Code: Origin of ministry\Foundational perception\Perception about ministry
Denis: You mean for all believers? Yes, when read the book of Acts, we see that in the life of first church everybody was participating: with their money, selling their property or with their spiritual gifts. I believe that there are some foundations for regular ministry in the Bible. For me personally, the first church is the ideal. When I mentioned that closeness in relationships is important to me, I meant the first church as a model. Everybody trusted each other, so it was very natural for them – to be in a ministry. Right now people are more concerned how they will provide for their families, and relationships in the church rather formal.
He always moves and motivates

I would have asked this person one question: “Have you ever read the New Testament?” Because it seems like he didn’t. Bible holds a lot of examples of people ministering voluntarily and not getting anything in return, but blasphemy from people, abuse, offense, humiliation and physical violence. There was a prophet, who didn’t see any fruit of his sermons during his life. He preached and prophesied his whole life, and people didn’t listen to any of it. As to our days, I think, that today there are a lot of reasons for other people to support ministers and ministries financially. Those who minister, receive tiny salaries today. A lot of ministries have been forgotten and forsaken despite the fact that the Bible doesn’t prohibit taking money for some spiritual labor. I think, that this is something that’s really missing in Russian churches. In the Bible I can see only one church, which didn’t support apostle Paul financially – it’s the Church in Corinth (the most problematic church in the whole world at that time). So, I think, that not paying God’s ministers for their ministry on the basis of the most problematic church is wrong. But even despite of that and also the fact that the church today is not in its best shape, I think that the money is not the major motivating factor. It’s not money that motivates people to minister. The main Motivator is God. I feel great, when God allows me to participate in His work. I feel honored to share in God’s work of spreading His Kingdom.

K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?
V: There is. “Serve one another”. “Pray for each other at all times” and other.

A: There are Biblical foundations for the ministry. The Apostle Paul said he could not live without preaching. In the Proverbs, it says: “Will you forsake those, who are sentenced for
death and will reject them?”.

Text: Danil
Weight: 50
Position: 54 - 54

Code: Origin of ministry\Foundational perception\Perception about ministry
D: Before God left the Earth, He said: "Go and take my Word to people”. This is His command to us. He didn’t say: “Go home, lay on a coach, rest and then I will come to take you”. He said that we should work. Other verses in the Bible confirm that we should work for God. He didn’t say it would be easy to serve Him. For example, in proverbs He told us that the seed falls on different kinds of soil.

Text: Lev
Weight: 50
Position: 10 - 10

Code: Origin of ministry\Foundational perception\Perception about ministry
L: First of all, I saw it in the Bible. It says, there that we should speak to people and disciple them. And you need a foundation in order to teach them. Every Christian needs a bible foundation. If I received biblical teaching, I can share it with others. This is how I realized it was from God. God wants all of us to have a firm foundation.

Text: Petr
Weight: 50
Position: 40 - 40

Code: Origin of ministry\Foundational perception\Perception about ministry
P: The Bible says: “You will know them by their fruit”. This is a good motivation for us to work hard. I don’t want to have no fruit only leaves in my life.

Text: Roman
Weight: 50
Position: 2 - 2

Code: Origin of ministry\Foundational perception\Perception about ministry
Of course, I want to serve people as Jesus did, and I also realize, that I will have to meet the Lord one day, and I do not want to have empty hands, when that happens. I would like him to tell me: good and faithful servant!

Text: Sergey
Weight: 50
Position: 48 - 49
S: No, there are foundations for that in the Bible. Paul talks in several of his epistles that one of his desires is to see people grow in God. Sanctification, transformation, reaching the lever of Christ. We have to follow this path all the time. Apostle John says “Be holy”. This is not only important for me, but also for the ministry to other people.

Text: Vitaly
Weight: 50
Position: 48 - 48

V: This is not true. There is an example of a regular voluntary ministry in the Bible. Even in the tabernacle they had service and sacrificed animals. The disciples of Christ was also taught to minister all the time.

Text: Vladimir
Weight: 50
Position: 52 - 54

V: No. There is a Biblical foundation for that.
K: Do you have Bible verses that prove your opinion?
V: Give for free what you got for free. God loves those who give with a pure heart. Go and preach the Gospel. There are a lot of verses like that.

Text: Yuri
Weight: 50
Position: 44 - 44

Y: Paul writes: “Everyone shall minister with the gift he received and according to his faith”.

Text: Kirill
Weight: 25
Position: 44 - 44

Kirill: The Apostle Paul tells us, that he has to evangelize. The whole letter tells us to do everything from a pure heart and as if we do it for the Lord, which cannot be done for money or any other covetousness.

Text: Roman
Weight: 25
K: Do you agree with the statement “There is no Biblical foundation for the concept of regular voluntary ministry in the church”?
Roman: No, I don’t.

Perception about church

Text: Anatoly
Weight: 100
Position: 2 - 2

Anatoly: It is much more than that. God chooses someone not because He wants him to attend Sunday meetings. He wants his people to hurry to God’s home with joy to listen to His word and to fellowship with other Christians. We do not owe anything to God, but we do things from the fullness of our heart.

Text: Andrey
Weight: 100
Position: 2 - 2

Andrey: I think, the member of the church should regularly attend it and participate in church life. As a member, he is supposed to be in his church.

Text: Denis
Weight: 100
Position: 2 - 2

Denis: I think it is not enough. If you are new believer, for some time you just visit church services, you listen, you learn. But if you will be a member of one particular church for a long time, eventually church will expect from you more than just visiting. Perhaps they will expect from you some participation, ministry.

Text: Denis
Weight: 100
Position: 70 - 70

Denis: Yes, I think so. I would use this comparison again: family is the place where you live all the time, you come back to you family all the time. And you visit your church regularly too, you basically live there if you believe that this is your family. So you will have some
responsibilities there, too; it is normal.

Text: Kirill
Weight: 100
Position: 2 - 2
Code: Origin of ministry\Foundational perception\Perception about church
Kirill: Yes, you have to attend your local church. There’s also your “home church”, where you were born again and you should keep in touch with this church your whole life. This is where you received your first impression about God, people, which you once respected. Maybe those people are not perfect, but you should stay connected for the whole life. When people break relationship with their church, it always has a bad spiritual effect on the person. If we are talking about local churches, then I choose the one, where I have an opportunity to minister.

Text: Roman
Weight: 100
Position: 23 - 25
Code: Origin of ministry\Foundational perception\Perception about church
Klaus: Some people say, that in order for you to be a member of the church, it is enough to attend Sunday services. What do you think about this?
Roman: You have to “carry burdens” in the church. If you do not have inner connection with the church, then you can’t be its member.

Text: Sergey
Weight: 100
Position: 2 - 2
Code: Origin of ministry\Foundational perception\Perception about church
Sergey: It’s true, that some people think this way. I think that we should attend church meetings, because I need help from others and others need help from me. Plus, it’s a good opportunity to worship together. But actually Bible doesn’t say anything about membership. So, I think that to be a member of the church means to belong to a family. To be a member of the family doesn’t necessarily mean to be blood relatives. It can be someone, whose values are similar to yours, you are willing to sacrifice for each other, and help each other. So, the member of the church is someone who belongs to God’s family and not someone who attends the church regularly.

Text: Valodia
Weight: 100
Position: 2 - 2
Code: Origin of ministry\Foundational perception\Perception about church
Valodia: I think, that the same people will tell you, that besides attending Sunday services,
you have to give tithe, participate in church members’ meetings, make sure you talk to other Christians before and after church meetings, invite each other for a visit on Sundays. I think, that this is not Christianity; this is a mockery of it. It is nothing but tradition, that people try to follow to look righteous. Another reason is the Russian culture. Our Russian people firmly believe that you are only a Christian, if you do something for it. They emphasize this greatly. It doesn’t occur to them, that it is nothing but a custom that has hung around from the old pagan times, when people had to please evil spirits, so that they would not harm them in the year to come. To be a member of the church is something bigger than just to attend Sunday meetings. I stay the member of the church even when I miss a Sunday meeting for some reason. To be a member of the church means to live with the church, not only participate in church events, but also see what God wants to do in this church and participate in fulfilling this plan. To be the member of the church also means bringing people to God. And this is much bigger than just attending Sunday meetings; it is your whole personal spiritual life.

Text: Vladimir
Weight: 100
Position: 6 - 6
Code: Origin of ministry\Foundational perception\Perception about church

V: It’s not enough. A member of the church is a part of the church, he is a part of the family. You have to participate in all church’s problems, joys and ministries. It can be anything from construction work to celebrations, decorations, worship, etc.

Text: Danil
Weight: 50
Position: 4 - 4
Code: Origin of ministry\Foundational perception\Perception about church

D: It is very important to attend Sunday meetings – this is the important minimum. But it is also important to spend time with believers.

Text: Lev
Weight: 50
Position: 2 - 2
Code: Origin of ministry\Foundational perception\Perception about church

Lev: I don’t think, it’s right. To be a member of the church is a territorial division. If we are located closer to the church territory wise, then we have more opportunity to attend the church, spend more time with our brothers and sisters. This is the main criteria.

Text: Petr
Weight: 50
Position: 2 - 2
Code: Origin of ministry\Foundational perception\Perception about church

Petr: The Bible tells us not to leave our congregation. This is what God wants. We receive
spiritual food in the church. If we stop taking it, we will die and will act strangely.

**Desire to serve**

*Text: Anatoly  
Weight: 100  
Position: 12 - 12  
Code: Origin of ministry\Desire/Wants to minister\Desire to serve*  
I really wanted to do this ministry.

*Text: Anatoly  
Weight: 100  
Position: 16 - 16  
Code: Origin of ministry\Desire/Wants to minister\Desire to serve*  
God saw my desire and brought me to this ministry.

*Text: Denis  
Weight: 100  
Position: 14 - 14  
Code: Origin of ministry\Desire/Wants to minister\Desire to serve*  
But I knew it wasn’t just my desire and assurance.

*Text: Lev  
Weight: 100  
Position: 6 - 6  
Code: Origin of ministry\Desire/Wants to minister\Desire to serve*  
L: My heart was on fire for the ministry, I had a big desire to do something for the church and I was looking for an opportunity to be used. First, I went to a Bible study, and then I wanted to teach Bible truths to other people. I could see an opportunity to minister in this. And I began to try.

*Text: Vitaly  
Weight: 100  
Position: 12 - 12  
Code: Origin of ministry\Desire/Wants to minister\Desire to serve*  
V: I grew up in a Christian family and I always wanted to be a pastor and serve people.
Text: Vladimir
Weight: 100
Position: 16 - 16
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
V: Because I had a desire. I wanted to do it and it was a natural thing for me.

Text: Vitaly
Weight: 75
Position: 34 - 34
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
V: I think, I have passed this point of no return. If Jesus lives in your heart, it is impossible, not to minister. A person like that will minister in and outside the church.

Text: Andrey
Weight: 50
Position: 10 - 10
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
He gave me desire to minister, a

Text: Danil
Weight: 50
Position: 12 - 12
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
D: I always wanted to serve God, because I was grateful to Him. Reverence towards God is a very strong motivation for me. It is very difficult not to do something for God in return after He did some much for me.

Text: Kirill
Weight: 50
Position: 10 - 10
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
I had a desire to serve people as a gratitude to God for the things He did for me.

Text: Roman
Weight: 50
Position: 2 - 2
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
Of course, I want to serve people as Jesus did
Valodia
Weight: 25
Position: 48 - 48
Code: Origin of ministry\Desire/Wants to minister\Desire to serve
It’s not money that motivates people to minister. The main Motivator is God. I feel great, when God allows me to participate in His work. I feel honored to share in God’s work of spreading His Kingdom.

Search for the right place

Danil
Weight: 100
Position: 14 - 14
Code: Origin of ministry\Desire/Wants to minister\Search for the right place
I saw the need for that and nobody else could do it, except for me.

Denis
Weight: 100
Position: 34 - 34
Code: Origin of ministry\Desire/Wants to minister\Search for the right place
I need to apply my gifts, my talents that God gave me.

Lev
Weight: 100
Position: 22 - 22
Code: Origin of ministry\Desire/Wants to minister\Search for the right place
The right motivation is to come to a church and ask what their needs are and then help out.

Vladislav
They told me in the church, that they needed more people for their children’s ministry.

I don’t know, it’s a hard question. For the last few years I was involved in different ministries as an interpreter, sometimes as an administrator. And I knew that there are no activities like that in my church, but other churches were inviting me all the time, because they needed that type of help. And it was hard for me, because I had a feeling that other churches and groups needed me, but not the church I belong to. But in the same time I knew that I’m doing the right kind of things, because I was using my abilities and talents in ministry all the time and I really enjoyed it.

Denis: Yes. Church needs people for all kinds of ministry. There is always a lack of people, but I think what church may offer me, someone else might do.

Somebody was needed

K: How did you know, it was from God?
D: I had needed skills. I saw the need for that and nobody else could do it, except for me.
I could see an opportunity to minister in this. And I began to try.

Text: Yuri
Weight: 100
Position: 5 - 7

K: Can you tell me when and how you ministered? And when was the first time you took responsibility for your regular voluntary ministry?

Y: I prayed with my pastor and he encouraged me: “Join the church, minister with other brothers, and you’ll be fine”. Then I heard an inner call to the announcement of one brother, that they needed cooks for a conference. I ran up to him.

Text: Anatoly
Weight: 60
Position: 12 - 12

A: When I first came to the church, the leader of the youth ministry was a girl. I really wanted to do this ministry and was wondering, why the responsibility for such an important ministry was laid on a girl, instead of some brother? At that point, I thought that I could be in charge of that ministry. In a little while that girl got married, and the young people of my church, including myself, got together and started to discuss the fact, that we do not have a leader. We didn’t want our ministry to fall apart, so we discussed all the possible candidates for this position. We took about a month to pray for it. In the end, we could not think of anything else, but draw lots. I won and started to minister little by little.

Text: Denis
Weight: 60
Position: 10 - 10

Denis: First I became a home group leader’s assistant. I came to church and after one year I became a home group leader’s assistant, because church was rapidly growing and there was a lack of leaders at that time. At first, leaders asked me to be a home group leader’s assistant; small groups were growing and in 1.5 years I became a home group leader.
I thought: no, it is not for me. But there was a need for leaders,

Text: Kirill
Weight: 60
Position: 10 - 10
Code: Origin of ministry\Opportunities\Somebody was needed

At that time, our church was building an affiliate, and our pastor asked people to help in this new church. I responded to the call, and helped out there for a while.

Text: Vladislav
Weight: 60
Position: 6 - 6
Code: Origin of ministry\Opportunities\Somebody was needed

It happened 1.5 year ago. They told me in the church, that they needed more people for their children’s ministry. I responded to that and now I love it!

Text: Valodia
Weight: 30
Position: 8 - 8
Code: Origin of ministry\Opportunities\Somebody was needed

V: In fact it was then when I started regular to serve in Vaonvskaija I didn't understand to the very dept what I am doing and why and what results will this have. Very simple I just participated in it. There was only one me who could do it. In other words, there was no other one who could do it. They could nobody else take for this service. I started this to do and I did it regularly.

Text: Vladimir
Weight: 1
Position: 12 - 12
Code: Origin of ministry\Opportunities\Somebody was needed

V: I did it regularly. My sister was a choir-master and started a choir in our church. I wanted to support my sister and came to rehearsals regularly – 2 times per week.

God calling
Kirill: This is a very subjective opinion. I would say – everything depends on the personal call. If a person understands his/her call, then he/she will accomplish it, no matter how big or small it may be.

Roman: If I hear a call, and my heart will respond, I will take the responsibility.

Then I heard an inner call to the announcement of one brother, that they needed cooks for a conference. I ran up to him.

K: In your church, how do they encourage people to be responsible for regular voluntary ministry in your church?

Y: God is speaking to everyone, who is willing to listen.

V: I like working with children. Long time ago, after I repented I started to pray about my ministry. And God gave me a dream. In this dream I was taking children from one bank of the river to another. I can see God’s guidance in that in my life. Also when I was a teenager and studied in a boarding school, I invited children to our church and they would come. I really wanted them to come to know God. It was then I realized that my call is to work with children.
Position: 9 - 10

Code: Origin of ministry\Confirmation to serve\God calling
K: How did you know, it was from God?
Y: I didn’t know it then. At that time I would come close to the church, but then leave for the world again. But God drew me to Himself all the time.

Somebody encouraged

Text: Denis
Weight: 100
Position: 16 - 16
Code: Origin of ministry\Support/Encouragement\Somebody encouraged
D: Church leaders were encouraging me, so I decided to go for it.

Text: Kirill
Weight: 100
Position: 8 - 8
Code: Origin of ministry\Support/Encouragement\Somebody encouraged
Kirill: I got involved in my first ministry almost right after my repentance. There are a lot of young people in our church, and at the time we were very effective in different kinds of evangelism. For example, we distributed the Bibles in jails, hospitals, orphanages. I was growing spiritually very well, because I was actively involved in the home group. In my home group I received discipleship and encouragement for my voluntary ministry. I repented, when I was 17, and with God’s help, overcoming fear I went with my brothers and sisters to preach the Gospel in prisons. When I shared the Word, I saw people listening with interest. Some received Jesus, which encouraged me to carry on with my ministry.

Text: Roman
Weight: 100
Position: 2 - 2
Code: Origin of ministry\Support/Encouragement\Somebody encouraged
Roman: I was encouraged to take responsibility. At the moment, I am not ready to do that because of the material difficulties in my family. The person, who encouraged me to take the responsibility, knew about these difficulties. Of course, I want to serve people as Jesus did, and I also realize, that I will have to meet the Lord one day, and I do not want to have empty hands, when that happens. I would like him to tell me: good and faithful servant!

Text: Valodia
Weight: 100
Position: 6 - 6
V: Already before I became a believer I visited a home group, where I regularly went and one Christian girl found out when I hold the guitar in my hands. And she ask me: "Can you accompany a song through hearing?" And I said: "Yes I can." And so started my worship service. I still was not a believer but already was serving God and praised his name.

Text: Vitaly
Weight: 100
Position: 12 - 12

But I didn’t know how and where I can minister. However, God was preparing me for the day, when I eventually took the responsibility for this ministry. Other pastors helped me with that and trusted me, because they saw how much I wanted to do it.

Text: Vladislav
Weight: 100
Position: 21 - 22

K: One person said, that his pastor wants him to devote more time to his ministry in the church? Do you feel for this person?
V: Maybe God is using this pastor to encourage people for ministry.

Text: Yuri
Weight: 100
Position: 5 - 7

K: Can you tell me when and how you ministered? And when was the first time you took responsibility for you regular voluntary ministry?
Y: I prayed with my pastor and he encouraged me: “Join the church, minister with other brothers, and you’ll be fine”. Then I heard an inner call to the announcement of one brother, that they needed cooks for a conference. I ran up to him.

**Pressure**

Text: Valodia
Weight: 100
Position: 22 - 22

V: I think, it’s OK. I’ve heard an opinion that volunteers make the best workers. So, I think, it’s OK, when a pastor encourages or motivates another person. But what interests me more
here is why this person can’t see for himself, what he should do. Why does his pastor have to explain the simple truths to him? If God told the pastor about it (and God talks all the time), how come this person didn’t hear the call from God? Of course, sometimes pastors can be guided by their flesh. But anyway, I think that God is in control and pastor is walking under His guidance. So, I think, if somebody is being encouraged to minister, then this means that this person is ready for that.

Text: Vladimir
Weight: 100
Position: 29 - 30
Code: Ministry conditions\Leadership condition\Perception about pressure from pastor/leaders\Pressure
K: One person said, that his pastor wants him to devote more time to his ministry in the church? Do you feel for this person?
V: I think, the pastor is saying the right thing. Pastors have a lot of responsibility, he cares and he knows better. They need helpers and people who would work for the same cause with them.

Text: Andrey
Weight: 50
Position: 23 - 24
Code: Ministry conditions\Leadership condition\Perception about pressure from pastor/leaders\Pressure
K: One person said, that his pastor wants him to devote more time to his ministry in the church. Do you feel for this person?
A: In this situation I can feel for the pastor. He should change his tactic and don’t be so harsh.

Text: Sergey
Weight: 50
Position: 21 - 22
Code: Ministry conditions\Leadership condition\Perception about pressure from pastor/leaders\Pressure
K: One person said, that his pastor wants him to devote more time to his ministry in the church? Do you feel for this person?
S: Yes, I can feel for him.

Text: Danil
Weight: 1
Position: 30 - 30
Code: Ministry conditions\Leadership condition\Perception about pressure from pastor/leaders\Pressure
pastor/leaders\Pressure

D: Yes, I feel for him. It means that this church is ruled by the law, rather than love.

Text: Sergey
Weight: 1
Position: 20 - 20

The easiest way is to scare people with punishment. But it works very badly too.

Text: Vladislav
Weight: 1
Position: 36 - 36

I didn’t feel any peace either, because I felt like they want something from me, too.

Knowledge about own gifts

Text: Anatoly
Weight: 100
Position: 21 - 22

K: : Do you know your spiritual gifts and do you minister with them?
A: I do. 1 – preacher, 2 – mentor, 3 - teacher

Text: Andrey
Weight: 100
Position: 16 - 16

A: Yes, I know my gifts. It is easy for me to talk to people, to find mutual grounds with them, I can also preach. I feel deacon’s skills in me. I am more of a servant for people, than a pastor.

Text: Danil
Weight: 100
Position: 18 - 18

A: Yes, I know my gifts. It is easy for me to talk to people, to find mutual grounds with them, I can also preach. I feel deacon’s skills in me. I am more of a servant for people, than a pastor.
D: My gift is to be a good manager in the church.

Text: Lev
Weight: 100
Position: 16 - 16
Code: Ministry conditions\Spiritual gifts and ministry\Knowledge about own gifts
L: Yes, I know my spiritual gifts. I can teach and people listen to me, because God is working through that. I also have a gift of help – I can see what a person needs and can help him with that. I also have a gift of mercy, but I hide it.

Text: Petr
Weight: 100
Position: 15 - 16
Code: Ministry conditions\Spiritual gifts and ministry\Knowledge about own gifts
K: So, we can say that your spiritual gift is singing?
P: Yes, but also taking care of strangers. For example, one brother has been living with us for one year.

Text: Vitaly
Weight: 100
Position: 17 - 18
Code: Ministry conditions\Spiritual gifts and ministry\Knowledge about own gifts
K: Do you know your spiritual gifts and do you minister with them?
V: Yes.

Text: Sergey
Weight: 80
Position: 14 - 14
Code: Ministry conditions\Spiritual gifts and ministry\Knowledge about own gifts
S: I like teaching most of all. But I see the difference between teaching and sermon. I feel some limitation in a sermon – I have to say everything and include everybody, even though people may be very different – different status, mentality, nationality. Sometimes it can be very difficult and I miss some things. Sometimes it’s almost impossible and the sermon becomes very long. I like it better, when there are less people, and I can have a contact with them, and they can ask me when they do not understand something or correct me.

Text: Valodia
Weight: 80
V: Actually, I have a different understanding of the ministry of spiritual gifts. One time somebody asked me for a copy of spiritual gifts test. Well, I couldn’t find it, plus, the photocopier was closed already anyway. On my way to the Bible study I prayed. And when I arrived there, I had received the understanding of what spiritual gifts are. Apostle Peter also didn’t have a copier. Plus, when he was preaching about it for the first time, he had no idea that 3 of his gifts would be revealed right there. He didn’t have some kind of specific gift; he was gifted in a lot of different areas. I believe that the Holy Spirit acts in a person when He wants to, the way He wants to and in direction He wants to. My task is to keep my vessel, which God is going to use, clean, and be ready for the Holy Spirit to use me. So, I do not talk about some specific gifts, I think broader. For example, one time in my life God used me to pray for healing. Sometimes when I preached and people received Jesus Christ, I could discern spirits and release people from the power of demons. God may use me any way He likes. But what I like the most, something that I can do well and what brings me satisfaction is reaching people for Christ.

Text: Roman
Weight: 60
Position: 4 - 4

Roman: I think, I can serve the most by telling people about God, bring His light to them. But at the moment I do not do much of that.

Text: Vladislav
Weight: 60
Position: 14 - 15

V: The gift of faith. I’ve had a lot of difficult times in my life, but I always had faith that God wouldn’t live me and show me the way. And he did.

Text: Denis
Weight: 40
Position: 18 - 18

Denis: Yes. I think the answer could be different, each time you will ask me the same question. Right now I don’t want to be a leader of any ministry. I feel more comfortable when I’m assisting someone else’s ministry. Maybe something in administrative ministry. I can say that I like to assist, to participate in someone else’s ministry. I can be an administrator or interpreter or coordinator.

Text: Vladimir
Weight: 40
K: Do you know your spiritual gifts and do you minister with them?

V: I don’t think I know all of them. I can sing. I can translate. I translated sermons in the church many times.

Text: Roman
Weight: 1
Position: 22 - 22

Roman: No, I don’t. We, as humans, will never be able to tell, whether someone has a special gift or not. The Lord can give a special gift to anyone any time. It is not something we can foresee.

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Desire for ministry growth

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Text: Valodia
Weight: 100
Position: 12 - 12

V: My Christian life is my ministry. That is why I cannot say that one ministry is more important than other for me. Most of all I like telling people about God. And I can see God’s blessing in it. In my very first sermon (to one person), the words about the Good News were just coming out of my mouth and I didn’t know where they were coming from. I talked to him for 4 hours. The person was drunk and didn’t understand a thing out of what I was saying. But I enjoyed it greatly. I also preached to people of other beliefs – Jehovah’s Witnesses. I enjoy telling these people about Christ, about Good News for them. I also like different activities, which allow people to become free from their sin and bad habits.

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Text: Vitaly
Weight: 100
Position: 16 - 16

V: I was involved in children’s camps, administrative work in the church, but I realized that being a pastor is what I want to do the most. I know that God gave me the heart of a pastor. And it doesn’t matter, how big or how small my ministry is. It can be a big church or ministering to someone one on one – which is actually a bigger priority for me. New believers need people, who can disciple them in living by the Gospel. We are trying to find a person like that for each of our new believers, so that they can become good Christians.
Kirill: From the first days after I repented I felt, that God wants to entrust a lot of things to me. It happened intuitively. I strongly felt God’s guidance and care all the time. I wanted to study the Word very much. I read the whole Bible twice within one year, which gave me an opportunity to enroll in the Christian University with good grades. Then a time came, when I felt, that God wants me to preach. My speech wasn’t good – I couldn’t express my thoughts well and felt bad as a result. I started to pray about it and God blessed me – I could tell people things, that had gone through my heart. This is how I realized, what my call was – to preach and exhort was.

Petr: To sing. I cannot dream for anything better. I feel like it is easier for me to sing about Jesus, than tell people about Him. Different people have different gifts.

Roman: I would like to reach people with His Word, give them His light.

Анатолий: I like to preach the Gospel, and I would like to do that for big crowds.

Андрей: I do have a dream, but I do not want to talk about it yet. In general, I would like to spread the Gospel. Oswald Smith, who is a great evangelist, is a very good example for me. I like his approach and my heart is on fire with it. I am trying to minister the Lord as much as I can (spiritually and financially) and bring His Gospel to people.
K: What kind of ministry do you like the most or what is your dream ministry?

L: Now, I want to spend more time with people that do not know Jesus, but are willing to listen. I want to talk to those people, who are close to that. This is not evangelism, it’s a post-evangelism ministry, more of a discipleship.

V: I never wanted to be a pastor. I always wanted to tell people about God. I am not very good at public preaching, but I like to talk to people about God one on one. When I first trusted the Lord, I dreamed of ministering my people (in Chukotka). I think, one day I will minister them and tell them about God.

Denis: Yes. I think the answer could be different, each time you will ask me the same question. Right now I don’t want to be a leader of any ministry. I feel more comfortable when I’m assisting someone else’s ministry. Maybe something in administrative ministry. I can say that I like to assist, to participate in someone else’s ministry. I can be an administrator or interpreter or coordinator.
S: I’ve never had a specific dream. But I like the topics that has to do with personal formation, when it is important for people to know, understand and feel through the teaching. Small groups, for example, are very good for this.

**No difference in values of gifts**

**Text: Anatoly**

**Weight: 100**

**Position: 58 - 58**

**Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences**

A: No, for God all the ministries are equal and we have nothing to be proud of. All the good things we’ve done – it wasn’t us, but God working through us. We are like body, and you can’t take away anything from the body. If you take something away from the body, then it’s going to be crippled. If the body is formed in the right way, then it will grow the right way.

**Text: Danil**

**Weight: 100**

**Position: 56 - 56**

**Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences**

D: No. The grace is diverse, and everybody can have his/her own input to build the church up. At a first glance, you can say that an evangelist is more important than a cleaning lady. But if it wasn’t for the cleaning lady, the evangelist wouldn’t have a clean place for people to come and listen to him. The place would be dirty. Then he would have to stop evangelizing and start cleaning. This means losing time. The church is like a body. And in the body all the organs are needed and their work is coordinated.

**Text: Denis**

**Weight: 100**

**Position: 72 - 72**

**Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences**

Denis: I don’t think so. Some ministries are more noticeable, or the effect is more obvious. For example, if I’m a pastor of a large church, I will have an opportunity to influence a large group of people, because they will be under my authority. It is obvious. But if I’m leading a prayer ministry, then my influence is sort of limited: less people know about my ministry, and the effect from my work is not so obvious. But of course, we talk only about “appearance,” because only God can decide whose ministry is effective and how effective it was. I’m trying not to compare what is big and important and what is not. I believe in God’s eyes all types of ministry are equally important. The main thing – how much am I investing myself in my ministry? One hour a week plus Sunday morning? Of course my level of spiritual maturity
will determine that.

Text: Kirill
Weight: 100
Position: 46 - 46
Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
Kirill: I cannot say, that evangelism is less important, than worship or exhortation. Or vice versa. It would be bad, if one of those were missing. Or they would be out of balance. All of them are important!

Text: Lev
Weight: 100
Position: 48 - 48
Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
L: There is fasting for ministry, and then there are ministries. Every ministry is important for God, it’s just that every ministry has a different level of responsibility.

Text: Roman
Weight: 100
Position: 6 - 6
Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
Roman: I think, a Christian shouldn’t word a question like that, because Jesus Christ encouraged us to be the least. If we want to become big, we have to start with small, hardly visible things, and do it modestly.

Text: Roman
Weight: 100
Position: 27 - 28
Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
K: Do you think that the Bible states that some ministries are more important than other?
Roman: No, a person should understand, that his ministry is the most important to God. He may have a different ministry the next day and still he should treat it as the most important.
V: My Christian life is my ministry. That is why I cannot say that one ministry is more important than other for me.

K: Do you think that the Bible states that some ministries are more important than other?

V: There are no more or less important ministries for God. But people created these images and practice these opinions. They even use the Bible to prove that some ministries are more important than other. Even the apostle Paul once said, that the gift of prophecy is much more important, than the gift of tongues. However, if somebody gives the water to the prophet, he will receive a reward in the name of the prophet, which means that God values both the prophet, who sacrificed his whole life to preach to people, the old lady, who gave him water, the person, who provided lodging for the prophet. For God all the ministries are equal.

V: All the parts of the Body are important. Even the least visible and small ministry is important.

V: Each ministry is important.

Y: I think, all the ministries are important and connected with each other.
Text: Anatoly
Weight: 60
Position: 32 - 32
Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
A: I do not think, it’s right. I do not have to do something better, than somebody else, but we should do everything together. If I do something on my own, then I may push away others from doing it. Besides, people will depend on me instead of relying on God. We have to do everything together and the ministry will grow.

Text: Andrey
Weight: 60
Position: 52 - 53
Code: Ministry conditions\Spiritual gifts and ministry\Value of different spiritual gifts\Personal opinion about value of gifts\No differences
A: No. We should not be like Pharisees in our ministry and be proud of our position, but do everything for the Lord.

Need for administrator

Text: Denis
Weight: 100
Position: 74 - 74
Code: Ministry conditions\Spiritual gifts and ministry\Special need of certain gifts\Need for administrator
Denis: I think the church needs it, because I’ve noticed that many churches today have an office, they appoint people officially to do this kind of work. Churches used to be independent from each other, or visa versa. They were united in some unions with pretty strict structures. But they didn’t interact with others unions. Now many unions and denominations are trying to interact, to do some projects together, but sometimes they don’t know how, practically. We can learn from other church unions in other countries, because they have a rich experience in this area. The Russian church is learning a lot these years. Yes, I think there is a need in this area. Even on the level of interactions between some small local churches: camps, children programs, youth work. There is always a need for specific people who are willing do the job. We do this for God, of course. But we need more practical type of people, because sometimes we are “super-spiritual.” We think that God will provide, and God will do everything. Or sometimes, in the Russian church, the pastor just appoints someone by giving an order: “You will do this.” But I think that the most effective way is to let someone with special gifts and abilities to do this job. Someone who has connections and vision. Someone who enjoys his ministry.

Text: Lev
Weight: 100
L: Administrator is a deacon. Administrator is somebody who works for a company. The problem here is that in different cultures there are different meanings of a word “administrator”. As to the deacons, of course, churches need them.

Text: Sergey
Weight: 100
Position: 52 - 52

S: I think, it’s a problem that no one saw a gift of administrator. Churches need this gift, our church can testify to that. Perhaps, it’s a gift of management. Maybe people have a wrong understanding of what management is. I think, it’s coordinating all the branches of the ministry for a more balanced ministry in total. Coordinating everything – kitchen, preacher, Sunday school and so on.

Text: Vitaly
Weight: 100
Position: 51 - 52

K: When I did my research for the first time, I found out that no one had an administrative gift. Do you think, it’s a problem for the church or it doesn’t need administrators?

V: Yes, this ministry is very important. Organization and administration are extremely important.

Text: Vladimir
Weight: 100
Position: 58 - 58

V: I think, that the church does need administrators, especially in the modern world.

Text: Valodia
Weight: 50
Position: 52 - 52

V: It’s a problem of mentalities, western and eastern. There are three major concept in Russia - “somehow, perhaps and some way”, which cannot be processed by someone, who grew up in
the West, where everything is exact and precise. Those concepts are very strong in people. They are in the very core of all Russian people, which makes them absolutely unable of planning and making order. However, I can remember situations, when God used me to be an administrator, but I didn’t pay much attention to that, just as all the other Russian people.

**Text: Anatoly**  
*Weight: 1*  
*Position: 60 - 60*  
*Code: Ministry conditions\Spiritual gifts and ministry\Special need of certain gifts\Need for administrator*  
A: It is not a problem. It’s just that not everybody wants to take this responsibility. Churches need administrators. For example, our church has one.

**Feeling needed**

**Text: Andrey**  
*Weight: 100*  
*Position: 26 - 26*  
*Code: Experiences in ministry\Positive experience\Feeling needed*  
A: You should put yourself ahead of everybody and think that everything depends on you. God can substitute you with somebody else and change the direction of your ministry, depending on the needs of the church. To participate in church life means to be flexible, ready for God’s action in your life. Church is not a mechanical unchanging mechanism, it is a living organism. You have to participate in life’s dynamics.

**Text: Sergey**  
*Weight: 100*  
*Position: 24 - 24*  
*Code: Experiences in ministry\Positive experience\Feeling needed*  
S: I think, it’s not right. If somebody preaches better than me, I still feel needed, because I can be of help for others.

**Text: Sergey**  
*Weight: 100*  
*Position: 24 - 24*  
*Code: Experiences in ministry\Positive experience\Feeling needed*  
It’s more important for me to see the result that I bring. If there is a result, then I am needed.
Valodia

V: I think, there’s a weak spot in this statement. That is to think, that you are only needed if you can do something. I think, you can feel needed when you realize that you are a person loved by God, a unique person, for whom God gave his life and invited him to his church. To be invited into His Body is already very important and needed. And if I can also do something, then this is another miracle, that God can use my gifts and talents. The church is a family. In family, everybody needs everybody. For example, if somebody gets sick in a family – does that mean he or she is less valuable and needed then? In a good family, a person like that is always needed, he gets a lot of time and attention without being asked for anything in return.

Vitaly

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”?

V: It doesn’t depend on me, but on God and whether I am open enough for Him to work through me. That’s why I seek for personal relationship with Him, so that He would lead and guide me. I believe, that if I am gone one day, other people will come instead of me. Motivation is very important in ministry. The right motivation is ministering from the pure heart and abundant love. Somebody can do something 100 times better than me, but if I am going to do it, I will put my love into it.

Yuri

Y: The Lord probably can find someone better, than me. However, God has a plan for me, and He will take me, where He wants to, and not me. I personally feel needed in the church, when I am helpful.

Danil

K: Do you agree with the statement: “To feel needed in the church means to do something better than others, something that no one can do better”?
D: In a big sense, yes. But in most cases we do not have some extremely unique talents. Besides, when a person thinks that he’s one of the kind, he may not see other people, who have talents around him. It is better to be humble and to breathe the same air with God.

Text: Vladimir
Weight: 66
Position: 31 - 32
Code: Experiences in ministry\Positive experience\Feeling needed
K: Do you agree with the following statement: “Being needed in the church is when you don’t show up for Sunday service and at least five people are wondering where you are”
V: This is right. There are churches though, where they don’t remember about you even on your birthday.

Text: Vladislav
Weight: 66
Position: 25 - 27
Code: Experiences in ministry\Positive experience\Feeling needed
K: Do you feel needed in the church?
V: Yes. As to my ministry, I am where I am supposed to be.

Text: Kirill
Weight: 33
Position: 28 - 28
Code: Experiences in ministry\Positive experience\Feeling needed
Kirill: After I repented, people asked me for help and I felt needed in the church.

Satisfaction

Text: Danil
Weight: 100
Position: 28 - 28
Code: Experiences in ministry\Positive experience\Satisfaction
D: I do feel more of a part of the church and more satisfied when I minister, because I serve God.

Text: Danil
Weight: 100
Position: 46 - 46
Code: Experiences in ministry\Positive experience\Satisfaction
D: Happy.

Text: Denis
Weight: 100
Position: 58 - 58
Code: Experiences in ministry\Positive experience\Satisfaction

But if the group was successful, if people were open, prayed for each other, then of course I was very happy and satisfied, because I always prayed before each home group meeting. And I always tried to help people to become closer, to grow spiritually. If I saw any progress, of course I was happy. But I think eventually I was very tired, even burned out.

Text: Petr
Weight: 100
Position: 12 - 12
Code: Experiences in ministry\Positive experience\Satisfaction

P: First of all, I feel deep satisfaction when I sing. Secondly, what my friends and other people told me – they confirmed that it was my gift, because God obviously used my gift to influence people.

Text: Petr
Weight: 100
Position: 32 - 32
Code: Experiences in ministry\Positive experience\Satisfaction

P: And satisfied.

Text: Valodia
Weight: 100
Position: 38 - 38
Code: Experiences in ministry\Positive experience\Satisfaction

V: I feel fine.

Text: Vladimir
Weight: 100
Position: 42 - 42
Code: Experiences in ministry\Positive experience\Satisfaction

V: Usually when I do something, I feel satisfied, because I know that I do it for God.

Text: Vladislav
Weight: 100  
Position: 41 - 43  
Code: Experiences in ministry\Positive experience\Satisfaction  
K: How do you feel after your regular ministry?  
V: I feel happy.

Text: Vitaly  
Weight: 50  
Position: 38 - 39  
Code: Experiences in ministry\Positive experience\Satisfaction  
V: I feel different, because situations are different. But in most cases, I feel inner satisfaction, because I am in the place, where God wants me to be. If I see the fruit of my work, then it overcomes any tiredness or pressure, and gives me joy.

More part of the church

Text: Anatoly  
Weight: 100  
Position: 27 - 28  
Code: Experiences in ministry\Positive experience\More part of the church  
K: When you minister in the church, do you feel like you are more a part of the church?  
A: Yes, I do.

Text: Andrey  
Weight: 100  
Position: 22 - 22  
Code: Experiences in ministry\Positive experience\More part of the church  
A: By all means. When someone participates in church life, when he can see that he is important as part of the church, he realizes, how much he is one with the church.

Text: Danil  
Weight: 100  
Position: 28 - 28  
Code: Experiences in ministry\Positive experience\More part of the church  
D: I do feel more of a part of the church and more satisfied when I minister, because I serve God.

Text: Denis
Denis: I think so, because if you are going to some church for a long time, you always have a choice. If you don’t want to be a part of this church, you can leave; you are free to choose another one. I think this is okay, but if you are going to church for a long time and yet you don’t want to do anything, it could be strange. Church is like a family, and if you believe that this is your family, then you are trying to give, to invest something. If not, then you won’t feel this closeness.

Kirill: Yes, I do. I know, that the Holy Spirit lives in me and I am the Holy nation of God. This gives me life.

Roman: Sure, I do.

Vitaly: When you minister in the church, do you feel more connected to the church?

V: When I had problems and wanted to leave my church, at the same time I thought, that if I fall out of my ministry, I will be good for nothing. Ministry gives me motivation and balance, it takes me closer to God. I have people standing behind me, so if I do something wrong – it will affect them, and me, too.
K: If you minister in the church, do you feel like you a more part of the church?
V: Sure.

Text: Yuri
Weight: 100
Position: 20 - 20
Code: Experiences in ministry\Positive experience\More part of the church
Y: Yes and amen. I love feeding everyone.

Text: Valodia
Weight: 80
Position: 20 - 20
Code: Experiences in ministry\Positive experience\More part of the church
V: This may sound strange to you – I do feel like I am more of a part of the church, but I do not feel like I identify with members of the church more. There are a lot of believers, who do not understand what it means to minister, to live by faith. And I do not want to be identified with them. But I do feel like I am doing the same thing with the church, with God.

Text: Vladislav
Weight: 1
Position: 19 - 21
Code: Experiences in ministry\Positive experience\More part of the church
K: When you minister in the church, do you feel like you are more of a part of the church?
V: I don’t think so.

Change in people

Text: Anatoly
Weight: 100
Position: 47 - 48
Code: Experiences in ministry\Fruit out of ministry\Change in people
A: Yes, I have. And I still do (even though I study in a different city far away from my church). There was a strife between two churches in our town, even children were involved in it. When I was a youth leader, I united the young people of the two churches and taught them about unity. They became closer with each other, started to pray together and come to our meetings together. This fellowship of faith and love is still there, even when I am away. They have picnics, meetings, mountain hiking together... Besides, my group grew not only in quality, but in quantity as well. When I first started, there were 6 people in my group. Then we had up to 15 people coming to our meetings.
Kirill: I went with my brothers and sisters to preach the Gospel in prisons. When I shared the Word, I saw people listening with interest. Some received Jesus, which encouraged me to carry on with my ministry.

Kirill: Yes, I see it all the time. People grow spiritually after my sermons. Young guys told me, they want to be like me, when they grow up. This is a nice thing to hear, but I shouldn’t take it as my credit. I say only the words, which God gives me. I want to reflect Christ, and when I do, I can see the fruit right away.

Sergey: Yes, I saw how people began to change. And some of them witnessed that I helped them in some spiritual matters.

Valodia: Yes, I saw children repenting in the camps, who are now ministering. I saw people attending my home group, who have received education and are involved actively in ministry. I saw people listening to my sermons and starting doing practical things in the church.
V: Yes, I have. This is what motivates and supports me. I saw people finding spiritual freedom, and then their problems were solved and their families restored.

Text: Andrey
Weight: 50
Position: 42 - 43
Code: Experiences in ministry\Fruit out of ministry\Change in people
A: Yes. I preached a lot to one person and did it for a long time. At that time, I thought he couldn’t contain my message about Christ. But in a few years I saw him in the church. It was a nice surprise for me, that made me very happy.

Text: Denis
Weight: 50
Position: 60 - 60
Code: Experiences in ministry\Fruit out of ministry\Change in people
Denis: I think yes. Some people would come to the church and soon they would attend my home group, and after a year, maybe even sooner, I saw them in ministry. I don’t think this is just because of me or my ministry, but I was a part of it, which means I invested something in their spiritual growth.

Text: Vladislav
Weight: 50
Position: 43 - 45
Code: Experiences in ministry\Fruit out of ministry\Change in people
K: Have you seen the fruit of your ministry in the church?
V: I think, I have. Children started to help their parents more.