

VOLUNTEERING IN APPALACHIA

**Published by
The Coalition for Appalachian Ministry
1329 Wears Valley Road
Townsend, Tennessee 37882-3417**

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DEDICATION

This manual is dedicated to the memory of
Nancy Robinson

1941

1998

"Don't be afraid to speak up for the values and culture of the area, just because they say 'This is not the way it should be'. They are not necessarily right."

"Don't be afraid to network. You have to cultivate relationships."

Nancy was deeply committed to public policy and advocacy work. She was a frequent visitor to the Virginia State Capitol in Richmond. She often joked, *"I'm not afraid of those three-piece suits"*.

Growing up in a small southwestern Virginia town, Nancy Robinson has been an inspiration to all who have met her. After years of struggle in California and Ohio and after an abusive marriage, Nancy raised her three children as a single parent. The strong call to return to her native Appalachian home brought her back to Dungannon, Virginia in 1981. She was the Director of Dungannon Development Commission for 15 years. This is a non-profit, community development group that emphasizes economic development, education, advocacy and local housing improvement.

Nancy was committed to Dungannon's home building and repair work assisted by volunteers. Under her leadership, many families each year have been provided with better homes, some new and others repaired, by hundreds of people from churches and universities who come as volunteers to assist the people of the area. Nancy would tell people, *"If it weren't for the volunteers, we would not be here"*. She valued relationships with the volunteer groups who came. *"It is a teaching tool to have other ethnic folks and other races spend time with our community folks. We need to be open to people from the outside."*

Nancy loved talking with the volunteer groups, and would tell them, *"You have got to respect the culture and the community you are in. Kick back, put down in low gear, enjoy the slow pace, and unwind with us."*

Nancy's words, *"Don't be afraid"* will be her legacy. She did not fear state government or local politicians. She did not fear people outside of her own culture.

On January 31, 1998 a reception was held in Nancy's honor. The Governor of Virginia delivered a citation and the state legislature passed a resolution in her honor. Scott County agencies and many others were in attendance. The town of Dungannon named a road leading to the Blueberry Hills housing project after her and declared January 31st as 'Nancy Robinson Day'.

Nancy loved her God and was an active member of a local Baptist church. Her Christian ethic quality was noted by all who knew her. Even in her last fatal struggle with oat cell cancer she found peace in her faith.

Jesus said: *"In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?"*

People of faith know that Nancy Robinson has a place with her Lord.

Thank you Nancy for your inspiration to us all. Peace and Love.

I'd like to ask God why poverty, homelessness, powerlessness and injustice exists when God could do something about it.

So, if you'd like to, why don't you ask God?

Because God might ask me the same question.

THE APPALACHIAN REGION

406 Counties in 13 states

As defined by the U. S. Government office
of the Appalachian Regional Commission.

TABLE OF CONTENTS

Title	-
Dedication	-
Map	-
Table of Contents	A
Forward	i
Introduction	iii
Appalachia	1-1
What is Appalachia?	1-2
Who are the Appalachians?	1-3
What Volunteering Has Meant To Me	1-5
Volunteerism and the Bible	2-1
Why Come?	2-1
Reasons for Volunteering	2-1
Sharing of Talents	2-2
Needs Increase	2-3
The Bible and Volunteering	2-3
Rewards in Volunteering	2-4
What Volunteering Has Meant To Me	2-6
Learning Through Volunteering	3-1
Motivation	3-1
Weak Motivations	3-1
Strong Motivations	3-2
Leadership	3-3
Some Group Do's And Dont's	3-4
What Volunteering Has Meant To Me	3-5
Cultural Sensitivity	4-1
Culture	4-1
Confusion	4-1
Sensitivity	4-2
What Volunteering Has Meant To Me	4-4
Preparing and Planning	5-1
General Information	5-1
Types of Groups	5-1
The Workcamp Selection Process	5-2
Workcamp Selection	5-3
Meal Preparation at Work Site	5-5
What to Bring	5-5
What Not to Bring	5-7
Work Skill Development	5-7
What Volunteering Has Meant To Me	5-9

TABLE OF CONTENTS (Continued)

Financing the Workcamp Project -----	6-1
Estimating the Cost -----	6-1
Raising the Funds -----	6-2
What Volunteering Has Meant To Me -----	6-4
Evaluation and Advocacy -----	7-1
Evaluation -----	7-1
Advocacy -----	7-4
What Volunteering Has Meant To Me -----	7-6
The Coalition for Appalachian Ministry -----	8-1
A Brief History -----	8-1
CAM Today -----	8-2
Why CAM (CAM Connects)-----	8-6
What Volunteering Has Meant To Me -----	8-7
Appendices -----	Appendix 1
Youth Permission Slip -----	Appendix 2
Consent to Treatment for a Minor -----	Appendix 3
Youth Contract -----	Appendix 4
Commissioning Service -----	Appendix 5
Waiver of Liability for Volunteer Group Leader -----	Appendix 6
Waiver of Liability for Minors -----	Appendix 7
Evaluation of Manual -----	Appendix 8

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FORWARD

I grew up in the southernmost portion of Appalachian Ohio, just across the river from Huntington, West Virginia and Ashland, Kentucky. All four of my grandparents were from Appalachian stock. My maternal grandfather, who still owned the family farm when I was a child, was a friend of Kentucky author Jesse Stuart. Instead of memorizing stanzas of Whitman's *Leaves of Grass* for school assignments, I substituted lines from Stuart's *Man With A Bull-Tongue Plow*. The way of life Stuart described in his books was pretty much what I gathered from home, and I assumed that most Americans experienced what I did. I graduated from high school (Ironton, Ohio) and went to a small Presbyterian college in Eastern Kentucky (Pikeville College). It actually wasn't until I was teased about my accent and vocabulary by Graduate school classmates in Oklahoma that I began to realize how different my upbringing had been from theirs.

The above was written to introduce you to the notion that Appalachia is more than geography. True, Appalachia is our nation's largest geographically defined sub-culture. It encompasses nearly 200,000 square miles of rugged mountainous terrain. But Appalachia is more than land: it is very many different people whose cultural strains combine to give their home a history, identity, and world view, which some say sets it apart from mainstream America (which has been my experience). If New York has a "state of mind", so does Appalachia. And sometimes this Appalachian "state of mind" needs interpreting to outsiders, and sometimes outsiders need interpreting to we Appalachians, which is a big portion of CAM's ministry.

What CAM tries to do is to make a positive impact wherever the Reformed Tradition and Appalachian Culture come together. It does this by networking with church and community to provide education and volunteer opportunities. CAM's work can be divided into five parts:

Network - CAM maintains ties with an extensive network of agencies throughout Appalachia, many of them church-based, just as many of them are not. We like to think that if something goes on anywhere in the mountains we will know about it or have the contacts to find out about it. (Incidentally, CAM is the only organization in the world in which all five of our denominations - the CPC, CPCA, CRC, PC(USA), and RCA - work together.)

Publications - Since 1964, CAM has sought to provide church-related educational material geared specifically for an Appalachian setting. Publications include: *Fundamentals for Survival in the Parish, The Small Church as Right Brain Community, Holiness and Hilarity: How to Laugh and Last in the Ministry, A Primer for "Mainline" Congregations in Appalachia and Appalachia as a Place for Cross-Cultural Ministry.*

Events - For years the focus of CAM's region-wide ministry has been the seminars and assemblies it has sponsored on a variety of topics of importance to Appalachia. Orientation seminars for pastors and church workers new to the mountains have introduced hundreds to life in the eastern mountains. Our thesis in these seminars is that the more one knows about the culture and history of the people one is called to serve, the more effective one can be in ministry. Assemblies have examined such things as change in Appalachia, the quality of healthcare, land use, and Appalachian cultural values.

Crafts - Another facet of CAM's ministry is providing retail space in the Townsend, Tennessee office for the sale of traditional mountain craft items made by low-income families. For years CAM has actively supported dozens of craft projects around the region and we see CAM Cabin Crafts as a natural extension of many years of ministry. By retailing items made by families with few economic alternatives, CAM is helping many Appalachians help themselves.

Volunteers – CAM provides lists of places seeking volunteers and their requirements; Manuals to help those planning to go on a mission work trip and for those planning to host a work group; and Introduction to Appalachia materials. The resulting partnership of people, from what are often very different backgrounds and ways of life, is one that can be life changing for those involved.

So welcome to CAM's ministry and welcome to Appalachia. Your presence in our midst is greatly appreciated. It is my prayer that you will take a little bit of our mountains back home with you when your work camp is finished, and that a little bit of you will remain in the hearts and minds of those you help.

The earth is the Lord's and all that is in it, the world and those who dwell therein. For it was he who founded it upon the seas and planted it firm upon the waters beneath.

Psalm 24:1,2

INTRODUCTION

My first experience with workcamping came in 1985 when, along with eight other adults from my home church on Long Island, I journeyed to eastern Kentucky for a week-long workcamp. That week was a wonderful experience, one that I can never forget. Little did I know then that a year later I would return to live and work in Appalachia as a result of that experience. Since 1986, my wife, Chickie, and I have provided placement for more than 25,000 workcampers and long-term volunteers. Currently about 1,080 folks each year come through this program from churches, colleges, universities and schools throughout the United States and Canada. Imagine how many low-income and elderly folks have been effected by these groups of wonderful, caring Christians.

Jesus said:

"As you did it to one of the least of these my brethren, you did it to me."

Much of what we have learned through contact with the church groups and the Appalachian community folks is incorporated into these pages. The manual has been written in response to requests from churches and colleges who seek information in order to help plan for a meaningful experience of providing love, labor and resources. Out of necessity, the writing is of a general nature, since each workcamp may vary in structure and requirements. However, this booklet should provide the necessary information to plan, prepare and proceed toward an organized workcamp experience.

We are grateful for the opportunity to write this manual and are deeply indebted to the CAM staff and those who served as advisors to us, to the many workcamp directors, volunteers and leaders who have taken the time to reflect and share their thoughts with us. Their contributions have been invaluable.

As you plan for an enriching experience in Christian fellowship and being a service to others through workcamping in Appalachia, it is our prayer and hope that the following pages may guide you in your preparation and God will guide you through the days of your workcamp.

John & Chickie Mac Lean
CAM Volunteer Coordinators
1997-2005

They came to a land of great natural beauty - high misty mountains, broad valleys and secluded coves and hollows, clear bouncing waters and frothing waterfalls.

APPALACHIA

Wherever one travels, the impressions that are left depend upon the combination of personal attitude and external experiences. The same will be true when you go to Appalachia. Some who come are overwhelmed by the beauty: soft green mountains, rushing water, the damp fragrance of moss and evergreen trees. Others are impressed by the deep scars on the mountainsides, the abandoned cars littering some front lawns, the unpainted shanties and dilapidated mobile homes dotting the countryside.

Some visitors come with an appreciation of the abundance of natural resources: the coal, minerals, forests and water that fill the region. Others will focus on the sad fact that the land's natural wealth has made many outside companies rich and powerful and many Appalachians poor and powerless.

Those who bring with them a respect for diversity and a willingness to be quiet and learn will be enriched by Appalachian culture and values. The more pessimistic will see rather what isolation and poverty the same culture and values have helped foster or nurture.

Appalachia is green mountains and abandoned cars, love of family and clannishness - much like the patchwork quilts you'll see for sale outside small homes. It is an intricate design of many pieces which together make up a colorful whole. This brief introduction to Appalachia is meant to help you understand some of the patchwork, but only you can bring the belief that God has given all humans gifts to be shared.

The Coalition for Appalachian Ministry (CAM) is glad that you want to share your gifts of time, talents and resources with Appalachians. But we also pray that you will be open to receive the gifts the Appalachians have to offer you. Some will be quite tangible like the best green beans you've ever eaten - grown, cooked and served by the woman whose home you are winterizing. Others you will have to look for, like the value she places on friends and family as she spends hours sitting on the porch talking with them.

We also hope that you will learn to ask, "Why?" And again, "Why?" Why is garbage in the stream? (Because there are no sanitary facilities available, or because they don't care?) Well, why aren't facilities available, or why don't they care? (Because the community can't afford adequate facilities or because they don't own the land?) Why don't they own their land?

Ask why. Pray for eyes that see beyond first impressions and hearts that are opened by God's love. Then, you will be both enriched and enriching as you work and learn in Appalachia.

What Is Appalachia?

The Appalachian mountains form the spiny backbone of the Eastern United States. The mountain stretch, which the Federal Government defines as 'The Appalachian Region', runs from Southern New York to Northern Georgia and Alabama. It contains 406 counties in 13 states - parts of Alabama, Georgia, Kentucky, Maryland, Mississippi, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Virginia, and all of the state of West Virginia. Appalachia is not a simple place. There are rich and poor, big and little, new and old, and lots in between. But somehow, no matter how confusing it seems, it's all tied together by the mountain chain and by the coal in its center, producing energy within it. Of course, there is more than coal in the region. There is gas, timber, oil, farms, steel mills, textiles, tobacco, cheap labor, herbs and greens, but coal is central.

Coal in Appalachia has provided Appalachians with a very undependable and dangerous source of income. As long as there is coal and demand, the people work. But when either runs out, the sudden and almost complete unemployment in the area puts tremendous tension on community and family life.

Because there is little other work to do, young people must choose either to work the mines or move out of Appalachia. Staying means education will profit them little and going means leaving family and place which are so important. Staying means not only dependency on the coal supply, but also usually dependency on the coal company.

As it is now, much of the acreage in Appalachia is owned by absentee landlords, consisting of the Federal government and private companies which own the land but whose decision-making headquarters are outside Appalachia, outside the control of the local population. Without access to the wealth of their home, Appalachians also lack power, especially the power to tax for local needs such as schools and roads and to make regulations which would control damage done to their environment.

The shift of manufacturing jobs to foreign lands has severely effected the Appalachians. The coal industry in central Appalachia declined due to environmental regulations and loss of the steel industry in the northern region, resulting in the "rust belt" of Ohio, Pennsylvania and West Virginia. The shift of textiles to other countries for cheaper labor has seriously effected the central and southern areas of Appalachia. Figures derived from the latest government census which became available in 1994, indicate per capita income 80% of that of the nation as a whole, but in many counties of Appalachia the per capita income is less than 50% of the national average. Less than 4% of the 399 counties within the boundaries of Appalachia were discovered to be above the national average. All this results in fewer tax dollars for education and restructuring.

Who Are The Appalachians?

The early settlers to the Appalachian region were mainly Scotch-Irish, who came seeking personal freedom. They chose to move away from the populated areas of "the New World", then fought to become an independent nation because of their love of freedom, freedom from religious and economic restraints, and freedom to do much as they pleased. Appalachians today are of many different descents, but the Scotch-Irish influence still pervades the culture and values of the region.

Loyal Jones, retired Director of the Appalachian Center and professor of Appalachian Studies at Berea College, has identified some of these values, which help to explain some of the feelings and behavior of Appalachians. In the discussion of a few of the values which follows this list, the quotes are his. *

Religion	Independence	Personalism	Love of Place
Patriotism	Sense of Beauty	Sense of Humor	Neighborliness
Familism	Humility and Modesty		

RELIGION: "Mountain people are religious. This does not necessarily mean that we always go to church regularly, but we are religious in the sense that most of our values and the meaning we find in life spring from the Bible." The major characteristics of the Appalachian Christian faith is its focus on personal salvation. Most of the church's energy is concentrated on the winning of souls, not much on what happens afterwards. The first settlers came from main line denominations, particularly Presbyterian and Episcopalian. However, because these churches required an educated clergy and centralized organizations, individualistic local churches soon became predominant. Life was, and still is difficult for mountaineers. One was lucky to endure, so being saved and looking forward to heaven was, and still is, a way of dealing with a life that seems to provide no other alternatives. There has been little room in mountain religion for a theology which includes a God who would have His people protect the resources of nature for the benefit of all, work for justice and peace in society, and use His power for the fulfillment of human life.

INDEPENDENCE, SELF-RELIANCE AND PRIDE: These "are perhaps the most obvious characteristics of mountain people. Our forebears were independent ... Independence and self-reliance were traits to be admired on the frontier.... independence and self reliance is still strong. We don't like to ask others for help." Often the mountaineer may pretend to be better off than he actually is.

PERSONALISM: "One of the main aims in life for Appalachians is to relate well to other persons. We will go to great lengths to keep from offending others, even sometimes appearing to agree with them when in fact we do not. It is more important to get along with one another than it is to push our own views. Mountaineers will sometimes give the appearance of agreeing to meetings that they have no interest in or intention of attending, just because they want to be agreeable. This tendency had led outside organizers to accuse some of us of not being reliable."

LOVE OF PLACE: "Our songs tell of our regard for the land where we were born. Sense of place is one of the unifying values of mountain people, and it makes it hard for us to leave the mountains, and when we do, we long to return." Even if they must leave to find jobs, they think of going back, and often do.

For a complete discussion of all the values, we suggest you read Loyal Jones' book, *Appalachian Values*. It is an excellent description of the culture and includes many photographs and some of the author's great humor. (Loyal Jones, *"Appalachian Values"*, Ashland, Kentucky: The Jesse Stuart Foundation, 1994, ISBN 0-945084-43-9).

* Excerpts used by permission of The Jesse Stuart Foundation,
PO Box 391, Ashland, KY 41114 Telephone: 606-329-5232.

WHAT VOLUNTEERING HAS MEANT TO ME

"I learned where my responsibilities as a seeker of truth, a responsible citizen, and an inhabitant of this planet lie. One cannot be an honest seeker of God without being sensitive to the beauty and the destruction of God's created earth; and without awareness and concern for the ills of society. I worked with individuals who were responsible environmentally, socially and morally; they were the most meaningful aspect of my stay.

I highly recommend volunteer service. It's an opportunity to work with individuals who have given thought to life's more substantial aspects; individuals who have accepted the challenge to examine traditional norms and values and change those not in accord with justice and peace. There are so many injustices in our world, and it's so easy to ignore them. Although ignorance may be easier, facing them head-on this past year proved a more substantial, truthful, Christ-like way of life."

A Flint Michigan volunteer tells of her experience over a year-long service in Tennessee.

"Like good stewards of the manifold of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies so that God may be glorified in all things through Jesus Christ."

1 Peter 4: 10-11

VOLUNTEERISM AND THE BIBLE

Why Come?

As you consider working in Appalachia, there are certainly personal reasons involved. Perhaps you enjoy the idea of going to the mountains, or helping someone else, or being with a group of friends, or getting away from home. You need to spend some time thinking about what these reasons are, so that you know your own motivations, commitments and expectations. This chapter, however, focuses on the larger theological reasons which should be discussed and reflected upon within the group so that each member can come to the experience with open and expectant hearts and minds.

Reasons for Volunteering

The first and most widely accepted reason is that we, as Christians, are called upon to show active compassion for those in need. Action in behalf of others is a sign of God's life in us. (James 2:14-17; 1 John 3:16-18. *We come as an act of love.*

In reading of the life of Jesus, we see Christ meeting every aspect of human need. When questioned by the followers of John the Baptist about Messiahship, Jesus responded by saying, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them." (Luke 7:22 RSV). In Luke 4, Jesus tells those in the synagogue that the Spirit of the Lord sent Christ to preach good news to the poor, proclaim release to the captives, recovering of sight to the blind, and to set at liberty those who are oppressed. (See Luke 4:16-21). *We come following Jesus' example of meeting every aspect of human need.*

As we read Scripture, we find that God calls not only for charity and love, God calls for justice as well. We are overwhelmed by God's constant reminder that poverty is the result of injustice and oppression. People of God are called upon to speak up for the helpless poor, protect the rights of the poor and needy. (See Proverbs 31:8-9; Read Amos; Isaiah; James.) The theme is unmistakable, although we have long overlooked it. (See Ecclesiastes 5:8; Amos 8:4-8; James 5:1-6; Proverbs 13:23; Psalm 82:2-4). *We come admitting that we have often been sheltered from, and yet part of, the injustices others suffer and that we need to be stretched - to recognize and repent and turn away from involvement in structures and lifestyles which oppress the poor.*

Too often we - in economically, and socially, and privileged positions - think we have all the answers. We tend to see ourselves as the "informed", the Appalachians as the "ignorant". We deny the worthwhileness and gifts of all human beings. 1 Corinthians 12:12-17 reminds us that all members of Christ's body are useful and meant to work in dependence of one another, and for the good of all. *We come humbly recognizing that everyone has God given gifts to share and that we can be enriched by the gifts of Appalachian persons - learn how to "do with" rather than "do for" the poor, recognizing that God has meant for us to understand the importance of each member of the body.*

In our reading, we often gloss over the fact that Jesus lived on earth as a refugee (flight into Egypt), an unemployed carpenter, and finally, the victim of capital punishment. Indeed, Matthew 25:31-46 tells us that we will find Jesus in the poor. "I was hungry and you gave me food..." Does this mean that we will not ever know Christ fully unless we have reached out to touch the sufferings of the poor? *We come expectantly to know more of Christ as we discover that Jesus is found in the poor.*

Sharing of Talents

We are noticing a new interest in volunteering. The "me" ethic of the 1970's and 1980's gradually changed to a "we" discipline in the 1990's. Morally, there appears to be a movement away from the selfish attitude of materialism to more of a sharing of oneself through community awareness, service to others and social commitments.

A Gallop Poll survey a few years ago revealed that about 45 percent of the American population regularly engages in various forms of volunteer work. The poll noted that retired people, above the age of 65, donate about 300 hours annually to various forms of volunteer work.

Christians and non-Christians have joined together to help those in need in their communities. Churches have open their doors to feed and clothe the hungry. Literacy and educational programs depend on volunteer instructors. Hospitals utilize the services of volunteers to assist their patients. Home repair and new home building programs, such as Habitat for Humanity, could not be effective with out volunteers. The rash of Black Church arson and destruction in the 1990's has been overcome by caring Christians who have helped to rebuild many of the churches.

Even the corporate world has begun to view volunteer programs and social service projects as enrichment for their employees and encourages their workers to participate. Many large corporations have instituted programs to encourage volunteerism in local and distant non-profit, service, charitable and social work.

Needs Increase

Volunteerism is increasing in America as more and more needs surface. As reduced government spending in the social service areas, in areas of homelessness, hunger, educational assistance, relief for the elderly, and the impoverished, an increase in volunteerism has become necessary. It has become increasingly vital that the caring industrial worker, college student, retiree, church member - the caring Christian - work for justice and the welfare of others. The church, in many ways, is addressing these issues and working toward solutions. Volunteering is one way, a major way, to do so effectively.

The Bible and Volunteering

Volunteering is not new. The Old Testament books of Ezra and Nehemiah record the wonderful stories of the rebuilding of Jerusalem, of the temple and the wall, by volunteers returned from exile. We may even view Moses as an effective, although somewhat reluctant, volunteer, as he submits to God's will in leading the chosen people to freedom and to a new land. The Prophets voiced their concern for the people facing injustices as God spoke to them.

The New Testament strongly emphasizes serving humankind. Jesus, in his life on earth, not only taught us the way to servanthood - HE LIVED THE ROLE OF THE SERVANT.

"For the Son of Man came not to be served but to serve ..."

Mark 10:45

"... I am among you as one who serves."

Luke 22:27

Jesus shows the way to servanthood by example. Even the lowest of menial tasks, in the washing of the disciple's feet, Jesus dignifies the role of the servant.

"After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord - and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.'"

John 13:12-17

Should we, as Christians, do any less? As followers, should we not strive to be servants as well? We need these reminders during our struggles in attempting to serve through volunteering of our talents and time. Not all of our tasks will be easy. In fact, few of our toils will be enjoyable. Working on a roof of the home of an elderly woman on a hot, humid summer day will not be comfortable. Digging a hole for a septic tank will not be a clean, easy job. Building a shelter for a homeless family in freezing weather or in the rain is a task for suffering servants. Yet, these and many other jobs have been done by volunteers in the Name of Christ in projects all over Appalachia. We are proud of the efforts and accomplishments of volunteers; we are proud of the people who give of their time and talents in acts of Christian love.

Rewards in Volunteering

Caution! When volunteer groups come with preconceived ideas of people, their way of life, their culture, what is needed - in other words, a superior attitude - they can, and are, a negative impact to the region and will leave with negative feelings as well.

Church and college groups make a positive impact when they come as servants, willing to do whatever is necessary. When motivated by Christian desire, love, a social awareness, and concern for all of God's people, a group or an individual finds great satisfaction and reward in the accomplishment of any task, no matter how menial.

A feeling of pride exists when one has accomplished a task to the best of his/her ability. Then, one can understand more clearly the message that Jesus told of the faithful servant in the parable of the gold talents:

"... Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master."

Matthew 25:21

WHAT VOLUNTEERING HAS MEANT TO ME

"Memories of working in the rain, mud soaked, on hot, humid days, slipping and sliding down a wet clay hill - while repairing a small home can be laughed about now. Memories of the relaxing evenings, talking about the work of the day will be long remembered. But memories of the wonderful people we met in Kentucky will be treasured always. We added two rooms on a very tiny home so that the children would have a bedroom of their own. We noted that the only water the family had was what ran off the roof into an old rusty drum. It was hard to leave that place at the end of the week without wanting to do more. We gave something of ourselves in the week that we worked on that home, but each of us came away with much more than we gave."

A Massapequa, NY adult church group
commenting on a workcamp week in
eastern Kentucky.

*"... whoever wishes to be great among you must be your servant,
and whoever wishes to be first among you must be your slave; just
as the Son of Man came not to be served, but to serve, and to give
his life a ransom for many."*

Matthew 20:26-28

LEARNING THROUGH VOLUNTEERING

Motivation

Planning for a week-long (or longer) workcamp experience in Appalachia, the group should first examine the motives or reasons for the decision in going. Each participant in the group, including adults, should reflect upon his/her personal reasons for wanting to go on such a venture. Is a workcamp form of volunteering really what he/she wants to do and is equipped to do? To help in these reflections, two lists have been prepared for your discussion.

Get away from here
Something to do
Have fun
My friend is going
Travel
Help the poor

Be a servant in God's world
Learn from others
Develop greater responsibilities
Put my faith to work
Help discover who I am
Learn new skills
Strengthen the group
Learn about social issues
Be a friend to those in need

For most of us, becomes quite simple to distinguish between strong motivation and weak motivation in the above listings. But some motives listed on the weak side may present some reason for discussion.

Weak Motivations

Get away from here. Probably the poorest excuse one can use as a motive for volunteering. Getting away seldom solves any problems and chances are will degrade the efforts of the entire group. **Don't go if this is one of your primary motivations.**

Something to do. Nearly as poor as getting away! Unless a person is motivated by much stronger reasons, such as a desire to serve or learn, the time spent at the workcamp can be negative and can effect the whole group as well. Don't detract from the group's experience.

Have fun. Of course, having fun is part of any expectation and decision to volunteer. But there are more significant, worthy and purposeful reasons to go on a workcamp trip. There will be many opportunities for fun at appropriate times, but certainly not when having fun could endanger yourself or others.

My friend is going. Certainly it is comforting to know that a close friend will share the experience with you. However, if this is a prime motive or reason for going on a workcamp trip, the motive is quite weak. Living and working together for a week or more may even strain friendly relations.

Travel. Travel, in and of itself, is a positive motivation. Much can be learned from a visit to another area of the country, to a culture somewhat different from your own. However, if this is the only purpose for which one considers going, he/she will be of little value to the group as a whole.

Help the poor. Are you surprised that help to the poor is on a negative list? Is that why you anticipate going on a workcamp experience? This motivation has a tendency to become judgemental and patronizing. Be careful. Unless you are willing to examine the reasons why the poor are poor, and be open to acceptance without judgement, you may run into trouble. What may be better motivation would be to say, and mean, "work with the poor" - not for the poor or help the poor.

Strong Motivations

In reviewing the list we can easily see good reasons for becoming involved in a volunteer project. Perhaps you may want to arrange these strong motives in a different order of importance for you and the group. Think about these reasons, discuss them with others. The object should be to strengthen and prepare as individuals and as a group to be as effective as possible in your role of serving through a volunteer project. Reflection and discussion on these reasons should equip you to become a solid group participant and unit. Meditation and study of these reasons should teach you something of yourself as well.

Part of learning in preparation for a group work experience is to educate oneself and the group on social issues existing in the area where you will visit. Ask the question WHY, when as a group, you discuss issues such as : homelessness, sub-standard housing, hunger, drug abuse, hazardous waste and pollution.

Ask WHY, there exists issues such as: poor educational systems, poor taxation structures, hardships of the elderly. Ask WHAT is the responsibility of society to the vulnerable, the responsibility of the church to the vulnerable, the church as a voice in public policy. Ask WHAT are the effects of unemployment on a community, the effects of underemployment, and minimum wage on poverty. And you probably can come up with a number of other issues to reflect on as you prepare for a trip to a workcamp. Study should become part of the growing process each youth and adult engages in prior to the arrival at a work site, and should become a more detailed process as a volunteer experiences first hand some of the social issues he/she may encounter during the time in Appalachia. Perhaps you will find some of these issues in your own home area as well once you have given true thought and discussion to them.

Leadership

The leadership of any group should also reflect on their role in the group. To be effective, leaders need to be respected and must be able to communicate well with the group. Say what you mean, be honest with the group. Ensure that all members of the group know what your plans are, even preferably, solicit ideas from the members. A leader of a group can destroy a positive experience by not being in "tune" with the group.

Group dynamics play an important role. The leader or leaders must become aware and interact in a positive way with the group. Be sensitive to individual needs or desires. Majority rule does not reflect the will of the whole. Neither does unilateral decision making. "Let's vote on it" or "Because I said so" usually are not effective in group situations. Care should be taken to arrive at a consensus decision whenever possible. Proper preparation, talking together, planning together, working together, understanding together, help mold individuals into a team.

There is a definite need for discipline, but leaders should be fair and honest with those on the work team. It would be wise for each leader to meditate on his/her strengths and weaknesses as a leader, and attempt to rectify any weakness before engaging in a workcamp activity.

In planning for a workcamp, it is preferable to have one person in charge for stability. However, when youth are involved, it also becomes necessary for additional leadership. Responsible adults, who respond well to the person in charge, should lead or supervise smaller numbers of youth in the group. Most workcamps require that a minimum of one adult accompany every five youth. Some workcamps require a four-to-one ratio. These adults become a "second line" of authority, but should not become authoritarian. These leaders must have the respect and support of the youth to be effective.

Some Group Do's and Don'ts

Do take time to listen, it's the only way to learn.

Don't judge, unless you have experienced it yourself.

Do avoid conflict, if it is possible.

Don't run from conflict, if it is unavoidable.

Do accept responsibility, it is a way to grow.

Don't accept responsibility, unless you are prepared to follow through.

Do pray for the rich, they need our prayers too.

Don't pity the poor, work to change the system.

Do feel good, when giving your best effort.

Don't expect praise, if that is why you are doing it.

Do expect God's blessing, for work well done.

Don't say "I can't", unless you have tried.

Do be sensitive, to those you meet.

Don't be inconsiderate, it reflects on you.

Do you have what it takes to be a volunteer?

Don't be too harsh on yourself, God loves you!

WHAT VOLUNTEERING HAS MEANT TO ME

"By watching Gene climb down cliffs, Yvonne catch three fish in one afternoon, James play basketball, Donnie lead the rest of the campers on a hike, Joseph explain the legend of Tuttle Cave, and Mitch become entranced with pictures in my British book, I was forced to disavow many of the stereotypes that had come so naturally before. Not only did I learn that these campers, regardless of disabilities, had the ability to do many of the 'normal' activities I had previously thought them incapable, but I also realized that they were far advanced in some areas of development. The campers were not apathetically working to meet someone else's status quo, instead, they were climbing, fishing, playing, hiking, explaining, learning and, most importantly, living for nothing more (or should I say less) than personal satisfaction and accomplishment; quite a unique and extraordinary motivation in contemporary society.

Equally important, I modified my views about myself. By making me take responsibility for others, the ARC (Association for Retarded Citizens) camp forced me - probably for the first time in my life - to rely almost entirely on myself to help others. I, like the campers, was forced to doff myself of comfortable excuses, 'I can't and I won't', were completely eradicated from my vocabulary. I am confident that it (the experience) will prove to be one of the most defining events of my life. Besides the lessons I learned, I met people whom I will cherish forever. Thank you for allowing me to participate in such a tremendous program."

A short-term volunteer at a summer
camp for retarded citizens in Ohio

"God opposes the proud, but gives grace to the humble."

1 Peter 5:5

CULTURAL SENSITIVITY

Culture

Culture is the way of life of a group of people in a geographical area.

Culture is the customary beliefs, social forms, and material traits of a racial, religious, or social group.

Culture is the integrated pattern of human behavior that includes thought, speech, and action.

Mr. Webster spent a good deal of time to come up with these and other definitions of culture in his dictionary. Each area of the country has developed certain characteristics that are unique to that area alone. Those characteristics may be the influence of a particular ethnic group, by the dominance of a particular religious preference, tradition, self-reliance, colloquial expressions, speech patterns, food preferences and preparation, and so on.

Confusion

Cultural differences exist that often cause confusion. For example, lunch to one who lives in Iowa or South Dakota means a snack between meals, while in other areas of the United States lunch means a noon day meal. "I don't care to help" is a negative response in California and New York, but a Kentuckian understands the statement as if it were written, "I will help".

Cultural differences exist that often stereotype an area or ethnic group of people. For Example, although many people of Irish descent live in the Boston area, all police in Boston are not Irish. Not all "New Yorkers" come from New York City. The "Pennsylvania Dutch" are not Dutch at all, they are of German descent.

Various English words are used to describe something in different area of North America. One of the more obvious examples is that of the popular carbonated beverage. Many names exist for this refreshment depending on where one lives, such as: coke, soft drink, cold drink, pop, soda, soda pop, and in one area of the northeast, tonic is an acceptable name.

Food, too, is prepared and served in different ways depending on culture, tradition and ethnic background of the area. Grits is a traditional breakfast favorite in the South, while people in Pennsylvania prefer scrapple. Central Appalachians enjoy biscuits and gravy, a treat generally unheard of in many parts of the country, although some international fast food chains are now introducing it in non-traditional areas.

While maple syrup is a favorite product of northern climates, sorghum is a popular sweetener in central Appalachia, made out of necessity during the Second World War when sugar was difficult to obtain. Today, sorghum is used in many delicious Appalachian recipes.

Music is also a cultural preference. The dulcimer and banjo are very popular musical instruments in much of Appalachia; blue grass and country music are favored. Some other parts of our land may prefer rock or rap music.

We could go on and on with many examples of cultural diversity - what is correct or favored in one area is not necessarily correct or preferred in another. Being different is not wrong. And this leads us to the next topic.

Sensitivity

If nothing else is learned in a workcamp experience but a sensitivity to a culture or to a person living in that culture, you have learned a great deal. The words of Jesus remind us:

"Do not judge, so that you may not be judged. For with the judgment you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye?"

Matthew 7:1-3

Volunteers who come to Appalachia for a week, a month, or a year need to be mindful that they are guests in the region. Volunteers are not experts about the area and culture they visit. Those who live in the region are the experts - they live there!

Careful consideration of words and actions will enhance your visit as you learn and work in Appalachia. You are not coming to embarrass yourself or others. Don't attempt to imitate or mimic another dialect or speech pattern. It cannot be done correctly and will probably be offensive to those around you who may feel that you are making fun of the way they speak.

Also as offensive, is the attempt to place a name on an ethnic group or people or surroundings. In the past, much has been written that has falsely stereotyped the Appalachian people. As a result, many who live in the region, those especially in the northern area and in cities such as Pittsburgh, Charleston and Knoxville, are often hesitant to admit they are Appalachian. But to most who live in this area - the love of the land, the mountains, the beauty of the seasons, the customs, the warmth and friendship of neighbors and family - all combine to make Appalachia beloved home.

As Christians, we are all people of God and need to be cautious lest we offend our hosts by referring to people in the region as "hillbillies" or viewing folks as Li'l Abner, Snuffy Smith, or thinking of the people as "slow". Appalachians are smart, proud and dignified. Otherwise they never would have survived the hardships, the indignities, the powerlessness, the injustices inflicted upon them by many outside the region.

When planning your trip to Appalachia, develop a sensitivity toward the people and the region. When you arrive in Appalachia, enjoy the culture around you; learn from it; learn from the people, the richness of their speech. their customs, their crafts, their art. These and other characteristics and skills have helped to develop a culture unique to the mountains of Appalachia and one which Appalachians are proud of as their heritage.

One young man with a sneer, asked, "Can anything good come out of Nazareth?" And Philip introduced Nathaniel to Jesus.

See John 1: 46-49

WHAT VOLUNTEERING HAS MEANT TO ME

"We greatly appreciated working with the local people. Continue to encourage this whenever possible. We found workcamping to be more than sawing boards and pounding nails ... it's building relationships, it's widening one's understanding of people and their lifestyles, it's gaining a deeper appreciation for the scope of the church. One of the projects that we had was putting a new roof on a small Bible church. The congregation was under threat of having the building torn down if it wasn't repaired. We worshipped with the congregation on Sunday evening before the workcamp began. That was a terrific experience. We could sense that we were in God's presence. We came from hundreds of miles away - and the differences between us were several, yet we could sense that we were brothers and sisters in Christ. During our work on the church building we had further opportunities to talk with the church members. It was great to build a relationship with them."

An Illinois pastor relating about
his adult church group at a
work site in Tennessee.

"If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others."

Philippians 2:1-4

PREPARING AND PLANNING

General Information

This section is intended to assist a group through the process of preparing and planning for a workcamp experience. Usually a church group is already somewhat familiar with one another if the team is from a single congregation. But unless you have been on other trips and retreats, you may not know each other as well as you might think. It is one thing to spend a little time together at a youth group meeting and quite another thing to spend a week or longer, day and night together. For a group being drawn together from several churches, or a wide geographic area, meetings and retreats almost become mandatory for cohesiveness and harmony within the group. A college group might well become better acquainted with one another through a series of planning meetings, dialogues and even a retreat. Sometimes close friendships are generated when away from home. Occasionally friendships become strained under a close and constant companionship.

As previously mentioned in a previous chapter, it is necessary to have one adult leader or counselor as the main organizer for the group. Too many "chiefs" can spoil a workcamp venture right from the start. Whether the leader is the pastor, youth director, college/university professor, teacher or an adult peer - the person selected should be responsible, trustworthy, energetic, fair, a good communicator, enthusiastic, an organizer, and one who is willing to devote many extra hours to planning and organizing. Also mentioned previously, not all of the burden should be placed on the primary leader. Other leadership should also be developed or selected on merit to be of assistance.

Types of Groups

Groups vary in their requirements for advance information in preparing for a workcamp. Some are flexible, while others may be more specific in planning.

Some groups are simply satisfied to be placed at a work site, in a particular time frame, and are very flexible in their plans, duties and expectations. Other groups seek very detailed and specific information, perhaps wanting to know about several possible sites to choose from, having specific requirements and may even want the leader to visit the chosen site before making a final commitment to the project workcamp.

Both types of groups have found fulfilling experiences. Often the more flexible group tends to accept things as they are, and are more open to the surroundings, accommodations, and work conditions when they arrive at the chosen workcamp. The second type of group often needs to work harder on acceptance and expectations, but usually places more emphasis on the planning and development of the group dynamics. With either group the foremost characteristic must be, or should be, the reason for coming - to be a model of Christian servanthood.

The Workcamp Selection Process

The Coalition for Appalachian Ministry Office Workcamp opportunities list and Website can provide you with information on specific workcamp sites to help you find a project that meets the needs of your group.

The person in charge of your group, the leader or head counselor, should also be the only communicator for the group. It becomes confusing when one person asks for initial information and others later request the same or additional information. The leader should note certain specifics when contacting the CAM Volunteer Coordinator for placement information, or the workcamp director for follow-up information. The leader should be prepared to provide the following information.

Identity. To start, the name of the contact person, the name of the church or group, address of the church or contact person (if different), and a day-time telephone number.

Dates. Before contacting the CAM Website or Office, the group should be consulted to determine the dates you want to schedule. It is advisable to choose at least two dates. Most workcamps accept applicants on a weekly basis, having a group arrive on Sunday afternoon for orientation and depart on the following Saturday morning. Keep in mind that many workcamp sites are quite popular and early reservations are required. Often reservations are made nearly a year in advance.

Group Size. Many workcamp sites are limited as to the number of persons they can accommodate at a given time. Usually there is plenty of work for any number of people, but living accommodations, showers, kitchen facilities, and on-site supervision all limit the number of people a site can accommodate. The number in a group for distribution of work, supervision and facilities varies from 12 to 55, depending on the workcamp site. Usually, a site can be found to accept your group.

Age Level. Generally, when youth are involved, workcamps prefer the minimum age of youth in a group as 15 or of senior high age. Some sites will accept a few younger youth, but not below the age of junior high. The primary reason for mature youth participation is due to the nature of the work and the safety of the youth. When youth are part of the group, a minimum of one adult must accompany every five youth. A few sites require a ratio of four to one. Of course, this is not a concern if the group is all college age young adults or an all adult church group.

Workcamp Selection

Several factors will enter into any decision, in addition to those previously mentioned. The group should consider the mode of transportation, restrictions or distance to travel, the per-person cost set by the workcamp, the en route expenses, and the type of accommodations for the group.

Mode of Travel. Most groups travel by automobile caravan. When a group comes with their own transportation, it is easy to assign the people to several jobs in various areas of the community without depending on workcamp transportation. This also gives the group more freedom for sightseeing and shopping when not working. This certainly would be the preferred mode if at all possible.

A second mode for travel is the use of large vans or buses. However, traveling with a large vehicle can be very difficult, or even dangerous, on some of the roads that may be encountered in Appalachia. This cuts down on the freedom of the group, but still may be acceptable if the group and the work site are flexible.

A third mode of travel, certainly one not recommended, is by air. This is very expensive and limits the equipment and personal belongings a group can bring. And wouldn't it be better stewardship to use the money that air travel would cost for building materials at the projects in which you will participate? Additionally, few workcamps are near major airports; therefore, you would also need to rent vehicles to complete your travel to the workcamp.

En Route Expenses.

Because time is usually a restricting factor when planning a workcamp, you may wish to restrict the distance you travel from home to a one day drive. If time is not restrictive, the cost of en route lodging and meals on the road need to be considered in the overall expenses. You may wish to prepare some of your meals, such as picnic baskets, so that fewer restaurant bills are incurred. Some groups also arrange in advance to stay in a church building along the way.

Finances.

When preparing for a workcamp, finances often become a limiting factor. Although a workcamp trip is not expensive, there are never-the-less certain expenses incurred. The group should decide on what they plan to spend.

The plan must include the cost of transportation (sharing the vehicle expenses), cost of lodging and meals on the road, money for snacks during the week, cost of sightseeing and souvenirs, buying the food for the week, and the fee charged by the workcamp site. Since the workcamps are developed out of community need and receive little or no other funding, each workcamp site sets its own fee for material and lodging costs. This fee ranges from a low of \$70.00 to as much as \$190.00 per person. Some sites do include the meals in their fees.

Insurance

Insurance is a very important factor when planning a workcamp experience. The Coalition for Appalachian Ministry, the workcamp site, and the church or college from which you are members cannot be responsible for accidents or injuries incurred during the workcamp or travel to and from the site. Each member of the group must have medical insurance coverage and carry their insurance card with them. In the case of minors, the group leader should have this information and parent or guardian permission for treatment in writing.

Additionally, the group should be covered by a blanket liability plan for the duration of the workcamp. Most churches have policies which permit special, low-cost, add-on policies for such a situation. If you are unable to attach a special rider to the policy, or in the case of college/school groups, check with local insurance agents to find a low cost policy to cover travel and any accidents which may occur on the work site.

See liability waiver and parental consent information in the Appendix of this manual.

Meal Preparation at Work Site

A few community work sites provide meals as part of the overall workcamp fees. However, at most workcamps the group will be responsible for the preparation of their meals in facilities provided by the work site. The group leader should ask the CAM Volunteer Coordinator or the workcamp host to be sure what is expected of the group as far as meals are concerned. Generally, you will need to buy your groceries. We suggest doing this locally to help support the economy of the area you will be visiting. This also will provide more space in the vehicles in which you travel. Most groups plan their meals so that the cost is kept to a minimum. We recommend that you consider five dollars per person for meals each day.

The group should decide who will fill the position of cook for the group and plan the meals as part of the preparation in coming. We recommend that 2-3 others serve the food and clean up for the group each day. Alternating this chore allows everyone in the group to share in the responsibility. Since most work will be done some distance from the lodging facilities, plan to prepare sandwiches or bag lunches for the noon day meal. You may wish or need to bring your own beverages and water to the site of your work.

What to Bring

The group should study the following list, add to it as necessary, and the leaders should ensure that each member of the group adheres to the policy established. Safety should be a prime concern. Also appropriate attire must be worn at all times. The group should be sensitive to the local community. Improper attire reflects on the group. Bring enough clothing for the entire period of time away from home. Laundry facilities may not be convenient or available.

Work clothes: Long pants, long sleeved shirts, hard soled shoes. Legs and arms should be covered on the job to prevent injury and sunburn. Hard soled shoes or work boots should be worn to prevent injury from nails, glass, etc.

Leisure clothes: Use discretion. Do not bring your shortest sorts, halter tops, revealing or otherwise offensive clothing. Bring one good change of clothing for worship or sightseeing.

Underclothes and Socks: Enough for the entire week.

Bathing suit: There may be an opportunity to swim nearby.

Light Jacket: Evenings may be cool.

Towels and Washcloths

Personal items: Toothbrush, soap comb, etc.

Work gloves

Rain gear

Sleeping Bag, pillow, sheets etc. Check with workcamp about needs.

Flashlight

Eye goggles: May be working with insulation or other materials injurious to eyes.

Hat with visor

Bible

Devotional materials

Song books

Pen and Paper: Optional

Musical Instruments Optional

Hand Tools

And Equipment: Tools such as hammers, screw drivers, putty knives, tape measure, paint scraper, paint brushes, paint trays and rollers, wire brush, hand saw, level, etc. should be provided by the group. Tools should be marked for easy identification of owner, and a list of tools prepared by each owner.

Power Tools: Drills, skill saws, and other power tools should be brought and used only by those who have experience in their use.

Do not allow youth to operate tools without appropriate previous instruction and adult supervision.

(See paragraph on Work Skill Development in this section.)

It is advisable to inquire in advance with the workcamp site as to what tools will be needed for the particular work you will be doing.

What Not to Bring

Throughout much of the Appalachian region alcoholic beverages are illegal. No responsible group should ever consider bringing alcohol or drugs into the region.

DO NOT BRING ALCOHOL.

DO NOT BRING DRUGS (except for prescription drugs).

Do not bring TV's, radios, stereos, tape decks, or other valuables. Smoking is usually not permitted, especially inside buildings. If you must smoke, please ask the workcamp director and persons at the work site where you may do so. Use discretion.

Adhering to the laws of the community and rules of the workcamp can prevent embarrassment.

WORK SKILL DEVELOPMENT

It is impossible in this brief manual to provide all the necessary information in preparing a group with the skills that may be required as volunteers. The group, or team, as we should call it at this point in its development, would do well to learn some construction skills prior to making the trip.. If there is among the team leadership a person well acquainted with home repair projects or a carpenter, it would be most helpful to the work team. If there is not one so skilled who will be accompanying the team, we strongly recommend seeking one to teach some basics about construction, perhaps a member of the church or a neighbor. Because much of the work done by volunteers is home repair and weatherization projects, we stress a certain amount of competence in this area. A team should be committed to the best of its ability to make every effort to provide warmer, safer, drier homes for the recipients of your labor. We must also realize that good stewardship is a Christian commitment and we should be careful to waste nothing through poor workmanship.

We recommend that the instructor chosen to provide basic skills to the team inform the members of the dangers accompanying home repair projects including, but not limited to:

- Safety around power tools. Designate who will use them.
- Working around power lines and telephone lines.
- Proper leveling and handling of ladders.
- Hazards of electrical wiring.
- Eye protection.

It would be advisable to schedule several lesson periods of one hour or more to help equip the team with certain basic skills and practice with scrap wood and materials. Include in the instructions:

- Type of nails and fasteners and where used.
- Proper use of hammers for nailing and extracting nails.
- Framing, siding and shingling
- Roofing, including shingling.
- Installing flooring.
- Installing wallboard or sheetrock.
- Painting.
- Use of hand tools.
- Terminology (joists, sash, header, cap, valley, flashing, etc.).

No team is expected to be experts. A basic knowledge helps the team become more efficient, productive and satisfied with the work it produces. The workcamp director or another staff member will be available at the work site to assist the team with specifics of each job required. Always ask that person for instructions, and do not continue work if you are unsure of the job. The staff person will be there to get you started, to provide materials for the job, and to answer any questions you may have. However, the staff person may have several jobs and work crews to supervise, and may not always be at your work site. Most workcamps will prefer work stoppage rather than wasting material due to mistakes. If uncertain, wait for the staff member to return to your group before proceeding. A good rule is to *always measure twice to cut once.*

We hope each work team will always do their best work so that the family being assisted may be proud of the home. Your work, just as much as your attitude, is a reflection upon you as an individual, as a team, and is a reflection on your church or college.

WHAT VOLUNTEERING HAS MEANT TO ME

"Almost every event in our workcamp experience was noteworthy, but two incidents in particular stood out. As we worked steadily in the morning heat, adding a deck and a wheelchair ramp onto a mobile home, we knew that we were sharing our time and skills with people in need. We did not know, however, that these people were equally as willing to share what they had with us. The first day we worked, Julia, who owns the mobile home, saw the tiny tomato that we had brought to make sandwiches with. She generously replaced our tomato with a large, delicious, homegrown one from her own garden. Each day she continued to share tomatoes and cucumbers with us, giving back what she could in return for our carpentry. This show of generosity reminded us that everyone has something to offer, no matter how small the offering may seem.

Ryan, Julie's six-year-old son, showed this spirit of giving in his own way. As we were preparing to gather up the waste materials from underneath the mobile home, Ryan informed us that he 'couldn't let us do that by ourselves' and proceeded to crawl under the trailer and drag out the trash. In his own fashion, Ryan also showed us that generosity can be found in anyone, a lesson exemplified by almost every aspect of our visit."

A Flint, Michigan church group tells of their experience in southwestern Virginia.

"...Whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward."

Mark 9:41

FINANCING THE WORKCAMP PROJECT

ESTIMATING THE COST

Many church congregations plan, through their Christian Education, Youth Group, or Benevolent Budget, a certain amount of money for special purposes, such as funding a workcamp trip. This can provide a sizeable fund with which to plan a journey. However, there are many churches who do not have such funds incorporated into their budgets. There are colleges, universities and schools that have no such funding available. How can a team plan for a trip without determining the cost and ways to finance the venture?

Any workcamp requires a fee to defray the expense of lodging a work team and primarily to help purchase materials that are required to rehabilitate or build a home for the low-income families. Other considerations must also be noted in the planning. Try to determine an estimated cost per person and the total team expense as noted below.

Workcamp fee (material and lodging cost)	_____
Food cost at workcamp	_____
Transportation (to and from workcamp)	_____
Meals en route (to and from workcamp)	_____
Lodging en route (to and from workcamp)	_____
Insurance	_____
Snacks, beverages, souvenirs, etc.	_____
Sightseeing	_____
Total cost per person -----	_____
Total cost for team: \$ _____ X _____	_____
per person number in team	

Although the above suggests material and lodging fees at the workcamp, many teams may be able to plan for much more.

Often a volunteer team will develop a relationship with the family or families they are assigned to assist and will want to provide something more than the labor. Some teams have purchased new appliances or furnishings for the family. Others have provided more than the set workcamp fee to assist the project in its work. Of course, this is optional and depends on the ability and generosity of the team.

RAISING THE FUNDS

When a church or institute of learning does not have the funding available to send the work team, it becomes necessary for the team to raise its own funds. This also may benefit the participants in the team, since they begin to develop a sense of ownership and responsibility for the project. As the fundraising begins, the participants should decide how the fundraising will be allotted. Some of the team may be willing to work harder than others to raise money. Should the funds then be shared equally or credited toward the hard workers only? An understanding and a team consensus should be determined before the fundraising has begun.

The following list provides some ideas for raising the necessary funds for the trip. Whatever is decided should have the approval of the pastor, board, consistory, college, school, or other officials who are responsible for procedures. Your team may determine additional ways to raise funds as well. Additionally, in the case of a church, the attention of the congregation to the intended project is heightened and supported.

1. Bake sale - Have people make cakes, cookies, pies, and other baked goods for sale.
2. Bikeathon - Challenge others to pay (10¢ per mile) over a 40 mile course.
3. Carnival - This can be done by setting up booths and games in a parking lot. Don't forget to advertise!
4. Car washes - Can be done by donation or set prices. Again, advertise!
5. Cookbook - Have the ladies of the church give their favorite recipes and put them together in book form for sale. May require some lead time.
6. Dinner - The team can prepare a type of dinner (e.g. spaghetti), serve and have a form of entertainment. It is good to advertise a special price for those who get tickets early.

7. Pledges - Challenge each member of the team to raise a certain amount of money. For example, get five people (family or friends) to donate \$10.00 or ten people to donate \$5.00.
8. Talent Auction - Have people bid on team members to do odd jobs (yard work, gardening, cleaning, etc.). Team members will do the job for the final bid amount.
9. Walkathon - Challenge others to pay (25¢ per mile) over a 10 mile course.
10. Yard Sale - Have people supply things they no longer need. Again, be sure to advertise well!

As funding is raised, select one person (usually the team leader) to be responsible for the banking. That person should keep a log of who worked for the funds and how they are later to be distributed or spent. We advise that the person keep all funding together (except for personal snack and souvenir money) and pay all expenses during the travel and workcamp. Any left over monies should be spent only with team consensus.

Remember, many small businesses are reluctant to cash out of state checks and it may be inconvenient distances to banking facilities. Most people do not want to carry large amounts of cash. We suggest that some of the funds be converted to small denomination traveler's checks before leaving home.

WHAT VOLUNTEERING HAS MEANT TO ME

"As outreach coordinator for our church, I speak for our hearty band of volunteers in stating that our lives were touched and changed and made better by the people who so graciously allowed us into their homes and their lives this summer.

One awareness we came away with had to do with the use of pronouns. After our stint as volunteers, the words US and THEM merged. We returned home knowing that 75-year-old Mary Elsie and Grant and Jessie Mae and all of us were members of the same precious human family and not separate or different. Through being able to put our beliefs into action, this really struck home. Differences may be magnified by the number of things one has, but human worth is innate. Hopefully, we will remember to place value where it truly belongs.

Grant, suffering from emphysema, worked beside us helping to replace a floor in his house. At the end of the week he drove 40 miles down the mountain and returned with three six-packs of a local soft drink. A proud, big man, he stood there crying and thanking us. The gifts given us by Mary Elsie and Grant and Jessie Mae were greater by far than anything we could have given them.

Thank you for this extraordinary opportunity to serve."

A Green Bay, Wisconsin church group
testifies about their experience in Kentucky.

"Let each of you look not to your own interests, but to the interests of others."

Philippians 2:4

EVALUATION AND ADVOCACY

EVALUATION

An evaluation process should begin before the volunteer team leaves home to go to a workcamp. The evaluation process should be carefully thought through and discussed by the entire team, every voice heard, everyone understanding the process, and the reasons fully clarified.

The structure of the evaluation should be developed by the team, but it is recommended that a three part process be incorporated. First, a daily team meeting each evening to discuss the work of the day. Second, a meeting at the end of the workcamp, prior to leaving, to evaluate the experience and put the week into full perspective. And third, a meeting of closure, after returning home to discuss and evaluate possibilities of future involvement.

All too often evaluation is interpreted as negative criticism. While it is important to review the negative experiences and to discuss ways in which situations can be improved, it is equally as important to focus on the positive aspects when doing an evaluation. It would be advisable to review the strong motivations listed in Section 3 of this manual during the evaluation process.

Daily Evaluation

Plan a meeting each evening of the workcamp. The meetings should be conducted in a comfortable, relaxing surroundings. Prayer time and singing preceding the meeting can lead to a relaxed mood. The team may wish to extend an invitation to the workcamp director or staff persons most closely involved with the team. But don't be offended if this invitation does not fit into their schedule.

The team, as a unit, should determine if a verbal account of each day is sufficient or a daily written account, or log, is preferred. Time should be allotted for members to discuss their work of the day, how it relates to their concepts of servanthood, how it has increased their skills, how it has developed teamwork, what they have gained by the experience of the day.

Time should be allotted for discussion of any difficulties which have arisen that day, and how to alleviate the tension or eliminate the problems. Should occasion arise to inform the workcamp director of a problem requiring his/her attention, only one person should be designated to discuss the situation with the director, rather than several voices conveying the same message.

The team leader should attempt to lead the questioning with the thought in mind that a workcamp experience should be a time of Christian service or servanthood in action, a time for developing teamwork and understanding among the group, and a time for personal growth and education.

End of Workcamp Evaluation

Plan a team meeting on the last evening of the workcamp. As with the daily meetings, prayer time and singing preceding the meeting provides for a relaxed, open discussion. It is strongly suggested that a representative of the workcamp be invited to share in the discussion and celebration. In this way, the workcamp may gain from the sharing of the team and provide further insight for a greater understanding of the people, culture, situations, and other helpful information.

The evaluation could begin with a "brainstorming" session that will allow members of the team to vocalize their thoughts and feelings. Ample time should be allotted to hear from all. Next, a written evaluation is suggested. Include in a previously prepared questionnaire such topics as:

- § What motivated you to become a member of this workcamp team?
- § Were you adequately prepared for the journey to the workcamp?
- § Was the team leadership adequate?
- § Do you feel that the team has become closer through this experience?
- § Have you developed new friends within the team?
- § How have you personally gained from this experience?
- § Are you now more aware of the meaning of being a Christian servant?
- § How are you now more aware of people, culture, customs, etc.?
- § As a result, have you become more sensitive toward others?
- § Was the orientation at the workcamp adequate?
- § How could it be improved?
- § Was the leadership by the workcamp personnel adequate?
- § Were workcamp facilities adequate?
- § Keeping in mind cost, how could they be improved?

- § Was the work what you expected?
- § What changes at the workcamp would you like to see if you returned?
- § What new skills have you learned?
- § What other comments do you have relative to this experience?

The questions listed above are simply to assist the leaders to prepare an evaluation form by which each member of the team may be heard. It is, however, important that time and thought be spent in the preparation of such an evaluation. In addition, the team may be required to complete an evaluation form by the workcamp prior to departing for home.

Closure Evaluation

A short time after the return home, it is advisable to assemble the work team again. At this time a letter of appreciation to the workcamp personnel should be drafted by the team. If any pictures were taken during the work, some snapshots accompanying the letter will be appreciated by your host. Arranging for and hosting a workcamp group is a difficult task and should not go unnoticed. It is only proper to thank your hosts -- after all, you have been their guests.

A second reason to assemble the group is to provide feedback information to members of the church or school who were unable to go with the team on the venture. Many groups received financial support from their congregations and feel an obligation to report of their experience to the entire church body. The closure evaluation may serve well as a way to develop a presentation for all to hear. Some groups have told of their experiences through church newsletters, community newspapers and school papers. Other groups have chosen to prepare a comprehensive report of their experiences and made presentations to their congregations during worship services. Some groups have captured their presentation through the use of a video camera as a lasting memento of the occasion. Also, a video presentation can always be loaned to other interested groups.

A third purpose of a closure evaluation is to help put lives in focus. What has been witnessed and experienced during the workcamp venture is not easily or quickly forgotten. Many lives have been changed as a result of the brief exposure to a different culture, to direct contact with poverty, injustice and powerlessness discovered through a workcamp experience. Some have gone on to callings in the mission field. Others to careers in social work, trying to eradicate some injustices. Still others have been awakened to problem situations existing in their local neighborhoods. Seldom does one return home from a workcamp unaffected by the experience.

The closure evaluation provides a means by which to focus on the future; how to put to full use what has been learned through this group (team) experience. A group may wish to further the goals of the workcamp by planning for another trip there, or by providing financial and/or material assistance to the workcamp or families whose homes have been made warmer and safer. A group may wish to encourage their congregation to add the workcamp to the church benevolence budget. A group may decide to seek out needs in their local area and provide assistance. Or a group may decide to do nothing, thereby allowing the experience to go to waste. It is doubtful that many groups will choose the latter.

Therefore, the closure evaluation should not be the end, but merely the beginning of a continuing search for Christian service.

ADVOCACY

The continuing search for Christian service needs to focus on advocacy. As a group or as individuals, advocates bring about change. Advocacy is the voice of change. Some may tend to neglect their duty to their neighbors, near and distant, when in the position to make positive change happen. Some may be bashful, unsure, and as Moses at the burning bush, plead to let someone else do it. And some may be frightened that others will see the advocate as a "revolutionary" or "troublemaker" when calling for change in society. But is that the message Jesus gave to us? Was Christ a revolutionary in his verbal attacks against the Pharisees? See Matthew 5:20; 6:5; 9:11-13; 12:1-8; 15:1-9; and 23:1-36. A revolutionary? Yes -- Jesus was a rebel in the eyes of many. But Jesus had a mission and a vision.

The following is a statement prepared by the Church Missionary Society of Britain, as printed in Being in Mission, by Arther O. F. Bauer, and is used here by permission granted by the Friendship Press, 475 Riverside Drive, New York, New York.

We have a vision of a growing company of those who acknowledge and obey Jesus Christ as Lord; Lord of every part of life; of time, money, possessions and talents; Lord in every relationship; Lord of ambition; Lord of vocation.

We have a vision of Christians willing to go for Jesus, putting service before security; partnership before status; persevering, adaptable, receptive; above all, faithful.

We have a vision of Christians sharing their faith, naturally and sensitively, by word and deed, so that others will recognize Jesus and want him themselves.

We have a vision of churches alive for Jesus, touching every part of life around them; sending out missionaries to share this life in other cultures and gladly welcoming those who come to share with us.

We have a vision of churches in this country which have the most resources, the well provided for, helping and strengthening the churches in the places where the demands are greatest, the facilities poorest and the labourers few, perhaps only a few miles away.

We have a vision of a world-wide network of small groups of Christian activists in every place, sharing, caring, giving and receiving, growing together, building the body of Christ.

We have a vision of a flow of Christians all over the world, leaving their natural surroundings for what is alien and confused, entering into new relationships, overcoming prejudices, reconciling; sharing the pain and being part of the healing; living out the Gospel.

We have a vision of justice; of the hungry fed; of the freeing of those bound by poverty, disease, and sin.

We have a vision of the Kingdom of God, coming now in the hearts of men and women, and one day throughout the earth when Jesus shall reign.

WANTED: Those who will share the vision; those who will respond; those who, by the power of the Spirit, will help to make it ever more a reality.

We, too, in Appalachia, who work to address the ills of society as they exist in the poverty, in the powerlessness, in the injustice, share this vision. And with the support of Christians everywhere, cry out with the Prophet Micah - "*... and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*"

WHAT VOLUNTEERING HAS MEANT TO ME

"We had a great time and all our youth really enjoyed working and the fellowship was the best we have ever experienced. We think these young people have memories they will take with them the rest of their lives. They were overwhelmed by the poverty and the needs of the people. The abuse of God's Creation was also a major concern to them.

The worship services we attended at two different churches were certainly a highlight. The love, friendliness, and openness of fellow Christians was something we will never forget.

We are thankful for what the Lord has taught us about how we can be useful for Him."

A Grandville, Michigan church youth group leader shares the feelings of the group after a workcamp week in eastern Kentucky.

"How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and action."

1 John 3:17-18

THE COALITION FOR APPALACHIAN MINISTRY

by Paul Rader

A BRIEF HISTORY

Appalachia has been discovered and rediscovered time and time again. One of these discoveries gave birth to the Coalition for Appalachian Ministry (CAM). In 1956 religious leaders from around the country met in Berea, Kentucky to discuss the region's social, economic and religious conditions. They ultimately issued a call for a formal study of Appalachia that led to the publication by Thomas R. Ford entitled, *The Southern Appalachian Region: A Survey*. This work turned the eyes of church leaders, sociologists, historians, social workers, and others toward Appalachia. But it was the West Virginia presidential primary of 1960 that broadened public awareness of a region of our nation in which the poverty rate at the time was estimated to be somewhere between 35% and 50%.

The following year, leaders of three Presbyterian denominations (the former United Presbyterian Church in the United States of America, (UPCUSA); the Presbyterian Church in the United States, (PCUS); and the Cumberland Presbyterian Church ,(CPC) met to consider the implications of Ford's *Survey*, and to ask other denominations to consider joining them. Finally, in 1964, in a meeting held at King College, Bristol, Tennessee, a formal organization known as the Presbyterian Appalachian Council (PAC), was formed in order to bring together the resources of the Presbyterian-Reformed family and to work with the region as a whole. The original PAC members were the three Presbyterian denominations noted above plus the Reformed Church in America, (RCA) The transition from PAC to CAM was made in 1974 when both the UPCUSA and the PCUS denominations reorganized their national offices. Later, in June of 1983, the UPCUSA and the PCUS merged in an historic celebration in Atlanta, Georgia, becoming the Presbyterian Church (USA). By 1978, the Christian Reformed Church (CRC) joined the CAM family. As recently as 1994, the Cumberland Presbyterian Church in America (CPCA) became the fifth member of CAM.

CAM TODAY

CAM is governed by representatives from the judicatories of the five denominations that support it. (Judicatories are Presbyteries, Synods, Regional Synods, and Classes: terms used by the various denominations, that are generally within the bounds of Appalachia). This provides a mix rich in Reformed diversity. I have heard many a new CAM board member exclaim, "I've never met a member of the Christian Reformed Church before!" Or, "So that's what the Cumberland Presbyterian Church is all about."

CAM's purpose is as it has been from the beginning: *to make a positive impact wherever the Reformed Protestant Tradition and Appalachian Culture come together*. It seeks to make this positive impact by networking with churches and communities to provide education and volunteer opportunities. Following are five general areas of work that define CAM's ministry.

Network

CAM is the only organization in the world in which the five denominations work together. The Christian Reformed Church has denominational offices located in Grand Rapids, Michigan. The Cumberland Presbyterian Church is headquartered in Memphis, Tennessee. The Cumberland Presbyterian Church in America is headquartered in Huntsville, Alabama. The Presbyterian Church (USA) has central offices in Louisville, Kentucky. And the Reformed Church in America have main offices in New York City and Grand Rapids, Michigan. Not all are members of the National Council of Churches of Christ or the World Council of Churches, but all five work together in CAM.

Through these denominations CAM has ties to judicatories of various kinds and through these judicatories to program units with responsibilities for Appalachia. For instance, in one place CAM relates to "rural church" concerns, while in another CAM fits into "national missions". Each denomination is organized differently.

CAM maintains ties with a network of other church-based agencies throughout the region. The Commission on Religion in Appalachia and the Appalachian Ministries Educational Resource Center in Berea, Kentucky are two of the larger ones. Others include the Evangelical Lutheran Coalition for Ministry in Appalachia, the Episcopal Appalachian Ministry, the Catholic Committee of Appalachia, and the Kentucky Appalachian Ministry [Christian Church (Disciples of Christ)].

CAM also keeps in close touch with a wide range of community-based organizations such as: The Federation of Appalachian Housing Enterprises, the Appalachian Community Fund, Morris Fork Crafts, Grace House on the Mountain, and literally dozen of others. We once tried to add up how many groups like this we knew about and stopped counting at one hundred! We like to think that if something goes on anywhere in the mountains we will know about it or will have contacts to find out about it.

Publications

For years CAM has provided church-related educational materials geared specifically for an Appalachian setting. Many denominations have material written for small churches, or written for rural churches, but as far as we have been able to determine, CAM is the only denominational-based organization that writes for Appalachian churches which are often small and rural, yet with an Appalachian twist. (Many universities and colleges have printed fine resources on religion in Appalachia such as Howard Dorgan's, *"In the Hands of a Happy God"*, or Debra MacCauley's, *"Appalachian Mountain Religion"*.)

All CAM publications seek to present Appalachia as it really exists, not as local color writers in the past have depicted it, nor as some do today who trivialize or sensationalize what they perceive to be Appalachian culture. CAM likes to say that just because our main office is close to Dollywood doesn't mean that we view the region or its people with one of Dolly Parton's wigs on! We really do see as one component of our ministry the offering of an alternative perspective on Appalachia to the tourists that stop by our craft cabin and office.

CAM publications currently available in electronic form include: *"Fundamentals for Survival in the Parish"*; *"The Small Church as Right Brain Community"*; *"Holiness and Hilarity - Laughing and Lasting in the Lord's Work"*, *"A Primer for 'Mainline' Appalachian Congregations"* and *"Appalachia as a Place for Cross-Cultural Mission"*.

Earlier publications included - *"Moving Mountains: A History of Presbyterian and Reformed Faith at Work in Appalachia"*, *"Conflict & Peacemaking in Appalachia"*, *"Wayfaring Strangers: Appalachians in the City"*, and *"Erets: Land"*. CAM also hopes to publish an essay on Primitive Baptists in the region.

From time to time, CAM has also produced videos, slide presentations, and numerous brochures designed to call attention to the region and to CAM's ministry.

Events

For many years the focus of CAM's region-wide ministry was the seminars and assemblies it has sponsored on a variety of topics of importance to Appalachia. Orientation seminars for pastors and church workers new to the mountains have introduced hundreds to life in the eastern mountains. Our thesis in these seminars has been that the more one knows about the culture and history of the people one is called to serve, the more effective one can be in ministry. Other events have been related to topics of special interest such as land use, health care, aging in Appalachia, evangelism, conflict, worship and cultural values.

CAM has held these continuing education events in various places around the region: in northern Appalachia (Pittsburgh area), in central Appalachia (Hinton, WV, in southern Appalachia (Scottsboro, AL) and even in an urban area that is home to hundreds of thousands of Appalachian migrants (Cincinnati, OH).

As changes have come in the way our church bodies function CAM has worked to find new ways of providing an understanding of Appalachia. An introduction to Appalachia workshop was done as part of the Wee Church conference in Pennsylvania. Recent CAM events have highlighted the changing demographics in Appalachia, changes in the church in Appalachia, the coming of new ethnic groups to the region and the relation of Globalization to Appalachia.

Crafts

Another facet of CAM's ministry is that of providing retail space in our Townsend, TN office for the sale of traditional mountain craft items made by low-income families. For years, CAM has actively supported dozens of craft projects around the region and we see CAM Cabin Crafts as a natural extension of thirty years of ministry. Most people familiar with Appalachia know the struggle many people have with poverty. By retailing items made by families with few other economic alternatives, CAM is helping many Appalachians to help themselves.

CAM Cabin Crafts seeks to:

1. Encourage crafters to provide Appalachian made, hand-crafted items that share our culture with the shoppers and their purchases:
2. Provide an outlet for the sale of said items:
3. Promote the organizations and crafters who provide the inventory:
4. Supply an atmosphere in which the values of Appalachian culture are lifted up and resources for education in that culture are made available.

Volunteers

Part of CAM's ministry is the Volunteer Program which helps to connect volunteers from churches colleges and universities from around the nation and Canada with church-based and community-based mission sites throughout Appalachia. The resulting partnership of people from what are often very different backgrounds and ways of life is one that can be life changing for those involved.

My first workcamp experience came when I was in college. A group of men from my hometown went to Americus, Georgia to repair a home for Habitat for Humanity. I'll never forget the satisfaction that I gained from working with others to replace a leaky roof. And the fellowship we enjoyed sustained me for months afterwards. But more importantly, for the first time in my life, I worked side by side with people I knew who were "poor". And I found out that they were not that much different from me, they had simply grown up in circumstances that denied them many of the opportunities that had been available to me.

As you volunteer your time talents and resources in service to Appalachia, I encourage you to ask yourself and those around you the "hard" questions that will come to mind: "Why is this area so poor?"; "Why are well paying jobs so scarce?"; "Are the schools providing the kind of education needed in today's world?"; "Who owns all the land?" There are many other questions that will certainly come to mind.

May God bless you and guide you on this journey of discovery. And do come back and volunteer again!

WHY CAM? (Coalition for Appalachian Ministry)

CAM connects

- Local stories with a global audience
- Oral tradition with internet technology
- Local faces with national issues
- Dignity with justice and hopelessness with vision
- Indigenous human needs with savvy advocates in the center of power
- Experience and information with God's passion for people
- The faces of humanity with Christ's command to be servants
- Volunteers with mission service projects and first hand experiences
- Service projects with willing hands and skilled labor
- Home-based crafters with a regional fair-market outlet
- Five Reformed denominations and dozens of regional judicatories with opportunities for common mission
- Hundreds of congregations and ministries across thirteen states with a common cause
- Denominational funding programs with local project support and evaluation
- Church pastors with the culture, history and social structures of Appalachia
- Church people with the vitality of ministry in small membership churches

WHAT VOLUNTEERING HAS MEANT TO ME

"Our project was a new roof, removing _ of the shingles and replacing them the first day. Around noon, the group decided to stop for lunch. Even though the tarps were not there, they decided to leave anyhow, since it was such a beautiful day. During their return, a thunderstorm came up quite fast, and reached the job site before we did. Well, the rain went through the holes in the roof, ruining some ceiling tiles and furniture. We spoke to the lady of the house. I'll never forget the woman's response to the question, 'How do you feel about all the damage?' She answered in the kindest, soft-hearted way, 'Well, we really need the rain because of the drought, and I really needed a new roof. So it looks like everyone will be happy.' She never even considered anger as an option. She looked at everything through positive eyes. She was an inspiration to me."

A Holland, Michigan volunteer tells
of her group's experience in
south western Virginia.

"Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen."

1 Peter 4:10-11

APPENDICES

When youth form a part of the workcamp group the following or similar forms are suggested. Each youth should have a parent or guardian complete the forms and return them to the leaders. Ensure that a properly completed consent to treatment form for each youth is taken to the workcamp along with applicable proof of insurance.

This section also contains other suggested data.

A. Youth Permission Slip -----	Appendix 2
B. Consent to Treatment for a Minor -----	Appendix 3
C. Youth Contract -----	Appendix 4
D. Commissioning Service -----	Appendix 5
E. Waiver of Liability for Group Leader -----	Appendix 6
F. Waiver of Liability for Minors -----	Appendix 7
G. Manual Evaluation -----	Appendix 8

YOUTH PERMISSION SLIP

TO WHOM IT MAY CONCERN:

_____ has my permission to go
Name of youth

with the _____ Church Youth Group
Name of church

to: _____
Name of workcamp

Address of workcamp

Dates: _____
Dates of workcamp including travel to and from

I understand that during this trip my child will be under the care of:

] Adult leader or sponsor

Signed: _____ Date _____
Signature of parent or guardian

CONSENT TO TREATMENT FOR A MINOR

The undersigned parent or guardian of _____
Name of youth
a minor, does hereby authorize adult leaders with the youth group
of the _____,
» Name of church

as agents for the undersigned, to consent to any examinations, X-ray, anesthetics, medical or surgical diagnosis or treatment and hospital care which is deemed advisable by a qualified physician or local hospital. I will assume responsibility for fees incurred by such an emergency.

Insurance Company and Policy Number: _____

Signature of Parent or Guardian: _____

Address: _____ City _____ Zip _____

Telephone: (Home) _____ Work _____

Additional Emergency Contact: _____

On reverse side, please list allergies, medications, blood type, etc.,
and date of most recent tetanus shot or booster.

YOUTH CONTRACT

I am fully aware that a workcamp experience such as we have planned will require me to make personal sacrifices of which I may not be accustomed. I will work and complete tasks to the best of my ability. I am aware that I may be asked to work hard, but I will try to persevere even though I may be tired and uncomfortable at times.

I realize that living and working together as a group will require me to display Christian love and patience toward all members of the work group, both youth and leaders. I realize the importance of all members of the group following a schedule and the guidance and instruction of the leaders. I am willing to comply with the requests of the leadership.

I further realize that I may be visiting an area where the culture and customs differ from those of which I am accustomed. I will treat all people at the workcamp and in the community with respect as fellow Christians.

I dedicate myself to this workcamp of Christian service as a representative of my church.

Signed: _____

Name: _____

Address: _____

Parent's Name: _____

Telephone: _____

COMMISSIONING SERVICE

NOTE: This is only a suggestion. We feel that the following Commissioning Service (or one similar) would be a positive step in preparing the workcamp group and the congregation. All would feel a part of this venture.

THE WORSHIP LEADER:

Jesus said: But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses.

THE WORKCAMP GROUP IN UNISON:

Depending upon Almighty God we will do all that is within us to be His faithful witnesses in all that we are called to do while a part of this workcamp experience.

We promise that we will not bring dishonor to the name of Christ or his Church.

We promise that we will be sensitive to the needs of the people for whom we will be working.

We promise that our lives will be the salt that Jesus called us to be.

We pray that God will give us His grace to be His instruments of blessing in His world. Amen.

THE CONGREGATION IN UNISON:

We promise before God to support this workcamp group with our prayers, our resources, and our encouragement. Amen.

THE WORSHIP LEADER:

Let us pray. Lord, you have challenged your people to go forth in the world to be the salt of the earth. These people have responded to that call and will be leaving in a few days to work in that part of your word known as Appalachia.

We thank you for the challenge and for their response and pray that they may be aware of your presence throughout their travels, their work, and their relationships with others. Help them to be good servants of Jesus Christ.

We pray that the lives they touch with their gifts and presence will be strengthened and encouraged.

We pray that the people for whom they work will know that they are Christians through their efforts.

Lord, bless *(insert name of workcamp here)* as they prepare the ground work for this group to come to their community.

Remind all of us through the Holy Spirit to pray and encourage one another that we may obey the challenge to be your servants in your world. Amen.

WAIVER OF LIABILITY FOR VOLUNTEER GROUP LEADER

Please return completed copy to CAM Volunteer Office

Know all people that I, _____
(name)
group leader of _____
(church or university name and address)
serving at _____
(workcamp site and address)

as a condition of selection in the Volunteer Program of the Coalition for Appalachian Ministry (CAM), and in consideration for being admitted into such service do so voluntarily and hereby covenant and agree with the Coalition for Appalachian Ministry that, for myself and those in my charge, I agree not to commence or prosecute nor to hold the said Coalition for Appalachian Ministry, the CAM Volunteer Program, its agents, and staff responsible in the event of loss of property, damage to same, personal harm or illness that may come to me or those in my charge while traveling to and from, and engaging in, the activities of the workcamp. I understand that the said Coalition for Appalachian Ministry does not assume any liability for such loss, damage personal injury or illness.

IN WITNESS WHEREOF, I have hereunto set my hand this day of _____, 19____.

(name)
in the presence of _____
(name of witness)

(Address)

INSURANCE STATEMENT

- () We, the group, do not have health and accident insurance
- () We, the group, do have accident coverage

Name of Company _____ Policy # _____

WAIVER OF LIABILITY FOR MINORS

Please return completed copy to CAM Volunteer Office

Know all people that I, _____
(name)
group leader of _____
(church or university name and address)
serving at _____
(workcamp site and address)

as a condition of selection in the Volunteer Program of the Coalition for Appalachian Ministry (CAM), and in consideration for being admitted into such service do so voluntarily and hereby covenant and agree with the Coalition for Appalachian Ministry that, for myself and those in my charge, I agree not to commence or prosecute nor to hold the said Coalition for Appalachian Ministry, the CAM Volunteer Program, its agents, and staff responsible in the event of loss of property, damage to same, personal harm or illness that may come to me or those in my charge while traveling to and from, and engaging in, the activities of the workcamp. I understand that the said Coalition for Appalachian Ministry does not assume any liability for such loss, damage personal injury or illness.

IN WITNESS WHEREOF, I have hereunto set my hand this day of _____, 19____.
(name)

As the parent or legal guardian of _____
(name of minor)

I covenant and agree with the Coalition for Appalachian Ministry to the above statements in like manner as stated above, and hereby give permission for _____
(name of minor)
to participate in the planned volunteer service project.

IN WITNESS WHEREOF, I have hereunto set my hand this day of _____, 19____.
(name)
in the presence of _____
(name of witness)

My child is covered by health and accident insurance.

Name of Company _____ Policy # _____

MANUAL EVALUATION

*We hope that you have read this manual in its entirety -
---- that you have used it as a guide for planning the workcamp;
---- that you used it as a reference during the workcamp;
---- that you reviewed the data upon your return home.*

Now, we have one last request of you. Please evaluate the contents and usefulness of this manual in the overall development of your workcamp experience.

~ How long prior to the date of the workcamp did you order this manual? _____

~ Did you receive it promptly? _____

~ Approximately how many hours did you use the manual in leader preparation? _____. In group preparation? _____.

~ How would you rate the usefulness of the manual?
Very Useful ____ Somewhat Useful ____ Not Very Useful ____

~ Which section did you find most informative? _____
Least informative? _____

~ Were Scripture selections appropriate? _____

~ Were "What Volunteering Has Meant to Me" informative? _____

~ How can the manual be improved? Be specific, site section.

Please return this evaluation to:

Coalition for Appalachian Ministry
1329 Wears Valley Road
Townsend, Tennessee 37882-3427