Just Like Preaching: 
Jehovah’s Witnesses’ Training and Experience Apply in the Workplace

Kate Evie

Abstract

As one of Jehovah’s Witnesses, I regularly spend time in the preaching work. This paper will discuss the training that Jehovah’s Witnesses receive and what their work in the Ministry entails. I have also included interviews with fellow Jehovah’s Witnesses who claim that their experience in the Ministry has helped them to become good workers in the secular world. The purpose of this paper is to give readers a clearer understanding of the work of Jehovah’s Witnesses and help them to see us as normal, everyday people by giving examples that show how the training and experience that Jehovah’s Witnesses attain makes them excellent workers in society.
Introduction:

Around the world in over 236 lands, over 7 million Jehovah’s Witnesses take part in the preaching work, responding to Jesus’ commission to “Go…and make disciples of people of people…teaching them” (Matthew 28:19, 20). For the last six years, I have been a part of that statistic, devoting fifty hours a month to the preaching and teaching work, or what we call Field Service, as a Jehovah’s Witness.

I have the privilege of meeting many of my neighbors in the territory in which I preach. And that is what my work is to me: a privilege. It is a privilege to be able to help interested people get to know their Bibles. It is a privilege to share spiritual comfort and positive thoughts to those who appreciate it. And it is a privilege to join in this effort with the other 7 million Jehovah’s Witnesses doing the work that Jesus commissioned us to carry out.

All of the work done by Jehovah’s Witnesses is funded solely by voluntary donations. Therefore, none of us are paid for the hours that we spend in the preaching work or the time and effort we put into the other various jobs and responsibilities that come along with being part of the organization. Hence, many Witnesses work secular jobs to support themselves financially. However, most of us would consider our work as Jehovah’s Witnesses our primary “work,” while our secular “work” is merely secondary.

I am currently a student, about to graduate and enter the secular work force. Although it is a time of uncertainty in my life, despite the apprehension, the experiences of my friends and other Jehovah’s Witnesses give me reason to be confident that my training and experience from working as a Jehovah’s Witness in the preaching work will carry over and help me to be the best worker that I can be.

The Work of Jehovah’s Witnesses

Training

Jehovah’s Witnesses meet two times a week at what is called a Kingdom Hall. One of the two meetings is held on Sunday and is broken into two parts: a 30-minute public talk and an audience discussion of an article in The Watchtower magazine. The other meeting is held on another night during the week and is broken into three parts.
In the first part, the audience is led in a question-and-answer discussion of one of Jehovah’s Witnesses’ publications. The following two parts, the Theocratic Ministry School (TMS) and the Service Meeting, are designed to give us the training needed for our preaching work.

Members of the congregation voluntarily sign up to be students in the TMS. The book Organized to do Jehovah’s Will gives a description of this meeting and what it is designed for:

“The Theocratic Ministry School is an ongoing provision for the education of all in the congregation. The curriculum includes Bible readings, Bible talks, student presentations, and other training for the field ministry. Counsel is given to students to help them progressively improve in their presentations. While offering a variety of the information that is of interest and benefit to the entire congregation, the Theocratic Ministry School also gives participants as well as those in the audience opportunity to improve various aspects of their personal ministry. Occasional reviews provide a means of self-examination regarding individual progress in ministerial training” (67).

There are three assignments every week during the TMS: Bible Reading, Demonstration, and Discourse. For the Bible Reading, a student is assigned a passage from the Bible that he will read on stage. The purpose of this part is to have students practice reading from the Bible in an effective way. For the Demonstration, a student is assigned a very specific, in-depth, possible topic that may come up in conversation with someone he/she meets in Field Service. The student is given five minutes to demonstrate how this topic may be explained. Another student is assigned to fill in as a householder so that dialogue can be exchanged and a demonstration (or skit) can be enacted on stage. For the Discourse, a student is assigned a topic and is given five minutes to discuss it with the congregation. This assignment prepares these men for when they are required to give sermons or Public Talks on Sundays. The rest of the students who do not have assignments on stage that week watch, listen, and take notes. The students participating on stage for their assignment have their work assessed by the Theocratic Ministry School Overseer.

A family friend, Wilson, is the Theocratic Ministry School overseer of the Mapunapuna Congregation. As for his secular work, he has been the manager of a fast food establishment for the last 9 years.
"I started working here after my health started going downhill and I could no longer do the physical labor required by my old job. It was definitely a humbling experience. This is not exactly the kind of place that you’d expect to see yourself working for the rest of your life. When I was promoted to manager, I can admit, honestly, I let the power go to my head. I remember scolding my crew, trying to get them to be more efficient and work faster. I would make teenagers, just starting out in the work force, cry. When it came time for evaluations, I was brutal. There were no good evals. No one deserved it, everyone could and should have been doing more, doing better. There was no big change in the moral or work ethic among my workers, but I didn’t care – I was the boss."

As the Theocratic Ministry School overseer, his duties include looking for areas of commendation and areas of improvement and sharing brief comments on stage after the student’s assignment. After the meeting is over, he takes a few minutes to sit with the student and goes more into detail about his assessment. He marks in the student’s workbook Benefitting From Theocratic Ministry School Education whether the student completed the assignment or whether he/she needs to work on it again.

"I became the Theocratic Ministry School overseer 5 years ago. I quickly had to learn how to give constructive criticism. It’s important to give special attention to each student as they give their part on stage. It is also important to pick carefully what I want to say from the stage. I don’t want to embarrass anyone by saying anything offensive, nor do I want to embarrass myself by saying something incoherent. When the meeting is over and it’s time for me to have small conferences with the students who had parts, I need to be sensitive about what I say and how I say it. It is always good to start by commending the student and telling them what they did well. No one is perfect, and therefore, there is always room for improvement. But it is important to give correction and still be encouraging.”

Wilson shared with me his thoughts on how his experience as the TMS overseer has helped him in bettering himself at work.

"The practice I’ve had as the School overseer has carried over to my day-job. I’ve learned to be more sensitive with my employees. I now see that commendation is equally important as correction. I don’t want them to feel embarrassed or burdened, but I want them to see where correction is needed and I want them to want to make those corrections. Now I think that they feel more at ease with me, seeing me as someone they can respect rather than hate. And now I see the mistakes of others as nothing more than learning experiences and room for improvement.”
Evie

Tessa is a member of my congregation and is enrolled as a student in the Theocratic Ministry School.

“I was raised by Jehovah’s Witness parents and although I didn’t become a Jehovah’s Witness myself until I was 17 years old, I’ve been enrolled in the Theocratic Ministry School since I was 7. Growing up, in school, my teachers were always impressed with how mature I was with regards to public speaking.”

She tells me that her training from the many years she’s been in the TMS has helped her in her secular work. She is currently working as an intern at a local elementary school earning her hours to become a certified school counselor.

“I feel that being trained in such a way through the TMS from a young age has really helped me to become better at my job. Although I’m only interning right now, I have been entrusted with a lot of responsibilities. When I attend meetings with faculty and staff I feel free to speak up share my ideas and concerns. I enjoy visiting classrooms and giving lectures, and I feel confident when I meet with parents and have conversations with them. But not only does the training from the TMS help give me confidence in public speaking, it has also made being aware of WHO I’m speaking to come second nature to me. Depending on who I am speaking to, whether it be faculty, students, or parents, I am able to adjust the way I speak to each one, what I say and how I say it. I love my work and look forward to next year when I will be officially employed by the school as a counselor. I owe a lot of my abilities to the training I received from childhood onward.”

The last part of the three-part meeting, after the TMS, is the Service Meeting. “The Service Meeting is designed to equip us for a productive ministry,” according to Organized to do Jehovah’s Will (64). We are given suggestions on what to say about the literature that we are offering, suggestions on how to start conversations, suggestions of how to answer difficult questions, and reminders about our purpose. For example, for the month of October 2009, the Awake! magazine featured an article on technology and devices. We were given the following suggestion on what to say when offering this magazine:

“Devices such as the cell phone and the computer have become a normal part of life. Do you think the use of technology saves time or wastes it? [Allow for response.] Most would agree with this encouragement to use time wisely. [Read Ephesians 5:15, 16.] This magazine discusses how we can use technology in a balanced and considerate way.”
We are given reminders as to how we should act and how we should say things. We want to be friendly, always smile, never be argumentative, etc. The way we are trained to speak to people holds true to what Erving Goffman wrote in *The Presentation of Self in Everyday Life.* We are asked to, in some way, put on a performance for the people that we talk to. We need to keep in mind the way we act and the way we say things because, as Goffman puts it, “the expressiveness of the individual (and therefore his capacity to give impressions) appears to involve…the expression that he *gives,* and the expression that he *gives off*” (2). Our expressions, our mannerisms, our demeanor, what we say, how we say it, etc., all contribute to the impression that our listeners will have of us.

Nowhere are we asked or trained to convert people to our religion. Most Jehovah’s Witnesses, if asked why they go house-to-house, would quote Matthew 24:14 as their main reason for preaching: “This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.” The reason we go house-to-house is to share “good news” about God’s Kingdom and not to convert people to our religion. It is nice to be able to exchange “good” and positive thoughts with people. We don’t expect everyone to become Jehovah’s Witnesses, but we do want to encourage people to have a positive outlook on life. In a world full of trouble and heartache, it is sad to see people with no hope – people who believe that they will live their lives with no real sense of fulfillment until one day, they are gone. Our goal is for people to believe in something, to feel a purpose in life, and to live good lives now.

**Field Service**

Because most Jehovah’s Witnesses have jobs, families, and other responsibilities to care for, and others are perhaps not physically able to be out in the ministry very often, no one is given a required amount of time that they need to spend in Field Service. All of the members are asked to do as much as their circumstances allow. However, many Jehovah’s Witnesses around the world voluntarily sacrifice their time and energy in increasing their share in the ministry. Their work is unpaid and thus they support themselves financially with some other form of paid work outside of the
Jehovah’s Witnesses are organized so that each member is given the care and attention that he or she needs and so that the organization can run smoothly as a whole. The *2010 Yearbook of Jehovah’s Witnesses* reports that at the end of 2009, there were 105,298 congregations of Jehovah’s Witnesses. The congregation meets as a whole for their weekly meetings. For Field Service, the members of the congregation are arranged into smaller groups of Field Service Groups headed by the Field Service Group Overseer. My Field Service Group consists of 22 Jehovah’s Witnesses. These groups are kept small so that there can be oversight and organization. The Field Service Overseer is in charge of informing his respective group of any announcements. He also cares for any problems or questions that anyone in their group may have, organizes the day’s field service activity, and collects the field service records of each member of his group. All members are required to keep a monthly record of the number of hours spent in Field Service, the amount of literature placed, and the number of Bible Studies that are being conducted. At the end of the month, they look back on their records, add up their totals, fill out a Field Service record sheet, and turn it in to their Field Service Group Overseer.

These records allow for the most accurate statistics possible and also indicate whether or not the demands for literature are being amply supplied by the Printing Department in New York. The Field Service Group Overseers give these reports to the congregation’s Service Committee. The members of this committee keep each individual’s totals on record and totals up the congregations’ records collectively. Every six months, the congregation is visited by the Circuit Overseer. The Circuit Overseer is in charge of several congregations. He checks to make sure that the members are doing well and that the Group Overseers and the Service Committee are doing their jobs. The Circuit Overseer also looks over the Field Service records and reports to the
District Overseer, who reports to the nearest Branch Committee, who then passes it on to the people in charge of that department at the World Headquarters of Jehovah’s Witnesses in New York.

The Different Forms of Field Service
(Information taken from the book Organized to do Jehovah’s Will)

- Door-to-door work
  
The door-to-door work is the most common form of the ministry. Most people are able to recognize Jehovah’s Witnesses when they spot them on the side of the street going from house-to-house. “Jehovah’s Witnesses recognize the value of preaching the good news systematically from house to house. They have used this method of reaching people with the Kingdom message so extensively that it has become their trademark” (93).

  A friend of mine named Ben is a member of the Lehua congregation and actively participates in Field Service. He works full time as a Pharmacist at a local drug store pharmacy and yet still regularly makes time for the ministry, averaging twelve hours each month. He spends most of his Field Service hours engaging in the door-to-door work.

  “When I first started as a pharmacist, I was pretty shy. I quickly had to learn to become more friendly with people and be ready to answer questions that people have…and with confidence at that. It is important that patients respect and trust you…after all, they’re trusting you with their health. If they have a question, they expect you to have the answer…and you better have the right answer. It is important to do research and keep up with the latest information for all drugs.

  Fortunately, around the same time that I started my career, I was also starting out as a Jehovah’s Witness and going out in field service. The practice that I got talking to people door-to-door made going to work much easier.”

  This form of field service has proven very effective. We try to meet people during practical times of the week when people are most likely to be at home. Usually on weekends or evenings during the week, people are often home and relaxed and in a better mood to have discussions. However, as Ben explains, the door-to-door work has proven to be effective at other various times during the week.
Just Like Preaching

“Because of my job schedule, a lot of the times, I had to go out in field service on weekday mornings and afternoons, even though those are usually times when most people are not at home. However, those whom I did find at home were usually elderly people. I began to feel really comfortable talking to older ones…sure it takes patience, and sometimes you have to talk loud and such, but I really began to grow in my appreciation for older ones and I really enjoyed having conversations with them. Just as much as I care for them spiritually, I also care for them physically. I have carried my care and patience for the elderly over to my job, which is a very important quality, I feel, to have in this industry.”

Before each session of field service, a meeting is held with all those who are going to be participating in the preaching work for that day. Possible presentations are discussed, usually in review of what was brought out during that week’s Theocratic Ministry School. A prayer is said and then all in the group head out into the neighborhood that they are going to be preaching in on that day. According to Organized to Do Jehovah’s Will, “we are moved to increase our efforts in the house-to-house ministry, realizing that no better way has been found than this time-tested method” (93).

**Telephone witnessing**

Telephone Witnessing is often used to reach people at homes where we are not able to see them in person. Usually this method is used for lock-out apartment complexes or gated communities. The Service Committee compiles a list of names and phone numbers of those who are listed in the phonebook. Every few months during the Theocratic Ministry School, a discussion is held to review effective presentations for telephone witnessing.

*Our Kingdom Ministry*, gives practical suggestions on how to do telephone witnessing:

“When witnessing over the telephone, our presentation should be conversational. Some who are just beginning may read a presentation to the householder but in a conversational manner. Introductions found in the *Reasoning* book, *Our Kingdom Ministry*, and the tract *Would You Like to Know the Truth?* can be helpful in this regard. When developing your own presentation, identify a theme, develop a question, and be ready to share a few scriptures that provide the answer. Generally you would offer the same publications that are being offered
Just Like Preaching

from house to house. Consider the following reminders: Relax and speak slowly. Be courteous, patient, and friendly, as this can be perceived over the phone. Listen as the householder gives his thoughts, then acknowledge and express appreciation for his comments. Be careful not to mention the donation arrangement, as this could be misinterpreted as a form of telephone solicitation” (6).

Jehovah’s Witnesses do not consider the work that they do ‘soliciting’ because they are not selling anything or taking money from people. Their main purpose is to have spiritual discussions with people. We often try to assure people right away that we are not selling anything so that they are not put off by it.

John is a member of the Waiau congregation. He averages twenty hours a month in Field Service, many of which are spent in telephone witnessing. He has shared with me how his training and experience in telephone witnessing has helped him be better at his secular job. He works as a telemarketer for a satellite cable service distributor where he is required to adhere to daily call lists, compete with co-workers for most sign ups, and talk to customers on the phone to sell them service plans.

“Ultimately, this job [as a telemarketer] came easy to me because of my experience doing telephone witnessing. I had been doing telephone witnessing for years before I became a telemarketer. Not to make myself sound special, but I really think that this job is not something that most people can do. Some people, meaning just a few, are naturals, but most others are just not cut out for telemarketing. Fortunately for me, although I may not have been a natural, I was pretty good at it because I was already used to calling strangers on the phone trying to persuade them to listen to me. Doing telephone witnessing, I’ve experienced what it is like to tailor my presentation to the what I sense the person wants to hear or has time for. I’ve also experienced rude rejection, hang ups, angry persons. So, anticipating this at my job was not nearly as intimidating as it was for some of my co-workers. Long story short, for 80% of the months that I’ve been there, I have been the top seller thanks to my training in telephone witnessing!”

- **Street witnessing (public witnessing)**

Because people are so busy nowadays, it is often hard to find people at home. If they’re not at home, then that means that they are out. Witnessing on the street or in other public places is a good way to reach others when they are not at home. We speak to people we pass on the street, at public parks, or at bus stops. We are
Evie

Just Like Preaching

reminded to keep our presentations brief as the people we meet in these places are probably in a rush or have more important things to tend to. Usually we will approach a person and simply introduce ourselves. Then we will offer them something to read. If they accept, then we can give a brief explanation of the piece of literature that we are sharing. If they are interested, we can exchange contact information so that they can get more literature or information.

My friend Kelly is a member of the Waiau Congregation and serves as an Auxiliary Pioneer averaging 50 hours a month in Field Service. She says that public witnessing is her favorite form of the ministry. She especially enjoys preaching at bus stops her territory.

“It’s such a relaxed setting, really. All you have to do is sit down and wait for someone to approach the area. You go up to them and try to talk to them. Sure, a lot of the time people will just shut you down or walk away, but at other times, you’re able to have a really nice conversation with someone. And even though you’ve approached a dozen people who’ve just completely walked by and ignored you, it’s all worth it when you approach that one person who is interested, accepts your literature, converses, and even makes arrangements to talk to you again. I feel that my experience doing this type of witnessing has helped me to be a good worker.”

To support herself financially as she works as an Auxiliary Pioneer, Kelly works part-time at a mall kiosk selling beauty products.

“At my job, you have to get used to approaching people real fast. If you approach every single person that walks past you in the mall, probably only a handful every hour will stop and talk to you. A lot of people walk past as if you don’t exist, as if they didn’t hear you, or as if you didn’t just ask them if they’ve heard of this product. It’s pretty rude, really. But I try to keep the same attitude as when I’m at the bus stop. When I’m preaching and people are rude, I try to reason why they are that way. They either misunderstand my purpose, are too busy with more important things, or are just plain-old having a bad day. Who of us haven’t acted rudely to another person on one of these accounts? When I look at it that way, it makes it easier to brush off the offense and move on to the next person. It’s the same way at the mall. I just remind myself that most of those people are probably scared of what I’m trying to sell them. Either that or they’re on a mission to hit a sale and their purpose for coming to the mall was NOT to listen to me try and sell them stuff. Or maybe they’re just having a bad day. Whatever the reason, it’s not big deal because every few hours, I’ll make a sale, and that makes all of
the failed attempts all worth it. Having had a lot of experience in public witnessing, I was able to get the hang of the job pretty quickly.”

- **Letter writing**

  Like telephone witnessing, letter writing is an effective way to contact those who live in areas that cannot otherwise be reached: those who live in lock out apartment complexes or gated communities or those who we cannot seem to find at home during the times that we are out in the door-to-door work. The *Benefit From Theocratic Ministry School Education* book gives suggestions for how to do effective letter writing. Some of the suggestions include making sure that (1) the letter looks tidy, not cluttered; (2) the name and return address is included on the same page as the written letter so that even if the envelope gets misplaced, the recipient will still have the sender's name and postal address; (3) the purpose of the letter is stated simply and directly in the first paragraph; and (4) in view of its purpose, the letter is neither too casual nor too formal.

  In the letter, we will state immediately that we are one of Jehovah’s Witnesses and that we are unable to call on them at their home. We are writing to share our literature. The rest of the letter explains the piece of literature that we are sharing and then that piece is included in the envelope with the letter.

  Laurie is an Auxiliary Pioneer in the Lehua congregation averaging 50+ hours in Field Service each month. She also works as a secretary for her family's alarm company.

  “I work full time and sometimes I am not able to be out in the door-to-door work for fifty hours a month. I find that letter writing is a convenient way make my time and to preach. I usually write an average of ten letters or so each month. In the 5+ years that I’ve been doing letter writing regularly, I have had 8 interested people write back to me. When it comes to my job, my boss sends out letters to customers who have not paid, or letters to customers who have a service call due coming up, or to customers who have shown some type of generosity or who are just good customers. He has placed the responsibility on me to write these letters. It funny how the suggestions in *Benefit from Theocratic Ministry School Education* and the standards of my boss are so similar. He wants me to make sure that the purpose of the letter is stated write away, and that it is formal but not too formal. He often tells me that he appreciates the letters that I write for him and that I do a good job. He almost always gets a response from the customer within the week of receiving the letter.”
Just Like Preaching

- **Business witnessing**

  Many people cannot be found at home during the day because they are at work. Therefore, business witnessing has proven to be an effective way of reaching people at their place of employment rather than their home. We recognize that these are places of business and that we are required to show utmost respect for the workplace. We are required to dress appropriately and be mindful of the work that is being done. If it is obvious that they are busy, then we should not bother them. However, if it looks as though they might have a minute or two to talk, we can briefly share a thought with them. We usually will ask to speak to the manager or the person in charge and ask them if they would share our literature with the rest of the workers or leave it in the break room so that others can take a look at it.

  John, a friend of my parents, is a member of the Leeward congregation and averages 22 hours a month in Field Service. For his secular job, he works full time as a sales representative for an automotive oil distributor.

  “When I do business witnessing, I feel like I’m in my element. I like talking to people at their place of work and more times than not, the people are nice and accepting. After all, they never know when you might become their next customer or client. At first it was nerve wracking but eventually, I got used to it, and now I really enjoy it. When I started working at my current job, I took the practice I got business witnessing and applied it to my work. My experience gave me the confidence I needed to approach parts stores and garages, to talk to company owners, and to sell my product with confidence and conviction.”

- **Return Visits and Bible Studies**

  We make return visits on persons who have shown interest, on persons who we have had nice discussions with in the past, and/or on person’s who have invited us back. We prepare for out next discussion by reflecting back on the notes that we made regarding our initial or most recent visit. It is up to the individual Jehovah’s Witness to keep records of the people that they talk to whom they intend to call on again. Usually the records include the person’s name, his/her address, the form of ministry that he/she was contacted by, the date and time that the person was reached (usually indicating
Just Like Preaching

that this is a good time to find them), and brief notes about what the discussion was about (topics discussed, questions asked, scriptures read, literature left, etc.).

Reviewing what was discussed during the previous visit, we try to continue on the same subject and/or do research on questions that this person might have had. This is the best way to get to know people in the neighborhood. Even if the person is not interested in having a Bible Study and shows no intent on becoming a Jehovah’s Witness, we still make return visits on him/her if they invite us back. We enjoy having conversations with different people to share positive thoughts with each other, and to form friendships.

Jason, a publisher with the Waiawa Congregation averaging, 12 hours a month in Field Service, currently conducts three Bible Studies and has a number of people whom he makes return visits on. He is the service manager of a locally owned air-conditioning company where he is responsible for scheduling service calls, training new service technicians, and troubleshooting issues over the phone with customers.

“Speaking to people about the Bible has given me good practice in articulating my thoughts well, especially when I’m doing troubleshooting calls over the phone. I know what I’m talking about, but I have to remember that most of the customers I’m talking to do not. Using unfamiliar terms and giving complicated instructions can overwhelm them and they will not understand. The same is true when teaching someone about the Bible, especially if they are new to the Bible. There are things that I may want to say, but I need to think carefully about how I’m going to say it in order for the person to understand. My experience conducting Bible Studies has helped me to be patient when explaining things to others even at my place of work.”

Even my mother has expressed how her experience in the various forms of Field Service has helped her to become a good worker. She is a salesperson at a department store.

“Approaching people is not something that I would naturally be good at. However, because of the many years that I have been a Jehovah’s Witness and participated in the preaching work, I have gotten used to approaching strangers. For the last few years, I have been the top credit producer for the store and for all of Hawaii. I have also placed within the top ten for the company. I attribute this to the training we get for the field ministry.”
We are encouraged to speak to everyone that we come across while we’re out in Field Service, never pre-judging people or making assumptions as to whether they’ll be interested or not. My mom went on to explain how that is also an important aspect in her work:

“The same holds true for my job. If I ask everyone who steps foot in my department if they want to open up a credit card, eventually I’ll find someone who is indeed interested and willing to apply. I have tried to encourage my coworkers in my department to do the same. I’ve found that many of them will tell me that they are afraid to ask a certain person because they might say no, or because they look mean, or because they can already tell that they aren’t going to want to sign up. These issues have never hindered me from doing my job and approaching people. I have experienced enough rejection in field service that when people tell me that they are not interested in a credit card, I just say “ok...let me know if you need help with anything else” and move on and approach the next customer.”

It is important to be well prepared before each session of field service. We need to have read the literature that we are sharing and be prepared to answer questions. Goffman says that “the ‘true’ or ‘real’ attitudes, beliefs, and emotions of the individual can be ascertained only indirectly, through his avowals or through what appears to be involuntary expressive behavior” (2). The person we are talking to will be able to sense how we truly feel and how confident we really are with regards to our message by the way that we present ourselves. Our confidence will be evident if we are well prepared. My mom explained how this relates to her job.

As the department specialist, I need to keep up to date with all of the products that come through the department. When new items come in, I read up on them and am ready to answer questions about them. I gather all the information on the product that I know will help sell it. If I am confident in the item, the customer is more often than not, persuaded to purchase it. It’s similar in the Field Ministry. If we are confident in what we are saying, the person we’re talking to will sense that and be more inclined to listen. I’ve also gained the practice of keeping good Field Service records of the people that I talk to. This has helped me to make it a habit to keep good records at work too. My manager has mentioned that I have the most detailed and organized clientele book she’s seen.
Just Like Preaching

Many aspects of the different forms of Field Service have helped Jehovah’s Witnesses worldwide to become good workers in the secular world.

Conclusion:

Last year, Jehovah’s Witnesses collectively reported over 1.5 billion hours in Field Service. When this year comes to an end, I will have completed my sixth year as an Auxiliary Pioneer. Throughout the past six years, I have attended the meetings and been enrolled in the Theocratic Ministry School. I have also engaged in all of the aspects of Field Service. I have seen how people close to me have used their training and experience as a Jehovah’s Witness to aid them in their jobs. Hence, as I graduate from college and head out into the work force, I am confident that my last six years of training and experience will help me to be a valuable worker in the near future and for years to come.