



PROJECT  RESOURCE

Day 1 | September 22, 2015
Denver, CO

Day 1

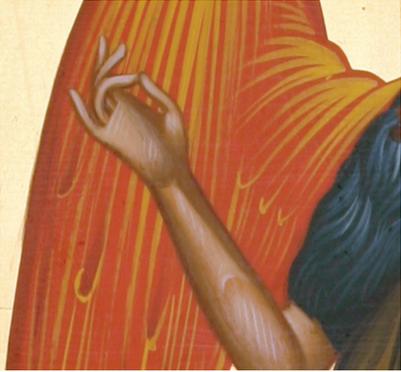
Tuesday, September 22, 2015



7:30	Breakfast
8:30	Orientation & Welcome
9:30	Overview of Episcopal Church Fundraising
10:00	Break
10:20	Stewardship Leadership and Oversight
11:00	Barriers to Effective Financial Development
12:00	Lunch
1:00	Generational Giving
2:00	Annual Pledge Campaign, Overview
2:40	Break
3:00	Review of Data: Pre-Conference Tools and Metrics
4:30	Break
5:30	Reception in Warwick Restaurant
6:30	Dinner & Bishops' Suites* Discussions

Orientation & Welcome

Day One | Leadership, Mountain View, & the Annual Giving Campaign



Notes:

Bishops' Suites

“Bishops’ Suites” is a Project Resource term.

“Bishops’ Suites” refers to the corner suites in the hotel in which Bishops reside, and to which they invite their team of diocesan Project Resource teachers for strategy sessions at the end of each day of teaching and conversation.

The term also refers to a key function of Project Resource design. The “Bishops’ Suites” is a place; but it is also a time and a task. When the Bishop hosts “Bishops’ Suites” she or he is convening their team so that they make time, together, to discuss the day’s materials in a detailed, strategic way such that the conversation produces a real, do-able plan with measurable objectives of time frames, designated accountability and metrics to measure results. Too often we go to conferences, and the materials come home with us and go onto our shelves or into files. In Project Resource, we realize that there is no one-size-fits all. On the other hand, we also know that the mantra “we are different – that won’t work in our town or diocese” – is often just an excuse for not wanting to do the work or be measured by it. Too often churches and dioceses are easily deluded into being “pathologically unique.”

So “Bishops’ Suites” give a Bishop the time and opportunity to engage the material of the day, host a conversation about it and come up with a real plan for how to teach in his diocese with measurable objectives - applied to the very real, different culture of a particular diocese in a particular region and in a particular time.

This team will go home, and use this material in the context of the strategic plans developed for each topic in each evening of “Bishops’ Suites.” We are teaching a team to teach when they get home.

About the Project Resource Manual

About the Project Resource Manual

The three and a half days of Project Resource have been divided into main topics for presentation and discussion including:

- The “why” of Project Resource – a new program of culture-change
- an overview of leadership issues and realities
- the annual pledge campaign
- major gifts
- planned giving management and
- membership growth.

This material, along with other materials not printed in this book, will be available to you digitally so that each document may be easily and quickly located and downloaded onto your smart phone, tablet, or computer. These materials will also include support notes and icon photo cards you may want to use to support these teaching and leadership consulting sessions. These are resources designed to assist the formation and resource-provision of residential diocesan consulting teams who attend Project Resource and who then return to their diocese intent on helping their churches improve their stewardship, financial development, and membership growth work. This work is a work of culture change – which always takes time. But as the Buddhists say: “Start where you are.”

We needed a way to improve the financial development training and consulting in our church and this material is how we plan to do that work. Organizations like TENS, The Episcopal Church Foundation, and other stewardship initiatives will be joined by Project Resource as we all work to help improve how our churches raise money and people. There is a lot to do, and there is room for all of us, and much more, to help raise the money we need for mission. We believe this new project will provide formation in congregations and funds and members for the mission to which Jesus calls our churches and our dioceses.

At the end of each day of handouts, sample documents, and notes, you will find discussion topics suggested for what we call “ Bishops’ Suites Discussion”. These discussion topics guide evening conversations of the Bishops and their teams so that the material covered in these sessions is used to strategize how a Bishop and his/her team of lay and clergy

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Orientation & Welcome

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Notes:

About the Project Resource Manual (Con't.)

diocesan teachers will roll-out this material in their diocese once they get home.

These materials are available online as a tool for your use and will continue to be added to as additional resources become available. Thank you for being part of this new and exciting project.



The Reverend Canon Charles LaFond
Project Resource Designer & Lead Presenter

Courage & Spirituality in Fundraising

The “Why” of Project Resource:

Project Resource will train diocesan leaders to provide free local teaching and web-based instruction notes with model documents to all churches so that no mission needs go underfunded because a church does not know how to raise money or people.

The root cause of the resource issues of most churches is that clergy are not trained in financial development or membership invitation/growth in seminaries. Project Resource seeks to change a church-culture so that Bishops and their leadership team take and own the responsibility of teaching clergy and lay leaders in their home diocese how to raise money, raise people, and host conversations which enthuse, invest, and involve. Project Resource seeks to place a team of teachers, including the diocesan Bishop, into each diocese as a resident-resource for teaching excellence in all aspects of raising money and raising people. Project Resource will place, in the hands of every parish and diocese, the skills training and teaching resources to be able to boldly raise money and people.

Our Hope is That:

One day, a local parish church will be able to reach out to any one of many trained leaders near their town or city, and get free, expert counsel in the theology, spirituality, and tools of raising money and people – tools which take into account the culture and ethos of the diocese and region in which they live.

One day, a local diocesan leader will be able to respond to a call from his/her Bishop or diocesan leader or from a local parish seeking help. That diocesan leader will be able to diagnose the need of a parish for resources, and will then be able to download tools such as teaching notes and sample documents so that they can hop in their car, arrive at a vestry meeting or stewardship event, and train a parish or regional group in any aspect of financial development or membership growth development needed to strengthen the parish for mission.

One day, no church will be held back because it's clergy or lay leaders do not know how to raise money, manage strategic communications, manage membership invitation programs, or encourage investment in mission through meaningful conversation and involvement. They will neither need to travel to conferences nor hire consultants. They will simply call

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Orientation & Welcome

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Notes:

Courage & Spirituality in Fundraising (Con't.)

on resident trained leaders who are experts in teaching adults and who will teach them what they need to know by using web-based materials available to the church long after the teacher has left the church grounds. Churches will not need to find sample pledge cards or membership campaign calendars. Church leaders will simply access the resources they need on their smart phones, tablets, or computers.

One day, no clergy person, no new stewardship chair, no senior warden, no campaign manager will need to re-invent documents, models, systems or processes for raising money or membership. They will simply connect with diocesan teachers and the alumni of other churches that have been trained through Project Resource in their region – sharing improved materials, experienced leadership, and creative ideas. And as they improve on materials, they will share their improved materials and documents through a Project Resource web-share, growing exponentially the treasure-trove of resources to raise money and people effectively and grounded in spiritual life.

One day, no church will wince at not having the financial and human resources needed to accomplish the call of the Holy Spirit. No clergy will wish they had been taught financial development or marketing in seminary. No senior warden will wish he/she had taken those classes in school or had the money to hire consultants for general campaign management. Senior Wardens will, instead, have immediate and free access to the best and most effective tools available to raise the money and the people they need to engage God's mission.

Welcome & Opening Meditation

A Welcome from Leadership

Opening Meditation

Using icons, scripture, and prayer as the foundation to lead and teach Financial Development and Membership Growth in diocesan churches and institutions.

Four Icons

The prophet, the pastor, the presence-maker, and the donor

Notes:



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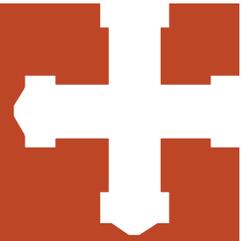
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Κ. ΖΟΥΒΕΤΟΣ

Icon: The Prophet John the Baptist

Resource 1.1



Egg tempera on flat wood, Athens, 2000

Here we see John the Baptist with the wings of fire that the church usually attributes to an archangel. John is giving these wings - a symbol of having been sent from God to accomplish a task. In iconography the thin staff and the wings of fire are the two symbols of God's authority given to a representative. John stands on flat green land at the foot of the mountains so large that they are pictured as entirely ice-covered. The image calls to question the punctuation which the church attributes to the passage from Isaiah which John's Gospel places from John the Baptist's mouth. By moving the comma after the word "wilderness" back to after the word "crying" it is we who find ourselves in the wilderness and John the Baptist who speaks to us in our wilderness. As leaders in project resource, our calling is to help people in our churches to deal effectively with the greed and materialism which surround them.

John, Chapter One

¹⁹ This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" ²⁰ He confessed and did not deny it, but confessed, "I am not the Messiah." ²¹ And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." ²² Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" ²³ He said, "I am the voice of one crying out in the wilderness Make straight the way of the Lord," as the prophet Isaiah said. ²⁴ Now they had been sent from the Pharisees. ²⁵ They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" ²⁶ John answered them, "I baptize with water. Among you stands one whom you do not know, ²⁷ the one who is coming after me; I am not worthy to untie the thong of his sandal." ²⁸ This took place in Bethany across the Jordan where John was baptizing.

Prayer

God of all power and mercy, give us Grace and strength to bear the powerful message of conversion which John the Baptist so courageously spoke to people in various wildernesses. It can be terrifying to be a witness of a message which calls people to conversion. It is also frightening to know that John was ultimately beheaded. And yet we see these wings of fire, and we know that God is with us as we do the prophetic work of calling people to an awareness of bounty and gratitude - away from fear and scarcity. Like John the Baptist, we face people who are confused and frightened. Give to us the courage and conviction of John the Baptist as we lead the people of God to a deeper philanthropy. Amen



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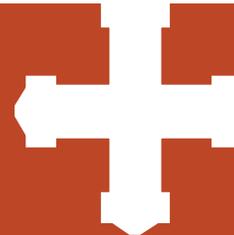
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Icon: Jesus Kissing Mary Tenderly

Resource 1.2



Egg tempera on flat board, Prodromou Monastery, Mount Athos, Greece, 2000.

This icon was written at Prodromou Monastery on Mount Athos in Greece. It is the image of Mary, the mother of God holding Jesus. Jesus' arm is slid underneath Mary's cloak in an act of intimacy. The icon represents God coming into the world only after the active consent of Mary as expressed in the Annunciation. In iconography, Jesus wears a first layer of red and a second overlay of blue. This clothing is the reverse of that which Mary wears. Mary wears an undergarment of blue over the garment of red. The color-coding is important, because red represents divinity while blue represents humanity. Jesus wears divinity and puts on humanity while Mary wears humanity and puts on divinity. Jesus is a small child and so his humanity, represented in blue, is similarly small. Jesus's foot has its sole exposed as a symbol of his vulnerability. Mary makes reference to Jesus with her hand. The two kiss tenderly. This is a fine icon to use when considering the compassion and pastoral care we need to exhibit when leading congregations in stewardship. Like Mary, we point to Jesus in everything we do. Like Mary, we make our "yes" with every word we speak. And like to Mary, Jesus is very close to us, intimate in our work.

Luke 1

³⁵ The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. ³⁶ And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. ³⁷ For nothing will be impossible with God." ³⁸ Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

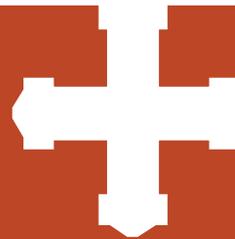
Prayer

Father of all mercies, you approached Mary with a great tenderness through an angel, asking her if she would participate in the great work of salvation. Mary responded with a great "yes" and so unfolded salvation. Help us to speak our "yes" as we lead our congregations through the hard work of stewardship and evangelism. Mary spoke her "yes" with great courage, aware of the dangers, and so too do we. When we face anger, resentment and resistance in our stewardship work, help us to see with the eyes of compassion, aware of the great shame our culture feels with regard to its money and its stewardship. As we do this work, may we feel the face of Jesus at our cheek. Amen.



Icon: The Roundel Crucifixion

Resource 1.3



The Johanne Crucifixion: 19th Century, Russian, Round tempera on wood with gold tooling

This icon depicts a Johannine crucifixion, complete with the three women and the Beloved Disciple at the Cross. It is here that Jesus forms the church. The Russian icon shows a city, representing the Kingdom and mission of God, with a sky of tooled gold representing God's glory surrounding the mission – a theme of John's gospel. This icon is a valuable image for use in stewardship because it reminds the meditator of two essential things needed in teaching financial development in our churches:

We, like Mary and John, “make presence” with the church and its donors as they suffer confusion, greed and longing for a new heaven and a new earth. We stand there with a people suffering from too much money and too many options. The suffering of choice when the church is so valuable, and the media so well-funded, catches donors as the weak end of the triangle. We stand with the people as they work out the role of money in their lives.

We remember that the money we seek to raise must be money raised for an arresting, vital, powerful and meaningful case-for-support. The Glory of God is no small case-for-support. Too often, money is raised for dull-grey and not tooled -gold. Our work must be to raise money for mission worthy of being funded. We, as bodies, are what we eat. Our orientation shifts. We, as souls, are what we adore. Either we adore ourselves with our money or we adore Jesus, as the living church. Helping people to give is part of this adoration-shift.

John 19:25-30

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ ²⁷ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.

²⁸ After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), ‘I am thirsty.’ ²⁹ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. ³⁰ When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

Prayer

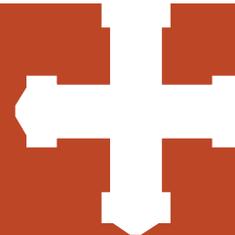
Father of all mercy, be present to us and we stand, present to the church, Christ's wounded body, and let your glory shine as we work to raise money and care for donors. Amen.



CHRIST AND THE RICH YOUNG RULER

Icon: The Rich Young Ruler

Resource 1.4



Egg tempera on wood, written and designed specifically for Project Resource, Edinburg, Scotland, from the following texts for use in the teaching and work of asking for major gifts and bold leadership in the financial development of the church.

Deuteronomy 8:11-20

Take care that you do not forget the LORD your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, then do not exalt yourself, forgetting the LORD your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good. Do not say to yourself, “My power and the might of my own hand have gotten me this wealth.” But remember the LORD your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today. If you do forget the LORD your God and follow other gods to serve and worship them, I solemnly warn you today that you shall surely perish. Like the nations that the LORD is destroying before you, so shall you perish, because you would not obey the voice of the LORD your God.

Mark 10:17-21

¹⁷ As he was setting out on a journey, a man ran up and knelt before him, and asked him, ‘Good Teacher, what must I do to inherit eternal life?’ ¹⁸ Jesus said to him, ‘Why do you call me good? No one is good but God alone. ¹⁹ You know the commandments: “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; honor your father and mother.”’ ²⁰ He said to him, ‘Teacher, I have kept all these since my youth.’ ²¹ Jesus, looking at him, loved him and said, ‘You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.’ ²² When he heard this, he was shocked and went away grieving, for he had many possessions.

Prayer

Lord Christ, were you to encounter us today, you might react with similar anger and human frustration to us as you did to the Rich Young Ruler. We can be a wealthy and prideful people, spending money on clothes and possessions while simultaneously asking what we need to do to enter the Kingdom of God. Meet our shame, anxiety and real longing to enter the Kingdom of God – and meet it with the same sudden change of heart you experienced with the Rich Young Ruler. We are doing our best to get through the eye of the needle. Have compassion on our wealth and its attending confusions; and lead us to that place of conversion in which we leave our hold on our possessions, their hold on us, and the status they give to us, in favor of following you. Amen.

Overview of Episcopal Church Fundraising



Notes:

Overview

The Mountain View – where we currently stand in Episcopal Church Resource development and why we need to get better at raising money and people – fast.

1. What data show us about trends in philanthropy in our country: trajectories, opportunities, and challenges
2. Review of motivations for giving to religious causes and comparisons with other denominations.
3. Review of giving and membership trends in the Episcopal Church over the past 5 years. How can clergy and lay leaders be more knowledgeable and better empowered to take appropriate actions in the changing landscape of giving in the United States?
4. Review of opportunities for growth and sustainability extant in the face of challenging statistics for Episcopal parishes and dioceses regarding financial development and membership growth metrics.

The Mountain View

Pew Study

Number of Americans who identify as Christian is declining. Largest percentage of decline is within mainline Protestant denominations and Roman Catholic faith. Evangelical Christians are declining at a much smaller rate—1% from 2007 to 2014. Number of Americans with no religious affiliation, aka the “nones,” has risen from 16.1% in 2007 to 22.8% in 2014.

Giving USA

Estimated total giving to charity in 2014 was \$358.38 billion—a 5.4% increase over 2013 (adjusted for inflation). This represents a 60 year high in total giving; second highest year was 2007 (inflation adjusted \$355.17 billion).

Quote

“While the overall growth is indicative of robust philanthropy to a wide spectrum of nonprofits and, thus, of all boats rising with the tide, we would be remiss to gloss over what is happening with giving to religion. Although 2014 donations reached a new high of \$114.90 billion, and, as always, accounted for the largest percentage of donations, the fact is, this category is continuing its 30 year dramatic downward slide as a share of total giving. In fact, it has dropped from 53 percent of all donations in 1987 to 32 percent of the total in 2014.” -



<http://www.philanthropy.iupui.edu/news/article/giving-usa-2015#sthash.qfki0bHh.dpuf>

“Religious giving remains strong but is losing ground to giving to other causes. While religious organizations gained, generating \$114.9 billion or 32 percent of total gifts, more than any other cause, they are slipping from previous years when they commanded 40 to 50 percent of all giving. Giving to religious causes was 56 percent of the total from 1985 to 1989 but just 33 percent from 2010 to 2014. Last year’s growth was just a 0.9 percent increase.

Arts, culture, and humanities groups topped the growth list of charity beneficiaries, with a 7.4 percent increase in giving, to \$17.23 billion. Environment and animal causes together were the second fastest-growing cause, at 5.3 percent.

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Overview of Episcopal Church Fundraising

Notes:

The Mountain View (con't.)

Suffering the biggest lag in giving were international affairs groups, which dropped 3.6 percent.”



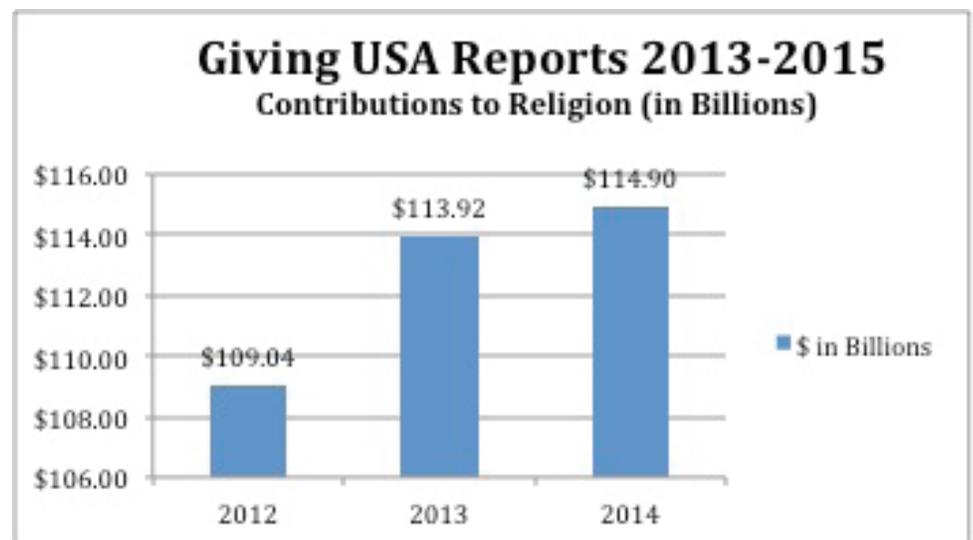
<http://www.philanthropy.iupui.edu/news/article/giving-usa-2015#sthash.qfki0bHh.dpuf>

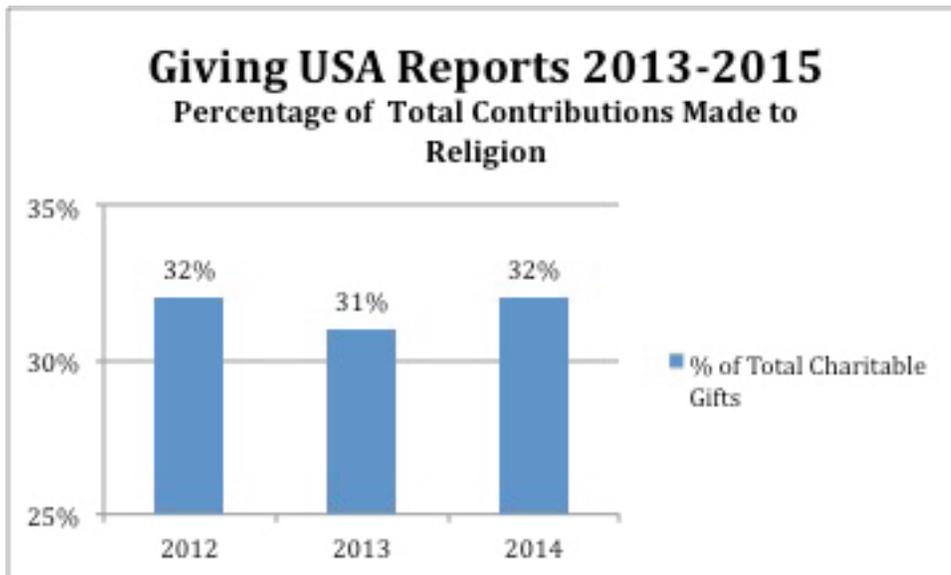
“Giving to religion’s decline over time as a share of the total reflects that fewer Americans currently identify with a religion, attend worship services or give to houses of worship. These effects have been noted among the Baby Boomer generation; younger age groups appear to be following the same path.”



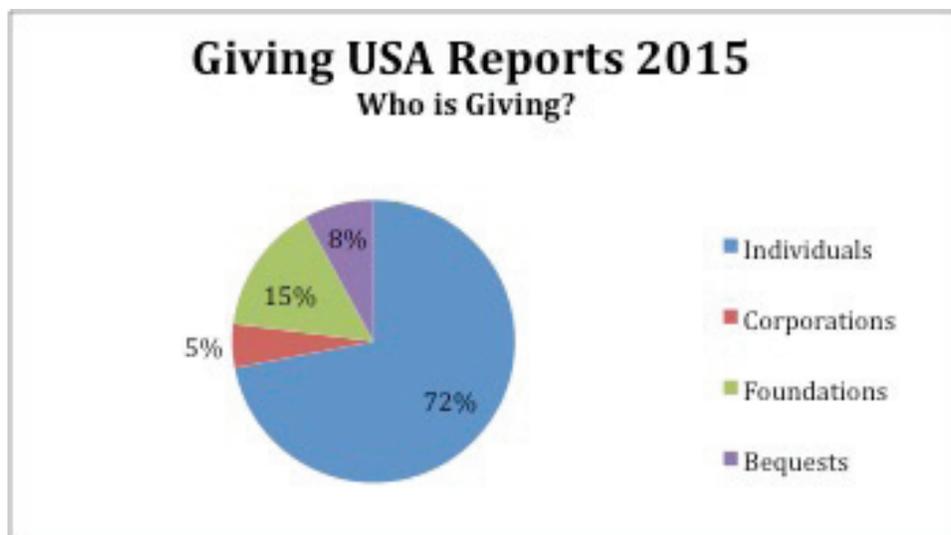
<http://www.philanthropy.iupui.edu/news/article/giving-usa-2015#sthash.qfki0bHh.dpuf>

Adjusted for inflation, giving to religion increased a modest .9% from 2013 to 2014.





Notes:



What Motivates Giving to Churches?

Per US Congregational Life Study (second wave 2008-2009) as found in: "Church giving tied to gratitude and a sense of mission" (<http://religioninsights.org/articles/church-giving-tied-gratitude-and-sense-mission>)

A clear sense of mission is key to increasing donations to the church.

Overview of Episcopal Church Fundraising

Notes:

Cynthia Woolever, chief investigator for the U.S. Congregational Life Survey (2008-2009), found that congregants tend to give if they know their clergy devote a significant percentage of their weekly schedules carrying out the church's mission. Ministers who spend their days teaching, counseling, meeting with community leaders, visiting the sick and reaching out to the needy are rewarded over those who simply profess orthodox beliefs.

"I thought the theological beliefs of the pastor would be important," says Woolever. "But it isn't. It's not what the pastor believes; it's what he does. Actions speak louder than words."

"Ten Reasons Why We Give"

By Cynthia Woolever (03/10/2010)



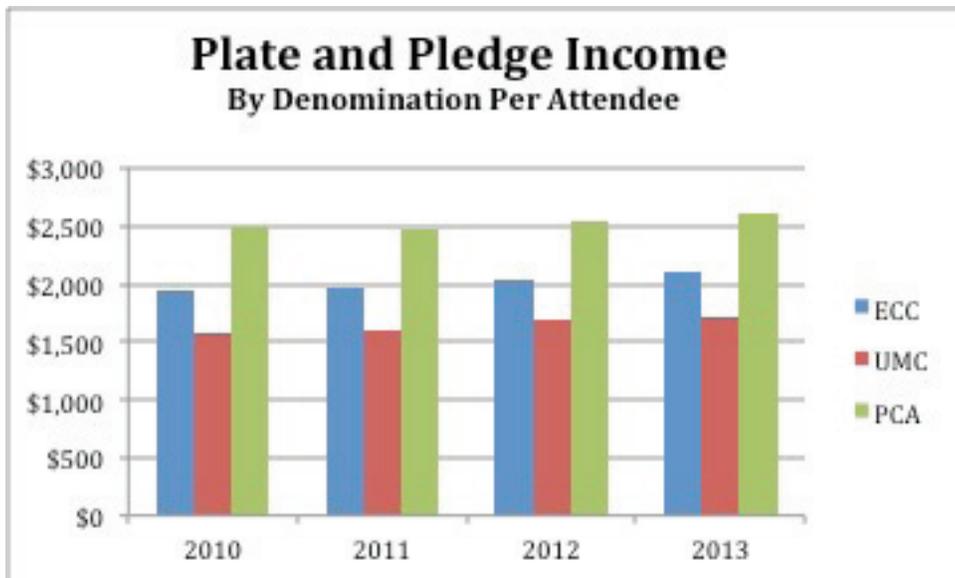
<http://presbyterian.typepad.com/beyondordinary/2010/03/ten-reasons-why-we-give.html>

Five Factors with the Most Influence on Worshipers' Giving

A "major influence" on giving decisions:	Worshippers in Random Sample	Worshippers in Presbyterian Churches
A sense of gratitude for God's love and goodness	49%	49%
Wanting to contribute to God's work	38%	36%
A sense of religious duty to give	36%	33%
The Bible's teaching on giving	28%	21%
A sense of obligation to support the work here	27%	26%

Giving to ECC, UMC, PCA

Notes:



Average Plate and Pledge Income Per Attendee

Denomination	2010	2011	2012	2013
ECC	\$1,936	\$1,957	\$2,036	\$2,106
UMC	\$1,581	\$1,606	\$1,701	\$1,705
PCA	\$2,486	\$2,461	\$2,545	\$2,619

These figures come from The DFMS Office of Congregational Research, "Average Pledge by Province and Diocese: 2008-2013;" The United Methodist Church's GFCM Data Services Office, "UMC 2013 Giving Data;" and The Presbyterian Church in America's "PCA Statistics Five-Year Summary."

Overview of Episcopal Church Fundraising

Notes:

Plate & Pledge totals refer to the actual revenue received by way of pledge payments, plate offerings, and other forms of regular support. Plate & Pledge per Attendee is that figure divided by the average number of attendees that year (not by each member). In 2013, this number was \$2,106.

2012 P&P per attendee = \$2,036 (we do not have a table published for this year)

2011 P&P per attendee = \$1,957:



http://www.episcopalchurch.org/files/downloads/financial_and_asa_totals_by_province_and_diocese_2011.pdf

2010 P&P per attendee = \$1,936:



http://www.episcopalchurch.org/files/financial_and_asa_totals_by_diocese_2010.pdf

2009 P&P per attendee = \$1,888:



http://www.episcopalchurch.org/files/Financial_and_ASA_Totals_by_Diocese_2009.pdf

The Episcopal Church

Resource 1.5

Average Pledge by Province and Diocese: 2008-2013

Prov.	Diocese	Average Pledge 2008	Average Pledge 2009	Average Pledge 2010	Average Pledge 2011	Average Pledge 2012	Average Pledge 2013	Net Change 2008-2013	% Change 2008-2013
1	Connecticut	\$2,007	\$2,073	\$2,088	\$2,160	\$2,245	\$2,300	\$293	15%
	Maine	\$1,599	\$1,609	\$1,620	\$1,689	\$1,695	\$1,762	\$163	10%
	Massachusetts	\$1,799	\$1,756	\$1,808	\$1,862	\$1,974	\$2,026	\$227	13%
	New Hampshire	\$1,637	\$1,626	\$1,655	\$1,674	\$1,714	\$1,774	\$137	8%
	Rhode Island	\$1,349	\$1,376	\$1,399	\$1,479	\$1,546	\$1,593	\$244	18%
	Vermont	\$1,625	\$1,621	\$1,673	\$1,729	\$1,730	\$1,792	\$167	10%
	Western Massachusetts	\$1,487	\$1,563	\$1,590	\$1,635	\$1,684	\$1,711	\$224	15%
	Province 1 Totals	\$1,747	\$1,760	\$1,797	\$1,856	\$1,931	\$1,983	\$235	13%
2	Albany	\$1,688	\$1,576	\$1,765	\$1,866	\$1,948	\$1,959	\$271	16%
	Central New York	\$1,505	\$1,555	\$1,563	\$1,675	\$1,715	\$1,764	\$259	17%
	Long Island	\$1,438	\$1,486	\$1,468	\$1,539	\$1,626	\$1,526	\$88	6%
	New Jersey	\$1,654	\$1,718	\$1,750	\$1,864	\$1,935	\$1,991	\$337	20%
	New York	\$1,907	\$1,906	\$1,932	\$1,892	\$2,068	\$2,150	\$243	13%
	Newark	\$1,969	\$2,019	\$2,034	\$2,037	\$2,138	\$2,267	\$299	15%
	Rochester	\$1,610	\$1,518	\$1,727	\$1,748	\$1,802	\$1,823	\$213	13%
	Western New York	\$1,433	\$1,459	\$1,513	\$1,540	\$1,618	\$1,694	\$261	18%
Province 2 Totals	\$1,697	\$1,716	\$1,757	\$1,797	\$1,899	\$1,926	\$230	14%	
3	Bethlehem	\$1,624	\$1,627	\$1,684	\$1,691	\$1,739	\$1,840	\$217	13%
	Central Pennsylvania	\$1,920	\$1,996	\$2,028	\$2,063	\$2,041	\$2,133	\$213	11%
	Delaware	\$1,794	\$1,905	\$1,915	\$1,935	\$1,951	\$2,041	\$247	14%
	Easton	\$1,870	\$1,919	\$1,912	\$2,002	\$2,043	\$2,207	\$337	18%
	Maryland	\$2,058	\$2,071	\$2,125	\$2,196	\$2,245	\$2,311	\$253	12%
	Northwestern Pennsylvania	\$1,689	\$1,769	\$1,851	\$1,864	\$1,878	\$1,904	\$215	13%
	Pennsylvania	\$2,069	\$2,083	\$2,119	\$2,184	\$2,241	\$2,296	\$227	11%
	Pittsburgh	\$2,385	\$2,006	\$2,061	\$2,239	\$2,184	\$2,409	\$23	1%
	Southern Virginia	\$2,250	\$2,245	\$2,414	\$2,472	\$2,490	\$2,524	\$274	12%
	Southwestern Virginia	\$2,311	\$2,272	\$2,379	\$2,390	\$2,451	\$2,529	\$219	9%
	Virginia	\$2,564	\$2,581	\$2,653	\$2,715	\$2,758	\$2,829	\$265	10%
	Washington	\$2,372	\$2,473	\$2,636	\$2,686	\$2,901	\$2,847	\$475	20%
West Virginia	\$2,345	\$2,439	\$2,462	\$2,477	\$2,526	\$2,609	\$264	11%	
Province 3 Totals	\$2,228	\$2,250	\$2,329	\$2,387	\$2,449	\$2,510	\$282	13%	
4	Alabama	\$3,407	\$3,402	\$3,403	\$3,523	\$3,567	\$3,705	\$298	9%
	Atlanta	\$2,838	\$2,799	\$2,809	\$2,865	\$2,897	\$2,969	\$131	5%
	Central Florida	\$2,333	\$2,202	\$2,079	\$2,321	\$2,379	\$2,461	\$128	5%
	Central Gulf Coast	\$2,654	\$2,640	\$2,707	\$2,799	\$2,916	\$2,997	\$343	13%
	East Carolina	\$2,337	\$2,337	\$2,384	\$2,462	\$2,502	\$2,535	\$198	8%
	East Tennessee	\$2,923	\$3,033	\$3,075	\$3,118	\$3,223	\$3,309	\$387	13%
	Florida	\$2,792	\$2,783	\$2,719	\$2,774	\$2,833	\$2,908	\$116	4%
	Georgia	\$2,837	\$2,924	\$3,020	\$3,087	\$3,121	\$3,188	\$351	12%
	Kentucky	\$2,455	\$2,587	\$2,531	\$2,521	\$2,632	\$2,595	\$140	6%
	Lexington	\$2,805	\$2,751	\$2,795	\$2,889	\$2,819	\$2,963	\$158	6%
	Louisiana	\$2,333	\$2,383	\$2,421	\$2,479	\$2,503	\$2,709	\$376	16%
	Mississippi	\$2,914	\$2,917	\$2,967	\$3,020	\$3,222	\$3,265	\$351	12%

The Episcopal Church

Resource 1.5 (cont.)

Average Pledge by Province and Diocese: 2008-2013

Prov.	Diocese	Average Pledge 2008	Average Pledge 2009	Average Pledge 2010	Average Pledge 2011	Average Pledge 2012	Average Pledge 2013	Net Change 2008-2013	% Change 2008-2013
	North Carolina	\$2,522	\$2,483	\$2,502	\$2,617	\$2,662	\$2,722	\$200	8%
	South Carolina	\$3,457	\$3,382	\$3,372	\$3,492	\$3,493	\$3,442	-\$15	0%
	Southeast Florida	\$1,810	\$1,807	\$1,794	\$1,829	\$1,879	\$1,900	\$90	5%
	Southwest Florida	\$1,991	\$2,003	\$2,068	\$2,110	\$2,164	\$2,223	\$232	12%
	Tennessee	\$3,329	\$3,238	\$3,213	\$3,203	\$3,192	\$3,352	\$24	1%
	Upper South Carolina	\$2,729	\$2,739	\$2,816	\$2,879	\$2,848	\$2,923	\$195	7%
	West Tennessee	\$3,857	\$3,684	\$3,736	\$3,785	\$3,986	\$4,195	\$338	9%
	Western North Carolina	\$2,245	\$2,249	\$2,309	\$2,295	\$2,338	\$2,396	\$151	7%
	Province 4 Totals	\$2,648	\$2,634	\$2,642	\$2,727	\$2,777	\$2,844	\$196	7%
5	Chicago	\$2,509	\$2,514	\$2,479	\$2,546	\$2,660	\$2,691	-\$2,509	-100%
	Eastern Michigan	\$1,687	\$1,695	\$1,728	\$1,866	\$1,942	\$2,691	\$1,004	60%
	Eau Claire	\$2,160	\$2,235	\$2,156	\$2,032	\$2,002	\$1,878	-\$283	-13%
	Fond Du Lac	\$2,144	\$2,161	\$2,101	\$2,166	\$2,297	\$2,202	\$58	3%
	Indianapolis	\$2,204	\$2,184	\$2,315	\$2,238	\$2,252	\$2,330	\$126	6%
	Michigan	\$2,043	\$2,054	\$2,099	\$2,186	\$2,252	\$2,394	\$351	17%
	Milwaukee	\$2,328	\$2,284	\$2,293	\$2,139	\$2,472	\$2,330	\$2	0%
	Missouri	\$2,335	\$2,433	\$2,430	\$2,609	\$2,671	\$2,476	\$141	6%
	Northern Indiana	\$2,149	\$2,338	\$2,284	\$2,363	\$2,455	\$2,810	\$661	31%
	Northern Michigan	\$1,487	\$1,395	\$1,357	\$1,420	\$1,465	\$2,358	\$871	59%
	Ohio	\$1,966	\$2,050	\$2,066	\$2,143	\$2,229	\$1,491	-\$475	-24%
	Quincy	\$2,178	\$2,401	\$2,004	\$2,146	\$2,147	\$2,257	n.a.	n.a.
	Southern Ohio	\$2,283	\$2,264	\$2,350	\$2,414	\$2,498	\$2,549	\$266	12%
	Springfield	\$2,216	\$2,253	\$2,298	\$2,392	\$2,442	\$2,395	\$179	8%
	Western Michigan	\$2,088	\$2,071	\$2,078	\$2,057	\$2,112	\$2,182	\$94	5%
	Province 5 Totals	\$2,200	\$2,226	\$2,244	\$2,293	\$2,389	\$2,441	\$241	11%
6	Colorado	\$2,499	\$2,469	\$2,535	\$2,586	\$2,690	\$2,870	\$371	15%
	Iowa	\$2,253	\$2,266	\$2,341	\$2,398	\$2,460	\$2,543	\$290	13%
	Minnesota	\$2,256	\$2,282	\$2,335	\$2,324	\$2,345	\$2,383	\$128	6%
	Montana	\$1,709	\$1,787	\$1,795	\$1,880	\$2,021	\$2,084	\$375	22%
	Nebraska	\$2,053	\$2,185	\$2,212	\$2,299	\$2,410	\$2,422	\$369	18%
	North Dakota	\$1,787	\$1,967	\$2,141	\$2,209	\$2,392	\$2,330	\$543	30%
	South Dakota	\$1,877	\$2,051	\$2,087	\$2,142	\$2,220	\$2,261	\$383	20%
	Wyoming	\$2,075	\$2,158	\$2,012	\$2,005	\$2,141	\$2,372	\$297	14%
	Province 6 Totals	\$2,247	\$2,278	\$2,322	\$2,362	\$2,446	\$2,549	\$303	13%
7	Arkansas	\$2,720	\$2,735	\$2,809	\$2,818	\$3,026	\$2,873	\$152	6%
	Dallas	\$3,361	\$3,291	\$3,364	\$3,514	\$3,624	\$3,743	\$382	11%
	Fort Worth	\$2,615	\$2,714	\$3,059	\$3,124	\$3,211	\$3,669	\$1,054	40%
	Kansas	\$2,392	\$2,436	\$2,481	\$2,553	\$2,599	\$2,582	\$190	8%
	Northwest Texas	\$2,819	\$3,131	\$3,005	\$3,224	\$3,369	\$3,467	\$648	23%
	Oklahoma	\$2,754	\$2,822	\$2,794	\$2,955	\$3,065	\$3,082	\$328	12%
	Rio Grande	\$2,327	\$2,361	\$2,427	\$2,355	\$2,555	\$2,591	\$264	11%
	Texas	\$3,525	\$3,523	\$3,553	\$3,679	\$3,837	\$4,034	\$509	14%
	West Missouri	\$2,549	\$2,541	\$2,415	\$2,432	\$2,757	\$2,783	\$234	9%

Average Pledge by Province and Diocese: 2008-2013

Prov.	Diocese	Average Pledge 2008	Average Pledge 2009	Average Pledge 2010	Average Pledge 2011	Average Pledge 2012	Average Pledge 2013	Net Change 2008-2013	% Change 2008-2013
	West Texas	\$3,213	\$3,209	\$3,239	\$3,359	\$3,458	\$3,600	\$387	12%
	Western Kansas	\$1,978	\$2,102	\$2,013	\$2,111	\$2,328	\$2,446	\$468	24%
	Western Louisiana	\$3,023	\$3,091	\$3,128	\$3,237	\$3,405	\$3,425	\$402	13%
	Province 7 Totals	\$3,068	\$3,094	\$3,142	\$3,246	\$3,400	\$3,496	\$428	14%
8	Alaska	\$2,607	\$2,589	\$2,694	\$2,709	\$2,829	\$2,885	\$278	11%
	Arizona	\$1,962	\$1,960	\$1,968	\$2,030	\$2,132	\$2,161	\$199	10%
	California	\$2,279	\$2,262	\$2,292	\$2,329	\$2,322	\$2,436	\$157	7%
	Eastern Oregon	\$1,875	\$1,837	\$1,913	\$2,035	\$2,036	\$1,998	\$123	7%
	El Camino Real	\$2,652	\$2,581	\$2,554	\$2,602	\$2,578	\$2,718	\$66	2%
	Hawaii	\$1,780	\$1,806	\$1,825	\$1,859	\$1,974	\$1,942	\$162	9%
	Idaho	\$1,771	\$1,890	\$1,967	\$2,003	\$1,809	\$1,846	\$75	4%
	Los Angeles	\$2,440	\$2,428	\$2,409	\$2,406	\$2,464	\$2,488	\$47	2%
	Navajo Missions	\$2,200	\$2,200	\$0	\$0	\$0	\$0	-\$2,200	-100%
	Nevada	\$1,985	\$1,857	\$2,197	\$1,998	\$1,983	\$1,947	-\$38	-2%
	Northern California	\$2,156	\$2,148	\$2,260	\$2,211	\$2,244	\$2,284	\$128	6%
	Olympia	\$2,325	\$2,293	\$1,822	\$2,366	\$2,392	\$2,541	\$216	9%
	Oregon	\$1,765	\$1,771	\$2,290	\$1,858	\$1,924	\$1,994	\$229	13%
	San Diego	\$2,130	\$2,171	\$2,268	\$2,334	\$2,394	\$2,452	\$322	15%
	San Joaquin	\$2,449	\$2,401	\$1,890	\$2,365	\$2,356	\$2,712	\$263	11%
	Spokane	\$1,841	\$1,872	\$2,216	\$1,950	\$2,051	\$2,080	\$239	13%
	Utah	\$2,026	\$2,063	\$2,216	\$2,164	\$2,229	\$2,336	\$310	15%
	Province 8 Totals	\$2,186	\$2,178	\$2,198	\$2,240	\$2,282	\$2,347	\$161	7%
TEC	Domestic Dioceses	\$2,302	\$2,314	\$2,346	\$2,410	\$2,491	\$2,556	\$253	11%

2014 Survey of Episcopal Congregations

Resource 1.6

A congregational research report from the Mission Department, The Domestic and Foreign Missionary Society, The Episcopal Church. By Kirk Hadaway, October 2014. Episcopal Congregations Overview is based on responses from 762 Episcopal parishes and missions that completed the 2014 Survey of Episcopal Congregations (70% response rate). The data were weighted by size to be representative of all Episcopal congregations.

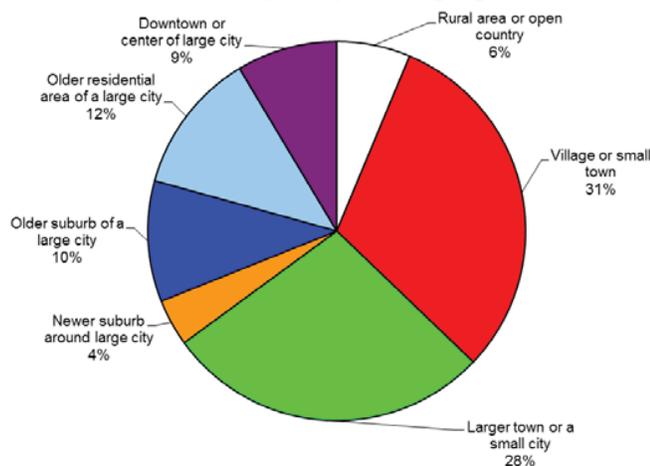


<http://www.episcopalchurch.org/research>

Parishes and Their Settings

- The largest proportion (59%) of Episcopal congregations can be found in villages, towns and small cities. Overall, 31% are located in villages or towns of less than 10,000 persons and 28% are in larger towns or small cities.
- Larger cities with a population of 50,000 or more are home to 35% of Episcopal congregations. Churches in these metropolitan settings were more likely to have experienced growth since 2008.

Figure 1
Location of Episcopal Congregations

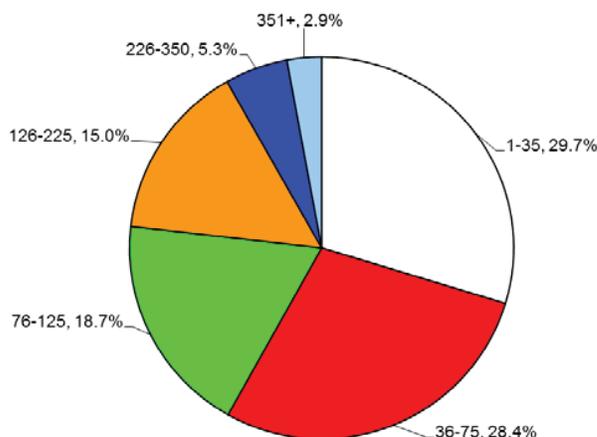


- A majority (53%) of Episcopal parishes and missions were founded before 1900. The post-war baby boom years (1946-1965) saw a huge rise in new church development as many parishes (18% of all congregations) were organized during those twenty years. Only 3% of Episcopal congregations were founded in the last twenty 20 years.
- The typical (median) church seats 192 persons in worship. Only 15% of Episcopal congregations have a worship space that seats 300 or more people. One in five seats 100 or fewer.

Worship

- Over half of Episcopal congregations (58%) are small, family-sized congregations where average worship attendance is 75 persons or less (2013 Parochial Report data). Pastoral-sized congregations make up the next largest proportion of parishes and missions (19%). Corporate-sized congregations with 351 or more in worship represent only 3% of Episcopal congregations.
- The median Episcopal parish had 61 persons at Sunday worship in 2013 according to the annual Parochial Report—down from 66 in 2009 and 77 in 2003.

Figure 2
Average Sunday Worship Attendance



- The largest proportion of Episcopal congregations (45%) offers a single worship service each weekend. Many others (38%) hold two services on a typical Sunday. Another 13% have three services, while only 3% have at least four services. Churches with one service typically use Rite II or alternate between Morning Prayer and Rite I or Rite II.
- Among congregations with a single worship service each weekend, less than one in four indicate that the service is more than half full on a typical Sunday.

- Most churches with three or more services hold a weekly non-typical or non-traditional service (Contemporary, Taizé, Compline, etc.). Only 8% of churches hold a weekly “Sunday” service on Saturday afternoon or evening.
- Only 13% of congregations indicated that their amount of space for worship could be much better or needs improvement. These churches had full services typically, and were growing.
- Majorities of congregations report that worship *often* or *always* includes:
 - Eucharist (99%)
 - Organ music (87%)
 - Kneeling by the congregation (73%)

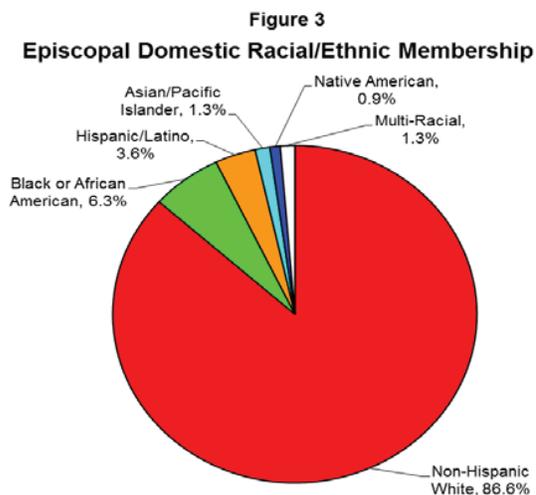
... but only small minorities report that worship always or often includes:

 - Acoustic instruments (21%)
 - Drums or other percussion equipment (8%)
 - Electric guitar (7%)
 - Personal testimony (3%)
- Well over half of Episcopal churches reported that the style and format of worship did not change (45%) or only changed only a little (24%) over the last 5 years. Major changes were made by other congregations through adding a new service (9%) or by alterations to existing worship services (4%).
- Congregations were *most* likely to say the following descriptors characterized their worship services “very well”:
 - Filled with a sense of God’s presence (36%)
 - Fun and joyful (28%)
 - Vibrant and engaging (23%)
 - Thought-provoking (23%)
 - Reverent (22%)
- Churches that reported that their worship services are “vibrant and engaging” were most likely to be growing, as were churches where worship was “fun and joyful.” Churches characterized by being “reverent” were more likely to have experienced decline.

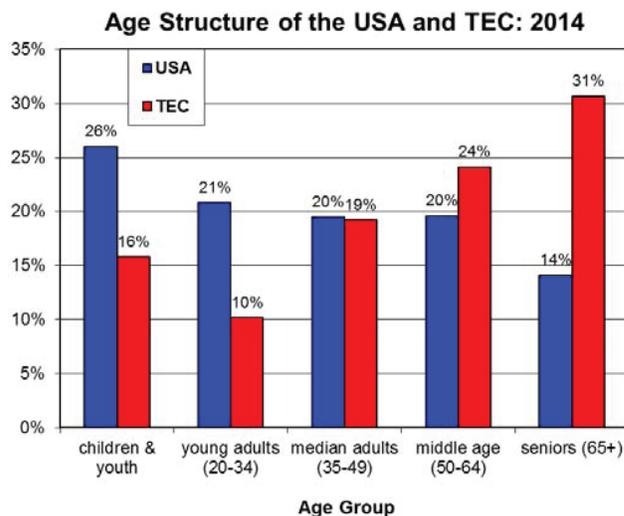
Participants and Members

- The median Episcopal congregation had 152 active members in 2013, down from 182 in 2003.

- In the median Episcopal congregation, 60% of members are women.
- A majority of Episcopalians are white/European American (86.6%). The second largest racial/ethnic population is African American or Black (6.3%), followed by Latinos (3.6%).



- In 94% of Episcopal congregations one racial/ethnic group predominates (with 70% or more of their members). 86.0% of Episcopal congregations are mostly white and 4.9% are predominantly Black.
- A large majority (73%) of Episcopal congregations report that more than half of their members are age 50+. 27% of Episcopal congregations report that more than half of their members are age 65 or older.

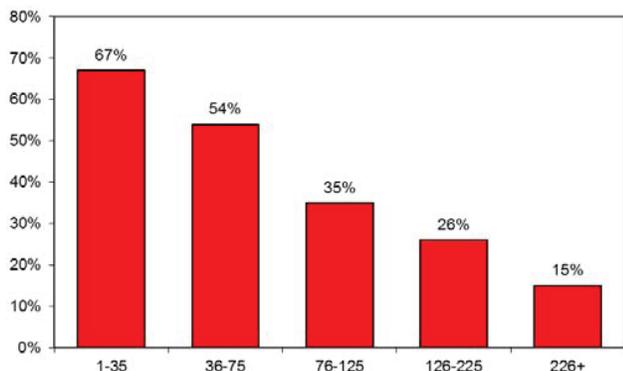


- Episcopalians tend to be older than the general population. Overall, 31% of Episcopal members are age 65+, as compared to only 14% of the U.S. population.

- The Episcopal Church has proportionately fewer children, youth and young adults.
- Episcopal parishes and missions with greater proportions of older members (age 65+) tend to be smaller (see Figure 5 below) and are more often found in rural and small town settings.

Figure 5

Percentage of Parishes with at Least 40% Older (Age 65+) Members by Size (ASA)

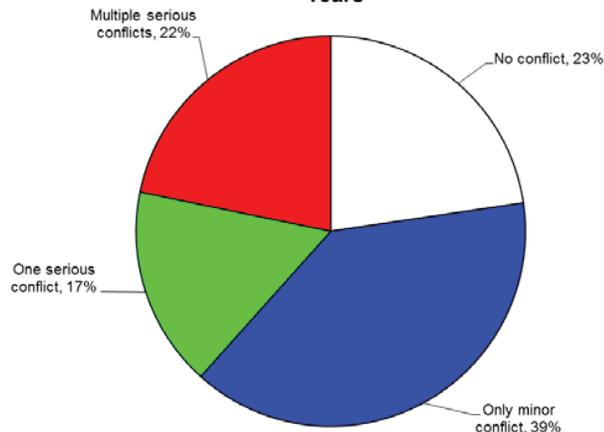


Conflict

- 77% of Episcopal congregations reported having conflicts or disagreements in the last four years (which is considerably lower than the high levels of conflict in 2005 and 2008 when 93% and 90%, respectively, reported conflict). At least one area of serious conflict was reported by 38% of churches in 2014.

Figure 6

Conflict in Episcopal Parishes Over Last Four Years



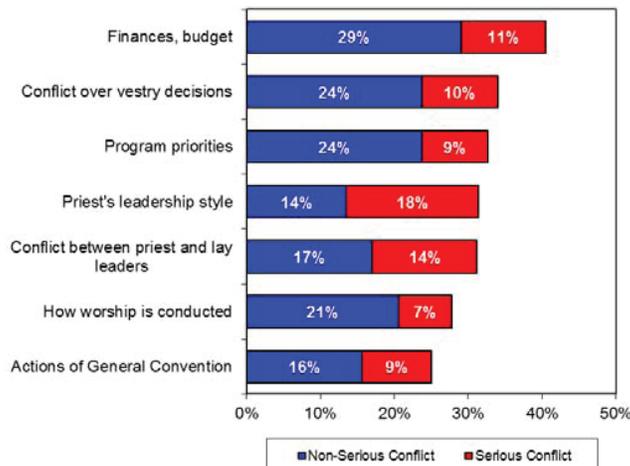
- Declining congregations tended to have more overall conflict and more areas of serious conflict.
- Conflict over *actions of General Convention, how worship is conducted* and conflict over *priest's*

leadership style were the areas most strongly related to decline in average Sunday attendance.

- Of congregations that had serious conflict:
 - Some members left the church: 74%
 - Some members withheld funds: 35%
 - The conflict was dealt with openly: 56%
 - The conflict made the congregation stronger: 36%

Figure 7

Sources of Conflict in Congregations in Last Four Years



- Finances was the most frequently mentioned source of conflict overall, whereas conflict over the priest's leadership style was the most frequent source of *serious* conflict.
- Other areas of conflict volunteered by congregations:
 - Same sex marriage
 - Termination of staff

Finances

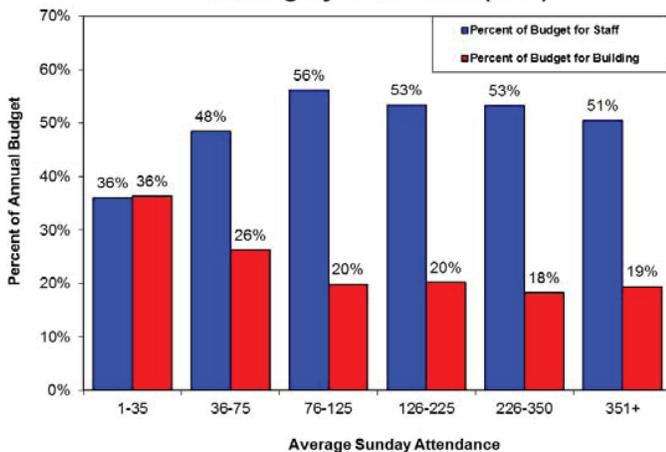
- More congregations report that their finances are "excellent" (14%) than said their finances are "in serious difficulty" (7%).
- Many Episcopal congregation's finances remain constrained in 2014 (40% said their finances are "tight, but we manage"), but the situation of most congregations improved since the recession. In 2014 38% said their financial situation was good or excellent, as compared to only 28% in 2010. However, the financial situation of most congregations was even better in 2000, when the proportion in excellent or good financial condition was 56%.



- The proportion of Episcopal congregations in serious or some financial difficulty almost doubled from 2000 to 2005, increasing from 13% to 25%; it remained unchanged in 2008, increased to 28% in 2010 and dropped to 22% in 2014.
- The median expenditure for all staff salaries and benefits was 50% of budget in 2013. Small churches tend to spend a lower proportion of their budgets on staff because they often rely on part-time, non-stipendiary, retired or supply clergy and lay leaders. Congregations averaging 76-125 in average Sunday attendance tend to spend the most on staff, 56% on average.

Figure 8

Average Percent of Budget for Staff and Building by Parish Size (ASA)



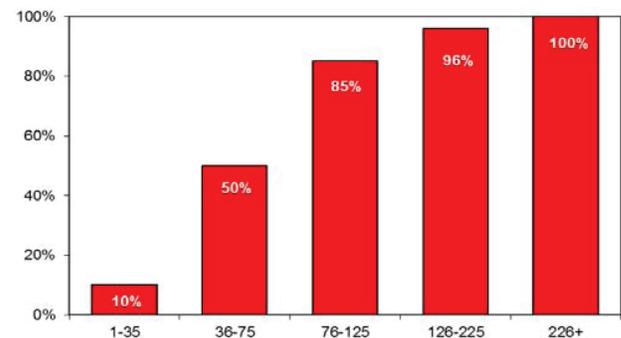
- Small parishes tend to spend proportionately more on building operations. Larger congregations spend proportionately more on program support.

Leadership

- Two thirds of Episcopal parishes (67%) report having a solo rector, vicar, dean or priest-in-charge. Another 15% have multiple priests with one serving as senior minister. Only 5% of congregations have co-rectors, co-vicars or a ministry team (with no one serving as senior minister); another 10% use either long-term or short-term supply clergy and 3% currently have a lay pastor or no regular clergy support.
- Smaller parishes are much less likely to have full-time paid priests than are larger parishes. Less than one third (29%) of parishes with attendance of 75 or less have full-time paid clergy.

Figure 9

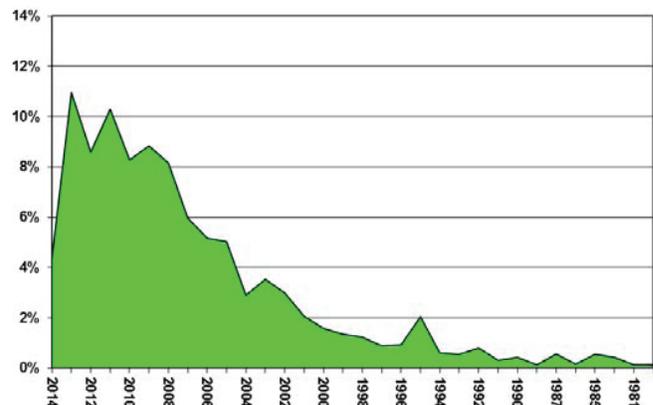
Percentage of Parishes with at Least One Full Time Paid Clergy by Size (ASA)



- Overall, 56% of Episcopal parishes have at least one *full-time, paid* priest. Part-time clergy serve another 29% of congregations. The remainder report having no priests at all (other than short-term supply) or say they are served by unpaid priests.
- Churches with multiple priests (at least one full time) were most likely to be growing, followed by churches with solo full-time priests. Churches with only supply priests or lay leaders were most likely to be in decline.
- The typical (median) rector, vicar or priest-in-charge is 59 years of age and was called to his or her congregation in 2009 (note: survey was completed in mid-2014). These figures exclude interims and supply priests. 34% of regular priests were called in 2011, 2012, 2013, or in the first half of 2014.

Figure 10

Year Called to Current Parish (Percent of Priests)



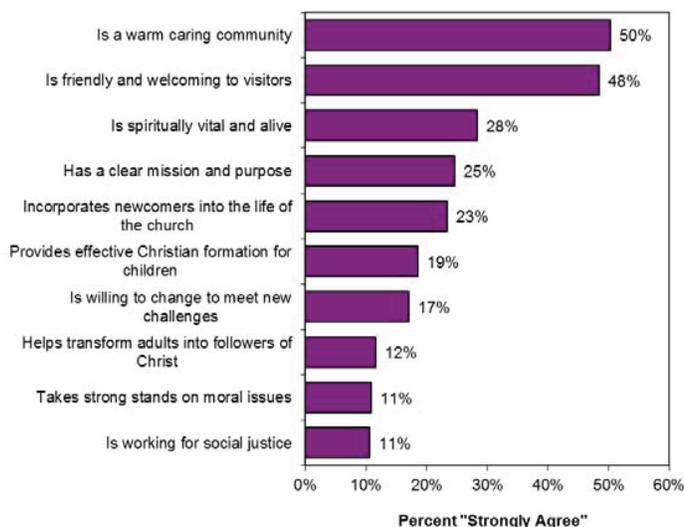
- 36% of rectors and vicars and priests-in-charge are female (excluding interim and supply priests).

- Churches that describe their coffee hour as “vibrant with lively conversation” or “somewhat chaotic with lots of food” were much more likely to be growing than congregations that had no coffee hour or described their coffee hour as “typical” or “rather formal.”
- The vast majority of Episcopal congregations (97%) conducted special events and/or fellowship activities to attract people from the area and to build community in the congregation. 39% did so at least once a month. Another 36% held such activities 5-10 times a year. Congregations with more special events and fellowship activities were more likely to be growing.

Congregational Identity

- Among the characteristics that can be used to describe Episcopal congregations, the two most frequently selected out of ten possibilities in Figure 12 dealt with friendliness and community. When combined with “agree” responses almost 100% of Episcopal congregations view themselves as warm and caring and welcoming to newcomers. Being friendly and caring is related to growth, but without much variation in response, the relationship is not extremely strong.

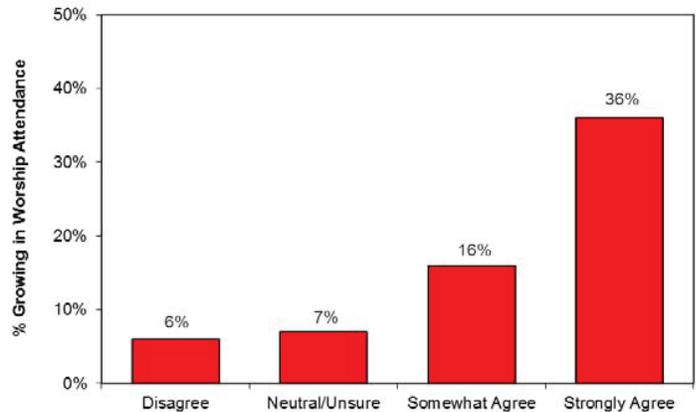
Figure 12
Congregational Characteristics



- Growing congregations were most likely to strongly agree that they are “spiritually vital and alive” (see Figure 13).

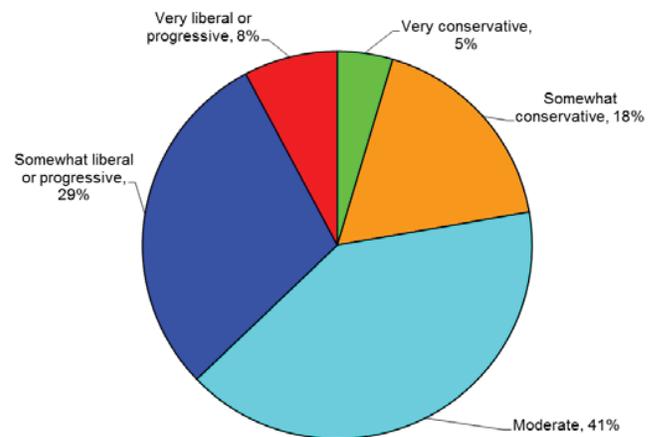
- Growing churches tend to have a “clear mission and purpose,” “provide effective Christian formation for children,” are “willing to change to meet new challenges,” and “incorporate newcomers into the life of the church.”

Figure 13
Percentage of Parishes Growing (2008-2013) by "Is Spiritually Vital and Alive"



- Episcopal congregations are varied in their theological outlook. However, relatively few say that they are very liberal or very conservative. Most are either “moderate” or somewhat liberal or conservative.

Figure 14
Theological Liberalism & Conservatism



- Congregations that are “very liberal” were most likely to have grown in worship attendance (34%) followed by congregations that are “moderate” (22%) or “somewhat liberal or progressive” (22%). Conservative Episcopal congregations were more likely to have experienced decline from 2008 to 2013 (57%).

Stewardship Leadership & Oversight

Moving through “Stewardship” to Formation and Resource Development

What gets measured gets done. And what is led boldly, with kindness, effectiveness and oversight also gets done. What most seems to inhibit giving is not greed, it is a lack of the facilitation enabled by effective financial development, supported by spiritual depth and companioned by case-worthiness. Clergy need to be taught how to lead boldly and with deep knowledge of praxis in areas of financial development and membership. At the same time, Bishops need to know what is being done, what is not being done, and how to teach and mobilize Project Resource consultants. We are seeking to change a culture, not just raise more money.



FEARLESS TIP: For other material on expressing the importance of doing the work of stewardship in our churches and in our lives: see *Fearless Church Fundraising* –Pages 3-7



FEARLESS TIP: For material on fear and resistance: see *Fearless Church Fundraising* –Pages 1-25

In this section we will discuss:

1. Fear and its role in church, regarding stewardship and evangelism.
2. The longings of human beings to give and to enjoy giving.
3. The spiritual depth that supports stewardship and financial development.
4. The need for clergy to be better taught and supported in financial development functions by their Bishop and Project Resource team. (“Episcope” – to see closely, oversight).
5. The need for diocesan and church structures which support, encourage and evaluate financial development and resource-building through membership growth.



Notes:

Stewardship Leadership & Oversight

Notes:

Fear



FEARLESS TIP: For material on fear and resistance, see *Fearless Church Fundraising*, Pages 1-25

Engaging the Fear, Resistance, and Hope

Resource 1.7

A Preparatory Exercise

Write a story or some bulleted sentence fragments about a moment in which fear and money met in your life. What did you feel at the time? How do you feel about money and vulnerability today? How does this fear contribute to your resistance about leading in stewardship and asking the wealthy for major gifts?

You need to ask a person – a person you know well – for a big gift. The gift will fund something you feel very strongly should exist in the world. This gift would make the world a better place. What frightens you about making “the ask” of a major gift?

It might be that by improving how we raise money and by becoming more effective in that raising, that we inspire more giving and therefore have more money to spend on mission. Do you have a vision for this kind of grace? If your church or diocese were to increase giving by 25%, what would you do with these additional gifts to advance your mission?

Brain Activity when Giving

Resource 1.8

Science proves the joy of giving money away!

Recently, on NHPR radio's "As It Happens", there was a news segment which reported a new discovery about the workings of the human brain. The study employed advanced mapping of electrical impulses in the brain and explored what parts of the brain "fire" or activate when we give money away. In the human brain, whenever we do things or see or feel things, various areas of the brain become active with special electrical charges. When we feel sadness, one specific "sadness" area of the brain becomes electrically active. When we feel fear, another part of the brain reserved for fear lights up. Scientists found some interesting and surprising data, however, regarding what areas light up when we give money away.

People in this medical study were given the opportunity to check off various charities for designations from their pay check. The electrodes attached to their brains showed which parts of the brain "light up" or became active when they designated their pledges.

The scientists expected that the standard "giving" or "kindness" parts of the brain would light up, but instead they found that two other areas would consistently "light up" in the brain when they made their pledge.

One area of the brain which would light up is the area which is reserved for receiving a gift! Not giving a gift but receiving a gift from another person such as a food we like or a prize of some kind! In other words, when we give our money away our human brain experiences giving as a sensation of having received a gift! Never before has the medical field been able to prove that humans – all humans – are genetically designed to experience giving as an impulse of joy in receiving. Scripture tells us that giving feels good, but now we have medical proof!

In this brain-waves study, even people who were giving to a charity they did not know or care about and even the people who did not particularly want to give anything away (ie: the "Scrooges" of the group) still displayed subconscious impulses which lit up areas of the brain reserved for activity when we receive a surprise gift!

The second area of the brain to activate when making a pledge is the area of the brain usually reserved for activity when we encounter intimate human connection in a close friend. In other words, every time a person checked a box which designated some of their money to a charity, the same spot in the brain reserved for intimate friendship encounters would light up! Even if the charity was un-known to the giver – even if they were just picking a charity from a list of charities, the brain experiences that act as an encounter with a friend. This proves that giving is an act of connection and human encounter and not just an act of releasing money.

One of the challenges of parish stewardship programs is that we think people do not want to give and that people do not want to ask people to give. And indeed sometimes that is true. To ask people to give a pledge – to make a real commitment to their parish's mission in Jesus' name is scary! People think it is easy in a big parish and hard in a small one but that is a numbers game. I believe that a widow on a small pension is as generous as a couple with a double income and not much to spend it on! The difference is in dollars and not in generosity. In fact, we have long known that the financially poor are more generous than the financially rich as a percentage of their income! So why do we hesitate. Why do we put off doing stewardship programs?



Why do we wince at the thought of boldly inviting our pew-neighbors to pledge to the ministries of Christ in our churches?

In part, we hesitate to talk boldly about pledging for two reasons. Firstly, we think people do not want to give. Secondly, we often think that asking is somehow an invasion of privacy.

But this medical study of brain activity proves that just the opposite is occurring! This study proves that we are not greedy after all! We humans actually have a predisposition to enjoy giving to others. And furthermore, we modern Americans are not walled-off individuals after all! In fact we experience giving as human connection – even intimacy!

So whether we are ministering in a large, inner-city church or in a small country parish, we have a responsibility to encourage pledging. And not because the parish priest needs a salary. Not because the church light bill needs to be paid. Not because the Sunday School needs to be able to buy Bibles. No. Our ministry of helping people to give is a ministry of helping people to be human to experience joy and satisfaction and pleasure sensations which science has finally proven come from giving!

The Daily Sip Blog

Resource 1.9

A Sample Model for Formation of Stewardship



What we know about watering plants is that a slow drip often feeds the plant better than a deluge from a hose. And our daily sip of coffee or bite of lunch are linked to the sip of wine from the chalice. Monday through Friday, The Daily Sip blog by The Reverend Canon Charles LaFond offers the beauty of a photograph and a very short meditation, providing spiritual food from Monday through Friday in your week.

In the spiritual life, Sundays can be a massive download of words...liturgy, readings, sermons, conversations, classes, forums. In this blog, a daily sip of spiritual nourishment is offered. This week-day blog is designed for you to be able to glance at an image and then read a related short meditation which you may take into your day. Some days the message will be comforting, other days the message will be challenging and still others enlightening or amusing. There will be fragments of psalms, bits of poetry, and aphorisms from deep souls. Each post takes less than three minutes to read. We hope that the photo and accompanying words may seep into you as you go about your day, fueling your spiritual wonderings. The Holy Spirit may even play with it within your heart.

In an over-caffeinated, over-scheduled society, this daily blog is a sip for the soul; a taste that will, we pray, whet your palate for life and living. This blog is not intellectual but is meant to connect to where we live our daily lives. Take a short pause in your day, even while on the move, to reflect on topics that will include choice-making, prayer in a busy life, mindfulness, stewardship of friendship, adoration, church life, self-care — anything which helps the average busy person to live their Christian life to the fullest. For more information and for additional writings, visit charleslafond.net.

Stewardship Leadership & Oversight



Incorporating Resource Development into the Bishops' Ministry

Endorsement from Bishop O'Neill for Project Resource, Colorado Hosting Bishop

It is a fact that as substantial as my seminary education was, it did little to integrate my understanding of money with Church leadership.

I was well taught in theology, spirituality, scripture, and liturgy, but all of us—clergy and lay leaders alike—are charged with helping our fellow parishioners make sense of our relationship to money and our life in God while at the same time raising the money we all need to strengthen our missional life. Seminary simply did not prepare me for the nonprofit side of parish leadership and management around issues of resource development—that is, raising money and raising people. I know too that I am not alone in my experience.

Moreover, we are living in a time of significant cultural shifts that are challenging all of us to re-think and re-vision our ways of being the Church. Gone are the days of big diocesan staffs with big diocesan budgets, and, among other things, all of us must learn how to efficiently and effectively impart knowledge about how churches must raise money while anchoring this work in substantive spiritual formation. We need a team of teachers, skilled in teaching adults, who are well versed in all aspects of financial development and membership growth so that they can teach other leaders how to get this done. The need is made only more urgent when we realize that we have but a brief window of time in which to raise funds from the Silent and Boomer generations—helping them to become the great ancestors we are all called to be.

Project Resource is an intensive course that teaches Bishops and their handpicked teacher-leadership teams how to return to their diocese equipped to teach resource development in their churches. With the handouts, manuals, reports, speaking notes, and model documents organized online by category, any one of us can, at any time, simply download what we need to our phones or tablets right in the middle of a vestry meeting or just as we walk into a meeting. It is all at our fingertips all the time and is always being refined and added to as new resources are developed. Furthermore, we are all connected—at any time I can call on Project Resource alumni or faculty for free advice or to suggest the development of some tool I need.

Notes:

Stewardship Leadership & Oversight

Notes:

Incorporating Resource Development into the Bishops' Ministry (cont.)

Raising people and raising money are realities in our work, and the materials of Project Resource are packaged so that my diocesan teaching team can easily introduce them to clergy and lay leaders across the diocese, weaving them into existing gatherings. I see Project Resource as an essential tool provided by the House of Bishops and the Episcopal Church Development Office, and I am thrilled that this timely gift is being assembled for our Church leadership.

Participating effectively and substantively in God's mission is our life's work, and we need resources to be able to respond to it.

The Right Reverend Rob O'Neill, Bishop of Colorado

Incorporating Resource Development into Visitations

Bishop O'Neill

Measurable objectives need to be established by the Bishop for effective growth and management of financial development or else each congregation is at the mercy of the fears and limitations of the clergy leading them – a clergy group not trained in financial development.

The Bishop needs to know key indicators of success or failure at each of their churches and needs to be able and willing to name them and lead by working with them to effect change.

The Bishop should be able to see what is happening to these numbers in each parish and needs to engage the vestry of Bishops' Committee in direct and kind conversation about the real metrics that are evident of the situation:

1. What is happening to the average pledge amount?
2. What is happening to the pledge over the last three years?
3. What is happening to engagement (the average Sunday and weekday attendance?)
4. What major gifts have been asked for in the past year?
5. What materials have been produced which show the case for support? Is it convincing and compelling?
6. What plans for capital development are being engaged?
7. How many new members of planned givers have been received through written pledges of planned gift management on the part of the donor in the past year?

Notes:



FEARLESS TIP: For other material on leadership, see *Fearless Church Fundraising*, Pages 29-33

Sample Parish Stewardship Survey Worksheet

Resource 1.10

Parish: _____ Campaign Chair: _____

Rector/vicar: _____ Number on campaign committee: _____

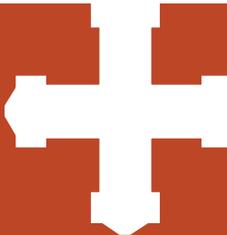
Vision statement for new income: (IE: What would you do with the funds if more money were to be pledged next year? Would it be a great vision? Would Jesus, as we can understand the Prophet-Savior be thrilled with your vision? Would it inspire additional giving/investment in mission?)

Date for campaign review and evaluation: _____

Dates for Eight Weeks	Themes	Ministry Minute Speakers
1 _____	_____	_____
2 _____	_____	_____
3 _____	_____	_____
4 _____	_____	_____
5 _____	_____	_____
6 _____	_____	_____
7 _____	_____	_____
8 The Sunday prior to Thanksgiving week	_____	_____

Sample Special Events & Goals Worksheet

Resource 1.11



Kickoff Event:

Date:_____ Time:_____

Theme:_____

Chair for food / fun:_____

Goal for attendance:_____

Communications Plan

RSVP List:_____

Closing Event:

Date:_____ Time:_____

Theme:_____

Chair for food / fun:_____

Goal for attendance:_____

Communications Plan

RSVP List:_____

Goals:

2015 goal \$_____

2015 # incr. pledges_____

2015 # new pledges_____

2015 average pledge _____

100% of vestry pledging (yes) (no)

2014 raised in pledges_____

2014 # of incr. pledges_____

2014 # new pledges_____

2014 average pledge _____

Does the rector know what members pledge? (yes) (No) : If “no”, why?

Close-Contact Stewardship Service Grant

Resource 1.12

From: The Episcopal Diocese of:

To:

Awarded:

Contract Time: 2015 Stewardship Planning Year

Congratulations! Each year the Diocese of _____ provides a “close contact stewardship service grant” to four of its ___ churches. This opportunity provides the direct consulting services of the Canon for Stewardship in the planning and management of the 20__ Stewardship Campaign of these four award recipient parishes and is part of the services provided to the churches of our Diocese out of the ministries funded by the fair-share contributions of diocesan churches. This award includes the following:

1. Advance Registration reservations for ten or more spaces at the Stewardship Institute. (April 4 & 5)
2. One joint meeting with the Vestry or Bishops’ Committee and Stewardship Committee to draft the Strategic Plan for the Stewardship Campaign (April)
3. Two meetings with the Wardens and Stewardship Committee (May – August)
4. Provision of new document drafts and articles as needed.
5. Attendance at the Campaign Kick-off by the Canon for Stewardship (October)
6. One Sunday of preaching and Teaching with the Canon For Stewardship.(September /October)

If the Vestry or Bishops’ Committee wishes to accept this grant of time and consulting services, the following is required of the parish:

1. The Vestry or Bishops’ Committee and Rector or Priest-in-Charge sign the original copy of this document and return it to the Diocesan House as a promise of partnership in this award.
2. The Wardens, Chair(s) of the Stewardship Committee, clergy staff, staff involved in stewardship management and other members of the Vestry or Bishops’ Committee totaling a delegation of not less than eight to ten (8-10) attend at least the day-long workshop entitled “The Stewardship Institute” on Saturday, April 5th 9:30 – 3:00 at _____. Attendance at the Major Gifts workshop the night of April 4th is encouraged for lay-leaders and requested for clergy.

8-10 names of those attending:

Clergy and Staff affiliate:

3. A schedule of four (4) dates are set within one month of the signing of this award receipt agreement
 - a. Meeting with vestry or Bishops' Committee to plan campaign (April_____)
 - b. Meetings with Wardens and Stewardship Committee (May_____, June_____, or August_____)
4. Kickoff Date (if other than the Sunday The Canon For Stewardship comes to Preach) (October_____)
5. Sunday the Canon For Stewardship comes to preach and teach (September _____ or October_____)

Congratulations for having received this time and consultation grant. The award was granted based on your parish's openness to transformation, willingness to partner in stewardship, need for increased activity in stewardship programs, and clergy / lay leadership strength.

Please return this contract signed by the clergy, Wardens, and Vestry or Bishops' Committee after the next Vestry or Bishops' Committee meeting after the receipt of this award notification.

Vestry or Bishops' Committee Signatures:

Clergy and Staff affiliate:

Date:

Diocesan Capital Campaign Initial Fact Sheet

Resource 1.13

Designed to give the Bishop and Financial Development Staff a bird's-eye-view and to ready support services

Rector:

Parish:

Date of initial meeting:

Senior Warden:_____ Capital Campaign Chair:_____

Estimated size of the campaign goal: \$_____

Date of Completion: _____

Last date of last major gift activity:

Case for last major gift activity:

Current average # of attending people: _____

Current number of pledges to annual fund: _____

Current amount pledged in last annual fund: \$_____

Fair Share paid in full? (y or n)

Number of "major gift" annual pledgers¹:_____

General state of financial health: 1 2 3 4 5 6 7 8 9 10 (circle one)

General state of contentment: 1 2 3 4 5 6 7 8 9 10 (circle one)

Number of major capital gift² prospects³: _____

Do you plan to hire counsel? No, or if Yes: Company Name:

Do you have ready funds to pay a consultant? Yes or No

Do you have a consultant in mind now? No; Yes : Rep Name:

Do you need Diocesan Assistance? Please specify: (Basic questions, assistance in finding a consultant, basic time lines etc.):

Do you expect to need to seek approval from the Bishop and Standing Committee for a loan of any kind as part of the Capital Campaign ? Yes No

If "yes," do you plan to seek that approval before printing your Case Literature? Yes No

How long do you plan to be in active Capital campaign management mode? (ex: 2 years; 1.5 of planning and .5 of asking):

Will the rector have staff or staff-like-volunteer assistance to alleviate the added burdens of managing a Capital Development Program?:

What other major Capital Campaigns are underway in the town in the last 5 years?:

Do you foresee any problems or concerns with this campaign?:

Has clergy leadership been stable for the last three years?

Will clergy leadership be stable for the duration of the capital campaign and beyond for the following years through to project completion and complete collection of all pledges?

Is there a “green piece” in the campaign case and the building plans (ie: solar panels, grey water usage, etc.)

Did you do a full Needs Assessment? What was the amount and case for the whole vision before pairing the vision down to the arrived at case-for-support? Do you plan to work in phases or will some of the vision simply not be funded?

Do you have a written (draft) strategic plan? (a three year, step by step plan other than the draft case for support):

Do you have an Endowment? What is the amount? \$_____

Case for Support (summary) or attached:

Among the Vestry, what do you consider to be the level of support for this case?:

1 2 3 4 5 6 7 8 9 10 (circle one)

Among the congregation, what do you consider there be the level of awareness that there may be a capital campaign in the next few years?

1 2 3 4 5 6 7 8 9 10 (circle one)

¹ A major gift in the annual campaign is equal to \$10,000 or higher or 10% of the total annual budget of a parish.

² A “major capital pledge” (paid over 3 years) is equal to 10%-50% or more of the capital campaign goal.

³ Prospects are people who can give and who are ready and willing to give. Suspects are just people who could give but are not involved or ready to do so.

Sample Stewardship Commission Volunteer Job Description

Resource 1.14

The Mission:

The mission of the Stewardship Commission is to create, plan and build a ministry of giving that transforms our approach to resource development in ways that foster and strengthen our collective desire to give and to fund the collective discernment of mission as well as invite new visitors to the cathedral for membership discernment. The commission oversees the raising of pledges in the fall, people in the spring as well as philanthropy and hospitality year-round. In addition to campaign design, evaluation, and oversight, the commission will encourage and support the missions of the five stewardship committees:

- planned giving
- invitation
- major gifts
- art of hosting meaningful conversation (participatory leadership)
- hospitality

The Work:

Members of the Stewardship Commission are charged with collaboration with the Stewardship Chair, Vestry, and Rector in ensuring the success of the annual pledge campaign alongside caring for the oversight of other committees whose work contributes to various aspects of resource development for the fueling of God's mission through Christ Church, Episcopal, Colorado.

The Hopes:

It is hoped that Stewardship Commission members attend regular meetings of the commission. It is the commission's norm to gather over a simple meal which begins and ends in prayer and which manages all aspects of a year-round pledge campaign planning and implementation program in addition to oversight of committees to which most members of the commission are in a liaison relationship for their committee support, creativity, encouragement, and resource provision.

The Skills:

The commission is populated with 8-15 leaders from within the congregation, is overseen by a Commission Chair and is served by the work of the Stewardship Chair and staff. The commission requires leadership that involves creative design, effective management, kind-hearted encouragement, and measured objectives; all in a context of God's mission engaging the church's ministry.

The Expectations:

The Stewardship Commission members are asked to be people of prayer in whatever forms that takes in their spiritual practice. The commission is asked to pledge and to consider planned giving at some point if that philanthropy suits their plans. The commission members are invited into a stunningly enjoyable, relational, and rewarding ministry of design and oversight among some of the most gifted and committed leaders in the congregation.

Barriers to Effective Financial Development

What Some Churches Face

1. Fear of transparency

This is connected to a leader's personal shame or desire for face saving. Sarah Matthews, "Sometimes I have found that it is that the rector is giving little to nothing and if more people were to see the giving lists, then this might expose him/her. I've known many priests with the attitude that, "well I give my life to the Church, I shouldn't have to give my money as well."

Story: Ohio parish where rector didn't want to be the biggest pledger so gave nothing.

2. Leadership may also be concerned about saving face due to previous decisions.

Story: Parish drawing 17% from its endowment. Learned it had only two years to stay open. Parish struggled to bring this information to light.

3. Lack of training, resource and evaluation of clergy or lay leaders

4. No theology of "fundraising as ministry"

Story: Good Shepherd Episcopal Church. Sr. Warden in tears saying, "I never knew fundraising could look like this. I feel transformed in the process of meeting with my friends and asking them to give to God."

Resource: Henri Nouwen's "Spirituality of Fundraising"

5. Hosting the case's vision for return investment

6. Limited view of volunteer engagement

Typically volunteers are made up of Vestry members and a few strongly committed parishioners. This is a chance to invite new members into this ministry. However, inviting new members in means that the ministry itself can change.



Notes:

Barriers to Effective Financial Development

Notes:

What Some Churches Face (cont.)

Draw link to Generational Characteristics conversation: Millennials and Generation X'ers will volunteer but will want to be asked their opinion and be able to make the position their own. Offer responsibilities not tasks.

Story: Mt. Pleasant's undercroft assembly line. Bucket by bucket of dirt with each member having a role

7. A worthy and communicated case
8. Clergy: why they should know about pledging

"Pledging: What should Clergy know?" Episcopal Church Foundation Vestry Papers (May 2014) by E. Weber-Johnson

Story: " I could never look a parishioner in the eye after knowing what they give...I'd feel dirty" Rector /Capital Campaign/Six years ago in PA

Jerry Keucher "If you allow what people are to give, you are in the wrong business"

The Church links pledging and giving to a spiritual response for all that God has given us "that is not the ethos of nonprofit boards and managers." Leslie Pendleton.

9. Resource for tools of the trade and metrics.



FEARLESS TIP: For other material on campaign leadership roles and qualifications, see *Fearless Church Fundraising*, Pages 34-42

Generational Giving



Articles/Blogs

“Millennials are increasingly group of nones”, Pew Research Center



<http://www.pewresearch.org/fact-tank/2015/05/12/millennials-increasingly-are-driving-growth-of-nones/>

“Want Millennials back in the pews? Stop making Church ‘cool.” Rachel Held Evans, Washington Post, April 2015



https://www.washingtonpost.com/opinions/jesus-doesnt-tweet/2015/04/30/fb07ef1a-ed01-11e4-8666-a1d756d0218e_story.html

“Is Christianity dark enough for Millennials?” Atlantic Monthly, April 2015



<http://www.theatlantic.com/politics/archive/2015/04/rachel-held-evans-on-her-new-book-searching-for-sunday/390459/>



Lilly Foundation’s Lake Institute on Faith and Giving , November 2014 Edition, “Millennials: Faith, Giving, and Mutual Transformation”



Lilly Foundation’s Lake Institute on Faith and Giving , April 2015 Edition, “Making sense of the Millennial Debates.”

Research Data

Pew Research Center, Numerous studies cited and available at:



<http://www.pewresearch.org/topics/millennials/>, including:

Barna Research Group, Numerous studies cited and available at:

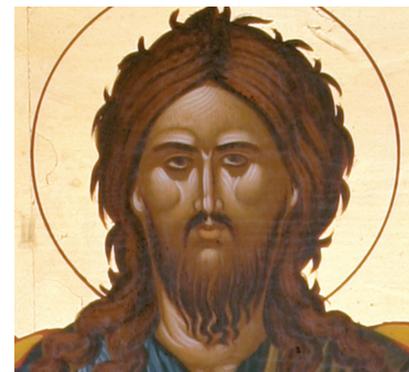


<https://www.barna.org/barna-update/millennials>

2015 Millennial Impact Report



<http://www.themillennialimpact.com/research/>



Notes:

Generational Giving

Notes:

US Chamber's Millennial Generation Research Review



<http://www.uschamberfoundation.org/millennial-generation-research-review>

ECF Resources

ECF Vital Practices Blog, "Generational Giving: What to do?" (October 2013)



<http://www.ecfvp.org/posts/generational-characteristics-of-giving-what-to-do/>

ECF Vital Practices Blog, "Millenials: what we know and should we care?" (July 2015)



<http://www.ecfvp.org/posts/millennials-what-do-we-know-and-should-we-care/>

ECF Recorded Webinar "Stewardship in the Next Millennium" (Sept 2014)



<http://www.ecfvp.org/webinars/stewardship-in-the-new-millennium/>

ECF Recorded Webinar "Generations walking the way" (Sept 2014)



<http://www.ecfvp.org/webinars/generations-walking-the-way/>



FEARLESS TIP: For other material on generational giving, see *Fearless Church Fundraising*, Pages 188-194.

Annual Pledge Campaign



In this section we begin to dig into the praxis of how money is raised in churches. We begin with an overview and then go deeper with topics and day two unfolds.

1. Effective Annual Pledge Campaign Overview (see Fearless Church Fundraising)
 - a. Invested Case Development –the materials which churches use to raise money need to be developed by hosting meaningful conversations so that when the donor goes to make the gift, they are making a gift into a case which they have helped to develop out of their longings for the church and for humanity, inspired by the Holy Spirit. Donors will only fund what they themselves considered vital. Gone are the days that we tell donors what to give to and how to give it.
 - b. Developed and Crafted Case – the “case” of a campaign is the “why” of what the money is needed for and the “what” of what the money will accomplish. If the case is not well-designed, then the donors will give to other organizations who have done good case development.
 - c. Advance Campaign (handouts) – the advanced campaign will facilitate the leadership gifts in advance of the campaign, so the focus may be applied to non-donors and lapsed donors.
 - d. Events: opening and closing celebrations – one of the primary changes in philanthropy in our churches is that donors will only give to that in which they are physically involved.
 - e. Ministry Minutes – the Case development of our campaign work must be both written and human. The average young family in our churches today only go to church once or twice a month meaning that each week over eight weeks they must hear someone they know and love speak passionately about why the church and its mission needs to exist in this time in this place. Ministry minutes are personal testimonials to the impact of mission and ministry in a particular church.
 - f. Phone-a-thon- a personal telephone call with a carefully and passionately spoken message is an essential interjection into the life of a parishioner to encourage giving



Notes:

Annual Pledge Campaign

Notes:

- and pledging within the eight weeks of a pledge campaign.
- g. Thanking Process – a carefully designed thank you process is the hinge between two campaigns.
- h. Evaluation – the evaluation asks questions needed to ensure that mistakes are not repeated and successes are not forgotten.
- i. Planning Next Campaign- there is no creativity in a crisis. If planning is truncated due to procrastination, campaign design and management will suffer.

Review and data analysis; what do you know about past work in your diocese and in your diocesan churches?

Discussion:

1. What would improve pledging and giving in diocesan churches?
(Group Open Conversation)
2. Assessing where your churches are with their stewardship, membership growth, and case development
3. Planning and managing Diocesan Project Resource Institutes and Project Resource consulting
 - a. Teaching church self-assessment
 - b. Providing a leader and a team with materials and authority to lead in financial development and membership growth
 - c. The value of annual or regional trainings
 - d. The value of collecting and distributing church data among the churches which exposes success and failure – and which points to church leaders who can mentor and curate success in raising money and people.
 - e. Diocesan transparency in resource development awareness and motivation:
 - i. the conversation before the diocesan convention
 - ii. the conversation during the diocesan convention
 - iii. development staff at the diocese to encourage, convene and resource churches and diocesan institution.
 1. The investment and its return
 2. The formation and resources
 3. The networking and collaboration
 4. The collection and study of metrics for oversight
 - iv. clergy and warden accountability in resource development
 1. establishing metrics
 2. peer to peer accountability for effectiveness
 3. teaching the laity to manage up when necessary
 4. microscope, telescope, episcopo: the work of watching to motivate effective outcomes
 - f. Your fears of angering clergy or laity by leading in resource development
 - g. Cherry-picking – the effects on clergy morale
 - h. The vulnerabilities of empire-building and conversation-hosting
 - i. Managing success and harvesting results

Notes:

Review of Data

Resource 1.15

A Review of Your Preconference Tools & Metrics

(please locate your answers to this and other pre-conference forms)

The “Why” Preconference Worksheet: Project Resource

Following a viewing of Simon Sinek TED talk: How great leaders inspire action



http://www.ted.com/talks/simon_sinek_how_great_leaders_inspire_action

Please answer following questions individually and as a team (The Bishops’ statement)

1. Why are you giving up time at work and home to attend Project Resource?
2. What is it about raising capacity in raising resources for the mission of the church that you find compelling?
3. Describe what effect poor stewardship and membership growth work is having on your church or your diocese.

Review of Data

Resource 1.16

Diocesan Worksheet on Resource Leadership

Please find your own copy of this pre-conference worksheet for discussion

What did you learn from doing this review? What do you notice about your answers?

Diocese Name: _____ Bishop: _____

Leadership

1. Name of Diocesan Stewardship Leader: _____
2. Are they on your team attending Project Resource? YES NO
3. Name of Membership Growth/Invitation/Evangelism Leader: _____
4. Are they on your team attending Project Resource? YES NO
5. Have you done any training in The Art of Hosting Meaningful Conversation in your diocese?
6. What diocesan trainings (for all churches) do you annually, currently provide or have you recently provided (if recently, list date)?

Resources

7. Total church pledges, received from parishioners, to fund parish mission (use parochial reports and add all pledges received by all churches in your diocese):
2012 _____ 2013 _____ 2014 _____ 2015 _____
8. What is the average pledge in your diocese?
2012 _____ 2013 _____ 2014 _____ 2015 _____
9. Total pledges received from churches to fund diocesan mission (gifts from the churches which, together, fund the diocesan budget):
2012 _____ 2013 _____ 2014 _____ 2015 _____
10. Average Sunday attendance in your diocese:
2012 _____ 2013 _____ 2014 _____ 2015 _____
11. Total membership of churches in your diocese
2012 _____ 2013 _____ 2014 _____ 2015 _____

Review of Data

Resource 1.17

Pre-conference Diocesan Stewardship Survey Discussion

(please find your own copy of this pre-conference document for discussion)

1. Stewardship Leadership:

- a. Does your diocese have a stewardship leadership? Please describe its structure, the number of lay and clergy leaders involved and please describe its goals in 2016.
- b. Does your diocese track key metrics in financial development or membership growth (combined as “resource development”) on an annual basis beyond basic parochial reports? If so, please list what metrics are tracked? For example:
 - i. increase/decrease in annual giving pledged in parishes
 - ii. increases/decreases in average pledge in parishes
 - iii. which churches are in capital development campaigns
 - iv. increases/decreases in membership of parish planned giving inclusion notifications
 - v. number of bequests against number of funerals
 - vi. pledge payment statistics
 - vii. number of intentional campaigns to increase invitation / membership
- c. Does the Bishop review financial development and membership numbers for churches before a visitation? Does this material get discussed with clergy or vestry/ Bishops’ committee on visits?
- d. Does your diocese provide its own stewardship institute or other stewardship teaching opportunity within the diocese for its clergy and lay leaders?
- e. Is stewardship discussed at the annual Diocesan Convention and if so, in what way? Are there awards or announcements for best or effective practices?
- f. Does the diocese have pre-approved campaign counsel set up so that churches may benefit from pre-vetted counsel when they need to conduct a capital campaign?
- g. Does your diocese have financial development staff designated to help advise and support churches as they raise money (annual pledging, grants, planned giving, major gifts, etc.) and people (membership)?

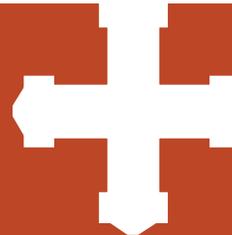
2. Diocesan Stewardship:

- a. Does the diocese raise funds annually for programs or services from the general public or from parishioners?
- b. Does the diocese raise major gifts from churches for diocesan needs?
 - i. If so, for what are funds raised?
- c. Does the diocese raise major gifts from parishioners of diocesan churches?
 - i. If so, for what are funds raised?
 - ii. What level of funding is received annually from diocesan endowments?
- d. Does your diocese have financial development staff designated to raise money for the ministry of the Bishops’ office or initiatives?

Bishops' Suites Discussion:

Day One

Resource 1.18



Discussion:

Please discuss on Tuesday. Your team will give a report on Wednesday morning.

1. Establishing metrics; how will we establish base-lines and analysis?
2. Accountability and transparency: how will we make this a conversation priority in our diocese?
3. How will we set measurable goals for systems change and increased resource development?
4. Who can lead this conversation in our diocese? (one point-person, faculty, beyond faculty)
5. How will we structure a program to roll-out adult teaching in our diocese over the next 5 years in financial development and membership growth?
 - a. What is the teaching system?
 - b. Do we begin with three experimental churches for teaching?
 - c. Teaching in pairs?
 - d. How will we cycle all churches through it?
 - e. How will this dovetail with existing formation (Fresh Start, CDI, etc.?)
6. Where might we experience barriers?
7. What money can we use to raise more money?
8. How will we set measurable goals for systems change and increased resource development?



Notes:



Devotions

Resource 1.19

Morning Prayer

From Psalm 51

Open my lips, O Lord, *
and my mouth shall proclaim your praise.
Create in me a clean heart, O God, *
and renew a right spirit within me.
Cast me not away from your presence *
and take not your holy Spirit from me.
Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

A Reading

Blessed be the God and Father of our Lord Jesus Christ!
By his great mercy we have been born anew to a living hope
through the resurrection of Jesus Christ from the dead.

1 Peter 1:3

A period of silence may follow.

The Lord's Prayer

The Collect

Lord God, almighty and everlasting Father, you have brought
us in safety to this new day: Preserve us with your mighty
power, that we may not fall into sin, nor be overcome by
adversity; and in all we do, direct us to the fulfilling of your
purpose; through Jesus Christ our Lord. *Amen.*

Noon Prayer

From Psalm 113

Give praise, you servants of the Lord; *
praise the Name of the Lord.
Let the Name of the Lord be blessed, *
from this time forth for evermore.
From the rising of the sun to its going down *
let the Name of the Lord be praised.
The Lord is high above all nations, *
and his glory above the heavens.

A Reading

O God, you will keep in perfect peace those whose minds are fixed on you; for in returning and rest we shall be saved; in quietness and trust shall be our strength. Isaiah 26:3; 30:15

*Prayers may be offered for ourselves and others.
The Lord's Prayer*

Lord Jesus Christ, you said to your apostles, "Peace I give to you; my own peace I leave with you:" Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Father and the Holy Spirit you live and reign, now and for ever. *Amen.*

Evening Prayer

O gracious Light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises O God: Father, Son, and Holy Spirit.
You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of life,
and to be glorified through all the worlds.

A Reading

It is not ourselves that we proclaim; we proclaim Christ Jesus as Lord, and ourselves as your servants, for Jesus' sake. For the same God who said, "Out of darkness let light shine," has caused his light to shine within us, to give the light of revelation--the revelation of the glory of God in the face of Jesus Christ. 2 Corinthians 4:5-6

*Prayers may be offered for ourselves and others.
The Lord's Prayer*

The Collect

Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion in the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in Scripture and the breaking of bread. Grant this for the sake of your love. *Amen.*

