



## Governance and Funding

**Governance: The Organizing of the Congregation for Mission**

**Funding: The Resourcing of the Congregation for Mission**

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### *The Need the Church of Jesus Christ is Facing in the U.S.*

1. While the Church is growing around the world it is declining in our nation.
2. The number one reason is congregations in the U.S. have stopped doing the mission.
3. That mission is the evangelizing of people through sharing the “Gospel”.
4. Few congregations are growing by implementing the mission.
5. However, once congregations obey their Lord and adopt His mission, they grow.
6. Several key factors enhance such growth:
  - a. A clear sense of mission
  - b. A compelling vision
  - c. Alignment of congregational behaviors around the mission and vision
  - d. Acting in faith (a willingness to risk everything but the message)
  - e. Thinking like missionaries (thinking both large and small)
  - f. Valuing leaders and the concept of leadership (letting leaders lead)
  - g. Structuring for growth and accountability
  - h. Committed discipleship in terms of resources

### *The Church of Jesus Christ is both an Organism (body) and an Organization*

- Healthy **organisms** are **organized**
- All organizations are organized (from chaotic to rigid) to accomplish a purpose
- The form of the organization either assists or detracts from the organization’s purpose
- A good example is the human skeleton:
  - If a skeleton can be seen the body is in trouble
  - If there is no skeleton, the body is in trouble
  - If the skeleton does not grow and develop, the body is in trouble
- A healthy organization marries (keeps in balance) three key terms:
  - Authority: Who is in charge and who is responsible for major decisions?
  - Responsibility: What in the organization are people to be doing?
  - Accountability: How well are responsibilities being carried out?
    - Are those fulfilling the responsibilities being evaluated?

### *The New Testament Commends No Particular Organizational Structure*

1. It describes roles and gifts that reflect some sense of a hierarchy:
  - a. Apostles, prophets, evangelists, pastors, and teachers
  - b. Elders, deacons, perhaps “apostle” and role of widows
2. Various organizational elements are seen in how the early Church behaved:
  - a. On occasion the Apostles dictate

- b. On one occasion, the congregation votes, after the apostles establish the criteria
  - c. Paul, tells Titus (his delegate) to appoint elders
  - d. Acts 15, after debate, James (not the apostle) dictates
  - e. Judas is replaced by creating a criteria and then casting lots
  - f. Elders are to be paid
3. What is not mentioned in scripture are:
    - a. Rule by congregations (congregational polity)
    - b. Rule by elder boards (Presbyterian polity)
    - c. Rule by bishops who direct personnel and resources (bishop polity)
  4. The N.T. commends no particular organizational structure for congregations.
  5. The current three main polities came about to create and maintain organizations as institutions, often to correct the abuses of previous polities. They were not created to organize for mission with the focus of mission being more for those outside the Church, than those inside the church.

### *The Bible (O.T. and N.T.) is Clear about Key Issues Surrounding Governance*

1. God implements His Mission through leaders (individuals) not groups.
2. The Biblical model of leaders working with groups of leaders is to free up the leader(s):
  - a. Exodus 18
  - b. Acts 6
3. In Ephesians 4, those with the five gifts (apostle, prophet, evangelist, pastor, and teacher) are to equip the saints to minister to the body. This seems to imply that these gifts carry with them some degree of authority. By the way, at least two of the gifts (a case could be made for all five) are to build the body both in quantity and quality.
4. In 1 Peter 5, the elders are to function as under shepherds for the Chief Shepherd, who is Jesus Christ.
  - a. The Church is God's Flock – Elders are Stewards
  - b. Elders work for the Chief Shepherd not the Sheep
  - c. Shepherds do Three Main Things with Sheep:
    - i. Protect the Sheep
    - ii. Feed and Water the Sheep
    - iii. Expect the Sheep to Produce Wool, Meat and Reproduce

### *If No Organizational Model is Commended in Scripture, The Question Is, What Model Do We Implement in our Congregation?*

The model that best helps the congregation implement the mission in the historical, social, and cultural context in which the congregation finds itself. In other words, the Bible provides flexibility in implementing different organizational models, at different times and in different settings. Our responsibility is to think like missionaries and determine the model that best fits both the scriptures and the context of the congregation.

The Accountable Leadership Model as described in Dr. John Kaiser's book, *Winning on Purpose*, gives the best model to align our church governance structures. The reasons that it is so are as follows:

- It produces accountability for determining the achievement of the mission.
- It allows leaders to lead without becoming dictators.
- It balances authority, responsibility and accountability.
- It fits a culture that has been dominated by capitalism (capitalism is the context).

### *Creating the Accountable Leadership Model*

**ONE:** The creation of the model begins with the mission of the congregation, which is, in essence, the Great Commission. The current elders, under the guidance of the Pastor, determine the 3-5 major behaviors the congregation must conduct each year to achieve the mission. An example might be:

- Evangelism must become the priority that drives the congregation.
- Converts, both new and old, are to be developing as reproducing disciples.
- Leadership development is demanded to produce leaders for key systems.
- The congregation will create an individual and collective effort to serve the community.
- The resources of the congregation will be stewarded to achieve these behaviors.

Once these behaviors are articulated the leaders have determined the major responsibilities of the congregation.

**TWO:** The "Leadership Community" (elders, pastor, staff leaders) will agree on the ultimate annual goal for each one of the 3-5 areas that are selected. These goals are now the goals for which the pastor will be held accountable.

The pastor will then help individual staff members set goals that are designed to meet the annual congregational goals. The concept is that as each staff member meets goals then the annual goals will also be met.

Ideally, the budget should not be set until the goals are in place. This then allows the leaders to create a budget that allocates financial resources toward the fulfillment of goals.

Once the goals are established, the criteria for accountability in fulfilling the mission has also been established. The elders will hold the pastor accountable for the annual goals and the pastor will hold the staff accountable for the second tier of goals, which if accomplished, means the annual goals will be met.

At this point the annual goals are laid out for the congregation at the Annual Meeting. All understand that if the goals are not met well (hopefully some goals exceed expectations, while others may not, since they include a faith element) it is ultimately the elders' responsibility. All also understand that the elders are expected to evaluate the pastor on the accomplishment or lack thereof, of goals. And the pastor will hold staff accountable. The report on how this has been handled also needs to occur at an Annual Church Meeting.

This is how authority, accountability and responsibilities are carried out in the life of the congregation.

**THREE:** The session develops the boundary principles which cover all people of influence in the congregation (elders, pastor, staff – paid and unpaid, and volunteers in key areas of ministry). These boundary principles cover the five “worry” areas about which many in all congregations are concerned:

- Orthodoxy – Theological and Denominational
- Morality – In every area of life
- Finances – Both congregational and personal
- Human Resources – How people are treated
- Legal – Not putting the church at risk without clear fore thought

Once these principles are established, they are reviewed every year to see if changes are required.

### *Implementing the Accountable Leadership Model*

#### **General Practices**

1. The elders demonstrate in words and behaviors their loyalty to the mission and vision.
2. The session creates, revises, and maintains explicit governing policies.
3. The session holds the pastor accountable for missional goals and ascertains that all are living in accordance with the boundary policies.
4. The elders speak with one voice and only in relation to the policies.
5. The pastor is the link between the elders and the staff, interpreting policy implementation.
6. The elders give more generously than others in the congregation.
7. The elders are prayer warriors for the congregation’s mission and vision.

#### **Session Practices**

1. Consistently implement the policies.
2. Fulfill fiduciary responsibilities.
3. Allocate resources for the mission and protect the pastor and the pastor’s staff.
4. Function as a “dream team” for planning future congregational initiatives.
5. Develop a “farm team”.
6. Assist in casting vision.
7. Raise financial resources for the mission and vision.
8. Help with congregational issues that might derail the mission and vision.

#### **Session No-No’s**

1. Are not congregational representatives.
2. Do not bring personal dissatisfactions to meetings.
3. Do not manage staff.
4. Do not promote gossip.
5. Do not focus on means (issue is the ends).

6. Follow Mt. 18 in dealing with problems.
7. Do not hire and fire the pastor's staff.

## **FUNDING**

### *Introduction*

The change from living in a Christendom world to a secular one, has and is, changing the total landscape of how congregations think and function. A few examples:

- Attendance
- Worship Styles
- Ministry Priorities e.g. Youth and Children
- Issues of Lifestyles and Behaviors
- Expectations

However, one of the biggest changes is the funding of the congregation and its ministries. The inability for many congregations to deal with the changes in how financial resources are collected and dispersed is heightened by how poorly issues related to money were handled, in a Christendom world:

- Poor teaching both in terms of quantity and quality
- Excesses in behaviors and teaching
- A lack of training in Seminaries and by Denominations
- Consistently poor practices by pastors, boards and congregant
- Social and Cultural dynamics of which we are often unaware

All of these failures are now being exposed as we move from a Christendom world to a secular one.

### *Charitable Giving (Both Religious and Non-Religious) Today*

1. All charitable giving decreased as a result of the recession of 2008. It never reached 2007 levels until 2013. But two factors that affect congregations changed:
  - a. 2013 Giving was up except for religious giving
  - b. Today religious giving has gone from 35% of the whole to 31%
  - c. Religious giving is half of what it was 30 years ago (61% of all giving)
2. Many committed church people are still giving but they are giving proportionately more to other non-profits than congregations. When surveyed they often respond that other charities are helping people while the church is an "institution" that needs supporting.
3. 1995 there were 500,000 charitable organizations today there are over 1 million. While charitable organizations are increasing churches are dying. There is far more competition for the declining dollars that people are giving.
4. There is a mindset today, even with the older generations, that you must earn our gifts, they are not automatically given as a sense of duty.

5. "Earning gifts" is defined by religious people as, doing what Jesus wants, not supporting institutions that say they are committed to Jesus. This by the way fits what many Christians have been teaching for years about ministering to the needs in the community.
6. Bottom line, in a secular world, the Church in the U.S. is competing with more and more charitable organizations for less and less dollars.
7. We must remember that God has called us to think like missionaries. Therefore, we need to know the culture and understand what we need to do to effectively reach people, who are part of the culture.

### *The Three Primary Motivations for Giving in our Culture*

#### **ONE: Belief in the Mission**

1. People today want to know what is being produced by the organization, which for charities it is "Changed Lives".
  - a. Stories of changed lives are what motivate people
  - b. Facilities, beliefs and organizational practices are all trumped by changed lives
2. People are looking for a constant connection between what you say you are about and how that statement is being worked out in the lives of the people you serve.
3. This reason is why, we get congregations to focus on mission and vision, and then, on the setting of goals, that are really about people.

#### **TWO: The Leader**

1. The pastor is key to raising resources for the mission. This means the pastor is the keeper and communicator of the mission and vision. The pastor keeps the congregation on track in relation to mission and vision, but also consistently communicates how the mission and vision are instrumental in changing lives. This is a major paradigm shift for pastors and for what sessions expect from their pastor.
2. A key factor is the pastor (and session members) must know who gives what to the congregation. This is crucial for three reasons:
  - a. The selection of leadership in the congregation
  - b. The ability to thank people
  - c. The ability to have insight into a person's soul
3. This is also why the pastor must be able to be evaluated on the accomplishment of goals and hold staff accountable for goals. The accomplishment of goals translates into changed lives, which is all about the mission and vision.

#### **THREE: Financial Stability**

1. We must be able to show people that all the financial resources are handled well.
2. We must also show people how that money is being turned in spiritual dividends, changed lives.

## *Other Key Concepts that We Need to Address in our Congregations*

### **ONE: We Must Treat Everyone Equally**

1. A key statement in dealing with money and people is that we must always treat all people equally. The concept is not followed anywhere else in congregational life. Here are some examples:
  - a. People with physical needs
  - b. People with special talents and abilities
  - c. People facing the results of living in an unfair and unjust world
  - d. People God has blessed with mega-incomes
2. Biblical Example: Jesus said to Zacchaeus "I must come to your house today". When Jesus left his home that day, He had both His soul and half his income.
3. Rich people need attention to know how to steward the resources God has given them to help reach more souls.
4. One way this may occur is sending different segments of the congregation different "fund raising letters". You may want to divide by both:
  - a. Generations
  - b. Levels of Financial Commitment

### **TWO: Pastors and Key Leaders Need to be Approaching Some People to Ask for Resources**

1. Most do not do it because we do not know how to ask, and we are afraid of rejection.
2. We must remember that people give to people.
3. Asking for money is like proposing to your spouse.
4. Most people in the congregation want to see God win.

### **THREE: People Give Out of Different Pockets**

1. Earned Income
2. Capital Income
3. Estate Income