

stewardship a handbook

Diocese of Glasgow and Galloway
Scottish Episcopal Church
Year 2000 edition

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preface

Stewardship - what's that!?

What does the bible say about Christian giving?

How can I encourage members to give more to the work of our church?

How can stewardship offerings be received?

What hymns can we sing at our stewardship service?

The first stewardship handbook for the Diocese of Glasgow and Galloway was published in 1993, proving to be a valuable resource for any church wishing to embark on a stewardship campaign.

Since then the Diocesan Synod resolved that each charge should have a stewardship initiative at least every five years, further reinforcing the need for a practical handbook.

However by 1999 the original handbook was both out of date and out of print. Stewardship had progressed in the Diocese, helped immensely by our first Day Conference in 1997 led by Robin Stevens, National Stewardship Officer to the Church of England.

The present Stewardship Committee has produced this new handbook to answer the questions above and more. The handbook sets out some principles on stewardship, gives outlines on how to run a stewardship campaign and details sources for further information and reading. The members of the Committee are available to provide further, more detailed advice and information, and would in return greatly value feedback from congregations at all stages of their campaigns.

In a postscript to the 1993 edition, Jamie Hill - Convenor of the Diocesan Stewardship Advisory Committee - wrote that 'by the turn of the millennium, the Diocese should be unrecognisable spiritually...and the Diocesan Treasurer of the day should look back with curiosity and wonder how money could ever have been a cause for concern'.

Would that it were so!

Pippy McEwen
Stewardship Convenor
Diocese of Glasgow and Galloway
July 2000

what is stewardship...

looking after what is God's.

introduction

Some people find the word 'stewardship' difficult. Bishop Idris has written "a sense of stewardship is not an optional extra for Christians; it is an essential element of following our Lord." Therefore we must overcome our reluctance and delve into what is meant by stewardship in the new millennium.

...not a one-off

Stewardship is not a one-off, and nor is it - nor should it be - a passing fad or fashion. It is not an optional extra for Christians, but an essential element in following Our Lord. Stewardship is not about money; but it includes money because it speaks to us about offering the whole of life to God. Most important of all stewardship is not about what we should do but about the joy of what we **want** to do to express our love of God, His word and His church.

...but a way of life

Stewardship is as much about how we use our time (at work and leisure) as about what we can bring to God's service. It is an ongoing process, very much part of our Christian growth and development, like learning a skill, trade or profession which we hone and develop.

In our Christian life, stewardship requires us prayerfully to consider and decide on congregational giving to charity, husbanding resources, making sensible improvements to church amenities and, where appropriate, seeking grants from charitable organisations. These should be issues for the whole congregation and not just the vestry. To fulfil our duty will inevitably cost us something; for the appropriately capable it should be the offer of skills and time, but for most of us it will mean giving. And one of the tensions in our discipleship lies in whether we live our life and give to God the odd crumb, or whether we give to God first and then manage the rest. If Christian disciples do the former, they will never be satisfied; if they do the latter, they will always have enough.

We all need to re-examine our commitment from time to time, as we read in Deuteronomy:

"Each of you must bring a gift in proportion to the way the Lord your God has blessed you."

...life in all its fullness

Stewardship holds in front of us the possibility of joyful and fulfilling faith - "life in all its fullness" - by making God the centre of our lives. Without regular review of our commitment to God and His Church it is easy to drift and become complacent and take things for granted. We get into a rut, which can be very comfortable but very unproductive. We become, in effect, wicked and slothful servants - and should remember the parable of the servant who had buried his talent and had everything taken away.

some commonly asked questions

what is a steward?

- “By New Testament times the office of steward is clearly defined as the manager of a household, to whom the head of the house has entrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age”.¹

what do Christians mean by stewardship?

- Two descriptions of a personal relationship with God are particularly appropriate:
 1. Creator-creature, which concentrates attention upon responsibility, honesty and accountability.
 2. Redeemer-redeemed, which focuses attention upon grace, costliness and response. Both relationships need to be stressed if there is to be a balanced and Christian view of stewardship.²

how is stewardship defined in relationship to God as creator?

- When God created humans, they were given dominion over the earth - dominion in the sense of responsibility and not in the sense of domination or exploitation. God created humans as stewards of the world's resources which they were to develop and share with one another in justice, gratitude and love. This stewardship refers to the way people conduct their lives, their being in the world. Money is part of holistic stewardship.³ Other parts include the use we make of the talents God has given us and the time we devote to their use in God's service.

how is stewardship defined in terms of our sacrificial response to Christ's sacrifice for us?

- This is exemplified by Paul's challenge to the Christians at Rome to offer themselves as a living sacrifice to God (Romans **12**: 1), which itself follows his teaching (chapters 1 to 8) about the basis - the grace of God - on which salvation rests. Men and women may feel able to step out of the crowd and offer themselves to Christ, not because of what they are but for what He has done for them. The example of many congregations, where this relationship is offered as the heart of the Gospel, is evidence of its effectiveness.⁴

should the focus be on the poor and on justice rather than the Church and its needs?

- What would our preaching on money look like if we were to return to the patterns of the early Church? We would begin by questioning the existing order of wealth and poverty. We would no longer take it for granted that whatever we have has been given by God. We would help believers to place not only the management of their wealth, but their acquisition of it, under the judgement of God's Word.

We should consider the following advice from Jerome to a friend and whether or not it should be the sort of advice heard from our pulpits today⁵:

“Others may build churches....I do not blame those who do these things; I do not repudiate them. Everyone must follow their own judgement. However, your duty is of a different kind. It is yours to clothe Christ in the poor, to visit Him in the sick, to feed Him in the hungry, to shelter Him in the homeless.”

(Epistle 130: 14)

how should we respond to God's call for Christian Stewardship?

- We are called:
 - to worship God and give thanks for His goodness;
 - to use the natural world and other living creatures in the service of God and all people, and not for self-interest and exploitation;
 - to put our trust in God and live in companionship with Jesus Christ;
 - to follow Jesus in showing love to others;
 - to use our minds, bodies and possessions to glorify God, and to give practical help to people in need;
 - to make Jesus Christ and the Gospel known;
 - to use our gifts in God's service.

The witness of the Bible is that God - through His revelation of Himself as Creator, Lord, Saviour and Holy Spirit - calls for a response from men and women in the use which they make of their life and their time, their powers of body and mind, and their material possession.⁶

what commitment is required?

- Virtually the entire Jewish and Christian heritage is about commitment in one form or another. The basic biblical principle is **covenant** with its themes of calling and vocation, binding relationship, mutual fidelity, moral obligation, promise, faith, hope and love, as well as sin, judgement, forgiveness and redemption.

what does the nature of this commitment mean?

- giving time to God in public and private prayer, acknowledging His claims on us;
- giving God the opportunity to speak to us;
- giving His service (that is service to our neighbour) a proper place in our daily lives;
- making an honest assessment of our abilities and putting them to work (each Christian has a particular function to perform, just as the ear or hand in a human body);
- regarding our money and our material possessions as a trust from God, to be used for His work in the world.

what are the practical implications?

- People seem to take one of two views about how stewardship is to be worked out in terms of giving. The first says in effect:

“Get people’s spirituality right and the giving will follow”

The other view says in effect:

“Responding to need is a Christ-like act, even if it is directed towards the more mundane of the Church’s survival needs. Like the woman who came anonymously to Jesus out of the crowd to touch the hem of His robe, people must be allowed to reach out and touch Him. Only then, and where they are, runs the argument, can Christ begin to work in them.”⁷

in summary

Stewardship, then should become as much a part of our Christian lives as Sunday worship and saying our prayers. It is the way that we remain aware of God's gifts and of our responsibility to use them in His service and to His glory.

references

¹ The Church of Scotland Christian Stewardship Manual

² Receiving and Giving

³ Dictionary of Pastoral Care and Counselling, p.748

⁴ Receiving and Giving

⁵ The Living Pulpit

⁶ Papers on Christian Stewardship

⁷ Receiving and Giving

See Appendix 1 for full bibliographic details.

stewardship-related scripture

There follows a list of readings which are grouped under various headings, e.g. attitudes to wealth, the generosity of God, etc. These are not intended to be comprehensive but to provide a springboard for your own thoughts and actions. A collect and prayer for use in stewardship-related services are also included.

tithes and offerings

tithes

Deuteronomy **14**: 22-29
Numbers **18**: 21-32
Leviticus **27**: 30-end

offerings

Exodus **13**: 11-16
Deuteronomy **26**: 1-11
Deuteronomy **16**: 9-17
Exodus **35**: 4-9
1 Corinthians **16**: 1-14

attitudes to wealth

See Appendix 2 for some provocative passages from the Apocrypha: Sirach **14** and **31**.

Deuteronomy **8**: 17-18
1 Kings **21**: 1-24
2 Kings **5**: 20-end
Job **27**: 19
Job **31**: 16-28
Psalm **49**: 1-20
Psalm **112**: 1-10
Proverbs **28**: 1-28
Ecclesiastes **2**: 1-11
Ecclesiastes **5**: 10
Isaiah **10**: 1-14
Jeremiah **9**: 23
Ezekiel **27** and **28**
Amos **5**: 6-13
Amos **8**: 4-8
Habakkuk **2**: 5-7
Matthew **6**: 19-21
Matthew **13**: 22
Mark **4**: 19
Mark **10**: 23
Luke **12**: 13-21
Luke **14**: 25-33
Luke **16**: 1-15
Luke **16**: 19-end
Luke **18**: 18-30
1 Timothy **6**: 6-10
1 Timothy **6**: 17-19
James **4**: 13-56

commitment and covenant

the call to commitment and the individual's response

Genesis <u>12</u> : 1-9	<i>Abraham</i>
Exodus <u>3</u> : 1-2	<i>Moses</i>
Joshua <u>1</u> : 1-9	<i>Joshua</i>
Isaiah <u>6</u> : 1-13	<i>Isaiah</i>
1 Samuel <u>3</u> : 1-10	<i>Samuel</i>
Matthew <u>4</u> : 18-22	<i>The first disciples</i>
Matthew <u>19</u> : 16-30	<i>The rich young ruler</i>
Luke <u>5</u> : 27-32	<i>Levi (Matthew)</i>
Luke <u>19</u> : 1-10	<i>Zaccheus</i>
Romans <u>12</u> : 2-8	<i>Paul's exhortation to be transformed</i>

Also any appropriate passage from the Passion Narrative.

commitment as covenant

<u>Old and New Covenant</u>	<u>Mosaic</u>	<u>Deuteronomic</u>	<u>Abraham</u>
Jeremiah <u>31</u> : 31-34	Exodus <u>19</u> : 5-6	2 Kings <u>22</u>	Genesis <u>15</u> : 18
Hebrews <u>8</u> : 8ff	Exodus <u>20</u> : 22 - <u>23</u> : 19	Jeremiah <u>11</u> : 1-8	
Matthew <u>26</u> : 28	Deuteronomy <u>5</u> : 6-21		
Mark <u>14</u> : 24			<u>Davidic</u>
Luke <u>22</u> : 20			2 Samuel <u>23</u> : 5
1 Corinthians <u>11</u> : 25			Psalms <u>132</u> : 12

generosity and giving

the examples of generosity

1 Chronicles <u>29</u> : 6-20	<i>Thine O Lord is the greatness</i>
Psalms <u>112</u>	
Mark <u>12</u> : 41-44	<i>The Widow's Mite</i>
Luke <u>21</u> : 1-4	
Luke <u>6</u> : 27-38	<i>Love your enemies</i>
Luke <u>10</u> : 29-37	<i>The Good Samaritan</i>
Acts <u>4</u> : 32 - <u>5</u> : 11	<i>The believers share their possessions</i>
Romans <u>12</u> : 9-21	<i>(especially <u>12</u>: 13) Paul's exhortation to be responsible</i>
Galatians <u>6</u> : 1-10	<i>Paul's exhortation to share</i>
1 John <u>4</u> : 15-21	<i>John's call to love</i>

the generosity of God

John <u>2</u> : 2-12	<i>Jesus' generosity - the wedding at Cana</i>
John <u>3</u> : 16	<i>God so loved the world...</i>
John <u>6</u> : 1-15	<i>Feeding of the five thousand</i>
2 Corinthians <u>8</u> : 8-15	<i>The Gift of Christ - "rich, for our sakes he became poor"</i>
2 Corinthians <u>9</u> : 6-15	<i>The generosity of God encouraging generosity in us</i>
Philippians <u>2</u> : 5-11	<i>Christ's example</i>

collect and prayer

collect

*Heavenly Father,
You have blessed us with so many gifts
in Jesus Christ your Son, grant us
your gracious Spirit that we may share these
gifts with others and so become a blessing
in your wounded world, for your love's sake. Amen.*

post communion prayer

*Father, at the first Eucharist
your Son Jesus Christ gave himself to his disciples
under the forms of bread and wine,
enable us by the same token
to give ourselves to the work of your kingdom,
that the hungry may be fed,
and the humble lifted high,
and all come to know the love of God in Jesus Christ,
your Son our Lord. Amen.*

stewardship prayer

*All generous God,
you poured yourself out in creation;
you gave your Son to die for us on the cross;
and you continue to give yourself to us through the gift of your Holy Spirit.
Give us generous hearts;
that in our response to your love
our lives may overflow in thanksgiving and generosity.
Through Jesus Christ our Lord. Amen.*

guidelines on stewardship

the principles of giving

There is in Scripture a wide range of explicit and implicit material to underpin the theological basis for stewardship in general and the giving of our money to God's work in particular. Specifically we would point to:

- the fact of creation and that the origin of all things lies in God and his purposes;
- the 'grace-full-ness' of God's dealings with his creation;
- the gift of his only Son;
- our being stewards of his bounty;
- the requirement concerning tithes and offerings and first-fruits;
- above all the teaching of Jesus that our response will be from the heart and sacrificial.

In so many places in the Bible the indications are that, if we give ourselves first to the Lord, other implications - including the financial - will follow¹.

St Paul put it like this:

“Every Sunday each of you must put aside some money in proportion to what has been earned”

So giving should be:

regular	<i>every Sunday</i>
individual	<i>each one of us</i>
planned	<i>put aside</i>
proportional	<i>in proportion to our income</i>

What we do with our money says a lot about us. Regular, planned giving of an appropriate portion of the money we have been given is not an optional extra to our discipleship, it is at the heart of it.

¹ - Taken from 'First to the Lord'. See Appendix 1 for full bibliographic details.

how much?

Something each Christian must consider prayerfully but:

- The tithe – 10% of take home pay, the old testament biblical level, is still regarded by many as the norm, the benchmark of Christian giving. It is recognised that some will be able to give more, joyfully, but for others this level will seem unattainable.

There are many churches and Christian individuals who continue to find the guidelines of a tithe helpful, encouraging and challenging. We would wish to encourage and support this way of thinking. To enter into debate as to whether this might be based upon gross or net income, however, would be to establish a legalistic framework that goes contrary to New Testament teaching. It is for those adopting a tithe to make such decisions. What is clear from the biblical material is that whatever attitude is taken towards the idea of the tithe, the underlying principles are that giving must be from the heart and sacrificial. That is more important and basic than any discussion of a particular percentage.

- The half tithe - 5% of take home pay, the level promoted by the Province and the Diocese, with the suggestion that a further 5% be given to missionary work and other charities.
- 2½% - the first hour's pay within a 40-hour week – at the beginning of the week, the working time seems to stretch inexorably and the first hour seems minimal. Surely if we take our commitment to Christ and the Church seriously, we must consider this as the minimum level of giving.
- The giving and use of time and talents can be emphasised if the money side has been stressed recently.

some useful quotations

The following quotations may help preachers and teachers as they address Christian giving. We are aware of reluctance among some clergy to preach about money and yet almost a third of all the parables and sayings of Jesus are connected with money and wealth.

'It is important to see money as one of the many gifts of God and not simply as an unfortunate necessity.'

(Working as One Body, 1995)

'If we are lukewarm in our giving, what does that say about our faith?'

(Giving in Faith, 1988)

'What we do with our money is one of the most significant indications of who we are, what we care for and where our love, commitment and hope are truly focused.'

(Of your own ... 1994)

'We hold in trust something lent to us temporarily and we are accountable to Christ for everything - our life and time, our powers of body and mind and our material possessions.'

(Giving in Faith, 1988)

the financial side of stewardship

supporting the Church

Each Church Congregation in the Scottish Episcopal Church is responsible for the finance of their local Church and also providing support for the central body of the Church by way of a quota.

The main expenses which a Congregation have to cover are:

- Mission
- Clergy Stipend and Expenses
- Upkeep of the Church and associated buildings
- Heating and lighting of the Church
- Quota
- Literature (magazine, newsletters etc.)

financial stewardship

The members of a congregation can support the Church financially by giving in various ways:-

- giving in the open plate
- free will offering (FWO) envelopes
- banker's standing order
- gift aid
- payroll giving
- bequests

Whatever method is used a member of a Congregation gives a 'pledge' to support the Church with a sum of money which they feel is appropriate to their own particular circumstances at the time. It is appreciated that financial circumstances change both for the better and for the worse so that the 'pledge' given can be changed with the full and sympathetic understanding of the Church.

A financially advantageous way to give to the Church for those members who pay Income Tax is to make a Gift Aid declaration, whereby the Church gains extra income.

giving in the open plate

This was, and still is for many people, the traditional way of supporting the Church's finances by putting money in the collection plate at Church services.

From the individual member's point of view this method is the most difficult to sustain in maintaining a regular support to the Church. From the Church's point of view this method can be haphazard and not conducive to the budgeting so necessary these days.

free will offering envelopes

Free will offering (“FWO”) envelopes are available for either weekly or monthly contributions and yearly supplies of envelopes are supplied by the FWO Convenor to start in April (some congregations start these in Advent). This method of giving has advantages both to the individual member of the Congregation and to the Church. The members know that by using all the envelopes they have fulfilled their pledge to the Church and the Church Treasurer can keep a confidential record of the amount given to the Church annually which is necessary for any gift aid giving.

banker's standing order

The most convenient method of giving regularly to the Church is for a member to arrange for their Bank to pay an amount monthly, quarterly, half yearly or yearly to the Church by a Standing Order. This method relieves the Church Treasurer of a lot of work and ensures that the Church gets a regular income. Giving by Banker's Standing Order is the method favoured by Church Treasurers. In the past some people were not keen on the use of a Standing Order since they were seen to be not contributing to the offertory plate at Church services. Such an attitude does not now apply in enlightened congregations where giving by means other than by offertory plate is recognised.

gift aid

Gift Aid can cover money paid to the Church by all the methods listed above, and also covers occasional donations. It is open to all tax-payers and benefits the Church because tax is repaid to the Church by the Inland Revenue. The Church will continue to encourage its people to pledge or promise their giving in a regular, proportional and sacrificial manner to the Church or to God's mission through the Church (however it is best to word it locally). These pledges need not be for a fixed period of time but it might be good to contact the donor after a year or two to provide an opportunity for increase.

Individuals will have to make a declaration, and will be able to do so:

- in advance of their donation, at the time of their donation, or at any time after their donation (subject to the normal time limit within which charities must reclaim tax, usually around 6 years)
- to cover one or more donations
- in writing (whether on paper or electronically) or verbally (e.g. over the phone).

The declaration will have to contain:

- the donor's full name
- the donor's full address, including post code
- the church's name
- a description of the donations to which the declaration relates. This might be something like:
 - *“the donation of £x I made to you on dd/mm/yy”, or*
 - *“the enclosed donation”, or*
 - *“all donations made under the direct debit mandate below”, or*
 - *“all donations I make on or after the date of this declaration”, or*
 - *“all donations I have made since [6 April 2000] and all donations I make hereafter”*

- a declaration to the effect that the donor wants his donations to be Gift Aid donations. This might be something like:
 - *“Please treat my donations as Gift Aid donations”, or*
 - *“I want my donations to be Gift Aid donations”, or*
 - *“Please reclaim tax on my donations”, or*
 - *“I want the charity to reclaim tax on my donations”.*
- a note explaining that the donor must pay an amount of income tax or capital gains tax equal to the tax deducted from his donations
 - *“You must pay an amount of income tax or capital gains tax equal to the tax we reclaim on your donation”, or*
 - *“Remember to notify us if you no longer pay an amount of income tax or capital gains tax equal to the tax we reclaim on your donations”.*
- the date of the declaration
- except for declarations made electronically or verbally, the donor’s signature.

You will be able to pre-print some of the information on the declaration if you wish.

Donors are entitled to notify the church of the cancellation of their declaration at any time. The cancellation only has an effect in relation to donations received by the church after the date of the notification or a later date, if the donor specifies one. All donations received before the notification will still be Gift Aid donations.

The declaration is a certificate and not a legal document. The Inland Revenue are happy for it to be kept up to date with changes of address and/or postcode and possibly name, if the donor marries.

When the Church wants to make a tax recovery claim (usually annually but could be more frequently and monthly is allowed) it just gets on with it, provided a declaration (such as that shown above) has been completed. It would be wise for the church to be in touch with all donors on an annual basis for encouragement and thanks and perhaps to check their tax status.

If the donor gives more than their pledge (perhaps because they have received a work bonus) they can put the extra in their envelope and it will count for tax recovery. If they give less, it is just sad and not illegal.

record keeping

The Church must keep sufficient records to show that the tax reclaims are accurate. These records will enable the church to show:

- an audit trail linking each donation to an identifiable donor who has signed a valid Gift Aid declaration, and
- that all the other conditions for the tax relief are satisfied.

If adequate records are not kept there may be a requirement to pay back to the Inland Revenue any reclaimed tax with interest. There may also be a liability to a penalty.

The forms of records have not changed as a result of these new giving measures. The Church or other auditor will usually ask to see in respect of a donation:

- any written Gift Aid declaration;
- any correspondence to or from the donor which relates to his or her Gift Aid donations, including
 - any notification of a change in the details given in the Gift Aid declaration (for example, a change of name or change of address)
 - any notification of the cancellation of the Gift Aid declaration
- the bank statements
- the paying-in book stubs, detailing all cheques and cash banked
- the cash book recording the receipt of cash donations
- a sample of the envelopes and a record of the sums enclosed.
- any other records that are kept relating to the donation.

Records do not have to be kept on paper. They may be held on the hard drive of a computer, floppy disc or CD ROM, or stored on microfiche. Signed declarations should be kept in a form that preserves the signature – for example, by microfilming or electronically scanning them. If you keep your records on computer, it is advisable to make regular back-ups and store these in a different location to the computer.

The Church is treated as a charitable company for the retention of records. Records must be kept until six years after the end of the accounting period to which any tax reclaim relates. This is a **minimum** period. It is probably in the church's interests to keep records longer than the minimum period to deal with any queries that may arise.

payroll giving

Payroll giving schemes are operated by charity agencies approved by the Inland Revenue in conjunction with employers and pension scheme managers.

- The employer agrees to operate a payroll deduction scheme and signs up with an agency.
- The employee tells the employer the amounts he wishes to give and the names of the charities.
- Deductions made from the employee's income are passed to the agency, which levies a small charge (normally 5%) before distributing the money to the chosen charities.

bequests

Stewardship affects the whole of our lives and it is appropriate to consider leaving a legacy to the Church as part of an overall giving plan. Indeed some people may have little spare cash during their lifetime but will be able to plan to make a bequest upon their death; they may be able to leave more to the Church than it was possible to give during their life.

conclusion

Gift Aid is a simple way of giving to the Church and to fulfil the ***regular and planned*** aspects of stewardship, a Gift Aid donation should be accompanied by an individual pledge to give regularly. It may be worth noting to members of the congregation that it is especially good stewardship to make use of this tax-efficient manner of giving, which the Government has devised to assist in charitable endeavours. Remember, all individual payments are confidential and should be known only to the Church Treasurer and the Stewardship Convenor.

nurturing stewardship

renewed stewardship

Regular giving is part of the Christian way of life. It needs constant renewal. By preaching, by magazine articles, by example and by meetings, congregations can be made to realise that the financial needs of the Church have not been solved even if they have been temporarily met, and that unless proper stewardship campaigns are undertaken, the Church will not meet its missionary commitments.

A congregation that is made to think about its own dedication and self-giving should only need small priming campaigns to keep things going. However, each congregation should decide on the nature and frequency of campaigns based on its own requirements, capability and size. The important thing is to decide on an interval between campaigns and stick to it.

The experience of this first campaign should give a church the confidence and the wherewithal to mount subsequent campaigns. The technique is basically the same every time. The message is identical – **responsible Christian living demands responsible Christian giving**. There is no easy alternative.

time and talents

One way to develop and nurture stewardship is to invite the donation of the time and talents of the church members (and possibly their acquaintances) towards the completion of work which would otherwise have to be paid for out of church funds.

This is not to say that everyone and anyone should simply 'muck in' in somewhat amateur fashion and deliver a sub-standard job, however laudable their intention. Those donating their time and talents should be exactly that – **talented and capable** in the area of work requiring to be done.

Examples of the giving of time and talents, along with indicative qualifications are:

need

keeping the church gardens
keeping the church accounts
maintenance of church buildings

catering for events

"qualifications"

professional or good amateur gardener
chartered accountant or book-keeper
qualified architects, surveyors, roofers,
builders, decorators
good cooks, bakers etc.

but the list can extend to any church necessity requiring payment which can instead be fulfilled promptly and properly, by suitably talented individuals or groups.

stewardship cycles

Planning for a stewardship cycle starts with an audit process (where are we and where do we want to go?), before the campaign itself. This is followed by a period of consolidation and evaluation, when the success and the failings of the whole enterprise can be seen, adjustments can be made, and the congregation can settle into a period of relative stability. It is to be hoped that this is with a credit balance sheet to enable growth and outward vision.

Then (and part of the initial planning should be to decide the length of your cycle) the whole process should start again. The aims should be different, the emphasis should change every time as growth occurs in response to each campaign.

developing stewardship

running stewardship campaigns

Stewardship campaigns can take any form which suits the individual church, its congregation and its ambition. However, the campaign process is essentially the same whatever form is chosen. This section provides an overview of the process which forms the basis for most if not all stewardship campaigns, and then elaborates this generic process into two more commonly encountered campaign types:

- the simple stewardship campaign
- the intensive stewardship campaign

the generic campaign process

The generic process essentially falls into five distinct stages

- identification and appraisal of the need to run a stewardship campaign
- defining the aims, scope and type of stewardship campaign
- planning the campaign
- delivering the campaign
- reporting the campaign results

identification and appraisal of the need to run a stewardship campaign

Q Why contemplate a Stewardship Campaign, which will involve the Priest, the Vestry, and the whole congregation in a great deal of work and effort?

A Because the potential gains from a successful campaign are so great for the Priest, the Vestry, the Congregation, the Diocese, and the spiritual and missionary life of the Church.

This is strong claim, but one that has been proven time and again. Therefore, before embarking on any kind of Stewardship Campaign it is important to know why we are doing it. Asking ourselves the following questions may help us to focus on the needs of our church, the direction it is taking now, and the direction we would like it to take in the future.

- What, in a word, does "stewardship" conjure up in our mind?
- What attracts you to our church?
- What drawbacks does it have?
- How is it viewed locally?
- How far do people travel to come to church here?
- Do local Episcopalians go elsewhere?
- Is our church in a rut or in a decline (in terms of membership numbers, organisers, routine, traditions, organisation)?
- Do we want to increase our membership?

- How might we go about this?
- Is it possible at all?
- Do we want to increase our income?
- Why?, and How?

- Do we think that we need or want a Stewardship Campaign?
- If "Yes!", what do we think the Campaign can achieve?
- Jesus spoke/preached about money in the Gospels second only to the Kingdom of Heaven:
 - does this surprise us?
 - what implications might that have for our approach to a campaign?
 - is it our Christian duty to use money responsibly?

- Have we thought about the form a campaign might take?
- How soon do we think we could start a campaign?
- To what extent is Stewardship an ongoing process?
- Who is going to run the campaign?
- Who is going to be involved in the organisation?
- What will be our Campaign Aims?

The answers to the above questions will provide a basis for the next phase - planning the campaign.

defining the aims, scope and type of stewardship campaign

If we want to run a stewardship campaign, we must be able to define where we are now. This is essentially a statement of where we are starting from in terms of congregational numbers, financial health, spiritual health, how our congregation stands now in Christian commitment and vitality.

Having established our present position, we can identify the **aims** of our campaign.

These aims can be few or several, and can encompass the spiritual and the more mundane aspects of our Christian lives. It is likely that financial security will feature in most campaign aims, and this is not un-Christian. Jesus spoke of money second only in the Gospels to the Kingdom of Heaven, and God's work cannot be done on fresh air. Certainly we can pray and read the Bible in a field, but mission work in our congregation, our town, or dioceses, and in the wider Church throughout the world, requires money, and it is a part of our responsibility as Christians to ensure that the money is available.

Additional to financial security are spiritual growth, numerical growth, local mission, programme for youth, lost sheep. Local circumstances will dictate local needs and thus local aims. The important thing is to identify them before we start.

Having established our present position and chosen our campaign aims, we can then decide what sort of stewardship campaign is required. Our choice is likely to depend on the size of our congregation and our aims.

planning the campaign

Planning the campaign can take anywhere up to five stages, depending on the complexity required:

Stage 1:

- set the date or dates for the campaign
- form the committee
- make requests for volunteers to help with execution of the campaign
- convene the first committee meeting

Tips

Choose a time which does not coincide with any other parish or diocesan activity and clear the decks.

If at all possible, include some people with flair for presentation and publicity, along with a campaign manager to co-ordinate, the Church Treasurer and the Stewardship Convenor.

These may be people who can help with catering for a campaign supper, help to collate pack materials or visit the congregation.

For intensive campaigns, this should ideally start 3½ months in advance.

Stage 2:

- prepare the campaign materials to every parish's own style, needs, slant and language

Tips

This needs to be briefed and scoped thoroughly by the committee, but one or two people should firstly produce the rough outline which can then be modified and approved by the committee.

Stage 3:

- announce the approaching campaign to the congregation and broader church membership

Tips

Ask the congregation to make a point of keeping the principal campaign dates free from alternative engagements.

Stage 4:

- produce the campaign materials

Tips

Having decided on the wording and layout of the material during stage 2, orders should be placed with printers for some key items given in the check list - many can be printed 'in house' but others may have to be produced professionally. Allow plenty of time for production, examination and correction of proofs.

Stage 5:

- readiness

Tips

Make sure all printed materials that have been ordered (as opposed to printed 'in house') have been received and are correct. If visiting is required, visitors should have been recruited, and an article for the church magazine prepared.

delivering the campaign

Stage 1

- raise the awareness of the imminent campaign

Tips

This can be through one or all of the following means:
- announcement after church services

- weekly church notices sheet
- church magazine
- invitation letter or postcard mailing

Stage 2

- dedicate the campaign

Tips

Depending on the scale of the campaign, this can be carried out as a part of a service, or a whole service can be centred around the campaign itself.

Stage 3

- fulfil the key part(s) of the campaign

Tips

This may be a campaign supper, campaign pack, visitation or combination of these and more.

Stage 4

- follow-up

Tips

Pledges, promises or other expectations arising out of stage 3 can be followed up at this point, to optimise the outcome of the campaign.

Stage 5

- thanksgiving

Tips

It is clearly appropriate to offer thanksgiving at this stage, principally for the congregation's response to the stewardship campaign, and maybe also for considerable efforts put in by many people.

reporting the results

It will naturally take some time for responses to the stewardship campaign (time, talents or financial) to be collated and the overall response calculated. None the less, prompt collation and reporting (often good news) to the congregation and vestry should follow as soon as possible after the thanksgiving for the campaign, certainly within one month.

campaign best practice

Some practical do's and don'ts are detailed here, particularly in the context of a campaign involving a stewardship pack.

do

- Use high-quality of merchandise without exuding affluence
- Exploit and utilise modern-day computer and printing technology
- Personalise all materials - envelopes, pledge cards etc.
- Order 10% more cards, sheets of paper, envelopes than actually required (mistakes will happen)

don't

- Try to make false economies
- Use franks

Bear in mind the current high-quality output and high capacities of modern home computers and colour printers. It is perfectly realistic for such means to be used for print runs of up to 150 packs. Only above this level should professional printing be considered, and the consequent marked uplift in costs accommodated.

the simple stewardship campaign

overview

The simple campaign is characterised by:

- being relatively quick to develop and implement;
- having one event - maybe a stewardship supper - as the focal point;
- questions answered in a group environment, say at the stewardship supper;
- visitation only to those unable to attend the supper;
- aiming to address the stewardship needs for the immediate future.

This type of campaign can turn a congregation's finances from deficit and augmented depression into surplus and spiritual buoyancy. Communication is all by post, with one main event - perhaps a stewardship supper - acting as the principal focal point of the campaign. Invitation to the event is accompanied by a letter detailing the importance of stewardship in our Christian lives and the need for action.

This type of Campaign is relatively easy for even a small congregation to mount, although the planning should not be underestimated. As in all campaigns, thorough preparation and hard work are the key to success and will be amply rewarded. The number of people involved is comparatively small, though the more people who are willing to help the wider the net of goodwill will be cast. All relevant people - vestry, social committee, hall committee and, of course, financial committee - should be kept fully informed at every stage.

The response to this type of campaign can be overwhelming not only in financial terms but in the whole life of the congregation, outgoing, social, caring and spiritual. It seems to be true that financial commitment results in greater personal commitment, just as greater personal commitment results in firmer financial commitment, or a blessed, as opposed to a vicious, circle?

programme

A suggested programme would be:

- planning and preparation of materials;
- invitations to be sent a month ahead to all members and fringe people attached to the church, with a reply slip attached. Recipients should be encouraged to reply at least a week before the focal event, if they are intending to attend;
- publicity efforts to be made through church magazine, pew notes etc.
- the focal event itself - for example a stewardship supper, in the form of:
 - welcome, with glass of wine
 - supper
 - presentation, by Priest, Stewardship Adviser or Treasurer
 - coffee
 - (possibly) entertainment
 - hand-out of stewardship pack
- return and collation of pledges etc.

the stewardship supper

Many congregations have found a stewardship lunch or supper to be a valuable focal point for a Stewardship Campaign. It allows a presentation of the basics of stewardship as well as the particular financial position and needs of the church to be spelt out in a relaxing situation. It also gives people time to socialise, and increases the feeling of belonging.

The supper should be fairly simple. Depending on the size of the congregation, it can either be catered in-house or by an outside caterer. A cold buffet or simple main course such as cottage pie or lasagne is ideal, followed by pudding or fresh fruit. A glass of wine on arrival helps to 'oil the wheels'. There should be no charge, but donations can be suggested.

A pack containing full information about the campaign, methods of giving and a Gift Aid form, **personalised for each person attending**, should be handed out as people leave.

Holding a supper allows questions to be asked about the campaign, and discussions as to its purpose etc. which means that no general visitation campaign is required - only people who do not attend need to be visited.

the intensive stewardship campaign

overview

The intensive campaign is characterised by:

- requiring three to six months' planning and preparation before implementation;
- having a 'campaign fortnight' acting as the focal point, for prayerful deliberation by and explanation to the congregation;
- questions answered in a one-to-one environment;
- visitation to all members of the congregation at their homes, followed up in the case of no response;
- aiming to address the stewardship needs for at least a four year period.

The intensive stewardship campaign is, as it sounds, a well thought out, structured and interactive effort involving a significant proportion of the congregation. Its primary aim is to address the stewardship needs of the church for the next four years. It is suitable for use when stewardship problems have been noted by the Vestry, but which do not threaten *immediate* problems to the church. The message is carried principally by a personally-delivered campaign pack, reinforced by a dedicated 'campaign fortnight'.

The decision to mount an intensive stewardship campaign should be made about six months ahead. The campaign fortnight from one Sunday to the next-but-one should be chosen: ideally this should be free from any other Parish or Diocesan activity (not easy). A period either in the late Autumn or in the early Spring will probably be found to suit. A committee (with a designated Director in charge and including the Treasurer and FWO/Covenant Secretary/Stewardship Recorder) should then be appointed to plan and run the Campaign.

About 3½ months ahead of the campaign all the necessary material should be assembled ready for printing (see below). About two months ahead the Congregation should be informed through the magazine of the dates of the campaign: at about the same time the Visitors (on the basis of one per ten households) should be selected.

A month ahead a formal invitation to attend the opening Dedication Service on the 1st Sunday of the Campaign should be sent to every household in the Congregation, and this should be accompanied by a letter from the vestry explaining the object of the Campaign and its time schedule. Once this has gone out the Visitors should be brought together for a briefing meeting, at which they should be shown the material to be delivered to each household and given detailed instructions on what they have to do.

In the two or three weeks remaining before the start of the Campaign the Committee should put all the material for each household into its pre-addressed envelope, and assemble the envelopes into bundles (one for each Visitor).

programme

A suggested programme would be:

- planning and preparation of materials;
- publicity efforts to be made through church magazine, pew notes etc.
- invitations to be sent a month ahead to all members and fringe people attached to the church. Recipients should be encouraged to attend the Dedication Service detailed in the invitation.
- the campaign fortnight itself, in the form of:
 - Day 1 (1st Sunday): A Dedication Service is held at main morning service. Collect and readings are especially chosen and written in full on Service Sheet for retention. A sermon on stewardship from the Priest or visiting preacher can reinforce the message. At the end of the service the visitors should formally be commissioned and handed their bundles of envelopes.
 - Days 1 to 7: The Visitors deliver the envelopes to their allotted households, introducing themselves and explaining what has to be done. However, it is not the job of the Visitor to 'sell' the Campaign - all the necessary information and arguments should be in the material provided.
 - Day 8 (2nd Sunday); Visitors check with Campaign Director as to which of their households have returned Pledge Cards (which remain sealed in their numbered envelopes).
 - Days 8 to 14: Visitors go again to households that have not returned Pledge cards and answer any necessary questions.
 - Day 15 (3rd Sunday): Thanksgiving Service is held with again special prayers, readings and sermon. This service is to thank God for all that has been done and for all that has been gathered in. Whatever the results of the campaign, it should be an occasion for thankfulness and joy. Even if things seem small and not up to our target hopes, it is important to be thankful for every offering from God's people. Similar rules apply to this service as to the Dedication Service. Again the service should contain the campaign prayer and readings. At the Offertory the envelopes containing the pledge cards should be offered as a visible sign of the people's offering.

visiting

In this campaign, visitors will deliver stewardship packs. This pack must not be shoved through the letterbox; instead it must be handed over personally, maybe necessitating a return visit. The Visitor should introduce themselves in a friendly, relaxed fashion as a member of the congregation. They should ask whether the person has heard about the campaign, detail its objectives, summarise the financial needs of the Church and explain that the person receiving the bundle should pray about their giving before filling in the pledge card and sending it back.

Under no circumstances should the visitor fill in the pledge card or take it back to Church with them. The member of the congregation must be asked to read the material carefully, to think seriously about it and pray to God to ask what they should give. The Visitor should hint that if the pledge card could be returned by post by the following Sunday, it would help - visitors should not create the expectation that they will be back to collect the card.

It is important that it is impressed upon the Visitors that their attitude on this first visit is vital. If they are seen to be caring, it will encourage. If they feel able to say what they give, it may also encourage realism on the part of the person visited.

A return visit to those who have not responded to the campaign with a completed pledge form may become necessary; this is probably the least rewarding part of the campaign but is key to a successful outcome.

project summary

The above may appear straightforward but follows a significant amount of preparatory work. The overall project timescale can be set out as follows:

	WEEK NUMBER																	
ACTIVITY	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
FIRST MEETING	X																	
FORM COMMITTEE																		
COMPILE MATERIALS																		
INFORM CONGREGATION																		
PRODUCE MATERIALS																		
LAUNCH CAMPAIGN																		
PREPARE MAILING																		
PREPARE PACKS																		
DEDICATION SERVICE														X				
DELIVER PACKS																		
FOLLOW UP																		
THANKSGIVING																	X	
PUBLISH RESULTS																		X

appendix 1

bibliography of Diocese-approved stewardship texts

1. Stevens, R.: 'Papers on Christian Stewardship'. (London: Church of England, 1996). *Contains a good basic summary of stewardship and two talks by Bishop Rowan Williams.*
2. 'Receiving & Giving - a Report on the basis, issues and implications of Christian Stewardship to the General Synod of the Church of England'.
3. 'Stewardship Resources for Mission - presentations and a sermon from the Conference of Stewardship Advisors in Cambridge, 1995'. *Aimed at the Anglican Church but with an interesting article on advising the small church on stewardship.*
4. Stevens, R. (ed.): 'Quotations on Stewardship & Christian Giving from the Archbishop of Canterbury and others'. *Very good.*
5. 'Receiving & Giving - 10 Questions'. *Associated with (2) above.*
6. Christian Stewardship Committee: 'All things come from you'. *An excellent leaflet, setting out the principles of giving.*
7. Set of 25 acetates, some of which the Committee have used as part of their presentations to the Regional Councils.
8. Tape of Robin Stevens talks, and Bishop John's introduction to our Stewardship Day in June 1997.
9. Christian Stewardship Committee: 'Of your own - a vital resource for the mission of the Church'. (Central Board of Finance, 1994).
10. Church of Scotland: 'Christian Stewardship Manual'. (Edinburgh: Saint Andrew Press, 1991).
11. 'Receiving and Giving. Report on the basis, issues and implications of Christian Stewardship to the General Synod of the Church of England.' (London, 1990).
12. Knight, J.A.: 'Dictionary of Pastoral Care and Counselling'. (Nashville: Abingdon Press, 1990).
13. 'The Living Pulpit'. (New York, July/September 1997).

appendix 2

from the apocrypha

Sirach 14

Responsible Use of Wealth

- 3 Riches are inappropriate for a small-minded person;
and of what use is wealth to a miser?
- 4 What he denies himself he collects for others;
and others will live in luxury on his goods.
- 5 If one is mean to himself, to whom will he be generous?
He will not enjoy his own riches.
- 6 No one is worse than one who is grudging to himself
this is the punishment for his meanness.
- 7 If ever he does good, it is by mistake;
and in the end he reveals his meanness.
- 8 The miser is an evil person;
he turns away and disregards people.
- 9 The eye of the greedy person is not satisfied with his share;
greedy injustice withers the soul.
- 10 A miser begrudges bread,
and it is lacking at his table.
- 11 My child, treat yourself well, according to your means,
and present worthy offerings to the Lord.
- 12 Remember that death does not tarry,
and the decree of Hades has not been shown to you.
- 13 Do good to friends before you die,
and reach out and give to them as much as you can.
- 14 Do not deprive yourself of a day's enjoyment;
do not let your share of desired good pass by you.
- 15 Will you not leave the fruit of your labours to another,
and what you acquired by toil to be divided by lot?
- 16 Give, and take, and indulge yourself,
because in Hades one cannot look for luxury.
- 17 All living beings become old like a garment
for the decree from of old is, "You must die!"

- 18 Like abundant leaves on a spreading tree
that sheds some and puts forth others,
so are the generations of flesh and blood:
one dies and another is born.
- 19 Every work decays and ceases to exist,
and the one who made it will pass away with it.

Sirach 31

Right Attitude toward Riches

- 1 Wakefulness over wealth wastes away one's flesh
and anxiety about it drives away sleep.
- 2 Wakeful anxiety prevents slumber,
and a severe illness carries off sleep.
- 3 The rich person toils to amass a fortune,
and when he rests he fills himself with his dainties.
- 4 The poor person toils to make a meagre living,
and if ever he rests he becomes needy.
- 5 One who loves gold will not be justified:
one who pursues money will be led astray by it.
- 6 Many have come to ruin because of gold,
and their destruction has met them face to face.
- 7 It is a stumbling block to those who are avid for it,
and every fool will be taken captive by it.
- 8 Blessed is the rich person who is found blameless,
and who does not go after gold.
- 9 Who is he, that we may praise him?
For he has done wonders among his people.
- 10 Who has been tested by it and been found perfect?
Let it be for him a ground for boasting.
Who has had the power to transgress and did not transgress,
and to do evil and did not do it?
- 11 His prosperity will be established,
and the assembly will proclaim his acts of charity.

appendix 3

modern hymns suitable within a stewardship context

The following hymns are all suitable to support stewardship initiatives, particularly if you choose to have a 'Stewardship Sunday'. All hymns are contained in "Common Ground". We are unable to reproduce the words or music due to the costs of obtaining copyright clearance.

As a fire is meant for burning

Tunes Common Ground 8 - Blaenwern - Hyfrydol - Abbots Leigh
Words Ruth Duck

Brother, Sister

Tune Common Ground 16 - Servant Song
Words Richard Gillard

For the fruits of all creation

Tune Common Ground 34 - East Acklam, Ar Hyd Y Nos
Words Fred Pratt Green

For your generous providing

Tune Common Ground 35 - Holy Manna - Blaenwern - Hyfrydol - Abbots Leigh
Words Leith Fisher

God the Father

Tune Common Ground 41 - Dinaic - Rhuddlan.
Words Iain D. Cunningham

Great God, your love has called us here

Tune Common Ground 45 - Sussex Carol - Melita - Abingdon.
Words Brian A. Wren

Heaven shall not wait

Words John L. Bell & Graham Maule

Inspired by love and anger

Tune Common Ground 63 - Sally Garden - Passion Chorale
Words John L. Bell & Graham Maule

Jesus Christ is waiting

Tune Common Ground 67 - Noel Nouvelet
Words John L. Bell & Graham Maule

appendix 4

materials library

- There is no need to reinvent the wheel - campaign materials developed and used by one congregation within the Diocese can be used as a basis for campaign materials for another.

For a complete set of the same materials on disk, to use as a basis for your own campaign, please write to: The Diocesan Office, 5 St Vincent Place, Glasgow G1 2DH

Materials will be supplied in Microsoft Word 6.0 format, Microsoft Excel 5.0.

- Sample documentation for Gift Aid appears on the website of Holy Trinity, Kilmarnock, at:

<http://www.copinger.org.uk/htk/Giftaid.html>

- This Handbook is available for download or online reading in PDF format from the website of St Mary's Cathedral, Glasgow, at:

<http://www.cathedral.glasgow.anglican.org>

appendix 5

acknowledgements

First, many thanks to the members of the Diocesan Stewardship Committee who spent a year of hard work producing this handbook.

Other people whose major contributions must be noted are:

- Andy Butcher, co-opted onto the Committee for this task, has fulfilled it wonderfully, despite heavy work and home commitments. The new-look format and presentation is his, and we are enormously grateful for his help.
- Robin Stevens, National Stewardship Officer in the Church of England, who spoke at our first Stewardship Conference in 1997, has been a continuing source of advice and material. He has generously permitted us to use some of the excellent work he has produced on stewardship.
- Robin Paisley, a former member of the Committee, whose contribution to the Stewardship Sunday resource pack helped in the preparation of this handbook.
- Jamie Hill, the first Convenor of the Stewardship Committee in this Diocese, who produced the first handbook, for starting the idea and allowing us to use extracts from the original handbook.
- Finally, grateful thanks to the generous donor who funded the cost of printing this handbook.

To all of the above, and others un-named who have contributed: I trust that the results of promoting stewardship which the handbook produces will be a suitable reward.

Pippy McEwen
June 2000