



**Prosperity
Development**

for

Ministries

WELCOME to prosperity development for ministries...

This manual is intended to support the development of prosperity consciousness among churches and individuals. It was first conceived by a dedicated team of individuals, and introduced at the June 2005 Prosperity Summit. At the Summit, Edwene Gaines and Harriet Valliere shared their thoughts about prosperity with a crowd of over 100 Unity people. An audio recording of these talks is available, along with a video of the presentation of the first ever Prosperity Consciousness Award to Catherine Ponder, at the Association of Unity Churches (contact email below). As a bonus, an interview with Catherine Ponder is include on the video—a great presentation for any prosperity class.

This is a downloadable manual for prosperity consciousness and fund development for the ministry. Created by the Association of Unity Churches International Prosperity and Fundraising Ministry Team, we are releasing a chapter at a time. Future releases are scheduled for every quarter of the year, until it is completed. This printed form includes the introduction and the first chapter. Please check www.unity.org and go to the link with the title.

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We wish you abundant life in all ways!

Introduction

By Harriet Valliere

This workbook was created to assist you in your fundraising. It is also a mirror to gently reflect into your awareness your attitudes about prosperity and how they affect your ministry. As you begin to use this workbook, I want to share some ideas that will place the task of fundraising in the larger context of prosperity consciousness. I am involved with Unity Institute on an ad hoc committee, and the Association of Unity Churches International® on the Fundraising Team. In both organizations, the largest issue seems to be the expressed need for more money. This introduction is presented because if the appearance of lack is present, it may be time to look deeper into what is necessary to prosper. Before I go on, please understand that the ideas presented here are not mine alone, but the ideas of Charles and Myrtle Fillmore, Catherine Ponder, Mary Katherine MacDougall, Eric Butterworth and others, who have given us the tools and rules. Yes, there are rules.

Consciousness

In *The Revealing Word*, Charles Fillmore defines consciousness as “the sense of awareness, of knowing. The knowledge or realization of any idea, object, or condition. The sum total of all ideas accumulated in and affecting man’s present being.” He adds that, “Divine ideas must be incorporated into our consciousness before they can mean anything to us. An intellectual concept does not suffice.” Consciousness is knowing that God will supply. It means having a relationship with the One Presence so powerful that all substance that is necessary flows into the situation. It is not knowledge, but a complete surrender to God emotionally, spiritually, and physically.

The following chapters of this manual give many ideas for fundraising. For many they will work initially. However, in

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Consciousness is knowing
that God will supply.



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We in Unity have a mighty mission out there, and it begins with PRAYER.



times of stress, we are never as effective as we can be when we are “prayed up.” To begin creating, select those congregants whose consciousness is already dedicated to fundraising and prosperity. They need to be tithers and willing to take part in an on-going prayer group. I usually suggest that the prayer group be made up of at least seven and no more than twelve participants. Spiritual law will work with us to make the work not only a joyous experience, but will release the struggle and challenges of financing God’s work.

We in Unity have a mighty mission out there, and it begins with PRAYER. In churches I served, the first thing I did was to start a prayer group. Prayer groups served the Fillmores well in the early days. It may seem trivial; however, many people showed up for the prayer groups and the results were always positive, not only for the church, but for what was expressed in the lives of the individuals.

My personal feeling is that we short-circuit the energy of abundance when we continually rely only on programs that insist that the tithe be committed during a class. These programs are good for a time, but are not the entire answer. The energy is misdirected because the emphasis is placed on the physical and mental attitude of giving rather than on increasing the true spiritual understanding of prosperity, healing and well-being. Folks who are forced to tithe during a class do not always come to the true consciousness of tithing.

Serving God and each other is the reason for Unity to exist. Teaching and role-modeling the kindness and compassion we expect for ourselves is a perfect expression. I am not telling you that this is easy. However, it is necessary to have Spiritual

awareness to make it in the world as a Unity minister. Otherwise, the question of who will pay for this work goes unanswered.

In the most successful evangelical churches, the people automatically tithe. It is a taught and learned concept, which seems a bit difficult for the kind of free souls who are a large part of the Unity movement. The principle of tithing can and must be taught and role-modeled by the minister and board. I remind you also that Unity ministers, board and committee members who do not tithe cannot in any way expect the congregation to follow through by tithing—whether or not there is a class experience of tithing. The board and minister are, after all, the role-models, and their energy is felt, even though it may not be verbalized.

The old practice of the DAILY use of Prosperity Banks and appropriate affirmations were the “training wheels” of understanding the role of comfortable tithing. Available from Unity®, these were used by individuals who established the spiritual practice of daily giving their spare change into the bank. Once the bank was full, it was contributed to Unity®. The purpose of the Banks is to establish regular giving until it becomes a way of life. The practice of Prosperity Banks should begin in the earliest years as a part of Sunday School and Y.O.U. education. If you think that this Unity principle does not pay, then my belief is that you do not have the consciousness to be a successful leader of a Unity church. If these observations offend you, I will ask you to offer a better explanation. Ministers who are taking a new church often feel that they inherit “lack consciousness.” This feeling must be banished. Through prayer, teaching, modeling, and perseverance, the consciousness can be changed to one of harmony and abundance.

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The board and minister are, after all, the role-models, and their energy is felt.



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If congregants are well-taught, the ministry will be well-supported.



After almost twenty-five years as a minister, I would be remiss if I stated that the minister has nothing to do with this learning process. By becoming less interested in your pulpit appearance and more interested in who and how you are as a spiritual leader, you will understand that you are fully responsible to perform your services by allowing Spirit to move through you with the Divine Ideas. “My Father never stops working, and so I keep working, too.” (John 5:17 NCV)

I also know in my experience as an Interim Minister, that I entered a few congregations who were not as schooled as they could have been in the basics of Unity. This makes the job difficult for the new minister. They are often talking to people who do not fully understand Unity. I believe if congregants are well-taught, the ministry will be well-supported.

OTHER FACTORS

There are a number of other factors that interact with our prosperity consciousness. I have found the following ideas helpful as well.

Stewardship

Related to the principle of prosperity is the subject of stewardship. As funds flow into the ministry, do we use our wisdom to structure our priorities? Is the property in disrepair? Does the church environment need improvement? How do we decide where and how to use our resources? The answer is to go to God first, then to man as directed by Spirit. As we follow the guidance, our priorities will be clear and in order.

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Church Management

Good church management is also vital to the health and well-being of the entire church. Everyone's talents are different. Ministers who are not skilled in business management need to find a skilled manager who understands Unity principles. In addition, the manager and staff must be trained and furnished with appropriate job descriptions.

Good communication and mutual respect are paramount to avoid micro-managing by any party. The minister, because of his role, recognizes the skills and talents of his community and encourages volunteers to serve with their strengths. Harmonious relationships between and within the paid staff and volunteers is essential to the prosperity consciousness.

It seems that when a larger need is before us, if we do try to solve it quickly, the endeavors will be short-sighted, and often a Band-Aid™ instead of a solidly conceived plan. Plans without extensive thought and prayer often end up shelved, postponed, or just ignored. Without loving maintenance and continuous care of the buildings, grounds, and equipment, you will find apathy developing. The thought will be, "If no one can keep up the church now, why get all excited about future building and long-term debt?"

Each individual has his own ideas of what is appropriate. It is often helpful to recruit good planners within your own group, or to go out of the church proper to create the Master Plan. Even long-term Master Plans that must be changed are better than just a hit-and-miss type of consciousness that often prevails in churches without a deeper grasp on a real Prosperity Consciousness.

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We should not be looking
to others to pay our debts.



Success

I also believe that general fundraising, just to keep afloat, is unwise. It is vital that any church who wants to succeed already be able to claim that supply and demand are equal. If the fundraising is always done in fear, and trying to make a monthly goal, that energy is passed on to the congregation, and the flow of money just to support the General Fund is constricted. Folks who are enthusiastic become that way by seeing growth and expansion ahead of the actual need to fundraise. Success IS as profound as failure. People know and eventually are willing to support even small successes, because they know it predicts the future.

Given all this, we look at the biggest asset and the biggest drawback you may face. The success and prosperity depends here on a big factor. Is the minister willing and committed to stay for a long enough time and make it work, or are there hidden agendas? For instance, "If this church does not grow, I will leave." Actually some churches make an inappropriate choice when choosing a minister. It works best when there is a spiritual match, with a good sense of where folks are willing to live, and to be at peace. It is, however, appropriate for ministers to do as much as they feel they can accomplish, and then to leave with a clear awareness that there is more to do. Whatever is left to accomplish can then be left to the following leader. In this case, the people skills of the leadership are vital in the ongoing life of the Church.

Debts

Charles Fillmore, in *Prosperity*, reminds us that timely payment of debts is necessary for our church to prosper. We should not be looking to others to pay our debts. An example is churches that pass their bills and obligations on to congregants who are willing

to take that responsibility. Think for a moment what this practice does to the prosperity consciousness of the group. Surely there are better ways to serve the community and to raise the Spiritual consciousness of abundance.

Integrity

Often overlooked is the personal integrity of those who are involved in fundraising, ministering, and teaching Unity principles. For example, those who are unable to keep and handle their own banking and money, or do not take care of taxes, or are in any way dishonest, have no business acting on the church's behalf when involved in fundraising. Because the consciousness of lack affects the eventual outcome of any effort, it is unwise to appoint anyone with such a consciousness to handle money or to be responsible for any fiscal business.

Conclusion

This brings us back to consciousness. Spiritual consciousness is arrived at by going within and staying in that mode until the still, small voice can be heard. It takes time and effort to find the answers, although you will be richly rewarded if you are willing to do the work. We can lull ourselves into believing that this is not necessary, yet I have observed so many successes when the principles are applied. The excuse that we cannot succeed, because of some force outside ourselves, is pure nonsense. Establishing a powerful inner connection is our true work and, when that is manifest, All Good follows.

I honor all those who have taught me, and I fully give thanks for the opportunity to share my ideas with you. Stick with the progress of this manual, and put ideas to the prayer test. With prayer, what is right and perfect for you will be revealed and you will be provided with the perfect plan as well as all the zeal and energy needed to implement the Divine Ideas.

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“Prosperity is basically an attitude of thought and feeling, only secondarily a matter of money. For ideas are coins of the mind realm.”¹



Chapter 1

Your Church is Prosperous

By Richard Bunch

“Prosperity is basically an attitude of thought and feeling, only secondarily a matter of money. For ideas are coins of the mind realm.”¹

It’s Sunday afternoon. You are feeling great about the message you delivered on prosperity! You carefully explained that prosperity is not about acquiring wealth and power. You were clear and concise as you quoted Charles Fillmore from his book, *Prosperity*: “The Father’s desire for us is unlimited good, not merely the means of a meager existence. We cannot be very happy if we are poor, and nobody needs to be poor.”² As you thought about the message you remember pointing out that Catherine Ponder told us how to “open your mind to prosperity”³ in her book of the same title. You are pleased and thinking prosperous thoughts as you reflect on the message.

On Monday morning you arrive at the church, on time, excited about the day. In your meeting with the church Administrator, you discover that Sunday’s offering was abnormally low and that it is necessary to draw from the savings account to meet the expenses due. The Administrator points out that the insurance premium for liability coverage has increased by \$4,800, or \$400 per month. The initial down payment of \$800 is due within ten days. Your mood changes as you face the reality of less income—higher expenses. Questions start to surface in your mind, such as,

- “How are we going to pay the mortgage when our savings run out?”
- “Will the church be able to pay my salary if things continue as they are?”

- “I wonder why people aren’t giving more since I have been clear about the need for their support.”
- “What cuts should we make in the budget?”

You think these thoughts out loud with the Administrator and then quickly call your Board President to inform her that it is important for the Financial Resources Development Team to set a date for the church yard sale so you can replenish the church coffers.

If this in any way reminds you of yourself or others around you, then you are reacting, not acting. This manual will be a vehicle for developing a prosperity consciousness which starts in you and passes on to your Board, the Finance Team and the congregation. A solid prosperity consciousness does not mean you will not find yourself with financial challenges. It means you will manage these challenges with positive, responsible and practical methods that are created through prayer, discernment and/or envisioning.

However, it is not sufficient to deny or ignore the church’s financial condition. The situation is not going to disappear because you use an affirmation that is Charles Fillmore’s truth and not your own. A healthier way to deal with the issue is to embrace the church’s financial situation and learn what lesson it has for you, your Board and your congregation. Know that your current financial condition is only a passing phase and has no power within itself. When you are willing to recognize that the church’s current financial condition is an opportunity to demonstrate your faith-- a “thinking faith”⁴ is called into action! It is prayer action that turns the tide of consciousness from lack to abundance. Where do we start in order to bring out into the light our prosperity consciousness?

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Embrace the church’s financial situation and learn what lesson it has for you.



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Affirm that every person who comes into this sacred space experiences spiritual, emotional, mental and physical prosperity.



Prosperity Consciousness: Start At the Beginning

“Prosperity flows only through channels that are wide open to receive it.

Everything we get in life comes through the gateway of thought.”⁵

Building a prosperity consciousness will create more than a healthy bank account—it will build healthy congregants and a healthy church. As the minister or spiritual leader, you are responsible for providing an environment that provides for the spiritual growth and health of your congregation. A part of that spiritual growth is to address the financial condition of the church and to lead the people, like Moses, out of lack (slaves to appearances) and into the promised land. This takes preparation. Remember, Moses spent forty years preparing for his mission. Wouldn't it be wise to set aside forty days to prepare for the mission of creating financial freedom for your church? Reverend Harriet Valliere stressed the importance of prayer in the introduction to this manual. Following are some ideas for making prayer the foundation for the church's prosperity.

Prayer—The Foundation

First, I suggest that you spend time at your church daily, affirming the presence and power of God as your source of supply. This creates a sacred space in every room of the church during a forty day period. Affirm that every person who comes into this sacred space experiences spiritual, emotional, mental and physical prosperity. This is above and beyond your personal time of prayer and meditation.

Second, select a prayer team. This team is made up of a

group (seven to twelve) people who demonstrate a prosperity consciousness through their service and tithes. Each person should agree to:

1. Meet weekly for six weeks as a group. (The last prayer session could be held on the fortieth day.)
2. Maintain confidentiality of the group and the prayers that are shared.
3. Commit to being open to the guidance of Spirit throughout the forty day period.
4. Set the intention of raising prosperity consciousness in the congregation (individually and collectively) in daily prayer.

Thirdly, always begin with prayer. Prayer sets the stage and foundation for discerning, developing and implementing a plan of action that is practical and spiritual. One Unity Church recently spent a year in prayer before introducing a capital fund raising program. How long you pray depends upon you, your church and your situation. You and your prayer team will know when the time is right to move forward.

Through prayer, divine ideas will start to penetrate the collective consciousness of the prayer team, the Board, the Finance Team, the Fundraising Team and any other teams or congregants. As the prosperity consciousness of the prayer team is raised to a new vibratory level, it will resonate throughout the church body. Demonstrations of prosperity will begin to manifest individually and collectively as the consciousness is raised.

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The thought is brought into expression and activity by the word.



In one Unity center, after a short time of prayer by a group of anonymous members, individuals began to donate services, materials and dollars to redecorate the entrance foyer, install a new sign and repair the restroom. All of this took place without anyone being asked. Within a week, the local art association offered to paint a mural in the meditation room. A retreat center called and offered eight leather chairs to the church (not knowing that the meditation room was being refurbished). The minister was given a table by a next door neighbor that fit perfectly in the meditation room. The vibratory level of prosperity consciousness penetrated the walls of the church and drew a response from the community. To the naked eye, it would appear that these independent events were coincidences. They weren't. Rather, they were demonstrations of the power of prayer. Following these demonstrations, a successful fundraising campaign was experienced by the church.

Charles Fillmore described this phenomenon:

“Spiritual thoughts are infinite in their potentiality, each one being measured by the life, intelligence, and substance with which it is expressed. The thought is brought into expression and activity by the word. Every word is a thought in activity, and when spoken it goes out as a vibratory force that is registered in the all-providing substance.”⁶

Mission, Discernment and Envisioning

If your church has not adopted a mission statement, then take the steps to create an appropriate statement. For example, Unity on the Bay in Miami, Florida, has:

*To pray, educate, and serve to inspire and transform our world.*⁷

The mission for Unity of Phoenix, Arizona, is:

*To equip individuals to live love through community, education, and service.*⁸

All decisions regarding your ministry should be an expression of your mission statement. If every activity aligns with your mission, then the *way that you create prosperity* should simply be another expression of it. In the example above, when Unity on the Bay is doing a capital campaign or raising funds for the operating budget, they will incorporate prayer, education, service, and inspiration, seeing the campaign as another way to transform lives. When Unity of Phoenix raises money, they plan community, education and service into the campaign so that individuals are equipped to “live love” in their giving.

Besides the fact that the mission is the reason for the ministry to exist, it also tells people why it is important to support the ministry with tangible and intangible gifts. Many ministries have a mission statement. To take it a step further, test yourself on how people connect with the mission by asking, “Do we have a real mission, or is it just a mission statement?” “Does our mission take us beyond the walls of the church, or does it just address current congregants?” The answers may lead you to refine the statement.

One process for developing a mission statement is the discernment process. It is one of several that the Board and

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all ministry teams might use to create dynamic programs that express the rising consciousness. This rise in abundant thinking is due to the prayer work and faith of the prayer team. There are several methodologies for discernment. All would agree with the following definition:

Discernment is seeking the deepest yearnings of Spirit's desire within our heart for our communities. It is the gift of the Spirit. It must be noticed; accepted, treasured, and surrendered to if it is to be received. Communal discernment is an experience of group prayer and reflection on Spirit's guidance as to what is ours to do.⁹

Some churches use a specific discernment process for governing their church. Through discernment, the mission statement becomes the guide for moving the mission through specific programs into the church body. Besides being a tool in developing a mission statement, it can help to create an image of what a fundraising experience might look like in your church. The purpose of this manual is not to describe how discernment is practiced, but the bibliography at the end of this chapter provides access to resources and individuals who can be of assistance.

The mission statement becomes the guide for moving the mission through specific programs into the church body.



The envisioning process is another way for a group to allow Spirit to unfold the perfect idea of how a fundraising program, event or service would manifest. Envisioning together in community, we receive divine ideas that will answer many of the questions that come forth by members of the Board and the congregation regarding prosperity and the tools available as a channel for providing a flow of financial blessings. Questions may include: How should we ask for financial support? ... How should we

raise money? ... How should we teach and emphasize tithing? ... Which prosperity programs are right for our church (Prosperity classes, 4Ts, Keys to the Kingdom, Catherine Ponder, etc.)? ... What kind of fundraising events will work? ... Should we start a capital campaign? ... And if so, how do we prepare to implement such a program?

As these questions are answered through prayer, discernment and envisioning, prosperity consciousness rises. Then we experience divine ideas being raised to our conscious level and shared among the various leadership teams.

Action is the Key

“When a word of Truth is spoken with the conviction of its power, it starts on its journey from the center of life with us out into the world of manifestation. In pushing outward, it sends before it the thoughts and attitudes that have been lodged in mind and drives out the darkness that it may radiate the glory of the infinite.”¹⁰

When we receive an inner message of a divine idea and it is confirmed by others of a like mind, it brings forth creativity, enthusiasm and commitment. A divine idea is supported by the creative process and always generates a manifestation that is an expression of God. A divine idea becomes reality when we use the powers of Faith, Imagination, Understanding, Will, Discernment, Wisdom and Love as demonstrated in the first and second chapter of Genesis. Everything we need to manifest and express a divine idea is attracted to us as we follow the Creative process. The Laws of Attraction, of Mind/Action and of Giving will work together to bring forth a plan that will provide all the desires of your

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When we speak of fundraising, we are speaking of all the activities involved in educating people about what we do.



church. Our main job is to surrender to the idea and let it be a demonstration of God’s love.

The action that is necessary will be demonstrated by the laws of the Universe. Our job is to be the eyes and hands of God, to be committed to a divine idea and to see it to its completion. Paul said, “I am convinced that when He has started a good work in you, He will continue it until its completion.” Phil. 1:6

Defining Terms

Before we go on in this study, it might be helpful to consider the meanings of some common terms, and debunk some of the myths associated with them:

- Ask—often used in fundraising, it is a way of making known to people what is needed to accomplish the mission. I have observed many people saying, “We do not ask for money in Unity,” but the same people turn around and quote “Ask and you shall receive” in any other context. In fact, Charles and Myrtle Fillmore actually asked for support many times, as documented by archives.¹¹ Further, when researchers asked people why they didn’t give, or why they didn’t give more than they did, the majority responded, “I wasn’t asked.”
- Fundraising—“the organized activity or an instance of soliciting money or pledges.”¹² Notice that this says nothing about gimmicks or events! Many people have confused all fundraising with “fundraiser” events. When we speak of fundraising, we are speaking of all the activities involved in educating people about what we do (i.e., mission) and what we can do. In fundraising, we want to connect people who care about our mission with an understanding of how they

can participate and make a difference.

- Commitment—many churches prefer this term over pledging so that it is not a legally binding document. The idea is the same—to know the donor’s intent to give a certain amount over a certain period of time. Many are afraid to use these because they believe that they will be limited to the commitment amount. Many fundraising professionals say this is not the case, and that people often exceed their commitment.
- Pledge—this is a legally binding commitment to give a certain amount over a given period of time. Accounting principles require that pledges be recorded as assets at the time the pledges are received. A church can legally enforce pledges in court, though we know of no instance where this has been done.
- Prosperity—“the consciousness of God as the abundant, everywhere present resource, unending, ready for all who open themselves to it through faith.”¹³ This places prosperity beyond just material wealth to include all resources.
- Tithe—a gift of 10% of income to God’s work. “Tithing is a tacit agreement that man is in partnership with God in the conduct of his finances.”¹⁴

With a different understanding of these ideas and how fundraising is about the mission, we are grounded in the spirituality of locating support for the ministry. These ideas will guide our material in subsequent chapters.

Affirmations

There is power in the spoken word. Thus, the following affirmations are included to give your group a starting place for

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“Tithing is a tacit agreement that man is in partnership with God in the conduct of his finances.”



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Trust God, use His wisdom,
 prove and express His love.”



your prayer times and to use throughout the week.

“I have unbounded faith in the all-present spiritual substance increasing and multiplying at my word.”¹⁵

“I AM Prosperity!” (repeat 100 times)¹⁶

“Be still. Be still. Be still.

God in the midst of you is substance.

God in the midst of you is love.

God in the midst of you is wisdom.

Let not your thoughts be given over to lack, but let wisdom fill them with the substance and faith of God. Let not your heart be a center of resentment and fear and doubt. Be still and know that at this moment it is the altar of God of love; love so sure and unfailing, love so irresistible and magnetic that it draws your supply to you from the great storehouse of the universe. Trust God, use His wisdom, prove and express His love.”¹⁷

Action Items

1. Form a prayer team as suggested in the chapter.
2. Ask your board to read this chapter before the next meeting. Include a discussion on one or more of these questions:
 - Do we as a church have a mission, or just a mission statement? What action steps do we need in order to have a mission that is understood and supported by the congregation?
 - What has been our primary method of fundraising in the church? How do we see that changing in the future?
 - How is the amount we want to raise going to accomplish our mission?

3. Become familiar with discernment as a way of decision-making. Without going into detail, one process looks like this:
 - Framing—identify a focus for the topic to be discerned.
 - Grounding—the guiding principles are agreed upon, for example, the core values and beliefs and the mission can all be used to define what a good decision will look like. Then ask yourself, “What is mine/ours to do?”
 - Shedding—lay aside all preconceived notions and ego involvement, coming to a place of “holy indifference” to the outcome.
 - Rooting—connect the situation at hand with a biblical story or other spiritual image, which can transform the process.
 - Listening—for the promptings of Spirit, for the voices of the community.
 - Exploring—playfully identify alternative solutions or directions that fit within the guiding principles.
 - Improving—with prayer and thought, improve each alternative until it is the best it can be.
 - Weighing—test the options according to the yearning of God.
 - Closing—move to a conclusion, choosing the best option in the context of God’s yearning.
 - Resting—test the decision by allowing it to rest near the heart, and look for a sense of peace or movement toward God, or distress (movement away from God)¹⁸
4. Create a process for the next time you find yourself in a reaction mode, as described in the beginning of this chapter. Include such items as a person(s) the minister can call for support in affirmation and prayer, how to involve the prayer team, how to engage in a discernment process about the

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Then ask yourself, “What is mine/ours to do?”



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Disseminating financial information so that people understand they are participating in the mission when they give.



situation at hand. What other steps would you like to include for bringing Spirit into the conversation and raising the consciousness?

5. Create a year-round communication plan. Include:
 - Ways of incorporating the mission into the consciousness of the congregation.
 - Disseminating financial information so that people understand they are participating in the mission when they give, not funding a deficit or paying the bills.
 - Sunday lessons on prosperity and tithing. In one study, it was found that churches had greater giving when there were consistent lessons on tithing throughout the year. Again, it is not to talk about the “needs of the church,” but about how people can align themselves with God, and bring their financial lives into their spirituality.¹⁹

Recommended Resources

Barbara O’Hearne, Church Management Consultant, Association of Unity Churches. Resource for churches on boards, planning, church management and leadership as well as mission, vision, values. Phone 816-531-1585 or email ohearnekc@aol.com.

Cracking Your Congregation’s Code: Mapping Your Spiritual DNA to Create Your Future, by Richard Southern and Robert Norton, © 2001, Jossey-Bass, A Wiley Company, San Francisco. Gives background about the systems needed to grow the church, along with a step by step process for creating mission, vision, values and beliefs.

Discerning God's Will Together: A Spiritual Practice for the Church, by Danny Morris and Chuck Olsen, © 1997, The Alban Institute. Offers a step by step process for discernment in any decision-making context.

Growing Givers' Hearts: Treating Fundraising as Ministry, by Thomas Jeavons and Rebekah Burch Basinger, © 1995, Jossey-Bass Publishers, San Francisco. Gives a great background about fundraising as a ministry.

Jennifer E. Holder, MEP Candidate, Class of 2006, Spiritual Discernment Consultant, e-mail: oholder@kc.rr.com, phone 816 272-5253

Vision Discernment: The Congregational Workbook, by Tom Bandy, available at www.easumbandy.com. Offers a step by step process for creating your vision, mission, core values and beliefs.

What Is Mine to Do...A Guided Process for Discernment, CD by Rev. Aliza Bloom, Spiritual Discernment Ministry. Phone 816-272-5782, or e-mail Revaliza@unityleessummit.org

(Endnotes)

1 **Footnotes**

Like a Miracle, by Ernest C. Wilson

2 *Prosperity*, by Charles Fillmore, © 1936, 24th ed., Unity Books, Unity Village, p. 60

3

Open Your Mind to Prosperity, by Catherine Ponder, © 1971, 7th ed., Unity

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Books, Unity Village, p. 9.
4
The Revealing Word, by Charles Fillmore, 1959, 13th ed, Unity Books, Unity Village, p. 70
5
Prosperity, How to Attract It, by Orison Swett Marden, © 1922, 3rd ed., Success Magazine Corporation, New York, p. 5
6 Ibid, Prosperity, p. 56
7
From Unity on the Bay, Miami, Florida, website, www.unityonthebay.org.
8
From Unity of Phoenix, Arizona, website, www.unityphx.org.
9
Taken from the internet, Worshipful-Work-Center for Transforming Religious Leadership, *Toward a Working Definition of Discernment*, 8/05/2005, www.worshipful-ork.org/discernment.html
10 Imelda Shanklin, *Unity Weekly*, 1926
11 Ask for *Timeless Treasures*, available by request at astdev@unity.org at the Association of Unity Churches.
12 *The American Heritage College Dictionary*, Third Edition, © 1993, Houghton Mifflin Company, Boston, New York.
13 Ibid, *The Revealing Word*
14 Ibid.
15 Ibid, *Prosperity*, p. 25
16
You Too Can Be Prosperous, by Robert A. Russell, © 1950, 1st ed., DeVorss & Company, Camarillo, CA
17 Fillmore, Myrtle, *Healing Letters*, Unity School of Christianity, Unity Village, p. 49
18 *Discerning God's Will Together*, by Danny Morris and Chuck Olsen, p. 66
19 *The Crisis in the Churches: Spiritual Malaise, Fiscal Woe*, by Robert Wuthnow, © 1997, Oxford University Press.

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When we give someone the opportunity to put their money where their values are, they are living in integrity and connecting more deeply with Spirit.



Chapter 2

Board of Trustees and Fundraising

By Barbara O’Hearne

The purposes of our giving and volunteering are to “nourish the spirit; to create tolerance, understanding, and peace among people; to make communities a better place to live,” says Brian O’Connell, President of Independent Sector. It is my belief that growth of a ministry comes about when the leadership and congregants experience personal transformation. The personal transformation of members of a Unity church will result in transformation of a community. To that end the discussion of fundraising (also called development) is one piece of supporting the church by ensuring that the financial resources are available for the church to fulfill its vision and mission of transforming lives. Further, I believe giving and tithing are spiritual practices, and it follows that fundraising is also spiritual. Therefore, both are part of the personal transformation of ministry leaders and congregants.

Mention fundraising and the topic is often met with comments like “we don’t do that in Unity,” “God is our source,” “It is not the board’s responsibility, it is the minister’s” (says the board) or “It is not my job,” (says the minister,) “it is the board’s responsibility.” By definition fundraising is the organized activity of soliciting funds or pledges for a cause. Who could be better qualified for these activities than the people who are most committed to the organization? Hopefully this description applies to staff and board, as well as other leaders. According to Patricia Bass, minister at Unity Church of Overland Park (Kansas), “When we give someone the opportunity to put their money where their values are, they are living in integrity and connecting more deeply with Spirit.”

Because we believe fundraising is a spiritual practice, ministry leaders and congregations have the opportunity and responsibility

to learn about it and practice it. The practice is demonstrated through prayer, meditation, tithing and giving to the ministry's annual fund, committing to a capital campaign, and giving to the ministry's endowment fund. Any or all of these are appropriate based on how you are called to be part of the ministry's vision and mission. Fundraising happens through education, spiritual maturity, and teamwork.

In this chapter we will explore three areas:

- the roles and responsibilities of the board, fundraising or prosperity team and the budget and finance team
- the qualifications and make-up of the Board of Trustees and ministry team members that will support the DNA of the ministry
- how to build consciousness among team members

While the board and each ministry team have distinct areas of focus and skills/expertise needed, all must be aligned and committed to the mission and prosperity of the ministry. Simply said, it is about the mission, which attracts the resources needed for its accomplishment. For example, it is never about getting money to make sure we pay the light bill. It is about what that light bill means in terms of our mission. Most people today are not interested in supporting an institution; they are interested in supporting transformed lives. That includes mine and yours.

Clarity and Commitment to the DNA

The prosperity of a ministry and successful fundraising depend on the clarity and commitment to the "DNA" of the ministry. I use this term to refer to the Unity principles (also called the bedrock beliefs of the ministry), the core values, vision, and mission of the congregation. DNA in the biological sense exists in every cell of the organism, giving it instructions for how to be. While

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The board is responsible for securing and managing adequate financial resources for the organization.



cell functions may vary, they all carry the same basic code. This is an ideal picture of how the values, vision and mission (DNA) should operate in each member (cell) of the congregation. The church’s DNA is every bit as vital to the life of the congregation as biological DNA is to our bodies.

The minister, board trustees and key lay leaders understand and emonstrate the Unity principles in their lives and in their work. There is a statement of core values that guides decision making. There is a vision of what Spirit is calling the ministry to do and be, and there is passion for the mission that sets the direction for achieving the vision. The DNA guides the ministry in developing a strategic plan and tactics to serve the congregation on their spiritual journey insuring personal transformation of congregants and the local community. It sets the priorities for day-to-day activities and the future of the ministry. It communicates to stakeholders—those who are influenced by or influence the ministry—how they will be served and asked to serve.

Fundraising Responsibilities

In *Principles and Techniques of Fundraising*, the board’s stewardship responsibility is described as “creating and sustaining the organization’s mission. The board must make sure that all programs and activities serve that mission, which forms the basis for the organization’s case for fundraising.

The board is responsible for securing and managing adequate financial resources for the organization.”¹ Thus, the board’s overall responsibility leads to specific qualifications and job descriptions.

The recommended qualifications and job descriptions for a board

trustee are provided in the Association’s Recommended Bylaws for a Unity Ministry² and in the exhibit following the chapter. The job description includes the trustee commitment to the ideal: “The work of the ministry will be furthered through his/her active interest, love and support” as well as several fiduciary responsibilities. This means that board members are expected to tithe to the church. It has often been said that the congregants will not rise beyond the level of the leaders, and it is very true in the area of giving time, talent and treasure.

The board of trustees is legally responsible for the ministry. They must make sure the ministry conforms to all legal requirements of nonprofit state statutes or laws in the state where they are incorporated. Board trustees and ministers need to read the nonprofit laws and comply. A comprehensive listing of the roles and responsibilities of board trustees is given in *Building With Boards: The Foundation for Creating Spiritual Leaders, Third Edition* available for purchase from the Association.³ The focus here is on specific fundraising responsibilities of the board of trustees.

One of the key responsibilities of a board is to give money and get money. When facilitating leadership and governance training, I share with the trustees, key lay leaders and staff that it is the board’s responsibility to:

- create the budget in partnership with the minister and appropriate staff
- monitor the budget
- keep the congregation informed about the ministry’s financial condition, and how the money is being used
- engage in fundraising when needed

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Keep the congregation informed about the ministry’s financial condition and how the money is being used.



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Peer to peer relationships are more credible for fundraising.



“When it comes to fundraising, board members must be directly involved, as they are personally responsible for carrying out the approved fundraising plans as leaders of committees, active solicitors and much more.”⁴ In fact, volunteer leaders are the most effective solicitors, because peer to peer relationships are more credible for fundraising. No matter how intimate the congregants are with the staff, the role is still different for staff due to their status as paid employees. Board members can join the effort when the ministry engages in its annual campaign, a capital campaign, funding for special programs or planned giving, or when the ministry experiences cash flow challenges.

The size of the ministry and the reasons for raising money determine who is responsible for the fundraising initiative. For cash flow challenges, the board is responsible to pray, discuss, discern and engage the congregation in seeking joint resolution. For a capital campaign, special program or planned giving, the make-up of the fundraising team will be different based upon the specific objective. A general rule of thumb is to have a standing fundraising team for the annual fund as well as finance/ budget and planned giving teams. Form ad hoc teams for capital campaigns and special programs/projects.

Besides fundraising, board trustees have stewardship duties to oversee the faithful use of all funds in accordance with accounting standards and legal and ethical requirements.⁵ For some board trustees this responsibility is often not discussed during the nominating process and later comes as a surprise. As a result they are unsure how to fulfill the responsibility, and unclear on how this fits the DNA and Unity principles. I recommend training for all trustees in this area.

If a ministry is going to engage in a capital campaign it is important that the nominating team knows this well in advance. The nominating team will need to recruit people with fundraising and development experience to the board. Remember there are many people who have years of successful experience raising money for organizations who are not certified fundraising professionals. Their experiences have taught them that asking for money is easy and fun; it is a way to help people grow spiritually. For many of us, giving is a way of life for which we are grateful.

The Fundraising or Prosperity Team

Sample ministry team commissions and responsibilities for a prosperity/ fundraising ministry team and for a budget and finance ministry team are listed below. Take time to compare the different responsibilities. Then create guidelines that are appropriate to your ministry based upon their responsibilities and the size of the ministry. One size does not fit all.

- Finance and Budget Ministry Team
This ministry team reviews, recommends and monitors the fiscal affairs of the church to ensure good fiscal management of all funds.
- Prosperity and Fundraising Ministry Team
This team is to be a catalyst in raising the prosperity consciousness throughout the Unity movement by recommending innovative programs and strategies to grow givers' hearts and improve the financial base of our church.

Congregants with high prosperity consciousness are essential on a fundraising ministry team. A fundraising team needs board trustees and laity with commitment, expertise and interest. In fact, some of the qualifications for trustees mentioned above apply here. Some members of the team may ultimately be asked

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Plan for the future when
revising the job descrip-
tions presented in policies.



to run for the board in the future. Ministry team membership is an outstanding training ground for future trustees. This however, does not absolve the board from its fundraising responsibilities. A prosperity team needs board liaisons who are enthusiastic about their own growth in this area; willing to follow through on fundraising initiatives and serve as campaign leaders; and visible in supporting the campaign.

A generic job description for a ministry team member is included in the Exhibit at the end of this chapter. Review and customize the job description for your ministry in light of your mission and commitment to personal transformation of people. Transformation results in the growth of the ministry in terms of congregants, attendees and overall prosperity. Plan for the future when revising the job descriptions presented in policies.

In a minister/board trustee leadership workshop, a board member shared his story of the lack of money he experienced for years. He was invited to attend a Unity church, resonated with the message, came back and began his spiritual journey. During the workshop he talked about studying and incorporating the Unity principles in his daily life. He enthusiastically and humbly shared that he now tithes more to the church in a year than he previously made. Would he be a good candidate for a prosperity team? A decided *yes!*

The specific responsibilities for a fundraising or prosperity team are spelled out in the Exhibit at the end of the chapter. They are from the Association's Policy Manual for a Unity ministry. After reviewing and discussing the document, make the necessary changes appropriate to your church. Keep in mind that as transformation occurs in the lives of congregants the team will

have expanded responsibilities. Money and support will be needed for growth and new projects. Churches must plan ahead for this when determining the responsibilities of the team.

Types of Fundraising

There are several types of fundraising activities trustees are expected to participate in during their board tenure. They are to support the fundraising team in these efforts. Future chapters will give greater detail, but the types include:

1. *Annual Giving*: The goal of the annual giving program is to support the ministry's current budget. This is supported by tithes and love offerings from congregants and other donors. As the annual budget increases, so will the need for increased commitment by congregants. The board, minister and key lay leaders must demonstrate the principle of tithing if they are asking the congregation to do so. The annual fund is also foundational to all other types of fundraising—i.e., make sure your annual fund is solid before embarking on an endowment or capital campaign.

Sunday offerings, prosperity classes, Sunday lessons on tithing, a commitment program and demonstration by the leaders are the primary ways Unity ministries currently teach prosperity and raise money for the annual budget. Congregants must understand that tithing and giving are year-round spiritual practices. One study found that churches with abundant resources tended to be those where the minister spoke regularly from the platform about giving and tithing⁶. People are hungry to understand how their financial lives are part of their spirituality, and this is one approach for

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Congregants must understand that tithing and giving are year-round spiritual practices.



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Making it easy for congregants to consistently support the ministry is important.



addressing the topic. Approaching it from the standpoint of how the church needs gifts to keep operating is unlikely to inspire people and help them grow spiritually in the act of giving.

From time to time unrestricted gifts from generous congregants or estates will be given to the annual fund. While these gifts are of great help to a ministry, do not count on them as part of the annual giving. They are often the fruit of years of planning by the congregant (with attorney and financial advisor), minister and board in the area of major giving.

Making it easy for congregants to consistently support the ministry is important. One way is through increasingly popular Web-based giving. Quarterly year-to-date giving updates and thank you letters often provide a “gentle” nudge for those congregants who are not current with tithes or love offerings—especially if they have been unable to attend consistently. Provide information on how to set up an electronic transfer of funds. Accepting credit cards and having pens in the pews or chair backs are sensible ways of making giving convenient. Frequent flyer miles or other points on a credit card are added benefits to tithing (at least for some people). Think about how different generations access money: ATM machines, electronic transfer, credit cards, checks and cash. When someone decides to give, there should be no perceived barriers to making it happen. Convenience is key in our society.

2. *Special-Project Campaigns*: Designed to meet a specific project of importance to the ministry. As soon as the money is raised the project will be implemented. Remember we are talking about major gifts. The project must be tied to the mission, the congregation must understand the importance or urgency of the campaign and be willing to give over and above their tithe or weekly love offering. These campaigns need to be well-organized, with congregants knowing how they will benefit personally.

Examples of special-project campaigns are: raising money to install technology in the sanctuary, a large playground for the children and youth, or remodeling the bookstore.

3. *Capital Campaigns*: Set up to efficiently raise substantial amounts of money for the “highest purposes” such as a building or endowment. But again, I can’t stress enough the need to tie the project into the mission. Successful capital campaigns often have professional fundraisers assist in planning and implementing the campaign that happens over several years. Everyone in the ministry is involved in the campaign. You want to create excitement and ownership of the campaign by the congregation.

Examples of capital campaign projects are: building a new church or addition to an existing building, creating an endowment to sustain the ministry in the future, funding a specific program, such as leadership training for staff and key leaders over time.

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Everyone in the ministry is involved in the campaign.



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4. *Planned Giving*: Designed to establish a firm financial base for the ministry over time. A congregant or donor contributes through bequests, charitable trusts, or annuities. According to James Greenfield, “There are two areas of planned giving or estate planning: current planned gifts in which the decision and the gift are made today; and future estate gifts, in which the decision is made today and the gift is made when the estate is probated.”⁷ In this particular fundraising scenario the donor must consult with his/her legal and tax advisor to determine the best strategy for him/her. The best place for the church to start is by inviting bequests, the simplest form of planned giving.

The Budget and Finance Team

The relationship between the fundraising team and the budget and finance team ideally is grounded in the understanding of the DNA of the ministry. There is mutual support for both teams’ commissions, collegial relationships between the members and open honest conversations about how each team supports the mission and goals of the ministry.

Stories from the nonprofit sector often portray the relationship between the two teams as adversarial. Frequently this is due to a lack of understanding about the function of each, and failure to value cooperation and collaboration, leading to tension. I affirm the relationship between the fundraising and finance and budget teams as Spirit-led and positive. As churches we can and must model a new way of collaboration and commitment to transformation.

The board member job description applies also to a trustee

We can and must model a new way of collaboration and commitment to transformation.



serving on the finance team. Team members with a very high prosperity consciousness are essential, as are skills in finance and accounting.

If the ministry has a CFO (chief financial officer), business manager or church administrator, this person can support the fundraising of the ministry by:

- understanding and supporting fundraising in terms of function, philosophy and the Unity principles
- providing counsel in financial planning for fundraising
- working with the fundraising team to keep fundraising costs reasonable
- supporting the fundraising initiatives with accurate and timely financial information to ensure accountability to those giving⁸

Information on the finance and budget ministry team is presented in the Association's *Policy Manual for a Unity Ministry* as well.

Affirmations

Following are ideas for your group to use in attracting the resources needed to create prosperity in your ministry.

We draw to us now the perfect persons with prosperity consciousness for our fundraising ministry.

We take action to create a prosperity consciousness among our board, fundraising and finance and budget teams. All things are working to our good.

We draw to ourselves all the resources we need to accomplish our mission now.

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Make a plan to train and overcome the obstacles for asking.



Action Items

1. Take time to list all of the reasons why you do not like to ask people for money. For example, the person you are asking for money may refuse. (This might feel like personal rejection.) Right: they may, and that is their choice. AND they might say “yes” because of their personal values or commitment to the ministry. You have at least a 50/50 chance to be successful in your ask, especially if the project is already of interest to the person and they are capable of giving. As Patricia Bass, minister of Unity Church of Overland Park (Kansas) says, “Tithing is a spiritual practice that moves us closer to God. If we do not teach that, we are not giving people the opportunity to engage in the spiritual practice.”
 - Now for each reason why you do not like to ask for money, list what would help you move beyond your reasons for not asking. We want to help you be successful at raising money for the good work you are doing in your ministry.
 - Take time to reflect on the list to help you move beyond your reasons for not wanting to ask people for money. Talk over your list with other trustees and see what kinds of training might support the board in being successful. Are any of them insurmountable? Probably not when discussed and taken into prayer for guidance.
 - Make a plan to train and overcome the obstacles for asking. Use as models those who enjoy asking. Find out why they like to do so.
2. Set aside time in the board and team meetings to pray in silence. Also share your fondest dreams for the ministry, and affirm the abundance to bring them to fruition. Ask individual members to commit to daily prayer time with the affirmations

you create here. Discuss your experiences in prayer at your meetings.

3. Check out the Power of Prosperity x 12 program at www.unity.org (direct link: <http://www.unity.org/prosperitymain.html>). One idea is to use this program in your ministry with all congregants.
4. Consider studying and discussing a prosperity book together in your team or board. Suggestions include Charles Fillmore's *Prosperity*, any of Catherine Ponder's books, Edwene Gaines' *The Four Spiritual Laws of Prosperity*, or any book you like. Set aside a portion of your meeting to discuss and see how what you are reading applies to your ministry or current situation.

Recommended Resources

To purchase Association resources listed in this manual contact the Accounting Department at accorder@unity.org, call 816.524.7414, or see www.unity.org, "Shop."

Building with Boards: The Foundation for Creating Spiritual Leaders, Third Edition—Inventory Item #3705

Policy Manual for a Unity Ministry, Inventory Item #1051 hard copy, or #72 on CD-ROM.

Growing Givers' Hearts: Treating Fundraising as Ministry, by Thomas H. Jeavons and Rebekah Burch Basinger, ©2000, Jossey Bass Publishers. Available at mass market bookstores.

Exhibit:

Job Description for Unity Church Board Trustee

A. General Description of Position:

Persons elected to the board of trustees are an active member of the ministry. They desire to serve on the board, endeavoring to live in accord with the Jesus Christ principles of love and truth as taught by Unity. The work of the ministry will be

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furthered through his/her active interest, love, and support. The individual will have the demonstrated leadership capabilities, ability, time and prayerful commitment to fulfill their duties and responsibilities. He/she is sincere and a continuing student of Unity, conversant with its teachings.

B. Duties and Responsibilities:

1. Uphold the spiritual purpose of this ministry.
2. Uphold the highest interest of the membership in conducting the business of this ministry.
3. Are conversant with the bylaws.
4. Are faithful in attendance at services, board, and membership meetings of this ministry.
5. Make determinations of the business needs of this ministry, and authorize payment of monies for those purposes.
6. Administer the property of this ministry, both real and personal.
7. Make determinations on the sale or pledge of real or personal property belonging to the ministry. All decisions in favor of the sale or pledge of real property exceeding \$10,000.00 in value will be presented to the membership at a properly constituted membership meeting to be voted on. (This figure may be revised, and should be consistent with the current bylaws.)
8. Authorize the employment of all staff position of this ministry, and set and approve salaries. Actual selection of personnel is left to the discretion of the minister.
9. Set dates for the fiscal year.
10. Each year prepare a complete financial statement with disclosures, which will set forth the fiscal conditions

- and operations of the ministry.
11. When deemed advisable, secure a fidelity bond for the treasurer, the amount to be set by the board.
 12. Approve applicants for membership.
 13. Act to fill the unexpired term of any trustee.
 14. Elect officers of the board, and their successors to fill any unexpired term when necessary.
 15. Ratify committees and their chairman as appointed by the board president.
 16. Communicate with the President and CEO of the Association for aid in resolution of all disputes between the board of trustees and the minister concerning the minister's services.
 17. Consider other duties brought to attention by the minister and other trustees.
 18. Attend monthly board meetings.
 19. Research and prepare for board and committee assignments.
 20. Serve on ad hoc committees as deemed necessary by the board president.
 21. Regularly attend ministry services.
 22. Required attendance at the annual, or semi-annual, board and staff planning retreats.
 23. Is visible and available as a board member to the congregation at services, classes, and activities.
 24. Maintains loving, open communication with other board, staff, and committee workers.
 25. Is open and receptive to service as an officer of the board of trustees.
 26. Actively participates on one of the standing committees including regular attendance at all

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monthly and special committee meetings. Act as communications channel between the board and the committee.

27. Participate in seminars, adult classes and continuing education.

Ministry Team Member Job Description:

Term: 3 Years

Reports To: Ministry Team Chairperson

Time Requirement: As assigned.

A. Responsibilities:

1. Attend all ministry team meetings.
2. Assist in assuring the affairs of the ministry team are conducted in a manner that will fulfill the commission and responsibilities as outlined.
3. Maintain working relationship with other ministry team members and ministry team chairperson.
4. Assist the chairperson in the monitoring of work to insure that goals and objectives are achieved.

Endnotes

¹ *Principles and Techniques of Fundraising*, training course at The Fundraising School, Indianapolis, Indiana.

² *Recommended Bylaws for a Unity Ministry*, available from the Association website, free download at www.unity.org/faq/Bylaws2006min.doc.

³ *Building with Boards: the Foundation for Creating Spiritual Leaders*, 3rd Edition, available from the Association at www.unity.org, see “Shop.”

⁴ James Greenfield, *Fundraising Responsibilities of Nonprofit Boards*, BoardSource, 2003, p. 1

⁵. Ibid., p. 2

⁶. *The Crisis in the Churches*, by Robert Wuthnow, © 1997 Oxford University Press.

⁷. Greenfield.

⁸. *Principles and Techniques of Fundraising*.

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Marketing at its most basic is the activities we do to identify a need and fill it.



Chapter 3

Marketing and Basics for Fundraising

By Lisa Wittman

Now that you have begun a prayer group around the prosperity of the ministry, and set up your ministry teams and board for effective fundraising, it's time to consider how to bring the rest of the congregation into ownership of the ministry's prosperity. Your board and teams will need to be united in communicating with the rest of the congregation.

One of the most basic steps returns us to the DNA of the ministry. With a solid grounding in the mission, vision and values, you are ready to create a “case.” The process of creating the case is as valuable as the case itself, as it brings people together over a united goal related to the mission. In this chapter, I will also discuss how to identify those most likely to fund the mission, how to educate them, and how to maintain integrity through the fundraising program.

Marketing at its most basic is the activities we do to identify a need and fill it. It focuses on your constituency first, not your organization. For example, the constituents for your church are both congregants and the general public. For both groups, spiritual, material and emotional support are general needs. The ministry will look for specific ways to meet some of these needs, which require resources, financial as well as human. The funding program is all about meeting the needs of these constituents. Communications about the campaign will be most successful if they talk about the goals in terms of what the constituents want, not what it takes to sustain the organization.

Case

According to Timothy Seiler, the case is “bigger than the

organization's needs, bigger than the organization itself.”¹ If you have ever been asked to give money to a cause, you know that the first questions you ask are, “What’s it for? Why would I want to give you money for this?” You want to know how your resources will make a difference in the world. This is what the case seeks to answer. The case articulates the value you are creating with the resources given.

As with the mission itself, the process of developing the case is most valuable when it involves people from across the organization. This will include leaders, paid and unpaid staff (aka volunteers), and constituents to be served. Timothy Seiler offers the following as possible components for the case file:

- Mission
- Goals
- Objectives
- Programs—what do we offer? (especially stories about people involved)
- Governing board description
- Staffing—qualifications and strengths
- Facilities, equipment—especially as it relates to strengths
- Finances—validating the need for support
- Planning—documents
- History—general timeline or story of how the church was founded and developed²

All of these components can be used to create different specific expressions of the case, and are kept together in a file for re-evaluation annually, or when there is a new campaign. The case file can also be used to create marketing pieces, such as brochures

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The case articulates the value you are creating with the resources given.



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State the most powerful value in your ministry.



and flyers, in conjunction with the campaign. Depending on your audience and purpose, you will include different parts of the case file in each marketing piece. You can create a summary of the key parts of the case in a statement, for example:

- State the most powerful value in your ministry (i.e., Because we believe that every human being has a divine spark)
- State the challenges standing in the way of realizing the values—this is not about negativity, but about why there is a need (i.e., with so many conflicting messages in our world, we often forget our connection with the divine)
- State what needs to be done to overcome the challenge (i.e., we create programs that help people to reconnect with the divine, through their own experiences)
- Affirm that the church exists to help realize the values and carry out the solution (i.e., we reach out to our community to educate and empower one another to experience the divine every day)³

Once you have articulated a summary, it can be used in all campaign materials.

Gift “Markets”

In marketing, we often talk about groups of consumers or segments of the market. One way of thinking about marketing your fundraising program is to consider different types of constituents. First and foremost for the church will be congregants. At one time or another, many churches also wonder about the possibility of gifts from corporations, foundations and government entities.

Let's first consider a model for determining where we should place our efforts in fundraising. There are three reasons why people would decide to fund your ministry:

1. Linkage—this describes how the person is connected to your church. For example, corporations might be connected as suppliers or through their employees as congregants, individuals as congregants, board members, leaders, volunteers, and so on.
2. Ability—the capacity of the person to give.
3. Interest—the level of emotional investment they have in the church. Congregants who feel they have experienced spiritual transformation would be higher in interest than those who have not.

Notice that ability is not the *only* factor. These three ideas may be intuitive, but they must be kept in mind. We can see that, for instance, General Motors might have a great ability to give, but their lack of linkage and interest in the church would knock them out of the list of givers. Or a wealthy individual who is highly interested in spiritual growth, but lives 500 miles away, would be a poor prospect because of the lack of linkage.

What this means for the ministry is that the best givers may not be the wealthiest—they may simply be those who have the strongest connection with the ministry. It also tells us that our goal is to continually build upon congregants' linkage and interest—after all, volunteers are the best givers. Fund development is ultimately successful based on the organization's success in building relationships with an ever widening circle

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The best givers may not be the wealthiest --they may simply be those who have the strongest connection with the ministry.

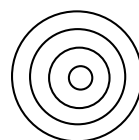


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of people. On a side note, **volunteering is not a substitute for giving**. This is why many churches separate financial and volunteer commitments, to help people understand that the two are not interchangeable.

The following diagram deepens our understanding of this concept. The people who are most committed to the organization are found in the center circle—these are people who most embody the mission—the key staff and inner circle of leaders. The next circle represents other key leaders, support staff, volunteers and the board. The third circle is where regular attendees fall, with occasional attendees inside the fourth. Finally, irregular attendees and the public fall outside the fourth circle. In fundraising, we are constantly trying to move more people toward the center, increasing their commitment to the ministry. If you have major donors in the outer circles, it is important to find a way to move them back inward. The longer they remain on the outside, the more likely it is they will not continue to support the church at a high level.

[circle diagram]



As we go back and think about corporations and foundations, we realize that while they may have the ability, the linkage and interest are absent in many cases. If they are outside the fourth circle, they are also less likely to give to the ministry. In our search for foundations that might fund the Association of Unity Churches International, we have found that personal relationships (linkage) are the key to success in obtaining grants. While many foundations fund religious causes, closer inspection shows that they often only fund the religion to which the founder

We have found that personal relationships are the key to success in obtaining grants.



was connected. Of course, non-religious organizations like corporations and government will need something that fills their secular needs in order to provide funds.

When considering foundations and corporations, look for those that are connected with your congregation in some way. Also, many people have private foundations of their own—if connected with the church, these would be good prospects for obtaining grants. The caveat for obtaining funds from organizations is to consider the fit of your mission with theirs. Even the prospect of getting a grant should not be allowed to cloud the mission of the church.

You will find tips on faith based initiatives and government funding at this web site: <http://www.whitehouse.gov/government/fbc/guidance/partnering.html>.

The rest of this chapter will focus on congregants as the gift “market.”

Education

In Chapter 2, it was stated that the churches that are most successful in funding their mission are those in which the minister speaks about finance from the platform on Sunday mornings throughout the year. How the minister speaks about it is crucial. Robert Wuthnow, author of *The Crisis in the Churches*, found in his research that people are looking for ways to connect their financial affairs to their spirituality. When they hear nothing about their financial lives in church, it keeps that part sectioned off from the rest. Yet people are longing for a holistic approach that is relevant across their entire lives.⁴ The prosperity teachings

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People are longing for a holistic approach that is relevant across their entire lives.



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Education is integral to
 successful funding...



of Unity are rich with possibility for helping people link finance and spirit.

Education is integral to successful funding for other reasons as well. This education should include:

- The Unity prosperity principles
- How people grow spiritually through giving
- What tithing is and what it means
- How and why the mission of the church is important, and how people can invest in it
- How funds are used in the ministry—and how they make a difference
- That the church is like any other entity in that it requires resources to accomplish its purpose
- That giving is a *year-round* part of worship and a way of dedicating ourselves wholly to God
- Volunteering and financial giving are two different manifestations—both of which are important in spiritual growth

Unity churches have offered a number of classes to educate congregants in this area. A list of resources is given later in this chapter.

Another idea involves the circle diagram shown in the last section. How can people be moved toward the center? This entails building relationships. In our context, the goal is to build lifelong relationships between the organization and congregant. These relationships are built on tapping into the passion of each person. Observation and questioning can help to identify this.

Once the passion and gifts have been identified, it is important to connect people with areas in the ministry related to them. Some churches do this by having a coordinator who helps people one-on-one to identify their gifts and talk about their passion in order to make the link.

Another idea we have seen is found in the *Raising More Money*^{®5} (RMM) model. In this model, there is a cycle of relationship building where people come closer to the organization. The act of asking for a gift comes *after* education and relationship building. Many times we make the mistake of asking for money before people are committed to the ministry.

The RMM process starts by creating a short presentation that gives people an idea of all the ministry opportunities in the church, describes the mission and vision, and gives the heart connection with the work. This could be used in new member classes and annual meetings. It is followed up by talking with people one-on-one about what they found interesting. At this point, the facilitator of the process connects them with their areas of passion. By asking people to volunteer or serve on a team, they begin to move toward the center of the circle (new people need to be involved with more than worship in their first 3 months, or they are likely to leave). Relationship building is a continuous process. Just remember to keep challenging people to work in their area of giftedness.

Promotion

Fund development is dependent upon how the mission and programs of the ministry are communicated to all the various constituents, or publics, that surround the ministry. There are

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The act of asking for a gift comes after education and relationship building.



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The goal in communication is to build excitement and motivate people to invest in the project or fund.



several levels of communication that we are discussing here:

1. The ministry is relevant and viable
2. It successfully carries out its mission—to current and prospective congregants
3. It uses its resources wisely and with good stewardship (a concept that includes integrity)
4. It makes a difference in people’s lives and in the community

Thus, any publicity or marketing that is carried out as a way to raise awareness of the ministry and what it does will be helpful in fundraising as well. Congregants whose ministry is visible in the community are proud to belong and are often more likely to contribute their time, talent and treasure.

For a campaign, the goal in communication is to build excitement and motivate people to invest in the project or fund. This kind of communication will flow out of the case and various expressions of it. For most campaigns, there is a “silent” phase, when the largest givers are asked to participate with significant gifts.

The rule of thumb is that at least half of the campaign goal is committed before the campaign is announced to all congregants. This communicates that the campaign will be successful and helps smaller givers to participate with confidence.

There are a number of success factors in fundraising, according to The Fund Raising School at Indiana University. Here are several having to do with communication:

- The purpose(s) of the campaign is clear

- The importance of the fund in the church’s ability to deliver quality service is clear
- A time table is given
- A written plan is circulated
- After being identified, all constituent groups are informed, cultivated, approached and asked for a gift⁶

These communications may vary in how they are presented for various constituent groups. For example, those with the ability to give larger gifts are approached one-on-one in person, while others may be approached through group presentations and mailings.

In an audio seminar by the Association of Fundraising Professionals, Donna Melton gave ideas about how to create communications:

- People want to know what’s in it for them—use “you” more often than “we” or “I.” Paint a clear picture so that people can see themselves in the church.
- Give one good reason to support you—focus on one, and repeat it. Giving too many reasons usually communicates nothing, because the message is diluted. Find the one, most powerful reason for supporting you, and keep saying it through different media—visual, aural, experiential.
- Clarity is utmost—it is perceived as expertise. Make sure everyone understands the message—no jargon or cliché’s. Use stories to illustrate—this will help you paint a picture.

Events

What about events as a way to raise funds? Although it

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What keeps people inspired to give is their connection to the mission of the church.



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They want to feel that giving their time, talent and tithe are all meaningful.



has become popular to hold events as “fundraisers,” recent fundraising training has advised that events are not necessarily good for that goal. Events should be held for other reasons, not the least of which is to accomplish the mission of the ministry. For instance, a golf tournament for the purpose of raising funds may prove disappointing, while a golf tournament for the purpose of introducing new people into the church may be successful.

Many Unity churches invite speakers in, believing that it will net a profit to support the ministry. Some have been successful at doing this, but it is because the speaker is related to the mission of the ministry, not because they did it as a “fundraiser.” If it isn’t related to the mission, your time and energy are better spent in ways that are related. The Independent Sector reported that the value of a volunteer hour is \$18.04.⁷ I encourage you to consider this in the cost of putting on an event. When this is done, you’ll have a better idea of the true cost—though volunteer hours don’t represent an out of pocket cost, the more volunteer hours, the more likely the volunteers are to experience burnout, especially if their time is spent with the goal of making money rather than on the mission of the church and the passion of their hearts.

Thus, bake sales, rummage sales, fashion shows—all examples of events used as “fundraisers”—can cause burnout among your volunteers. Even more importantly, they can cause donor burnout. Remember that what keeps people inspired to give is their connection to the mission of the church that makes a real difference in people’s lives. They want to feel that giving their time, talent and tithe are all meaningful.

Other Revenue Streams

I am often asked about other opportunities for sources of revenue that come from corporations who want the church to promote something to their membership, i.e., phone cards, jewelry, spiritual films, discount cards, multi-level marketers, and other “win-win” ideas. In general, churches are better off when they do not become involved unless it furthers the mission. The mission is the measuring stick for all the activities in the church, and if something does not move it forward, it takes away from the energy and resources of the church—even if it seems like a small thing.

Above all, we want people to continue to focus on their spiritual growth through giving. Buying a product where part of the proceeds goes to the church is about buying something, not about giving. The church should be the one place where people are not confronted with gimmicks. Remember the story of Jesus kicking the vendors out of the Temple!

As for other sources of revenue that legitimately forward the mission of the church, I am all in favor. This includes class registrations, weddings, books, tapes, items that promote the church (even apparel), and other products that move people forward on their path or help them to feel a part of the community.

Ethics and Integrity

With all the scandals over the last few decades involving non-profits and fundraising, church leaders must be aware of ethical issues. Some are obvious, some not so obvious.

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Many churches provide financial statements in their monthly newsletters to keep people informed.



First, get acquainted with the Donor Bill of Rights.⁸ I will cover a few aspects here. The emphasis is on being clear about what the money is being raised for and not deviating from that in using it. At the Association, for example, we created a fund for hurricane relief in 2005 to provide assistance to ministries in the path of the devastation. If we received funds in excess of the need, we could not arbitrarily move those funds into our operating fund. Instead, we are obligated to offer every donor to that fund a prorated refund, or the chance to direct those funds elsewhere. Another example would be in a special project to re-carpet the sanctuary. If suddenly there is not enough money to pay the electric bill, it is not ethical to divert any of those designated funds for this need.

This is especially true of special funds or projects. Because annual funds are used for multi-purposes in operating the church, there is more leeway. When formulating your campaign communications, be sure you include all the ways you anticipate using the funds. Not only that, if a need arises that is unanticipated, change your communications and ask every person who has already given whether they are willing to have their gifts used in this way.

Donors also have the right to privacy. This means never disclosing the exact amount of their donations. A list showing different ranges of giving is permissible, but if someone requests anonymity, it should be honored.

Transparency in the financial affairs of the church is another aspect of donor rights. Many churches provide financial statements in their monthly newsletters to keep people informed. Forthrightness about this will go a long way toward building donor confidence, a must in any fundraising effort. It is good

public relations to celebrate after the campaign, and to give information about how the funds made a difference.

Finally, when hiring an outside consultant for a campaign, steer clear of any who charge a percentage of funds raised as their fees. The code of ethics for fundraisers forbids this, and any professional fundraiser will know it. The problem with it is that it changes the motivation for the fundraiser—with a flat fee, he/she is working for your cause. With a percentage fee, the fundraiser is motivated to seek out gifts, even if they are ultimately not for the best of the church. For example, if a donor was interested in giving a large donation only if the church accepted a large inventory of his novel to sell, this would clearly be an undesirable gift.

There is such a thing as a gift that is undesirable, and this is where the integrity with the mission is the yardstick. In the long run, fundraising is about building lifelong relationships with people. Mutual trust and support of the mission are part of the relationship.

Conclusion

There are so many factors involved in fundraising that it requires focused thinking and direction. It underlines the importance of forming a team in cooperation with the board to oversee any fundraising project. It is also clear from this discussion that raising funds for the ministry is not a separate function from the ministry. Above all, the most valuable thing to remember is that when conducting a campaign, it must be conducted in such a way that it helps people to grow spiritually. This will help maintain the spirituality of fundraising and prosperity. The next chapter will look specifically at the annual operating fund, and ways to make

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this effective in accomplishing the mission.

Affirmations

The work we are doing is exciting and transformational. People want to participate by giving to it.

We live in integrity with our mission. Our utmost purpose in raising funds is to accomplish our mission, and people are growing through this campaign.

Action Items

1. Answer the question, “Why should congregants give?” Examples might include “to grow spiritually,” “to have a sense of belonging,” “to make sure the benefits are available to others,” and so on. Understanding why your donors give is helpful as you plan your campaigns. If you are not sure of the answers, informally ask some of your givers: “what is it about your experience of giving to this church that inspires you?”
2. Create a circle diagram similar to the one found in this chapter. Think of groups of people involved in the ministry and plot their location on the circles. Which groups or persons need extra effort in cultivating them? Ask them informally about what inspires them most about the ministry. Create a plan for cultivation, i.e., inviting them as candidates for the board, to serve on a ministry team or to volunteer on the annual campaign.

Recommended Resources:

Catherine Ponder offers a complete set of her books at no charge to any church wanting to use them for a class. Write her at 73-669 Hwy 111, Palm Desert, CA 92260.

The Four Spiritual Laws of Prosperity, by Edwene Gaines, ©2005 Rodale (available at www.amazon.com).

The 4T Prosperity Program, available at www.4tprosperity.com.

Growing Your Spiritual Community: Connecting Marketing and Planning, by Barbara O’Hearne and Lisa Wittman, available at the Association, www.unity.org. Order #3706.

Living an Abundant Life, Small Group Booklet, available at the Association of Unity Churches. Order #1114.

As a Man Tithes, pamphlet available from Unity®, 816-524-3550, or see www.unityonline.org.

Tithing brochure, available from the Association. See <http://unity.org/~unity/cgi-bin/cart.cgi/1062.html?id=HNgzb7Aj>.

See www.unity.org, click on Programs, Prosperity for a number of resources.

A Practical Guide to Prosperous Living, by Doug Bottorff

Manifesting Abundance, CD set, © 2004 Patsy Scala—contact patsy7154@aol.com.

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Giving Thanks, The Art of Tithing, by Paula Langguth Ryan, ©
Pellingham Casper Communications (available at amazon.com)

Prosperity, by Charles Fillmore

Spiritual Economics, Eric Butterworth

Chapter 4

The First Step in Development: The Annual Campaign

By Julie Montague-Ayers

Introduction

The annual campaign is a time-honored way of raising money for the general operating fund in churches. It is also the first step in developing funding, because it brings people into a sense of commitment to the ministry. Once the annual fund is faithfully supported, capital campaigns and planned giving are much more likely to be supported. Remember that the annual fund usually comes from individuals' income, while capital and planned giving funds are more likely to come from individuals' accumulated assets.

Tithing or percentage giving based on income and other Sunday offerings are the cornerstone of the annual fund. Congregants will have different giving abilities based on their assets and income (the two don't always go together, as in the case of a retiree, who may have assets, but reduced income).

In this chapter, I will look at the way I have personally experienced the annual campaign in the church, and how to make it successful. Future chapters will cover information about capital campaigns and planned giving.

Why the annual campaign?

There are probably many answers to this question, and most of them have something to do with increasing your church's income, but that's not the only answer or even necessarily the most important one. I believe in the power of an *inspired, bonded*, spiritual community, regardless of size, to have an amazing catalytic impact to transform individual lives, communities, countries, and our planet. If we can get a relatively small group of people, connected to Spirit, themselves and each other, all going

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The annual commitment program's main purpose is to bond your community.



in the same direction, we can accomplish anything. As Margaret Mead once said, "Never underestimate the power of a small group of people to change the world, for in fact that is the only thing that ever has."

The annual commitment program's (many churches call this the Faith in Action program) main purpose is to bond your community, and get them inspired to work together, year after year, to fulfill a shared mission and vision. Remember that our mission should be done through all the things we do as a church. That means that we should help people to grow through their giving and tithing. This will help to keep a spiritual focus as part of the annual campaign.

Each year at the same time, our spiritual family takes a journey together to a deeper experience of God. They share with each other the glory and wonder of that trip, and they commit together to move themselves, and their community, to the next level in spiritual awakening. In our campaign, we include a 7-week "Love in Action" series that sets the tone for unconditional love and divine guidance to move in all our church does. We get out of life what we put into life, and we all have come here to be givers to life. The annual commitment program opens up the generosity of each person's spirit and allows for us to be who we have come here to be.

When the board makes the choice to begin an annual campaign, it is a great step into being active co-creators of a Spirit-inspired community and an abundant future. The annual fund allows our church to budget based on specific dollar amounts, including the whole congregation in creating a vision for the year's financial

plan. This is also an opportunity for individuals to volunteer on a short term basis to assist the campaign and make a huge difference in the life of the church. Studies have shown overwhelmingly that people who volunteer for an organization also increase their giving as their volunteer involvement grows. The more people are willing to give their time and energy to a worthy goal, the more likely they are to commit financial support. An annual campaign offers volunteer opportunities at various time and responsibility levels. People may be engaged in such varied activities as hosting meetings in their homes, giving testimonials about tithing, asking others to commit, or putting together mailings.

How is it important to our church's future?

When done properly, this 7-week campaign is the most important time in our church year. Each year our church becomes stronger and healthier through this experience. The process reminds each person in our community how important the community is to their spiritual, mental, and physical health and well being. People learn how to speak about their relationship with God, themselves and the church in ways that will bring more people to church. They are encouraged, appreciated and loved, just the way they are and yet are eager for more growth and expansion in their life. Church is their favorite place to come to celebrate, serve, and connect in joy. People are taking financial ownership of their spiritual family at more committed levels each year.

What is the minister's role?

Each minister will do this in his/her own unique style, but he/she will be the light holder for (the one who continually keeps the focus on) the mission, vision, and values of the church. She will carry the story of our awakening to a new place. He will model

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Each year our church becomes stronger and healthier through this experience.



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The minister must speak from the platform on the spiritual law of giving and receiving.



love, acceptance and open hearted giving. She must walk her talk, by bringing in Unity principles, reminding everyone of the shared vision, and using such processes as spiritual discernment and appreciative inquiry to guide decision-making. The minister will also choose a 7-week theme on prosperity to use as the basis of all Sunday talks and a weekly class or study group. There are many easy-to-use curricula available that include books, workbooks, tapes or CD's to use between classes and a minister's/teacher's guide. Some even include pre-designed bulletin covers, posters, and weekly affirmation cards. See the Resources at the end of this chapter.

Besides acting as light holder, the minister must speak from the platform on the spiritual law of giving and receiving. Robert Wuthnow, in his book, *The Crisis in the Churches*, found that churches in which the leader regularly spoke about giving were much more likely to have sufficient financial resources. However, he cautions that ministers should not speak about why the church needs them to give, but about the spirituality of giving in general. People are uneducated about this topic, and do not know the place of giving in their spiritual life. They want to know how to commit their lives more fully to God, but are not sure how to do it. Giving is one of the key ways for this to happen. Including their financial affairs in their spirituality is an important lesson for them to understand.

Part 1: Vision, Partners and the Plan

It all begins with the ministry's DNA: understanding of Unity principles, ministry shared core values, vision and mission, goals, dreams and intention. In this manual we have already discussed

the mission, vision, and values—the DNA of your church. I assume that you have done that work with your board and congregation.

Using the DNA as our foundation, our congregation creates together an intention for the coming year. We start this each year in the fall so we have plenty of time to create the goals and a financial plan that corresponds. Each plan has one top priority in these five areas of ministry:

- worship
- adult education
- pastoral care & outreach service to the community
- fellowship
- children-youth-family ministry

Once, we added building/equipment but found that the physical needs in that area would come from brainstorming each area of ministry.

The campaign executive team (described below) now becomes the prayer partner for the annual commitment campaign. They choose the main activity in each area which will become the annual goals, and create a timeline for the annual fund commitment campaign. They then recruit teams and initiate the plan.

Part 2: Teams as Keys to Successful Outcomes

Depending on the size of your church, ideally you will have 30 to 200 team members involved in leading the campaign through

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Our congregation creates together
an intention for the coming year.



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Prosperity and tithing are year-round activities that must be continually nurtured with messages from the platform.



team activities. The hallmarks for successful campaign teams include:

- Leadership skills of team leaders
- Time limited commitment
- Decision making orientation
- Volunteers get lots of credit
- Minimal menial tasks

These will keep people on track in the implementation, help them to know they are accomplishing something important, and keep them interested. The types of jobs to be done are many. Following are the teams we use, and a description of their responsibilities. They are all asked to make their own financial commitment to the campaign, as part of being on the teams. Your church may decide to combine some of these functions to make it work best for you.

Campaign Executive Team

- Clarify the intention and goals for the year
- Recruit volunteers for all the teams
- Train, manage, and oversee all the functions for the campaign
- Make policy decisions to guide the campaign
- Speak on behalf of the campaign with other congregants
- Actively participate in campaign activities
- Hold the campaign in their daily prayer
- Work with minister to plan prosperity talks for the rest of the year. Even though most of the activity takes place during the 7 week series, prosperity and tithing are year-round activities that must be continually nurtured with messages from the platform.
- Evaluate the campaign at points along the way so that adjustments can be made

Prayer Team

- Develop prayers for the campaign for all printed material, and especially for small group meetings
- Find inspiring scripture, quotes, or readings to convey the essence of the campaign
- Plan and conduct a prayer vigil and other appropriate activities to magnify prayer support for the campaign
- Pray together weekly before and during the campaign for the success of the campaign
- Team chair serves on the Executive Team

Events Team

- Plan and manage the details for large group or small group “Creating the Intention” dinners—these help people to come together around the common goals of the campaign, to envision its success and to support it financially and in prayer
- Kick off events
- Plan celebration events for successes throughout the campaign, and plan a final celebration when the campaign is complete
- Invite members to these events
- Manage the question and answer process at the events
- Team chair serves on the Executive Team

Communication Team

- Ensure high quality of all materials
- Develop the campaign slogan
- Develop a campaign logo
- Develop other materials such as banners, letterhead, signs, and a display

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Plan celebration events for successes throughout the campaign.



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These components build a structure of communication.



- Obtain local publicity if applicable (your campaign will not necessarily be news, but if you are doing something that affects the community at large, it may)
- Research and create campaign newsletters and brochures
- Team chair serves on the Executive Team

Ambassador Team

- Plan the distribution of all campaign materials
- Recruit volunteers to contact other members
- Calls previous givers to answer any questions. May also recruit additional members who will only do this task.
- Distribute materials
- Team chair serves on the Executive Team

Thanks Team

- Arrange for thank you letters to all donors to the campaign
- Identify gifts or recognition for donors
- Research plaque or other means to recognize of donors
- Team chair serves on the Executive Team

Part 3: Structure for Fulfillment

The main components that we use in our campaign have been: Training workshop for everyone in the church to see what is coming, enroll volunteers, and have them choose team to serve on Kick off event (i.e., “Setting the Intention” dinners) to unfold the vision and intention, created by all congregants (process described in Step 2 below)

Printed letter and information outlining the goals and intention for the coming year, with commitment card. Include visuals as well as supplemental electronic communication through your

website and email. You can also do multiple mailings as shown in the examples at the end of this chapter (letters, commitment card and timeline).

1. Commitment Sunday
2. Celebration
3. Reporting, updating and thanking all your investors in the goals

I can't overstress the importance of all these components, because they build a structure of communication that helps all congregants to be a part of the intention and goals. We have also found the following specific steps to be very helpful in planning our campaign. Examples are given at the end of this chapter for a campaign with additional mailings. You can adapt them to fit your methods.

Step 1: Organize teams

Start by recruiting the Executive Campaign team. Hold a training event for all congregants and recruit additional teams from participants.

- Recruit and train leaders for the six teams
- Each team meets to make decisions regarding the campaign
- Mail and/or email newsletters about campaign plans to team members with each team's role, and an invitation they can pass along to ask friends to join
- Create a master report with results of each team's planning so that the executive team can coordinate all the activities

Step 2: Cultivation/Preparation

Conduct small group or large group "Creating the Intention" dinners and kick off meetings. Adapt the process below or find

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Hold a training event for all congregants and recruit additional teams from participants.



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What does Spirit want to create through us?



a process that works for you. Here's our process of creating the intention. (Do I need to remind you to open and close with prayer, and pray during the session any time you're guided to?) Review the church's DNA and discuss if necessary.

- A. Appreciate in story—we use the “Appreciative Inquiry”¹ process which helps us to unearth stories of the best practices, events, classes, and support to members in each of the areas over the last year. For those not trained in Appreciative Inquiry, break into small groups. Ask people to interview each other in pairs, asking questions such as: “Tell me a story of how you have personally experienced this church when it was at its best? What made it a great experience? What made it possible?” Once this is done, have the pairs share in small groups of 6-8, recording any recurring themes. The recurring themes are then shared with the larger group and recorded on easel paper, and posted around the room. What are the recurring themes, and how can they be grouped together under similar areas?
- B. Dream—now we lead everyone in a guided meditation. What does Spirit want to create through us? You can use a spiritual discernment process² or have people visualize touring a newspaper reporter around your church and being interviewed for an in-depth article on a church community that expresses excellence in all it does. Share stories of the dream in small groups and have each come up with their best idea for each of the 5 areas.
- C. Refine and record all the common themes gathered in

- A and B—take out duplicates, fold two that are alike into each other if both groups agree. Record all the ideas for each area. Executive team members should be at each session to record all input and bring it to the next executive meeting. Thank everyone for coming.
- D. Goals of these meetings are to develop social rapport among church supporters and facilitate members thinking through their decision to invest in the vision.
- E. The Executive Team meets with results of process and picks 3 top goals for the year. They then research the cost of these goals to include them in next year's budget. Set a goal for the annual campaign.
- F. Mail and/or email a newsletter to all members including theme, plan, goals, who is involved in the campaign, results of the process, and answers to any concerns or questions.

Step 3: Prayer and Discernment

- From the platform, discuss stewardship and discernment through team member testimonials, and give talks on the Prosperity 7-week series (see Resources for ideas on materials for these series)
- Announce Commitment Sunday date (last week of series)
- Speak the campaign prayer (prayer team writes) at each service for the 7 weeks.
- Mail or email a letter from the minister asking for prayers from members and friends of your church. Include the campaign prayer on a nice card or format. Commitment Sunday will be the last Sunday of your prosperity series.
- Conduct a prayer vigil to get a large group praying for the vision, intention and goals.

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Conduct a prayer vigil to get a large group praying for the vision, intention and goals.



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Note that the language used on the commitment card is important.



Step 4: Solicitation

- Ask each team member to fill out their commitment card one week prior to the commitment Sunday so the “total so far” can be announced
- Leadership investors are asked in person—these are people in the ministry who are able to give the largest gifts. Generally, the top 10 % of givers will give 60 % of the campaign funds. These are the leadership gifts that give the rest of the congregation reassurance that the campaign will be successful, which encourages them to give. Have these commitments in hand one week before Commitment Sunday for the best results.
- All members and friends receive a hard copy letter from the minister, a brochure with the year's intention, financial and program goals, a giving chart, quotes from members at “Creating the Intention” dinners and a commitment card with a reply envelope. Optional free gift ideas are: magnet, labels with affirmations on them, a booklet
- Note that the language used on the commitment card is important. Legally speaking, a “pledge” is a financial obligation that can be subject to collection by the church. Though no church I know of would ever follow through, the legal status of a pledge means that you can obtain a loan from a financial institution of up to 90 % of your pledges. On the other hand, a “statement of intent” will only garner a 70 % loan from a bank. Any other language is unrecognized for these purposes. We found that “commitment” was a meaningful term for our card.

Ambassador Team calls all previous givers to the church to answer any questions about the campaign and asked to make an investment in the vision.

- From the pulpit the minister encourages everyone to get involved.
- Donors to date are recognized with a thank you letter to them—implemented by the Thanks Team.
- Create a ritual for Commitment Sunday where each person brings his/her commitment card to the front and is given a gift of some kind. (examples: candle & prayer, lapel pin)
- Send a second letter to all those who haven't given so far.

Step 5: Wrap Up

- Mail out thank you letters to each giver
- Send personal notes to all volunteers
- Send a personalized letter from minister to report on the results
- Deliver thank you gifts. Hold a celebration event within a week of commitment Sunday, and acknowledge all who have given
- Executive Team meets to evaluate successes, recommendations for improving the process, and to celebrate. They can also consider those who worked on the teams this year for possible recruitment for next year's campaign.

This program takes approximately 3-6 months in total, including preparation and planning. See the timeline at the end of the chapter for ideas. The keys to your success are having a large percentage of congregants involved, planning and getting things done early and being well organized.

Of course the most important part of any endeavor is prayer and meditation, listening, following guidance and trusting God as your

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The most important part of any endeavor is prayer and meditation.



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source. Join with me in a vision of all Unity churches everywhere abundant, growing in wisdom, joy, love, and numbers.

Resources:

Be sure to download the other chapters in this manual for best results! They lay the foundation for this chapter. See www.unity.org/prosperity/prosperitymanual.html

Appreciative Inquiry: A Positive Revolution in Change, by David Cooperrider and Diana Whitney, ©2005 Berrett-Koehler Publishers, Inc.

Dynamic Laws of Prosperity, by Catherine Ponder, ©1985 DeVorss and Company.

The Four Spiritual Laws of Prosperity, by Edwene Gaines, ©2005 Rodale Press.

(A free workbook by Debbie Allen available for downloading at our website <http://www.unity.org/prosperity/prosperitymanual.html>)

4T Prosperity Program, by Stretton Smith, see www.4tprosperity.com.

5 Gifts of an Abundant Life, by Diane Harmony, ©2004 Universal Harmony House.

The Intersection of Joy and Money, Prosperity in Action, by Mackey Miriam McNeill, ©2002 Prosperity Publishing.

Keys to the Kingdom, by David Owen Ritz, see www.davidowenritz.com.

www.layministry.com has spiritual gifts inventories and other information on working with your volunteers.

Living an Abundant Life, small group ministry booklet, available from the Association. Order #1114, \$5.95 each. Contact accorder@unity.org.

Power of Prosperity x 12, email program offered by the Association to give churches a way to keep in touch with congregants about prosperity on a monthly basis. Includes short lesson, Fillmore and Bible quotes, and ideas for personal practice as a way of demonstrating the year-round nature of prosperity in the ministry. Go to www.unity.org/contact-us.html to sign up.

www.spiritmatters.com/spiritualprograms.htm

www.unity.org, see Programs, then Prosperity for resources

Editor's Note: We are indebted to Church of the Resurrection, in Leawood, Kansas, for sample letter, commitment card, and timeline ideas in the examples following this chapter. See www.cor.org for other resources pertaining to churches.

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A capital campaign can be defined as “a time-limited effort by a nonprofit organization to raise significant dollars for a specific project.”



Chapter 5

Capital Campaigns

By Eileen Stulak and Patricia Bass

What is a Capital Campaign?

A capital campaign can be defined as “a time-limited effort by a nonprofit organization to raise significant dollars for a specific project.” Typically it includes a four to twelve month planning phase and a three-year commitment phase during which donations are received.

As it relates to church ministries, reasons that a campaign may be undertaken include funding an expansion of an existing church edifice, the purchase of land and/or the construction of a new sanctuary, financing major maintenance, repairs, or renovations, or the retirement of the debt of a ministry.

The potential benefits of a successful capital campaign can also extend far beyond these more tangible results. Churches and their congregations have the opportunity to experience an increase in leadership and overall participation in the ministry, a deeper sense of personal stewardship and financial commitment, a greater sense of community and spiritual service within the congregation, and a profound deepening of the prayer consciousness of both the individual and the ministry itself.

Even with the abundance of positive benefits that can come about through the experience of a capital campaign, there are also some pitfalls of which to be wary. In addition, capital campaigns are not necessarily suited for every church or every circumstance. Each one should be entered into only after a church ministry has done its due diligence, both within their own congregation and its needs as well as in relation to any outside sources they may seek to provide consultative or operational assistance.

In this chapter, we will attempt to provide an overview of the capital campaign process in terms of:

1. What considerations should a church review prior to entering into a capital campaign;
2. Should an outside consultant be hired to guide the process;
3. What steps should a church follow in the selection of a consultant;
4. What services should be expected from an outside consultant;
5. What steps are included in a successful capital campaign;
6. What consideration(s) should be given by a church to conducting a self-managed capital campaign; and
7. What are some common “dos and don’ts” of a capital campaign?

In researching the information that is included in this chapter, several church ministries and capital campaign consulting companies were contacted and interviewed for their experience, expertise, and insight. A complete listing of those resources appears at the end of the chapter. Since each capital campaign will be unique to the specific church ministry, our main goal is to provide as much information as possible in summary and outline form.

What Considerations Should a Church Review Prior to Entering into a Capital Campaign?

Before entering into a capital campaign it is important for the church to be clear about its vision, ascertain the needs present that support the vision and the introduction of a capital campaign, and assess the readiness of its congregation to enter into a

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If the need is determined, it must then be translated into a vision that is easily and clearly communicable to the congregation.



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Churches would be well-advised to consider the amount of time and energy required to experience a successful capital campaign.



commitment of the magnitude which will be presented. If the need is determined, it must then be translated into a vision that is easily and clearly communicable to the congregation. The rationale behind the vision must be explained and supported in order that the congregation will have a depth of understanding of the long-term goals of the ministry and its vision, and in turn add their support. One consultant stated that the need must be one that is considered critical and not optional relative to the ability of the church ministry to attain its goals and realize its vision. During this time, key leaders of the church community will typically be approached and invited to become advocates of the campaign.

This initial phase also provides the ministry the opportunity to assess the level of support that the congregation is willing to give to the church and its leaders. It offers a way in which to gauge their willingness to make a financial commitment to the vision and the level of commitment that might be expected in the area of volunteering and service offered in support of the campaign.

This last item is of great import relative to the time and energy that will be required of a church ministerial team and staff during the life of a capital campaign. Of the churches interviewed, we found that each utilized the senior and/or associate ministerial leaders, office staff, key leaders and volunteers from the church community, and congregational support. Depending upon the individual church, some created teams consisting of lay volunteer leaders that were supported by the church staff while others more heavily relied upon the ministers and staff personnel to be the primary contacts. Each church concurred that their internal resources spent hundreds of hours in support of the capital

campaigns from their inception through their completion. One consultant noted that if one person were to be selected to manage the campaign on behalf of the church, he/she should be prepared to spend between 500-600 hours during the first six months.

It was noted that for those whose ministers assumed a more prominent role at the inception of the campaign, their hours were at a peak during the first year of the campaign and then began to lessen in amount as the campaign moved into its second and/or third year.

Should an Outside Consultant Be Hired to Guide the Process?

Churches would be well-advised to consider the amount of time and energy required to experience a successful capital campaign. As noted above, there is a significant time commitment involved with any campaign. A church needs to assess its own human and material resources to determine if this commitment of time would be possible and whether it could be offered without having a detrimental effect on the day-to-day operations of the ministry itself.

Our research brought forth the following reasons that churches and consultants alike agreed that it is usually wiser to utilize the resources of an outside consultant:

1. They have the expertise. Fundraising is their one and only focus; it is their core competency. They can draw on multiple experiences over a number of years and from hundreds of clients. This enables them to design a capital campaign that best fits each particular church.
2. Consultants can create, design, and provide all of the

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Consultants provide essential skills in leadership and project management.



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Consultants must be willing to align with the vision of the church...



print materials, training manuals, and graphic design work required in communicating and publicizing the various stages of a capital campaign.

3. Consultants can be objective and unbiased in first observing and then communicating any problems that may arise as the campaign unfolds.
4. Consultants provide essential skills in leadership and project management. They are held accountable for the professionalism and quality in which all work associated with a capital campaign is done.
5. Churches tend to raise more money. One consultant noted historical evidence which suggested that professionally led campaigns raise two to six times more than the typical in-house program.

What Steps Should a Church Follow in the Selection of a Consultant?

First and foremost, a church should research, contact, and interview several consultants prior to selecting one to manage their capital campaign. Although there are a multitude of experienced financial consulting firms in existence, they may not all be the best fit for your church and your congregation. The “chemistry” between the two is a very important ingredient to a successful capital campaign.

In addition, you will want to look for a firm that has broad experience. The firm should have a large and diverse clientele, as well as a range of size associated with the capital campaigns that they have managed over the years. For example, the firms we contacted had experience in these areas that ranged from working with a number of different faith denominations and guiding

individual capital campaigns in amounts anywhere from \$70,000 to \$38 million.

Along these same lines, the consultant should be very clear in communicating a realistic expectation to the church in terms of the amount of money they believe it possible to be raised during the campaign. Based on our research, consulting firms have different “rules of thumb” when it comes to projecting the amount of funds that should be expected as a result of the capital campaign.

For one, the average expectation was 1-3 times the church’s previous year’s operating budget. For another, this multiplier was 1.5 – 2.0 times. A third estimated the attainable goal as being between 1.5 – 3.0 times the annual giving. This last firm went on to further delineate this estimate by noting that the 150% figure would be applicable to a campaign for debt reduction and the 300% figure would apply to a campaign for acquiring land and/or buildings.

A listing of references should be requested and include other Unity or New Thought churches with which the consultant has worked. These references should be contacted and encouraged to speak frankly and openly of their individual experiences with the consulting firm.

Consultants must be willing to align with the vision of the church and stand in respectful support of the spiritual teachings of Unity. This is very important when it comes to the proposals offered by the consultant, as well as the various print materials that will ultimately be created by the chosen firm in support of the capital

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The consultants should also be looking beyond the fundraising goals of the church.



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On average, you can expect the consultant to be onsite for approximately 100 hours throughout the life of the campaign.



campaign. The firm should agree to word-smith their documents such that they speak in terms of Unity and its spiritual teachings and beliefs.

The consultant should also be looking beyond the fundraising goals of the church. As we noted earlier, many more benefits exist beyond the financial gifts received. The consultant should work with the ministry in designing a capital campaign that will foster deeper commitment (financial and otherwise) on the part of the congregation, encourage and bring forth new and renewed leadership within the church, be focused on the long-term health of the church community, be based in prayer and spiritual discernment such that it offers the opportunity to raise the spiritual consciousness of everyone involved, and serve as an invitation for each person to experience personal, spiritual transformation.

Consulting firms vary as to the calculation and collection of their compensation. All firms we contacted agreed that no part of their fee should be incentive-based. In fact, it was noted that to do so based on the amount of funds being raised is illegal in several states.

The firms should clearly outline all services to be offered during the entire capital campaign, including a time dedicated to follow-up and closure. Some questions to keep in mind when reviewing the proposal for services from a consultant include:

1. Are the costs shown inclusive of travel, lodging, and meals? Or are those additional expenses?
2. Does the compensation include expenses which may be associated with solicitation of donors outside of the

church's congregation?

3. Does the pricing include a maximum number of onsite visits to the church by the consultants? If so, what is the pricing for additional visits, if required?
4. If special services are requested, such as the production and distribution of a DVD outlining the capital campaign, has separate pricing been provided?
5. Is there a date during the campaign and prior to its completion that 100 % of the compensation is payable? (Some of the firms we contacted require full payment within the first year, while others allow payment over the life of the campaign.)
6. Can the compensation be paid on an installment basis?
7. What specific provisions are provided in the contract for services in the event the capital campaign is postponed and/or cancelled?
8. What costs does the consultant project the church will incur beyond the consultant fees? (i.e., added staffing, marketing materials, etc.)

Lastly, the consultant should be willing to honestly view the cost/benefit to the church of utilizing an outside consultant. There may be times when using an outside firm is more costly than managing the campaign with the current resources within the church or perhaps by hiring a staff position specifically for the purpose of managing the campaign.

What Services Should Be Expected from an Outside Consultant?

Many if not all of the considerations undertaken by a church prior to entering into a capital campaign (noted at the beginning of this

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Campaigns vary as to how the initial donations are requested.



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One element of a successful campaign was the recognition of the need to obtain “buy-in” from the congregation from the start.



chapter) can be done under the guidance of a consultant. Once the decision to enter into the campaign has been made, the consultant will take on many more roles and responsibilities. On average, you can expect the consultant to be onsite for approximately 100 hours throughout the life of the campaign.

Consultants will produce and distribute training manuals and materials that outline the campaign and convey the vision and goals of the church. These materials will be written to reflect the needs, personality, and teachings of the specific church. They will also begin to recruit, organize, and train all of the volunteers who have agreed to aid in the implementation and management of the capital campaign.

Constant and consistent communications with the congregation are keys to the success of any capital campaign. As such, the consultant will coordinate and manage this communication through the development of newsletters, electronic updates, updates to the church’s website, and by having frequent and ongoing meetings with the congregation.

Communication with the congregation can also be accomplished by conducting special prayer and worship services, group dinners, and special donor gatherings, all of which should be attended by the consultant. The consultant can also be invited to speak from the pulpit during a Sunday service. They should be available at all times to receive and answer any questions that donors and/or the congregation may have about the capital campaign.

Campaigns vary as to how the initial donations are requested. Some churches choose to approach major donors prior to

introducing the campaign to the entire congregation. Others opt to have several commitment dinners that the congregation could attend prior to the official kick-off of the campaign. Still others may wish to introduce the campaign as part of their Sunday celebration service and create a “Commitment Sunday” of sorts for the entire church community.

When the time comes to begin the solicitation of financial commitments from the congregation, the consultant should be present and involved. They will become the supervisor and overseer of the process and assist in areas such as soliciting major gifts and gifts in kind.

The consultant will also help in the offering of thanks and celebration for everyone involved in the campaign. Thank you letters and acknowledgements should be sent to all donors, including documentation of their gifts for their personal records. As the campaign progresses, frequent updates should be provided to the congregation that clearly show them the progress made to date and honors each achievement along the way.

The consultant should also be expected to provide follow-up services once the period of solicitation has been completed. This may be presented in the form of personal trips back to the church or via phone conversations and/or email correspondence. They should be available for continued advice and counsel, for follow-up on the fulfillment of pledge commitments, to provide progress reports and updates to the church community, and for the continued communication with existing and potential new donors to the campaign.

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The ministries also found it is imperative to obtain the participation from as many in the congregation as possible.



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Historical data suggests that professionally managed campaigns raise more money.



What Steps Are Included in a Successful Capital Campaign?

Although capital campaigns can vary in length, the churches and consultants we contacted both noted three years as being the common period of time that the majority of campaigns will run. In addition to that, there will be anywhere from four to twelve months of preparation prior to the actual solicitation of funds being made. This time period would include the efforts put forth in interviewing and selecting a consultant, surveying the congregation and/or conducting a needs assessment of the church itself, and conducting all of the pre-planning, training meetings for key leaders and volunteers. In addition, offering church services for times of prayer and spiritual discernment and hosting donor dinners and congregational gatherings can be done during this time. All of these activities are crucial to successfully begin the campaign.

The churches we spoke to offered their unique perspectives as to what helped their capital campaigns attain the successes that they did. They also offered suggestions as to what they might possibly choose to do differently in the future.

One element of a successful campaign was the recognition of the need to obtain “buy-in” from the congregation from the start. The church leadership must present the vision underlying the campaign in a clear and concise manner. The ministries were all in agreement that the congregation must take ownership in whatever was at the center of the need for the campaign. This ranged from the need for renovations to existing property to the need for expansion of existing facilities or the construction of new facilities to accommodate the growth of the church.

Communicating the progress of the campaign and keeping the vision in front of the congregation each week were also considered to be essential to the success of any campaign.

The ministries also found it is imperative to obtain the participation from as many in the congregation as possible. Specifically, this involvement is something that needs to happen from the very beginning of the capital campaign. Most agreed that a team concept worked best. Teams had designated leaders who served as point persons to answer questions and work in areas such as campaign coordination, publicity, event coordination, and enrollment coordination. In doing so, there was a positive increase in the overall energy of the entire church as it continued its journey through the capital campaign.

Ministries and their leadership also need to be aware that while most will experience many individuals within their congregations stepping into leadership roles, there may also very well be resistance to the campaign from members of their congregations. It was discovered that some congregants had unpleasant experiences with capital campaigns in the past; some did not want to change anything that was in place; others expressed concern over architectural designs; some simply expressed fear over assuming a substantial amount of debt. As a result, there was some attrition experienced, albeit it minimal. There was also an experience of a decrease in weekly offerings during the course of the campaign.

What Considerations Should Be Given By a Church to Conducting a Self-Managed Capital Campaign?

Oftentimes a church (or any organization) questions whether or

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Allow God to work through each person in mighty ways.



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Make sure a consultant's proposal for services and its associated compensation are clearly stated and understood.



not it would be more cost effective and beneficial to administer and manage projects in-house as opposed to hiring an outside consultant. It is no different when considering entering into a capital campaign. However, there are certain considerations that should be carefully reviewed in order to avoid potential pitfalls associated with a self-managed campaign. They include:

1. Do not rush into a capital campaign. Assess the needs of your church. Make sure that you have the adequate human and material resources necessary to support the campaign through its completion.
2. Do not assume that you will save money. The only tangible savings will be that of consulting fees and only if you already have someone on staff that is qualified and able to manage a capital campaign. As noted earlier, this person must be able to commit between 500-600 hours of their time during the first six months of the campaign.
3. Historical data suggests that professionally managed campaigns raise more money. Consideration must be given to the potential savings of the consultant's fee versus a potentially lower amount of funds raised.
4. Do not underestimate the amount of time and the extent of congregant involvement needed for a successful campaign. It is estimated that it takes involvement on the part of 50% of your congregation in order to successfully execute a capital campaign.
5. Arrange for the professional preparation of all graphic design materials that will be used in the campaign. This could certainly be someone on staff that holds the specific skill set. However, if someone is hired or an outside resource brought in, the associated cost must be compared to the potential savings in having the campaign managed

by an outside firm with staff who have the specific skills readily available for you.

6. Determine whether your church staff and/or laity leaders/volunteers have the skills necessary for successful project management, including planning, scheduling, marketing, organization and communication skills, time management, and timely and knowledgeable response to questions about the campaign.

What Are Some Common Do's and Don'ts of a Capital Campaign?

We want to emphasize again that each capital campaign will be unique to the specific church in which it is being conducted.

There are, however, certain dos and don'ts that would apply to just about every campaign.

Dos

1. Above all, pray! Ground the capital campaign, its unfoldment, and the consciousness of your church community in the power and presence of Spirit. Allow God to work through each person in mighty ways.
2. Do conduct thorough research into the needs underlying a capital campaign.
3. Do make certain that these needs stand in support of the overall mission, vision, and values of your spiritual community.
4. Do involve your congregation from the very beginning of any capital campaign process. Provide detailed information as to the reasons for the campaign, projected timelines for the conduct of the campaign, expected amounts of funds to be raised and the associated timeline

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Don't forget to celebrate each accomplishment and goal attained throughout the campaign.



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We live in integrity with our mission.



for completion, and ways in which the congregation can become involved.

5. Do interview several outside consultants before entering into a contract for services. Do talk to other churches that have used their firms for their own capital campaigns. Do speak to the direct contact and not solely with the marketing or sales representatives.
6. Do solicit major gifts from potential donors.
7. Do be realistic in setting your overall financial goals.
8. Do recognize that it is easier to raise funds for new facilities (where the need is obvious to all) than it is to raise funds for the retirement of debt (where the benefits and resultant opportunities are not as evident).
9. Do keep the capital campaign and its progress in front of your congregation in order to maintain the positive energy around the campaign.
10. Do obtain firm cost estimates of the project to be funded by the capital campaign before the solicitation of donations begins.

Don'ts

1. Don't underestimate the time and energy required by a capital campaign. This is imperative even when using an outside consulting firm.
2. Don't assume you will receive services from an outside consultant, especially in terms of follow-up associated with the campaign. Make sure a consultant's proposal for services and its associated compensation are clearly stated and understood. Know your own needs.
3. Don't choose a consultant based solely on their work for another church. Each church is unique; there is no "one

size fits all” when it comes to the management of a capital campaign.

4. Don't overlook the possibility of experiencing lower attendance and decreased offerings as a result of entering into a capital campaign.
5. Don't overlook the benefits of a capital campaign that are in addition to the actual funds raised. Be aware of the gifts of new and renewed leadership, a deeper sense of personal stewardship, commitment, community, and spiritual service, and a transformation of the prayer consciousness of the community.
6. Don't be discouraged if your initial goals are not met within the projected timeline. It could be that the campaign needs to be set aside for a time or renewed for another specific length of time.
7. Don't forget to celebrate each accomplishment and goal attained throughout the campaign. Don't wait until the campaign is complete. Show your continued appreciation on a regular basis.
8. Don't attempt to conduct a capital campaign if the church is in the midst of transition of any kind. Move through that process first and re-establish the vision of the ministry going forward.
9. Don't employ high pressure sales techniques in the solicitation of donations. Every aspect of the campaign, especially the solicitation of funds, should be Spirit-based and grounded in prayer.
10. Don't forget to pray!

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There is no question that a capital campaign has the potential to appear daunting in its scope and implementation. At the same time, the very fact that a capital campaign has entered into the mindset of your church community is testament to the existence of a vision larger than the present experience; spiritual dreams that are wanting to be realized and manifested; a prosperity consciousness that is healthy and growing; a congregation that wishes to continue to experience personal and collective spiritual transformation.

Entered into with intention and grounded in prayer, a capital campaign has the potential to bless a congregation and spiritual community beyond anything it might imagine possible. At the same time, the ripple effect of benefits created by that which is made possible through the campaign will travel far beyond the boundaries of any newly constructed or renovated church properties to bless the surrounding communities and our world at large.

Our prayer is that we have provided you with a blueprint or map of sorts from which you can begin to discern and plot your own specific and Spirit-guided journeys through the right and perfect capital campaign for your community.

Affirmations

The work we are doing is exciting and transformational. People want to participate by giving to it.

We live in integrity with our mission. Our utmost purpose

in raising funds is to accomplish our mission, and people are growing through this campaign.

Action Items

1. Answer the question, “Why should congregants give?” Examples might include “to grow spiritually,” “to have a sense of belonging,” “to make sure the benefits are available to others,” and so on. Understanding why your donors give is helpful as you plan your campaigns. If you are not sure of the answers, informally ask some of your givers: “what is it about your experience of giving to this church that inspires you?”
2. Create a circle diagram similar to the one found in this chapter. Think of groups of people involved in the ministry and plot their location on the circles. Which groups or persons need extra effort in cultivating them? Ask them informally about what inspires them most about the ministry. Create a plan for cultivation, i.e., inviting them as candidates for the board, to serve on a ministry team or to volunteer on the annual campaign.

RESOURCES

Note: We consulted the following resources in the preparation of this chapter, and we greatly appreciate those individuals who shared their valuable expertise and time with us. We list them here for your information and not as an endorsement of their programs, products or services.

Online Resources

<http://nonprofit.about.com/od/c/g/capitalcamp.htm>

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Financial Consultants Interviewed

1. Generis, Mr. Larry Sykora
102 N. 85 Parkway, Suite B
Fayetteville, GA 30214-4070
Phone: 800.233.0561
www.generis.com
2. Strategic Action Ministries, Rev. Cherie Larkin
5125 Franklin Road
Nashville, TN 37220
Phone: 615.333.1323
3. The Church Development Foundation, Mr. Tim Sweeny
3 West 63rd Street
Kansas City, MO 64113
Phone: 816.333.8111 or 800.443.2413
www.tcdf.org

Church Ministry Resources

1. Christ Church Unity, Rev. Will Bowen
1000 NE Barry Road
Kansas City, MO 64155
Phone: 816.436.0200
www.ccunitykc.org
2. Center for Spiritual Living, Rev. Chris Michaels
1036 W. 39th Street
Kansas City, MO 64111
Phone: 816.931.2395
www.cslkc.org

3. Unity Church of Christianity
2909 Hillcroft, Suite 200
Houston, TX 77057
Contact was Reverend Patricia Bass who is now the senior
minister at Unity Church of Overland Park
913.649.1750
www.unityhouston.org

4. Unity Temple on the Plaza, Rev. Duke Tufty
707 W. 47th Street
Kansas City, MO 64112
Phone: 816.561.4466
www.unitytemple.com

Recommended Resources:

When Not to Build: An Architect's Unconventional Wisdom for the Growing Church, by Ray Bowman, with Eddy Hall, ©1992, Baker Book House

Conducting a Successful Capital Campaign, by Kent E. Dove, ©2000, Jossey-Bass, Inc. Publishers



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