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**A Proposal for Creating a Master of Divinity Specialization in
Stewardship and an MA in Stewardship and Development
Program**

John R. Frank

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GEORGE FOX EVANGELICAL SEMINARY

A PROPOSAL FOR
CREATING A MASTER OF DIVINITY SPECIALIZATION IN STEWARDSHIP
AND AN MA IN STEWARDSHIP AND DEVELOPMENT PROGRAM

A DISSERTATION SUBMITTED TO
THE FACULTY OF GEORGE FOX EVANGELICAL SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

BY
JOHN R. FRANK

HANSVILLE, WA

OCTOBER 2008

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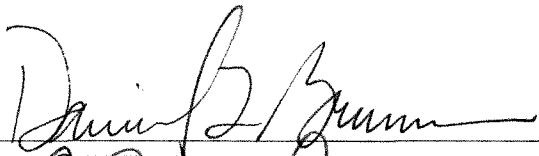
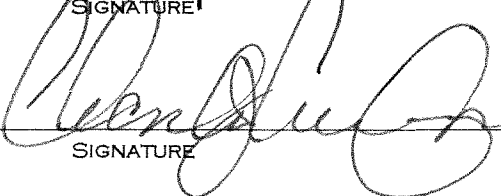
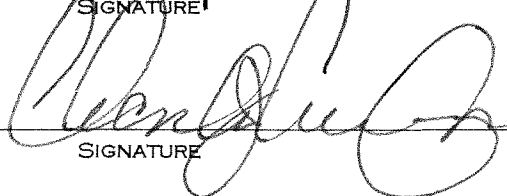
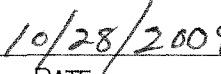
JOHN R. FRANK

DATE: OCTOBER 28, 2008

TITLE:

**A PROPOSAL FOR CREATING A MASTER OF DIVINITY
SPECIALIZATION IN STEWARDSHIP
AND AN MA IN STEWARDSHIP AND DEVELOPMENT PROGRAM**

*WE THE UNDERSIGNED CERTIFY THAT WE HAVE READ
THIS PROJECT AND APPROVE IT AS ADEQUATE IN
SCOPE AND QUALITY TO COMPLETE THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY IN
LEADERSHIP IN THE EMERGING CULTURE DEGREE*

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GEORGE FOX
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SECTION 1

ABSTRACT

Critics and research indicate that inadequate leadership in stewardship education has led to inaccurate teaching, wrong attitudes,¹ and a lack of generosity² in the Christian church and parachurch ministries.³ This teaching has led many churches and parachurch organizations to emphasize fundraising rather than the steward's spiritual journey and relationship with God. The dissertation addresses the need for a new look at stewardship, the theology of stewardship,⁴ and how stewardship is presented to the local church and parachurch.

The thesis of this project is that in order to improve stewardship in the Christian church, leadership must teach comprehensive, biblical stewardship with a new and more comprehensive approach. The process of re-examining the theology and life practice of stewardship must begin in seminaries, in order to have the most significant impact on local churches and parachurch organizations.

¹ George Barna, "Barna Update: 2002," The Barna Group, <http://www.barnagroup.com> (accessed October 2006).

² Dick Towner, "More Good \$ense: November 2006," Willow Creek Association, www.goodsenseministry.com/newsletter (accessed October 2006).

³ Generous Giving, "Generosity," Generous Giving, www.generousgiving.org (accessed September 15, 2005).

⁴ Douglas John Hall, *The Steward: A Biblical Symbol Come of Age* (Grand Rapids, MI: William B. Eerdmans, 1990), 17.

The goal of this thesis is to develop a Master of Divinity—Specialization in Stewardship (MDiv) and a Master of Arts degree in Stewardship and Development (MASD) to be hosted by an evangelical seminary. Both degree programs combine courses in theology and development practice.

Stewardship education has been studied and many excellent papers and books have been written;⁵ however, many leaders still disdain teaching the subject in local churches.⁶ A disconnect exists between excellent study and research and the local church teaching, which leads to key questions such as: Why is the subject so sensitive? How can this important topic be taught so that pastors, theologians, and church members find acceptance? Research indicates a lack of leadership in all levels of the church structure. Seminaries, denominations, and local church pastors avoid teaching stewardship or do not study the topic.⁷ Currently, no schools offer advanced degrees in stewardship, fundraising, or development with a Christian theological basis for the education. Secular schools offer quality programs in philanthropy, development, and fund raising.

The church currently approaches stewardship teaching as a transactional process rather than transformational in the lives of givers. Many churches use business and marketing techniques rather than stewardship and spiritual formation in their fund-raising

⁵ Ibid., 40.

⁶ Ibid., 1-5.

⁷ George Barna, *How to Increase Giving in Your Church* (Ventura, CA: Regal, 1997), 12-13.

efforts.⁸ This dissertation addresses the need for a new look at stewardship and how it is presented in the seminary, the local church, and to the individual Christian.

Exploring other proposed solutions to the stewardship problem found traditional and mostly unsuccessful strategies. The solutions that have been presented in the past can be structured into two categories: theoretical and theological resources and how-to resources. The theoretical and theological resources include a number of papers, books, and academic journals written by a variety of authors.⁹

The project's thesis: The church must take leadership in teaching comprehensive, biblical stewardship in order to improve stewardship programs. In addition, the theology of stewardship must be re-examined to impact the relationship between the Creator and His creation.¹⁰

The project will offer a proposal for the creation of a specialization in stewardship for an MDiv degree, and an MASD to be hosted by an evangelical seminary. The MASD will combine courses in theology and development practice. The project specifications and final components of the document cover a number of issues related to the new program including: target market, marketing, course descriptions, and other remarks.

⁸ Wesley K. Willmer and Martyn Smith, *God and Your Stuff: The Vital Link between Your Possessions and Your Soul* (Colorado Springs: NavPress, 2002), 45-52.

⁹ John H. Perkins, "Practical Theology: What Will It Become," *Christian Century* February 1-8, 1984, 116.

¹⁰ C. W. Taylor, "Stewardship is the Main Work of the Church," Episcopal Church of the Resurrection, <http://www.resurrectionchurch.com/resources/stewardship.html> (accessed August 15, 2006).

SECTION 2

THE PROBLEM

One Sunday, after the pastor has taught a message on stewardship during the service, a group of congregants stand in the church foyer. A Builder age member says, “I sure wish the pastor didn’t have to beg for money all of the time. It seems that all our church is about is asking for money. In my day, we didn’t have to ask so much.”

A younger Baby Boomer agrees, “Yes, I think that is twice this year that he has taught on stewardship. I wonder how bad it is going to get. I give all I can, but there are other things that I think God can do with my money.”

A younger member responds, “I have a young family and I just do not have enough extra to give to the church right now.”

A long-time member complains, “Why does the pastor have to keep asking for money? I have been going here for twenty years and we always meet our budget. Our hanging baskets always seem to be full when they are gathered up.”

A visitor to the church speaks up, “This is my first time here and I’m not sure if I will come back. The first teaching was on money and why the church needs it. I am not sure I can trust a new organization that quickly. It may take more time.”

A younger visitor says, “Just what I thought, heavy on fundraising, light on biblical content. We will visit a new church next week.”

“We have never been to a church before,” says a visiting unbeliever. “But it sure seems like the members here complain about money.”

Conversations such as these lead to key questions including: Is money the problem? Or could it be that pastors and leaders have never learned how to teach stewardship correctly? Is stewardship about asking and budgets? Or is it about the stewards’ walk with Christ and how they view their time on earth? Is it about ownership and idols? Or is it about bodies and buildings? Church leaders feel comfortable communicating biblical truths from church pulpits, and they challenge, teach, inspire, and encourage their congregants. They are very uncomfortable teaching about giving, stewardship, and money. These beliefs must be addressed in a straightforward manner with the Bible as a guide. Leaders must not compromise on how to teach people to be good stewards.

There are many builder- and boomer-age pastors who believe that since the builder generation started new churches, ministries, and non-profit organizations after World War II, teaching stewardship in the church has declined steadily. Pastors receive little training in seminaries and theological schools and the secular fundraising profession leads the way. As each new generation matures and begins volunteering and funding the church and parachurch ministries, they have no teaching to guide them. The research shows little or no difference in motivation for giving between Christian or non-Christian donors.¹

¹ George Barna, “Churches Lose Financial Ground in 2000,” The Barna Report, June 5, 2001, www.barna.org, (accessed October 1, 2006).

Pastors have no formal training in this area and they resort to their own personal strategies or the latest technique. They tend to be uncomfortable with the subject, yet know that spiritually it impacts every one of their congregations.²

So the pastor reaches the foyer and begins discussions with the congregants; he or she asks them, “What did you think of my message? Was I too hard on the financial part?”

The various congregants respond, “No pastor, you were right on. That is the message that our church needs to hear. I just hope they were all listening.” The pastor leaves that day believing the offering next week will meet his budget needs.

This story illustrates one of the problems of inadequate stewardship education. Churches face inadequate teaching, wrong attitudes, and a lack of generosity in the church of Jesus Christ, which negatively impacts the organizations and the journey of stewards as they follow God.

While this is a simplistic example of the problem, it represents the lack of understanding by all parties involved. The pastor is not properly prepared, the various generations have been taught different views, and the unchurched are aware of only the negative perceptions of the church and how they teach and view money.

² Gene A. Getz, *A Biblical Theology of Material Possessions* (Chicago: Moody Press, 1990), 11.

SECTION 3

OTHER PROPOSED SOLUTIONS

The available solutions to the stewardship problem fall into two categories: theoretical and theological resources and how-to resources. The theoretical and theological resources include papers, books, and academic journals written by a variety of authors.¹ The authors include denominational leaders and academics, and most are practitioners in the field of stewardship and development.²

The second category includes how-to resources. Numerous strategies are available to teach a local congregation stewardship such as sermon topics, complete sermons, annual calendars of stewardship teaching and activities, Bible studies, tapes series, and interactive forms and response devices.³

The available resources lack concern for the steward's spiritual growth. While some resources may discuss spiritual formation, the materials ultimately focus on fundraising for church activities. This project proposes a comprehensive approach to the problem rather

¹ Perkins, "Practical Theology," 116.

² Bruce Rockwell, "Parish Stewardship Program: My Theology of Stewardship.." Episcopal Diocese of Western Massachusetts, <http://www.diocesewma.org/resources/parishstew.html> (accessed November 15, 2006).

³ Michael Durall, *Creating Congregations of Generous People: Money, Faith, and Lifestyle Series* (Herndon, VA: The Alban Institute, 1999), 59; David W. Gordon, *A Plan for Stewardship Education and Development through the Year*, 3rd ed. (Harrisburg, PA: Morehouse, 1998).

than a primary focus on money. It will include relationships, the environment, and even how we choose priorities in life as part a steward's responsibilities.

In my experience, often pastors or executive directors of parachurch ministries choose the most cost-effective or easiest approach to stewardship. The thesis is that comprehensive, biblical stewardship will yield better results for the stewards and the overall organization. Section 4 describes this paper's thesis and current models for stewardship.

SECTION 4

THESIS

The future of the church and parachurch as effective organizations depends upon the training and preparation of future leaders in the field of stewardship and development. This section articulates the need for teaching stewardship clearly and biblically to present and future generations. New leadership can be trained to meet the growing need for critical thinkers in the field of stewardship for the church and parachurch.

Definitions

In my twenty-plus years of experience in the field of Christian ministry, I have encountered many definitions of the process of fundraising and providing for church and parachurch ministries and operations. This section describes the major definitions of stewardship in church stewardship programs.

Many organizations define understand stewardship simply to be the standard means of raising funds.¹ These organizations believe in professional fundraisers to carry out the work of many great

¹ I have attended and taught at training conferences sponsored by the Association of Fundraising Professionals (AFP), Christian Stewardship Association (CSA), Christian Management Association (CMA), Council for Advancement and Support of Education (CASE), Christian Camping and Conferences Association (CCCA), and the Association of Gospel Rescue Missions (AGRM).

causes. This definition of stewardship as fundraising has been at the foundation of North America's non-profit sector for many years. The AFP, formerly called the National Society of Fund Raising Executives (NSFRE), oversees the profession² and has created a standard of professionalism called the Certified Fund Raising Executive (CFRE), the only certification among fundraisers in the United States. This highly regarded certification program is recognized by most non-profit organizations, including secular and faith-based organizations.

A second definition revolves around development. Development describes the process of raising funds, working with volunteers, gifts in kind, and other gifts to a non-profit organization. The term involves more than raising funds. Many ministries adapt the title to Resource Development, which emphasizes fundraising as a source for the organization's resources or supplies. The title, Resource Development, suggests that the donor or steward is a source of resources to be gathered or used.

The education field often uses the term "advancement" to refer to any activity that advances the school, college, or university's mission including fundraising, alumni, and student marketing.

The Ministry of Development defines development as: "creating opportunities to connect God's people to God's work."³ This concept asserts that the goal of development is to connect people to the very front lines of the ministry they believe in. This is a key

² Association of Fundraising Professionals, "About AFP," Association of Fundraising Professionals, http://www.nsfre.org/about_afp (accessed February 28, 2007).

³ John R. Frank, *The Ministry of Development: An Introduction to the Strategies for Successful Christian Ministry* (Woodinville, WA: Steward Press, 1996), 17.

change in the definition of the process of raising support for a ministry, and it takes the process of raising funds to the level of ministry, as part of the spirituality of the ministry.

In *Growing Givers' Hearts*, Thom Jeavons and Rebekah Birch-Basinger write, “We consider any activity a ministry if its intent is to make the presence and love of God visible, tangible, or meaningful to others.”⁴ This definition connects a ministry’s funding to the work being accomplished. In this type of non-profit organization, building relationships with stewards become ministry to the steward as the process draws them closer to God’s work.

The term stewardship can cause tension in the contemporary world of Christian parachurch and church ministries. Stewardship has a variety of definitions, interpretations, and perceptions among pastors, lay leaders, congregations, and donors.⁵

Douglas John Hall writes in his book, *The Steward*, “The Bible as a whole, New as well as Old Testament, contains some twenty-six direct references to the steward and stewardship.”⁶ While there are many stories, parables and teaching on stewardship, the Church has evolved the term by combining teaching on subjects such as giving, saving, wealth, money, pride, supporting Paul’s ministry, Mosaic Law, tithe, parables on the talents, and worship. Many pastors and church leaders act as if the definition of stewardship is “the raising of funds for the church’s operational budget.” This includes

⁴ Thomas H. Jeavons and Rebekah Burch-Basinger, *Growing Givers' Hearts: Treating Fundraising as a Ministry* (San Francisco: Jossey-Bass, 2000), 5.

⁵ Hall, *The Steward*, 14.

⁶ Ibid., 33

the annual tithe talk or the annual teaching how the congregation should give so that the church's ministries can be funded.

My paper proposes that this current definition is at the heart of the problem facing contemporary churches and parachurch organizations because the definition focuses on the outcome or money aspect of stewardship and misses the purpose of stewardship as presented in scripture. Therefore, a new definition is proposed: Stewardship is a lifestyle based on an understanding that everything comes from God. This understanding will result in a giving lifestyle that is integrated in our faith in Jesus Christ.

The key issue in this section on stewardship education is that the church has been focused on the outcome of stewardship rather than the process. I believe God is more concerned with stewards and their lifestyle of obedient stewardship than He is with the outcome of stewardship strategies, budgets, and goals. God is more concerned with the journey or process of stewardship than the results. God does not need money, budgets, or capital campaigns to fund His strategy for sharing the Gospel, feeding the hungry, and loving the homeless and prisoners. If this premise is followed, a focus on stewardship education in the church would center around the steward.

To relate stewardship only to money, rather than a more comprehensive perspective, is a mistake. Scripture is very clear that an individual's use of time, talent, and treasure is part of how he or she lives stewardship priorities. As mentioned earlier, a comprehensive approach will include relationship, our wise use of the environment, and how we prioritize people, things, and resources during our time on earth.

Stewardship in the Local Church

In my experience I have found five distinct patterns of teaching about stewardship in the church:

1. The Traditional Model: Teach stewardship as a part of the church service, asking everyone to participate or to give as unto the Lord.
2. The Budget/Responsibility Model: Teach stewardship as the strategy to reach the annual budget needs of the church. It is every member's responsibility to assist in reaching the budgeted goal.
3. The Avoidance Model: Do not explicitly teach stewardship, just a mention of the offering box or plate in the back as the congregation exits.
4. The Stewardship Lite Model: Teach stewardship through simple stories or use Scripture at offering times to motivate giving.
5. The Purchase/Exchange Model: Pastors have read that the next generation of givers is skeptical of giving to the overall budget of the church, so specific projects are presented to encourage giving to that project or area of ministry.

This list, although not comprehensive, presents inadequate and inconsistent methods of stewardship communication in churches. Church leaders, pastors, and educators must assess the lack of preparation for future leaders in stewardship and consider the implications of maintaining the status quo.

Jeavons and Basinger propose the critical role of the church in the educational process of followers of Christ: "Despite this (or perhaps because of it), pastors have a

special responsibility to educate their members about the broader vision of stewardship and about matters of faith and finance.”⁷

This leads to a key question: What should the role of the church/pastor be in stewardship education? It is to teach biblical truth. The church can teach boldly what God desires of His followers in this area. Paul writes, “Just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving” (2 Cor. 8:7 NIV). Paul challenges Christians to be known as great givers, generous, willing to share with those in need, and to excel in this area. He also describes this act of giving as an act of grace that embraces God as a component of the giving process. The church can lead in this educational process.

Dick Towner answers the question of the church’s role and the need for comprehensive stewardship education:

What is the key to unleashing biblical stewardship in churches? The church must be doing three things. First is biblically based anointed teaching. What does scripture say about our money and stuff? But we can’t stop there with what you “ought” to do. If we stop with teaching, we’ll heap tons of guilt on those who may agree that they should be more generous, or get out of consumer debt, or save on a regular basis. Second, we need to train people and show them the biblical principle and how you follow it day to day in practical ways. Third is that people—though not everyone—need ongoing support and encouragement. We need trained lay counselors who will walk beside a person trying to change a lifestyle of habits. Getting people to give more is not what this is all about. But when good teaching and training is happening, the giving will also increase.⁸

⁷ Jeavons and Burch-Basinger, *Growing Givers’ Hearts*, 3.

⁸ Dick Towner, “10 Questions for Dick Towner of Willow Creek Association,” Christian Stewardship Association, http://www.stewardship.org/resources/Fund_Articles/towner_art.html (accessed May 30, 2007).

Stewardship in Parachurch Ministries

In the past, parachurch ministries followed the church's stewardship strategies, but as generational changes took place, these methods changed to serve the marketplace.⁹ Wes Willmer and J. David Schmidt suggest in *The Prospering Parachurch* that church growth experts estimate that monetary giving to the parachurch currently surpasses giving to traditional churches.¹⁰

The parachurch has taken this position with donors for a variety of reasons. Specialized ministries have taken on the traditional role of the church in such programs as serving the poor, Christian education, and crisis pregnancy and they have developed relationships with the general marketplace of donors. When these programs first began, most donors were Christians and involved in the church.¹¹ In contemporary society, there are a wide variety of donors, some conservative in their giving and others are more liberal in their viewpoints.¹² In this model, any individual can give to a parachurch such as a rescue mission serving the poor and thereby meet stewardship goals.

Many churches are threatened by the parachurch's success and others encourage their congregations to give and volunteer in ministries with specialties beyond their local church's capabilities.¹³ Local pastors are concerned with the changes taking place in

⁹ Wesley Willmer, J. David Schmidt, and Martyn Smith *The Prospering Parachurch: Enlarging the Boundaries of God's Kingdom* (San Francisco: Jossey-Bass, 1998), 6.

¹⁰ Ibid., 10.

¹¹ Ibid., 9.

¹² The Barna Group "Tithing Down 62% in the Past Year," *The Barna Update*, May 19, 2003, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=139> (accessed September 15, 2007).

¹³ George Barna, *Revolution* (Wheaton, IL: Tyndale, 2005), 56.

Christian and non-Christian donors and how this impacts their organizations. Changes in giving have led parachurch organizations to use the following models:¹⁴

1. Church Strategies: These strategies are based on a reactive process of receiving gifts in a non-strategic method. Many times it is quoted by organizations that follow the method, “God’s ministries, done in God’s ways, will never be short of God’s supply.”
2. Non-profit Organization Fundraising Strategies: These strategies are emulated from organizations such as the Red Cross, United Way, and national training associations such as AFP and CASE. They are effective and produce results.
3. Christian Development Strategies: These strategies combine the biblical models of building relationships with the steward and connecting them to the front lines of the ministry. They are as concerned with the process as they are with the results.

Current Educational Opportunities

Between 2 and 4 percent of seminaries and 1 and 2 percent of Christian colleges and universities have courses or classes in stewardship and its role in church life.¹⁵ Brian Kluth reports on his Maximum Generosity website that the most requested training by pastors is on tools to teach stewardship in the local church.¹⁶

¹⁴ Frank, *The Ministry of Development*, 41.

¹⁵ Holly Hall, “Raising Funds by the Good Book: Churches Use Financial Lessons from the Bible and See Gifts Rise,” *The Chronicle of Philanthropy*, June 17, 1999, 4.

¹⁶ Brian Kluth, email message to author, December 3, 2007.

Randy Alcorn, in *Money, Possessions and Eternity*, compiled his first study of the number of scriptures concerning money. He writes, “Why hadn’t I noticed [how much scripture there is concerning money]? Perhaps because I’d never had a single course on this subject in Bible College or seminary, though I’d had courses on subjects about which the Bible has a great deal less to say.”¹⁷

The National Pastors Conference, held in February 2006, offered the following areas of instruction: Preaching and Worship, Ministry Development, Gospel and Outreach, Church and Culture, Personal and Spiritual Enrichment, and Leadership.¹⁸ In over forty seminars, no topic examined the role of the steward in church life or approached the need for the pastor to be trained in this area.

The MA in Philanthropy and Development from Saint Mary’s University was created in response to this need for graduate level training for the development officer in non-profit organizations. This program has a comprehensive curriculum and offers one course regarding giving in religious organizations, Theological and Philosophical Dimensions in Philanthropy.¹⁹ Another graduate program is hosted by Indiana University

¹⁷ Randy Alcorn, *Money, Possessions, and Eternity* (Carol Stream, IL: Tyndale, 2003), 4. Anecdotally, I asked pastors taking a doctoral level class in stewardship at a college in the Northwest if they had had any formal training in stewardship at the bachelor or master’s level of their education, and no student had any classes or courses in the subject.

¹⁸ World Vision, “You’re Invited to Join Us at the National Pastors Convention in San Diego, Feb 22-25,” World Vision eNews, http://www.worldvision.org/about_us.nsf/child/eNews_pastors_100405?OpenDocument&lid=1005pastorsconv&lpos=main (accessed November 20, 2007).

¹⁹ Saint Mary’s University of Minnesota, “MA Philanthropy and Development,” Saint Mary’s University of Minnesota, <http://www.smumn.edu/sitepages/pid585.php> (accessed March 15, 2006).

in their Center on Philanthropy.²⁰ This Executive Master of Arts in Philanthropic Studies is a summer residential program that focuses on the secular art and science of fundraising. The program has an option to add a religious studies instructor.

The Problem

Giving is down significantly in the church, and the average giving per American household is 1.9 percent of household income.²¹ George Barna reports that Christian giving averages between 2 and 2.2 percent of household income.²² Pastors struggle to figure out how to meet the changing “requirements” of donors because giving motivations have changed over the previous two generations.²³ The following identifies three generational characteristics in giving:²⁴

1. Builders: This generation survived World War II and built the country, communities, and non-profits (including churches). They trusted leadership, followed authority, and gave because of an education in stewardship. Their churches taught them about stewardship, giving, and the responsibility of the Christian to fund ministries.
2. Boomers: This generation came into the working age in the 1970s and 1980s and wanted everything their way. They did not trust leadership, resisted

²⁰ Indiana University-Purdue University Indianapolis, “The Center for Philanthropy at Indiana University,” <http://www.philanthropy.iupui.edu> (accessed March 15, 2006).

²¹ AAFRC Trust for Philanthropy, *Giving USA 2004: The Annual Report on Philanthropy for the Year 2003* (Indianapolis: Center on Philanthropy at Indiana University, 2004), 16.

²² Barna, *How to Increase Giving in Your Church*, 20.

²³ Ibid.

²⁴ Ibid.

authority, and wanted results connected to their giving. This resulted in more designated giving, less belief in the pastor and executive director as the person solely responsible for vision, and more accountability.

3. Busters: This generation has a sense of hopelessness about ministry and its effect on their world. They would rather volunteer before giving a financial gift so they can “test” the ministry. They are skeptical of leadership, authority, and the church.

Pastors and parachurch leaders struggle with how to meet the requirements of all age groups at the same time. The traditional one-size-fits-all model of stewardship just will not work, and the real problem is a lack of accurate biblical teaching on stewardship and proper development strategies to communicate and connect with the steward.

The Future Demands of Followers of Christ

Within the current cultural context, the church must capture the hearts and minds of the emerging church with proper biblical stewardship teaching, or the future structures of the local church and parachurch organizations will struggle to exist. The emerging church, loosely defined as the church changing from a modern format to a post-modern structure, including boomers and busters, must be shown the biblical truth in giving. They must change from spectator church-going to understanding the transformation process that can take place when one understands the steward’s role.

This project proposes two basic concepts to include in this education process. First, the church congregation must be taught that stewardship is holistic and includes all areas of their lives. Members can change their view of stewardship as the purchasing

goods or services to the holistic process of understanding that an individual's time, health, relationships and resources are on loan from God.

Second, leadership must challenge the emerging church to embrace stewardship and giving as a core truth. Nothing appears to be more important to the emerging church generation than the teaching of biblical truth.²⁵ They see all of the trappings of fundraising and struggle to find the truth in it. Leadership must communicate the critically important truth of living a lifestyle that includes giving as a key component of an individual's walk with Christ (2 Cor. 8:7 NIV).

An article in the *Seattle Post-Intelligencer* examined how some people take their vacations to foreign lands and build houses or work in hospitals. The emerging church will want to see the impact on people's lives before they will commit to give. This will be a key communication element in any future stewardship educational program.²⁶

The emerging church must develop a culture of giving to be relevant to the future culture. The definition of giving is broad and the emerging church will have high standards for successful ministry. This paper's proposed stewardship education program will be one step in bringing the church back to a culture of generosity and caring for fellow human beings.

The emerging church values relationships. This element of life is becoming more and more the key to a quality existence. Scott Rodin in his book, *Stewards in the Kingdom*, writes:

²⁵ J. Iwasaki, "Church with Seattle Sensibilities, *Seattle Post-Intelligencer*, August, 29, 2005.

²⁶ Jane L. Levere, "Forget R & R-Try Sweat and Work," *Seattle Post-Intelligencer*, November 28, 2005.

This discussion of Christian epistemology has led us to the conclusion that the God we know in Jesus Christ is a God in relationship, and that should tell us a great deal about what it means to have been created in the image of God. We have said that *steward* is a relational term, and only as we see ourselves as creatures in the image of the *Trinitarian* God can the full implications of that term be understood.²⁷

The first relationship is with God, and the emerging church must be comprehensive in teaching how this relationship includes stewardship. God is the source of all of time, talents, and resources, and His followers are His stewards or managers. In this context, good stewardship and effective management of God's gifts demonstrates love for God.

For believers in Jesus Christ, each day is a journey with God, and stewardship becomes a daily aspect in decision-making as well as setting priorities. Stewardship decisions include how much time to spend in prayer and study God's Word, how much time to spend with spouses or children, how many of talents to share with a charity or a ministry, and how much to keep for the self.

The Solution

To create inroads to this emerging church community requires a new focus for education. The traditional model of stewardship as a necessary evil or as a means to an end will not be received and embraced. The new model must present stewardship as a lifestyle, and the model will clearly differentiate stewardship as a strategy as opposed to stewardship as a part of a believer's walk with Christ.

There will also be a need to discover how traditions and history have influenced contemporary stewardship education. Examining the current trends and educational

²⁷ R. Scott Rodin, *Stewards in the Kingdom: A Theology of Life in All Its Fullness* (Downers Grove, IL: InterVarsity Press, 2000), 47.

programs will help present a more comprehensive and relational focus to the future needs of the church and parachurch. The new educational program must also combine stewardship with development and integrate the theological aspects with the contemporary issues and strategies that churches and parachurch organizations face every day.

Educational Focus

Theological

A main concern for a proposed specialization in stewardship and a full program in stewardship and development is how they fit within traditional theological education and finding a seminary to sponsor or host this type of program. A theological component is necessary to position this training and the issue of stewardship as a lifestyle within the religious community. Two key questions include: How much and what type of theological education will be required within the seminary framework? Will the seminary accept the revolutionary change in positioning stewardship as a lifestyle, focusing on the giver and not on a fundraising strategy for church pastors?

Regarding seminary acceptance of a degree program in stewardship and development, the institution must be willing to consider change. In my observation and research of stewardship education, there is a clear lack of training. In *Re-envisioning Theological Education* Robert Banks quotes missiologist Charles Van Engen: “Seminaries should recapture the priorities that Bible institutes and colleges maintain, a focus on spiritual formation and skills development.” He discusses a model focusing

primarily on developing real leaders rather than with issues of ordination. It encourages congregations to help those developing leadership among them to pursue further training; it holds fast to the importance of “the priesthood of all believers,” and it regards formation as a process more than a program.²⁸

Such a proposed model of theological education considers the need of the Christian community as a vital component of program design. Currently, there is a need in churches for pastors of stewardship and directors of development. The seminary can, therefore, meet the church’s needs and create a program that focuses on real world issues and not necessarily ordination.

Practical

A pastor once said to me, “It all comes down to bodies and buildings.” This view of pastoral priorities can be the harsh reality of church growth and measuring success. Each parachurch has budgets, goals, and donors with increasingly higher expectations, and these goals must be met. Another pastor commented, “God is not required to subsidize bad management.”

Proven fundamentals of development must be included in order to train future leaders properly in stewardship. The program must explore concepts such as the donor pyramid, and current, capital, and planned giving. Strategic planning for development growth must also be included if an organization is going to be sustained or grow.

²⁸ Charles Van Engen, *Shifting Paradigms in Ministry Formation* (Glendora, CA: Fuller Press) 1994, 15-17.

Donors do not give just because the ministry believes they should. Development is a set of complex and sophisticated concepts and strategies that must be learned over time. A key component of this educational program will be leadership development. The future of the field of stewardship depends upon critical thinking, research, and experimentation. All of these components should be a part of the standard operating procedures of the proposed program.

Specialized Education

In the contemporary education market, sensitivity to the student is of utmost importance. The traditional residential post-graduate programs meet the needs of only a small percentage of potential students. In the field of ministry and non-profit organizations, masters and doctoral programs must specialize in order to provide the needed classes, programs, and challenges to the prospective students. The prospective student may be coming from another career, or returning to school for specialized training. Most non-traditional students retain their current positions while completing this type of program.²⁹

Two successful programs, both similar to this proposed program, are the MA in Philanthropy and Development offered by Saint Mary's University of Winona, Minnesota, and the MA in Philanthropic Studies offered by The Center on Philanthropy at Indiana University, Indianapolis, Indiana. New York University (NYU) recently advertised a new program offering an MA in Fundraising.

²⁹ Matthew Serbin Pittinsky, *The Wired Tower: The Impact of the Internet on Higher Education* (Upper Saddle River, NJ: Prentice Hall, 2003), 78.

The Saint Mary's program approach is broad and secular, with the exception of one course. The other two programs are secular in approach unless the religious focus is chosen. The NYU program has a broader and more historical approach to the program. There is less of an emphasis on training and more of a focus on information and philosophy.³⁰

The Need for a Theology of Stewardship

Theology literally means: "The science of God. . . . Its purpose is to investigate the contents of belief by means of reason enlightened by faith and to promote its deeper understanding."³¹ The science of God, as it relates to understanding through investigation, research, and multiple tests of theory, will provide a foundation for examining stewardship. Reasoned enlightenment by faith is a balanced approach to sensing God's Holy Spirit in direction, as well as including intellectual reason. This project aims to create a deeper understanding of the relationship between the Creator and His Creation through stewardship.

Stewardship is not easily defined in the church today. In my efforts to present a new, more comprehensive definition of stewardship multiple definitions will be offered throughout this section. *The Encarta Dictionary* defines a steward as: "somebody who

³⁰ New York University, School of Continuing and Professional Studies, "Heyman Center for Philanthropy and Fundraising: MS in Fundraising," New York University, <http://www.scps.nyu.edu/areas-of-study/philanthropy-fundraising/graduate-programs/ms-fundraising/index.html> (accessed November 20, 2007).

³¹ E. A. Livingstone, *Concise Dictionary of the Christian Church* (New York: Penguin, 1988), 509.

manages the property, finances, or household of another.”³² In *The Steward*, Douglas Hall suggests, “The steward is a particularly apt metaphor for humanity because it encapsulates the two sides of relatedness, the relation to God on the one hand and to the nonhuman creatures of God on the other.”³³ Scripture includes references to the generous, the servant, the giver, the tithe and giving to meet needs, and God directing His chosen people to bring the tithe into the warehouse (Mal. 3). The Bible, however, does not include a specific definition of stewardship.

Stewardship can be defined as the process of becoming a wise manager or user of the owner’s property. This definition suggests good stewardship occurs when the steward care of the owner’s property, finances, and household pleases one who owns whatever has been entrusted. The process of becoming a good steward can be defined by a commitment to a continual transformation process of learning how to best use the gifts and resources entrusted by the owner.

Bruce Rockwell, Financial Officer and Assistant to the Bishop for Stewardship of the Episcopal Diocese of Western Massachusetts, defines stewardship:

I understand stewardship as the way we live out our lives as children of God and as baptized members of God’s household here on earth. It is a way of life, a way of being in the world. It is an attitude in which we acknowledge that all that we have and all that we are is a gift from the loving God, who generously entrust us with good gifts. As we acknowledge who we are, stewards of God’s creation, and whose we are, disciples of Jesus Christ, we begin to live lives of stewardship.³⁴

³² *Encarta World English Dictionary*, 1999, s.v. “Steward.”

³³ Hall, *The Steward*, 26.

³⁴ Rockwell, “Parish Stewardship Program.”

Rockwell asserts that stewardship is a way of life, a way of living, not a marketing strategy for raising money in the local church.

The proposed new definition says: “Stewardship is a lifestyle based on an understanding of God as the owner of all.” This understanding of stewardship as a lifestyle encompasses all areas of an individual’s life including time, talent, and treasure, and includes all of creation, relationships, and personal spiritual growth. When stewards accept this definition of stewardship, they transform through their focus on things of God rather than earthly, temporary things.

At the heart of stewardship is the relationship between God and His people, the owner of creation and His creation. The steward is in relationship with the owner of the household, in this case, the Creator, the same God that sent His Son, Jesus Christ. Humanity’s relationship with Him is transformational throughout mortal and eternal life.

God plans for His children to enjoy His creation. From the very beginning in the garden, He gave man and woman the charge to enjoy creation (Gen, 1.27-31 NIV). This is a consistent theme throughout scripture, including Old Testament laws regarding generosity, tithes, and land. In the New Testament, Paul exhorts the early church to enjoy everything in God’s creation and encourages them to use discretion in how and what things are to be consumed versus given to those in need (Gen. 4.32-35 NIV).

Stewardship as a Lifestyle

A Christian’s life is measured by many things. Scripture articulates some agreed-upon priorities: love, faith, fruit of the spirit, honesty, turning the other cheek, taking care of widows and orphans, prayer, keeping the commandments, and sharing the gospel.

Bruce Wilkinson suggests there is another judgment, a time where Jesus Christ will ask each believer in Jesus what they have done with what He entrusted to them.³⁵ Paul refers to this judgment when he writes, “not that I am looking for a gift, but I am looking for what may be credited to your account” (Phil. 4:17 NIV). This suggests that each Christian has an eternal measurement of his or her stewardship here on earth and will be held accountable.

Many critics write about contemporary lifestyles. There is a clear distinction between North American lifestyles and lifestyles in impoverished countries.³⁶ The world continues to evolve into have and have-not societies despite efforts to prevent this from happening.³⁷ It has been said one can tell someone’s priorities by looking at their checkbook. Jacques Ellul states, “Money has come to represent a certain type of ‘spiritual’ power in the contemporary society.”³⁸ This spiritual power controls how individuals think about, spend, save, loan, or give money. It is deep within each person and can be healthy or destructive. This power cannot easily be controlled, and some stewardship writers have determined the only way not to be controlled by money is to give it away.³⁹

³⁵ Bruce Wilkinson, *A Life God Rewards: Why Everything You Do Today Matters Forever* (Sisters, OR: Multnomah, 2002), 47.

³⁶ Robert Richards, “The Economics Underlying Stewardship: Creation and Distribution of Wealth,” Luther Seminary Stewardship Resource Database, http://www.luthersem.edu/stewardship/resource_detail.asp?resource_id=974 (accessed November 28, 2007).

³⁷ Ibid.

³⁸ Jacques Ellul, *Violence: Reflections from a Christian Perspective*, trans. Cecilia Gaul Kings (New York: Seabury, 1969), under “The Fight of Faith,” <http://www.religion-online.org/showchapter.asp?title=573&C=715> (accessed December 3, 2007).

³⁹ Ibid.

It is important to think of stewardship as a comprehensive approach to life, and explore how often Jesus spoke of money and its hold on human life. God is concerned with what individuals do with their money. It is a major power in a person's life, and it can produce much good through wise earning, investment, saving, and giving. In contrast, it can produce idolatry, accumulation, greed, jealousy, divorce, and rejection of God as the owner of all creation. Through giving, this dangerous power can be held in check. Ellul writes, "The law of money is the law of accumulation, of buying and selling. That is why the only way to overcome the 'spiritual' power of money, is to give our money away, thus desacralizing it and freeing us from its control."⁴⁰

A lifestyle of stewardship is more than a strategy. A strategy focuses on a teachable method for the church and other donors to communicate the raising of funds as a lifestyle. A lifestyle, however, reflects the steward's relationship with God. The relationship between Creator and creation is holy and defined by actions. A stewardship lifestyle, therefore, reflects an individual's relationship with God and the desired choices the individual makes as a result of that relationship.

Stewardship as Transformation

The *Encarta World English Dictionary* defines transformation as "a complete change, usually into something with an improved appearance or usefulness [and] the act or process of transforming somebody or something."⁴¹ Both of these definitions relate to the process of viewing stewardship as transformation. As individuals are transformed into

⁴⁰ Ibid.

⁴¹ *Encarta World English Dictionary*, 1999, s.v. "transformation."

God's image they take on His view of creation and of their use of resources, and this is a lifelong process. Scott Rodin writes in *Revolution in Generosity*:

The Christian life is a journey of transformation. From conversion to final glory we are called into a process of constant change, breaking away from the bondage of our old sinful nature and embracing the freedom of God's transforming grace. Our vocation involves dying to self and living for Christ. It requires us to lose a counterfeit life in order to find our true life. It is a shedding of our old nature and putting on Christ. It is a quest that promises nothing less than our re-creation as a new, holy and Christ-like child of God. While we will never attain the full end of this quest on this side of heaven, we are nonetheless compelled by the grace of God to enter unequivocally and sacrificially into the pursuit.⁴²

Transformation is central to the future of stewardship education, and demands examination of the theological foundations of a relationship with Christ. Key questions include: What is the relationship that stewards have with God? How do stewards regard the possessions and resources God has entrusted to them? How do these views and values influence stewards so they live differently and are transformed?

These questions have complicated answers. First, there is the spiritual response to transformation. Within each Christian is the power to be transformed by the Holy Spirit, and a Christian's life in following Christ brings a new spiritual understanding. For example, Hebrews asserts that individuals should desire deeper spiritual things rather than to feed on milk, implying that they are still spiritual children (Heb. 5:12-14). To be transformed is to become stewards of the God of creation deep within the soul, and to see eternal things. In *The Treasure Principle* Randy Alcorn describes the eternal perspective

⁴² R. Scott Rodin, *Revolution in Generosity* (Chicago: Moody Press, expected publication, 2008), no page number.

as one of his six principles: seek the arrow, not the dot.⁴³ This implies that Christians should focus on the journey, on the process of becoming more like Christ, more loving, more faithful, and more generous.

The second aspect of transformation is in the reality here on earth. To act as transformed stewards requires a change in attitude and action. Transformed attitudes can be demonstrated in the heart of stewards and their reactions to those in need. Transformed spirits are sensitive to opportunities to be generous, rather than to accumulate, and actions will follow transformed attitudes. Transformed stewards will be generous, look to be examples of giving, and encourage others to be generous. They will seek to be noticed only when it encourages others to give rather than for the sake of personal acclaim. In this perspective, giving is comprehensive and includes money, time, a caring spirit, relationships, and every opportunity to be generous. Transformation is a lifelong process, and transformational stewardship is of value in a stewards' journey. God is more concerned with a stewards' journey than with the budgets and goals of churches and ministries.

Many in the stewardship profession are concerned with the movement to transactional giving in the nonprofit, church, and parachurch worlds. Giving to the local church has become a transaction that purchases something, such as a balanced budget, building renovations, or a mission trip. This type of teaching and modeling results in the loss of spiritual significance to giving. Giving as a purchase or transaction renders the act of giving self-serving and of little spiritual value. The act of generosity without spiritual

⁴³ Randy Alcorn, *The Treasure Principle: Discovering the Secret of Joyful Giving* (Sisters, OR: Multnomah Press, 2001), 49.

significance leads to a desire to acquire things, emphasizing the value of earthly things. This desire conflicts with Scripture, for example, Psalm 24:1 asserts, “The earth is the Lord’s and everything in it and all who dwell in it,” and Paul writes, “Just as you excel in everything, in love, in faith, and in your earnestness for us, see also that you excel in this grace of giving” (2 Cor. 8:7). Followers of Jesus or stewards can seek to be excellent in giving and be known as people of love, faith, and generosity.

A third aspect of stewardship as transformation is the resulting change of focus. For many in the twenty-first century, human life is filled with goals and the desire to achieve a successful career, good marriage, and material possessions. In Western culture, when individuals achieve a stage in life, they expect their income to grow, and income growth enables individuals to purchase more and accumulate possessions. Transformed stewards, however, focus on eternal things. Jesus directs His followers to seek the things of the Kingdom, and many Scriptures challenge Christians to trust in heavenly things. Transformed stewards enjoy the things of this world that the Lord has allowed them to use during their lifetimes, but they do not value them in the same way they value eternal things of God that will last for eternity.

The final point of a transformed steward is a change of heart. Transformed stewards give from an internal motivation deep within the spirit. Transformed stewards are transformed by the renewing of their minds through their relationships with God in Jesus Christ. Their sense of God’s direction in how to give their time, talent, and treasure motivates their generosity, rather than coercion by the latest marketing gimmick or transactional offering challenge. Each time transformed stewards consider an opportunity

to be generous, they gain another chance to communicate with the Creator, ask for wisdom, and seek to be good stewards. This prayer is rewarded with His peace and wisdom, and is multiplied in its impact (Luke 6:38).

An Eternity-Focused Equation

The following statements present a logical path to follow to understand the stewardship journey in a comprehensive view of stewardship. This equation is based on scriptural, logical, and theological foundations.

1. God is the source and owner of all.
2. God is the most generous giver.
3. Humans are called to be stewards of creation.
4. An individual's calling in stewardship is comprehensive and includes time, talent, treasure, and touch.
5. Each steward is given different amounts and types of treasure.
6. A steward should use everything for God' glory and Kingdom work.
7. Humans can enjoy His gifts.
8. Stewards are to seek excellence in generosity.
9. God is watching and keeping account of stewardship.
10. God promises blessings to those who are generous.
11. One day God will reward His stewards according to wise stewardship.

These components combine to create a holistic relationship with God, His ownership, our stewardship, and our eternal relationship with God after our time on earth. An equation will not give the same result if any components are left out. All must be considered in the

life of a steward. Finally, it gives the steward a broader view of the covenantal relationship God intended for His children.

The Impact of the Proposed MA in Stewardship and Development

The Current Status of Stewardship

Research and anecdotal evidence demonstrate that pastors do not like to teach about stewardship, especially as it relates to money, asking for money, and the church budget.⁴⁴ Many pastors view the topic as a necessary evil or an unspiritual component of their ministry. Seminaries, pastors, and church members are frustrated. Views of stewardship differ, as do views of how it should be taught, and whether the topic is “spiritual.”

Stewardship has its roots in the church, and many secular writers use the topic to express a related perspective. Peter Block writes:

The central idea of this book, stewardship, has the potential to reintegrate parts of ourselves and move beyond the debates in our organizations. In this way it is a book of reconciliation. Stewardship focuses our attention on aspects of our workplaces that have been most difficult to change, namely the distribution of power, purpose, and rewards.⁴⁵

Block brings a universal definition of stewardship into the workplace. He is an organizational consultant and writer, and he uses the concept of stewardship to take the organization to a higher level: a level of justice in using resources, a level of respect

⁴⁴ George Barna, “Survey Shows Pastors Claim Congregants are Deeply Committed to God but Congregants Deny It,” *The Barna Report*, <http://www.Barna.org> (accessed November 28, 2007).

⁴⁵ Peter Block, *Stewardship: Choosing Service over Self-Interest* (San Francisco: Berrett-Koehler, 1993), xix.

when referring to people, and a level of impact when referring to business results.

Block's work is useful, but fails to express God's intention for the journey of the steward.

The business and environmental worlds use stewardship concepts in their practices; however, the nature of stewardship in a relationship with God as the owner of all belongs in the spiritual realm.

Historical Writings and Research

An examination of books, papers, and denominational positions on stewardship reveal a thorough and biblical view expressed broadly among denominations.⁴⁶ A holistic and comprehensive approach to teaching stewardship was evident. Articles on stewardship of the environment (not environmental stewardship) were integrated within many perspectives. Stewardship of the environment refers to the Christian worldview of all creation as part of God's kingdom and the responsibility to be good stewards of all resources, not just money.

Many writings describe stewardship as a part of a relationship with God and His creation, express God's concern for stewardship, and provide direction in how to integrate stewardship into daily lives. While good material is available, scholarly writing and practical integration are too often disconnected.

⁴⁶ John Reumann, *Stewardship and the Economy of God* (Grand Rapids, MI: William B. Eerdmans, 1992); United States Conference of Catholic Bishops, Ad Hoc Committee on Stewardship. *Stewardship: A Disciple's Response: A Pastoral Letter on Stewardship*. Washington, D.C.: Conference of Catholic Bishops, 2002. <http://www.usccb.org/stewardship/disciplesresponse.pdf> (accessed July 2, 2008); Betsy Schwarzentraub, *Afire with God: Becoming Spirited Stewards* (Nashville, TN: Discipleship Resources, 2000); Rockwell, *The Episcopal Diocese of Western Massachusetts: Parish Stewardship Program*; The Lutheran Church Missouri Synod, *Congregational Stewardship Workbook 2000* (St. Louis, MO: The Lutheran Church Missouri Synod, 2000), <http://www.lcms.org/pages/internal.asp?NavID=1789> (accessed July 2, 2008).

Seminary and Church Impact

In January 2007, I attended the Development and Institutional Advancement Program (DIAP) conference of the Association of Theological Schools (ATS). In conversations with many Vice Presidents of Advancement and Directors of Development, I learned that no represented seminary had any courses or classes on development or stewardship.

The development professionals of institutions that educate and prepare pastors knew that their education programs were failing to prepare the pastors in the area of development. Pastors graduating from these seminaries are unlikely to teach about stewardship, generosity, or the relationship between owner and steward. Every development officer for a church or parachurch ministry, therefore, must include education to be good stewards, as well as motivating donors to be generous to their respective ministry.

The disconnect among writers, theologians, professional development officers, congregations, and donors appears centered in the seminaries. The institutions that prepare pastors to lead congregations in biblical and spiritual truth ignore information from writers, theologians, and denominational leaders regarding how to teach stewardship to congregations and donors.

Seminaries attempt to create relevant and applicable curricula in their schools. Randy Frame writes, “Gone are the days when a seminary education could be considered ‘academic’ in the sense of being irrelevant. Seminaries today are far more conscious of the need to prepare men and women for the challenges and the opportunities they will

encounter in pastoral ministry.”⁴⁷ The leaders of these seminaries, however, fail to consider training in stewardship as necessary for pastors to be fully prepared for ministry.

The result of current training priorities is pastors who fail to understand or enjoy teaching about stewardship. This lack of training has often meant that proper stewardship teaching has been absent in the pulpit. Giving to churches has declined and teaching about giving has been devolved to giving to budgets and campaigns.⁴⁸ The result has been a movement to transactional fund raising rather than transformational generosity.

Impact on Individual Christians

The impact on the average Christian attending a church is profound. Giving among Christians, while higher than other donor segments, remains low at 2 percent of household income since the early 1990s.⁴⁹ This rate falls far below the traditional teaching of giving 10 percent of income to the local church. Giving to churches has changed dramatically through the generations. The view of the pastor toward teaching stewardship has also changed. Pastors assume congregations will accept sermons on the topics of sin, love, adultery, or faith; however, they worry about sermons on giving, generosity, or stewardship.

⁴⁷ Randy Frame, “Is Seminary Education Really Relevant?” SeminaryGradSchool.com, *Christianity Today*, http://seminarygradschool.com/content/article_print.html?id=10409 (accessed March 1, 2007).

⁴⁸ Barna, *How to Increase Giving in Your Church*, 12-15.

⁴⁹ AAFRC Trust for Philanthropy, *Giving USA 2004*, 66.

This low level of giving impacts the emerging Christian church. Numerous conferences, books, and studies analyze the next generation of churchgoers.⁵⁰ While many emerging church leaders focus on culture, style, worship, teaching, and other aspects of how to do church in a new way, most have not addressed how to teach stewardship. Tony Jones, National Coordinator for Emergent/C writes:

We also had our first Board of Directors meeting. Now why, you may be wondering, does a “friendship” need a board of directors? I think the primary reason is to safeguard what we’ve developed over the past decade. One of our board members got pretty passionate during the meeting, to the point that she exclaimed, “Emergent saved my life!” She went on to explain that the friendships that she’s developed within Emergent have allowed her to continue in ministry and have given her great hope for the future of the church.

But, as Emergent continues to grow and provide a place for those friendships, we’ve got to be careful about some very mundane things. We’ve got to make sure that we have the right kind of liability insurance if we’re going to host events; we’ve got to have financial accountability structures in place; and we’ve got to be good stewards of the time, money, and space that people have gifted us. This is no easy task, but the members of the board are committed to ensuring that the Emergent friendship will be around as long as God wants it to be.⁵¹

In this example, a group of friends found God moving in their ministry, and then discovered they had to get organized. Many successful emerging church leaders can embrace a biblical form of stewardship to provide a foundation for their new ministries. To view the entire ministry as a stewardship responsibility, with giving as a part of a holistic approach, is a healthy way to build a long-lasting organization.

Involvement, ownership, and personal giving will be a key component to the future church. In a recent article on the missional church, Chad Hall writes, “Back then

⁵⁰ Leonard Sweet, ed. *The Church in Emerging Culture: Five Perspectives* (Grand Rapids, MI: Zondervan, 2003), 14.

⁵¹ Tony Jones, “Thoughts on Organization,” *Emergent/C: eNewsletter* (Minneapolis: Emergent Village), <http://www.emergentvillage.com> (accessed September 12, 2006).

we would say in worship, 'You don't need to stand or sing or give. Just relax, sit back, and observe.' Now, we say you do need to stand and sing and give."⁵² The future missional church will seek to have people involved at all levels of their spiritual lives and will include stewardship as an integral part of faith, and not as a necessary evil.

Proposed Solution

My project asserts that teaching a theology of stewardship connects the follower of Christ, through either pastor/teacher or personal experience with parachurch ministry, to the front lines of ministry. If a steward's journey is of prime importance to God, then Christian institutions should place priority on stewards. The proposed solution is that a new paradigm be introduced at the seminary level, thereby impacting present and future pastors in their preparation to teach stewardship in the local church. In addition, the parachurch leadership must also be included in the new paradigm. The parachurch's role in the present and emerging church is proven and will continue to grow in its impact. The proposed training will, therefore, include the parachurch leadership in design and implementation.

Future Impact on the Church and Parachurch

The impact on the future church could be immense. Pastors can teach stewardship as part of the Christian life without guilt, shame, or fear, and church members can be generous as a way of life, rather than only during a fund raising campaign. Young,

⁵² Chad Hall, "Missional: Possible—Steps to Transform a Consumer Church into a Missional Church," *Leadership Journal* 28, no.1 (Winter 2007): 35.

emerging congregations can teach that a stewardship filter views the entirety of life as an opportunity to be a great steward.

The overall impact of teaching and learning about stewardship as a lifestyle would have a positive effect on seminaries, pastors, parachurch ministries, and followers of Jesus Christ. The newly created momentum could be a catalyst for the next generation of evangelism and leadership development as they equip and grow the body of Christ.

SECTION 5

THE PROJECT

The project will be the creation of a special emphasis in stewardship for a Master of Divinity program and a curriculum for a Master of Arts in Stewardship and Development hosted by an evangelical seminary. The MDIV Specialization would include four comprehensive courses. The MA would be a combination of courses in theology and development practice. A proposal to a seminary for consideration of this new specialization and degree program will be integrated within the dissertation.

SECTION 6

PROJECT SPECIFICATIONS

TITLE INFORMATION

John R. Frank is the author of this project. Dr. Daniel Brunner is the primary advisor on this project. Dr. Chuck Conniry is the secondary advisor on this project. Dr. Jules Glanzer is the expert advisor on this project.

PROJECT DESCRIPTION

The project is a proposal for the approval of a specialization in stewardship within a Master of Divinity (MDiv) degree program and a new masters-level degree program: The MDiv Specialization in Stewardship would be comprised of two courses in The Theology of Stewardship, a third course titled Applications in Stewardship and Development, and a fourth course titled Internship/Coaching/Practicum. The Masters of Arts in Stewardship and Development is a 48-credit hour degree program comprised of courses in Bible, theology, stewardship, development, spiritual formation, and leadership. A number of new courses will be introduced, including The Theology of Stewardship.

AUDIENCE

1. Primary Audience—Faculty and Leadership of an Evangelical Seminary and their respective governance committees. The proposal needs to be presented to seminary leadership before it can be further developed and implemented. As this is a new concept

and program, additional market research should be undertaken to confirm the proposed model and include any updates or variables in the marketplace of prospective students.

2. Secondary Audience—Pastors and MDiv Candidates are the secondary audience for this project. Current pastors may look for the specialization courses as needed for their current ministry. MDiv Candidates can choose the specialization courses as allowed in their respective MDiv programs.

3. Tertiary Audience—Directors of Development for Parachurch organizations, pastors of stewardship, and pastors with Masters of Divinity who desire additional stewardship training. The parachurch market is the secondary audience for this program. The greatest potential for students in the MASD is in the director of development position within parachurch ministries.

GOALS AND STRATEGIES

1. Establish awareness of the need for new program through an introductory market analysis and research of the sustainability of the program—The proposal must establish the need for this program in research of the church, parachurch, and the history of stewardship. Success of a new program of study demands potential students who agree there is a problem, and who view this degree program as a possible solution to the problem. More research will be done once program is in development.

2. Create proposal for seminary consideration—The proposal contains the information and rationale for the new program. It also contains the proposed degree program, course suggestions, and delivery format. The proposal has the needed

information and topics to provide the seminary leadership with enough data to provoke discussion regarding the problem and proposed solution. It will then become a tool for seminary leadership to begin the approval and implementation process.

PROJECT SCOPE AND CONTENT

The following outlines the project proposal. It provides the comprehensive approach to begin discussion of the specialization in stewardship and the new degree program and promote its acceptance and implementation.

- I. Introduction
- II. Why an MA in Stewardship and Development?
 - a. Missional/Strategic Role of Seminary
 - b. Current Status of Stewardship Education
 - c. Addressing the Problem
 - d. Research on Market Needs for the Church and Parachurch
- III. Detailed Description of MDIV – Specialization in Stewardship
 - a. Purpose of Degree Specialization
 - b. Program Content and Structure
 - c. Course Descriptions
- IV. Detailed Description of the MA in Stewardship and Development
 - a. Purpose of the Degree
 - b. Pedagogy Implications
 - c. Proposed Delivery Method
 - d. Program Content and Structure
 - e. Course Descriptions
- V. Concluding Remarks
- VI. Appendix A: Sample Job Descriptions

STANDARDS OF PUBLICATION

Proposal for program will be in a format acceptable to an ATS-accredited seminary. It will be available to seminaries to use as the start of a discussion as to the need and solution to the need for stewardship education.

SECTION 7

POSTSCRIPT

Stewardship is the process that God has provided to keep balance in human life. Truly biblical stewards will use their time, talent, and treasure in such a God-pleasing way and live a lifestyle that understands who the owner is, and how they can enjoy a relationship with Him and enjoy His provision and resources.

Churches and parachurch ministries preach and live the word of God, and must begin teaching the true message of stewardship to congregants. The body of Christ needs a fresh new approach in stewardship education, and a program that combines theology with practical approaches is the answer. This approach will prepare pastors of stewardship, directors of development and anyone else that desires to be a leader in the field of stewardship. When church and parachurch leaders are trained in this field, followers, friends, seekers, and donors will all see a fresh perspective in stewardship education, preaching, and implementation. Then in turn, stewards will realize a fresh perspective for using their God-given talents, time, and treasure for kingdom work.

APPENDIX

A PROPOSAL FOR CREATING A MASTER OF DIVINITY SPECIALIZATION IN STEWARDSHIP AND A MASTER OF ARTS IN STEWARDSHIP AND DEVELOPMENT PROGRAM

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PROPOSAL FOR AN MDIV SPECIALIZATION IN STEWARDSHIP
AND A NEW MASTER OF ARTS DEGREE PROGRAM
IN STEWARDSHIP AND DEVELOPMENT

The purpose of this proposal is to present the need for and structure of an MDiv Specialization in Stewardship and a new Master of Arts Degree in Stewardship and Development (MASD). This proposal addresses the type of program, the program's structure, and how the new program will impact the current problems with stewardship education.

This proposal asserts that the programs will have the greatest impact at the seminary level. The seminary is the major educational institution for pastors, church leaders, and parachurch leaders. At the seminary level these programs can bring about the necessary changes to create a fresh look at stewardship as a lifestyle rather than a fundraising strategy.

It is hoped these programs will impact Christian leaders in the theology of stewardship through a comprehensive approach. The programs will call followers of Jesus Christ to a better understanding of stewardship as a key component of a relationship with the Creator. In doing so, the church can have a greater impact on people who are searching for purpose and meaning in life.

Why Curricula in Stewardship and Development?

Missional and Strategic Role of the Seminary

An evangelical seminary must examine each newly proposed program to ensure that alignment with mission is maintained. Every seminary desires to serve the present and future church by developing ministry leaders and preparing Christian scholars and to extend the Kingdom of God by educating, training, mentoring, and equipping men and women for leadership service in society and the church.

The seminary's role is a holistic one, a role of education—sharing knowledge and information—and of formation, by which students are prepared to undertake leadership positions in the church and community of believers. The stewardship programs presented in this proposal will assist seminaries in both aspects of their calling. Local church and parachurch leaders must grasp the holistic and relational role of stewardship in the lives of believers to guide followers of Jesus Christ and the church as an organization.

Current Status of Stewardship Education

Stewardship is a giving lifestyle based on an understanding that everything comes from God the Creator and is integrated in faith in Jesus Christ. While many agree with this statement, few seminaries, churches, pastors, or development strategies exemplify its principles.

The key issue for this proposal on stewardship education is that the church has been focused wrongly on the outcome of stewardship rather than the process. The proposal suggests that God is more concerned with stewards and their lifestyle of obedient stewardship than He is with the outcomes of goals, budgets, and stewardship

strategies. In other words, God is more concerned with the journey or process of stewardship than with the results.

The parachurch has assumed a new position in the minds of donors for several reasons. As specialized ministries have taken on the church's traditional roles in areas such as the poor, Christian education, and crisis pregnancy, they have developed relationships with the general marketplace of donors. When these programs began, most donors were Christians and involved in the church. Today, donors vary widely and include those who are both conservative more liberal in their viewpoints. Many donors give to a specific parachurch program such as a rescue mission and feel they are meeting their personal stewardship goals. Many churches have felt threatened by the parachurch's success, while others have encouraged their congregations to give and volunteer in ministries that specialize where the local church cannot. All are concerned with the changes taking place in Christian and non-Christian donors and how this will affect their organizations.¹

This complexity demonstrates why pastors and parachurch leaders struggle with how to meet the requirements of all age groups at the same time. The traditional one-size-fits-all model of stewardship does not work. The real problem is the lack of accurate biblical teaching on stewardship and proper development strategies to communicate and connect with stewards.

While on the board of trustees of The Northwest Graduate School of the Ministry in Kirkland, Washington, I audited a doctoral level class in stewardship offered to

¹ Willmer, *God and Your Stuff*, 8-10.

pastors. When asked about any formal training in stewardship at the bachelor or masters level of their education, none reported any classes or courses in the subject.

The Saint Mary's University program, the MA in Philanthropy and Development, was created in response to the need for graduate level training for the development officer in non-profit organizations.² Currently, there are no master's level degree programs in stewardship among ATS-approved seminaries.³ While a few have courses in stewardship or a class in the subject, none offer the topic as a major focus of an educational degree.

The need for education in stewardship in the church and parachurch ministries has been established. The lack of seminary education and downward trends in giving in the church support this belief.

An additional issue comes to the forefront: why do we need to teach pastors and parachurch leaders "how" to raise funds and create sophisticated development strategies? The answer to this question lies in the external markets in which we build relationships today. Donors are wiser and better informed today than at any other time in history. They have many questions about how their gifts will be used, the accountability system, and if the program seeking funds duplicates any existing ministry. Pastors or parachurch leaders must learn the communication and relationship strategies used to educate and connect with contemporary congregations and donors.

The Barna Group identifies little difference in the motivations for giving between Christian and non-Christian donors. This finding implies that Christian donors will have higher expectations and standards for our churches and parachurch ministries. They will

² Saint Mary's University of Minnesota, "MA in Philanthropy and Development."

³ The Association of Theological Schools, "Welcome," ATS, <http://www.ats.edu> (accessed February 4, 2007).

not accept unprofessional fundraising approaches just because it is “the church” or “a ministry.” Barna states:

Once a church establishes itself as being trustworthy in people’s minds, it will raise a minimal amount of money from attendees. However, to significantly increase people’s willingness to give generously, a church must speak to the issues that get people excited. The leader, first and foremost, must present a compelling vision for the ministry—not simply keeping the doors open and the programs running, but a clear and energizing goal that describes how lives will be transformed by the church if people contribute their time, money and skills. Related to that vision . . . the church must then impress potential donors with its ability to minister in ways that are efficient, effective, satisfying urgent needs, providing personal benefits, and incorporating donors into the heart of the effort to bring about serious life-change. Most donors give a modest sum of money out of habit, guilt or hope, but are not moved to share or sacrifice in a bigger way because they do not sense that the church is revolutionizing the community.⁴

Our church members and attendees will require higher and higher standards of communication, relationship, and accountability. Does the current training of church and ministry leadership have these required skills? My conversations with pastors through twenty-five years of working in this field have brought very similar responses. Pastors feel ill-equipped to answer the growing demand for information and accountability. They also find it more difficult to know how to communicate the complexity of running a ministry in today’s marketplace.

It is important to note that at the heart of this communication of vision and strategies is a stewardship theology. The teaching of the Bible is the key to understanding the “why” of stewardship, and it is more important than the “how” of stewardship.

⁴ The Barna Group, “Giving to Churches Rose Substantially in 2003,” *The Barna Update*, April 13, 2004, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=161> (accessed August 28, 2007).

Addressing the Problem

The proposed new programs will address the need in curricula that combine the theological studies of stewardship with the practical strategies of development used in today's non-profit world. This combination will provide a balance needed for pastors to respond positively to the program. They will respect a seminary degree with a theological component more than a development degree on its own. Conversely, the parachurch world will demand the courses in professional development in order to provide the training needed for the development officer of today and the future.

The following is a basic curriculum overview of each program, and later in the document are the detailed descriptions of each program.

Curriculum for Master of Divinity—Specialization in Stewardship

The MDiv Specialization in Stewardship curriculum design will have four classes.

1. Theology of Stewardship I
2. Theology of Stewardship II
3. Application of Stewardship and Development Strategies
4. Internship/Coaching/Practicum

The goal for the new MDiv Specialization in Stewardship is to give students preparing for the pastorate the opportunity to study stewardship from a theological perspective. The courses prepare them to teach and implement proper stewardship strategies in their churches and ministries.

Curriculum for Master of Arts—Stewardship and Development

The MASD curriculum design will have two components: stewardship and development. The following courses are suggested:

Development

1. Development—History, Philosophy, and Ethics
2. Development Principles
3. Annual Fund Strategies
4. Capital Campaign Strategies
5. Major Donor and Planned Giving Strategies
6. Development Strategic Planning
7. Marketing for Non-Profit Organizations
8. Communication and Leadership Principles
9. Boards and Volunteers
10. Master Project

Stewardship

These courses are not required in most seminaries. They will require creative and innovative considerations by faculty and seminary leadership.

1. Old Testament Stewardship
2. Creation and the Steward
3. The Gospels and Stewardship
4. New Testament Stewardship
5. Church History - Church Stewardship History and Structure
6. Theology of Stewardship
7. Spiritual Formation – Personal Journey in Stewardship
8. The Ministry of Development

The goal for the new MASD program is to create better training for pastors of stewardship and directors of development in order to impact significantly the understanding, and integration into one's life, of the role of a steward as part of following Christ.

Figure 1 demonstrates one way to consider how both the MDiv Specialization in Stewardship and MASD can impact the community of stewards in contemporary culture.

STEWARDSHIP CHANGE FLOW CHART

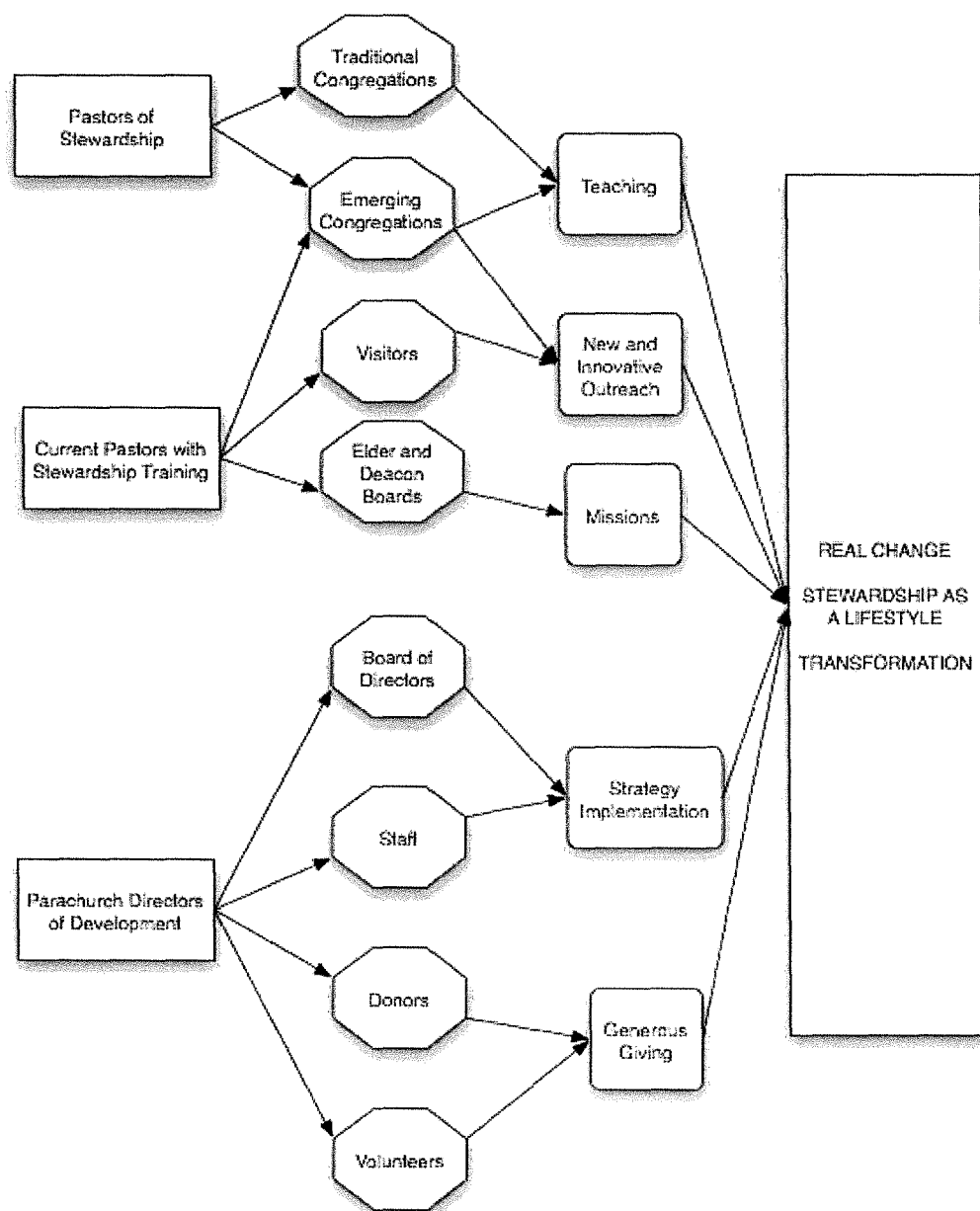


Figure 1. Stewardship Change Flow Chart

Figure 1 demonstrates the flow of information, education and then impact if the proposed MDiv Specialization in Stewardship and MASD are implemented. Passionate stewardship education leaders well educated in biblical stewardship can impact various groups such as congregations, donors, volunteers, and boards. These groups will then

demonstrate their understanding and acceptance of the role of biblical stewardship through their actions. These actions could occur through teaching, learning, volunteering, church participation, and the traditional generosity of gifts. They will also demonstrate the holistic definition of stewardship beyond giving and supporting ministries financially by their giving of time, investing in relationships, and caring for the environment.

There is a need for more research in the areas of stewardship, giving, generosity, the traditional church, the emerging church, and the parachurch movement. As the proposed programs attract more students, more research and writing will likely take place. When parachurch development staff people complete this program they will be equipped to create theologically sound development strategies for their ministries. The strategies will be biblically-based and serve as fundraising and educational tools. Instead of following a secular fundraising model as the proven structure, parachurch development officers will have more research, examples, books, and trained leaders from which to draw theological and proven strategies.

Impact of Programs

The first impact will be on current pastors with an MDiv who seek more training in this area. Research indicates that most pastors have received little or no training in this area, yet they teach and lead their congregations in stewardship. The specialization courses would offer the foundational courses in the field. If pastors seek to move from local church positions to more regional or even international ministry positions, the MASD program would be a logical choice.

Second, a growing number of North American churches seek full-time pastors of stewardship.⁵ Pastors can be trained and equipped for this position by completing the proposed MDiv Specialization or the MASD. This training can help them become the lead teachers or experts in the theology and implementation of a stewardship program in their churches.

Finally, the Directors of Development for parachurch ministries will be able to institute biblically sound strategies as they build relationships with stewards. Through their raising of funds and donor relationships activities they will have the opportunity to teach and demonstrate stewardship principles.

After completing the MASD, each of the potential student groups will interact with their respective relationships. Directors of development will teach and impact their boards of directors, executive leadership, and all volunteers and donors to the ministry. With the growth of parachurch ministries, this could impact thousands, if not millions, of donors with proper stewardship and development strategies.

The impact of pastors of stewardship and other pastors can be very diverse. Whether it is with elders, other church leaders, congregants, youth, or the emerging generation of new churches, this fresh and comprehensive approach to teaching stewardship would be immense. The overall impact of teaching and learning about stewardship as a lifestyle can have a monumental effect on seminaries, pastors, parachurch ministries and followers of Jesus Christ. The newly created momentum could be a catalyst for the next generation of evangelists and leaders as they equip and grow the body of Christ.

⁵ Christian Stewardship Network, "Home," Christian Stewardship Network, <http://www.christianstewardshipnetwork.com> (accessed March 1, 2007).

A final point of impact is in the emerging church. A more holistic approach to a stewardship lifestyle rather than church budget fundraising is an assumption as yet unproven. Trends mentioned in this document, such as generational views of stewardship, increased concern for the environment, and a more experiential view of generosity, offer opportunities for success of the proposed educational programs.

Research on Market Needs for the Church and Parachurch

In the field of ministry and non-profit organizations, masters and doctoral level programs must specialize in order to provide the needed classes, programs, and challenges to prospective students. Prospective students could be coming from another career, or returning to school for more specialized training. I believe most will stay in their current positions while completing this program.

The two most successful programs—both similar to these proposed programs—are the MA in Philanthropy and Development offered by Saint Mary's University of Minnesota in Winona and the MA in Philanthropic Studies offered by The Center on Philanthropy at Indiana University, Indianapolis, Indiana. New York University (NYU) recently began advertising a new program that offers a Masters of Science (MS) in Fundraising. The following paragraphs itemize the course structures for these three programs. It is important to note the similarities of courses as well as the unique aspects of each in relation to the program focus. Each course requires a unique pedagogy. The three summer intensives versus the residential component will attract different students based on their life situations. For example, a director of development in a parachurch ministry has a window of less activity during the months of January and July due to the cycle of giving found in most non-profits where donors give less during these months.

The Saint Mary's program approach is broad and secular, with the exception of one course. The other two programs are secular in approach unless the religious focus is chosen. The NYU program has a broader and more historical approach, and it focuses less on training and more on information and philosophy.

The Saint Mary's program offers the following course structure:⁶

Summer I

- Project Demonstrating Mastery
- Perspectives on Philanthropy
- Advanced Theories in Annual Giving
- Individual and Organizational Leadership
- Nonprofit Marketing and Public Relations

Summer II

- Project Demonstrating Mastery
- Planned Giving/Giving Methodologies
- Relationships, Communication and Philanthropy
- Volunteerism and Boards
- Qualitative Research in Development
- Resource Management

Summer III

- Project Demonstrating Mastery
- Theological and Philosophical Dimensions of Philanthropy
- Major Giving
- Cross-Cultural Philanthropy
- Strategic Planning and Organizational Assessment

The Center on Philanthropy at Indiana University states, "The Master of Arts in Philanthropic Studies is the first masters degree program in the United States to focus on the history, culture, and values of philanthropy."⁷ This is a residential program and the pedagogy is reflected in the course offerings and structure. Their courses are as follows:

⁶ Saint Mary's University, "MA Philanthropy and Development."

⁷ Center on Philanthropy at Indiana University, "Master of Arts in Philanthropic Studies," Indiana University Purdue University Indianapolis, <http://www.philanthropy.iupui.edu/Education/ma.aspx> (accessed July 3, 2008).

Required core courses:

- The Nonprofit and Voluntary Sector
- Civil Society and Philanthropy
- History of Philanthropy in the West
- Human and Financial Resources for Philanthropy
- Ethics and Values of Philanthropy
- Internship in Philanthropic Studies

Comparative course (choose one)

- Cross-Cultural Dimensions of Philanthropy
- Civil Society in Comparative Perspective
- Religion and Philanthropy

Policy course (choose one)

- The Nonprofit Economy and Public Policy
- Law of Nonprofit Organizations

Electives (2 courses)

Thesis (6 credits)

The NYU MS in Fundraising is the newest program; therefore, it lacks a track record. The following is the NYU program course structure:⁸

Core courses (required)

- History and Philosophy of Philanthropy in the United States
- Theory and Practice in Fundraising
- Nonprofit Law
- Ethics in Philanthropic Organizations
- Research Methods for Public, Nonprofit, and Health Management
- Psychology of Philanthropy
- Technology for Fundraising
- Corporate and Foundation Philanthropy
- Financial Management for Nonprofit and NGO Fundraising

Electives (choose four)

- Foundation of Nonprofit Management
- Planned Giving
- Strategic Communication for Nonprofit and Public Managers
- Gender and Cultural History of Philanthropy
- Strategic Approach to Government Relations and Government Grants

⁸ New York University, School of Continuing and Professional Studies, "MS in Fundraising: Degree Requirements," New York University, <http://www.scps.nyu.edu/areas-of-study/philanthropy-fundraising/graduate-programs/ms-fundraising/degree-requirements.html> (accessed July 3, 2008).

Globalization and Philanthropy Annual and Capital Campaigns

Capstone Project (3 credits)

These course structures demonstrate the variety of courses available in the study of development, fundraising, stewardship, and philanthropy. The MDiv Specialization in Stewardship and MASD proposed in this paper include courses focused for pastors of stewardship in churches or directors of development in parachurch ministries.

The market need for this type of program can be established in two categories: current educational programs comparisons and marketplace examples. Since no similar programs have been created in the past, little or no specific research has been conducted on this specific type of program in a seminary.

Current Educational Program Comparisons

According to Saint Mary's University, the first and second cohorts graduated ten and seventeen persons respectively in 1994 and 1995, and since then the program has averaged twenty-three students in each subsequent year. The maximum cohort is twenty-five students per year.⁹

Since 2000, I was a faculty member for the Steward Leadership Institute, an intensive training conference sponsored by the Christian Stewardship Institute.¹⁰ The Institute offers more in-depth training during the 4 days than the typical 1-2 hours seminar at conventions. Currently I teach the Development 101 Course. Each year, my

⁹ Mary Williams Bambenek, Saint Mary's University of Minnesota, Philanthropy and Development, email message to author, January 21, 2008.

¹⁰ Christian Stewardship Association, "2007 Steward Leadership Institute: Development," Christian Stewardship Association, http://www.stewardship.org/events/Institute/2007/index_old.html (accessed January 18, 2008).

course has the highest attendance due to many people new to development and in need of training. Some participants are in parachurch organizations and others are in churches. One of my unique students was a seventy-year-old man who was starting a new position as development officer for a ministry in which he previously volunteered. His energetic approach to learning new stewardship principles was refreshing.

While the educational system may be slow in creating programs, the marketplace demands professional training to fill needed positions in stewardship and development. The Giving USA Foundation reports that 32.8% of all giving to nonprofits in the United States in 2006 went to religious organizations other than religious organizations that provide education, healthcare, or human services.¹¹ If religious organizations that provide education, healthcare, or human services are added the total could be 46-48% of all giving in the United States, totaling over \$96.82 billion in 2006.

The report goes on to say that of the roughly 1 million 501(c)3 organizations in the U.S., close to 40,000 are Christ-centered, parachurch organizations. When these 501(c)3 organizations combine with 45,000 churches in the U.S. with 500 or more regular attendees, they create a sizable target market. A study by the Stanford Social Innovation Review (SSIR) predicts a need for 640,000 new executives by U.S. nonprofits in the next decade.¹² The SSIR study groups all executives together, and the chief development officer is considered an executive position in nonprofits.

¹¹ Giving USA Foundation, *Giving USA (The Annual Report on Philanthropy for the Year 2006)*, quoted in "Current Research," Center on Philanthropy at Indiana University, Lake Institute, http://www.philanthropy.iupui.edu/LakeFamilyInstitute/current_research.aspx (accessed July 3, 2008).

¹² Thomas J. Tierney, "The Leadership Deficit," *Stanford Social Innovation Review*, Summer 2006, 29.

The National Pastors Conference curriculum from 2006-2008 offers the following areas of instruction: Preaching and Worship, Ministry Development, Gospel and Outreach, Church and Culture, Personal and Spiritual Enrichment, and Leadership. In over forty seminar topics within these categories, none examines the role of the steward in the church life nor do they approach the need for pastors to be trained in this area.¹³

Marketplace Examples

Bruce Dingman, President of Dingman Associates, a professional search firm, wrote an article for a national Christian organization on why it is so difficult to find qualified Directors of Development. He said, "We are often asked to undertake a search for a Chief Development Officer. However, the search is so tough to do successfully that we seldom accept such an assignment."¹⁴ Numerous search firms contact me looking for development officers to fill open positions.

Holly Hall writes in the *Chronicle of Philanthropy* regarding development salaries: "The [salary] increases are a reflection of the demand for fund raisers knowledge, skills, and abilities; and the growth of the non-profit sector."¹⁵ The need for trained and knowledgeable development professionals exists throughout the non-profit sector. Christian ministries have a need for the same type of professional.

Jerry Schriver, President of the Christian Stewardship Network, reports a growing need for pastors of stewardship. Currently forty churches in the United States belong to

¹³ World Vision, "You're Invited to Join Us at the National Pastors Convention in San Diego, Feb 22-25."

¹⁴ Bruce Dingman, "The Difficult Search for a Chief Development Officer," *Reflections from the Lamp*, Winter 2007, http://www.dingman.com/newsletters/NEWS_Winter07.htm (accessed November 15, 2007).

¹⁵ Holly Hall, "Fund Raisers: in Demand, in the Money," *The Chronicle of Philanthropy*, February 10, 2000, <http://www.philanthropy.com/free/articles/v12/i08/08002301.htm> (accessed November 20, 2007).

the Christian Stewardship Network. When I asked him for data for requests for job openings in churches through his organization he responded,

I had to laugh when I read the rest of your note. You are asking for a favor that I truly would like to help you with and with great accuracy. I was talking with a colleague yesterday about researchers who we may be able to contract to help us answer that question. In the last 5 years we have tried with fits and starts, with little success, to get our hands around the very same data base, it is not out there the best I can tell.¹⁶

It is difficult to measure something that is either just being recognized as a need or is just becoming a profession worthy of training.

In the secular world of fundraising, the professional need has been well documented. As of January 19, 2008, the Association of Fundraising Professionals Job Seekers website posted 372 job openings in the field of development.¹⁷ This level of current job openings indicates the need and growth in this profession.

Between 2005-2007, I received twenty-five requests for referrals of prospects for open Director of Development and Pastor of Stewardship positions. These requests came from search companies, churches, pastors, search committees, and professional relationships. These data are anecdotal; however, they reflect that the field of stewardship seeks to fill open positions.

This research and marketplace evidence demonstrates a program that combines professional development training with a theological base will receive a strong response from both the parachurch and pastoral communities for prospective students.

¹⁶ Jerry Schriver, Christian Stewardship Network, email message to author, January 19, 2008.

¹⁷ Association of Fundraising Professionals, "Jobs," <http://www.jobs/afpnet.org> (accessed January 18, 2008).

Detailed Description of MDiv: Specialization in Stewardship

Purpose of Degree Specialization

The MDiv Specialization in Stewardship offers students training for pastoral work the opportunity to specialize in a holistic study of stewardship. The specialization program would focus on the development courses and include the study of the theology of stewardship for pastors who wish to focus on stewardship or become more effective in the teaching of stewardship in their congregations or denominations. This specialization in stewardship can make an immediate and long-term impact on local churches' teaching of stewardship and provide a biblically-based seminary degree for those working in parachurch organizations that wish to impact their ministries and their donors.

Program Content and Structure

The program content will comply with MDiv guidelines in any seminary. The courses in the Specialization in Stewardship will be a part of the electives or ministry focus component of the MDiv program.

Course Descriptions

The following four courses will comprise the Specialization in Stewardship focus for MDiv students. These comprehensive courses provide an overview of the key points of study for students of stewardship.

1. Theology of Stewardship I Course Description and Syllabus

A glaring lack of study of stewardship as a component of the Christian life exists. The study of stewardship depends on a foundation of a theology of stewardship. Randy Alcorn in his book *The Treasure Principle*, discusses a

disease in the U.S. that he calls affluenza.¹⁸ Affluenza is the belief that we have a right to our wealth and to live a life of affluence. Affluence makes the U.S. a sick society. Research by the Giving USA Foundation¹⁹ and the Barna Group²⁰ points to a decline in giving among mainline churches and other Christian groups members who give about 1.2-2.2% of household income to their churches.²¹

Should stewardship be limited to money? If Christians are generous in giving their money, should they be considered good stewards? These questions pertain to the relationship between God and followers of Jesus Christ. The theology of stewardship should explain the relationship between God and Christ-followers and the role of stewardship in followers' lives. Stewardship should be about money because Jesus often spoke of money, and the study and practice of stewardship should involve all of creation and the journey of the steward as part of Christian life.

The purpose of this course is to study, consider, and implement a theology of stewardship. The course will consider historical, cultural, and biblical aspects of theology and how the church has used or misused them. The future of stewards, stewardship, and the church will be considered.

¹⁸ Alcorn, *The Treasure Principle*, 50.

¹⁹ Giving USA Foundation, *Giving USA (The Annual Report on Philanthropy 2006)*.

²⁰ The Barna Group, "New Study Shows Trends in Tithing and Donating," *The Barna Update*, April 14, 2008, <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdateNarrowPreview&BarnaUpdateID=296> (accessed July 3, 2008).

²¹ Generous Giving, "Statistics and Trends: Giving Among Denominations," <http://www.generousgiving.org/page.asp?sec=4&page=161> (accessed July 3, 2008).

Outcomes: As a result of taking this course, students will:

1. Demonstrate an understanding of the theology of stewardship and its role in the Christian life and life of the local church. Students will accomplish this result through reading, discussion boards, and a reflection paper.
2. Demonstrate an awareness of stewardship in the history of the church. Students will accomplish this result through reading, online discussion boards, and a reflection paper.
3. Demonstrate an understanding of the definitions of stewardship in past church history and the changing definitions in today's church. Students will accomplish this result through reading, online discussions, chats, and a reflection paper.
4. Demonstrate an understanding of new research and writing that presents a culturally sensitive, and biblically correct theology of stewardship. Students will accomplish this result through reading, onsite class discussion, projects, and reflection papers.
5. Demonstrate an awareness of the role of a theology of stewardship in the seminary, local church, and parachurch organizational structures. Students will accomplish this result through reading, online discussion groups, chats, and reflection papers.
6. Demonstrate a personal realization of the role of a theology of stewardship in spiritual formation. Students will accomplish this result

through reading, onsite discussions, a reflection paper, and a course research paper.

Required Texts

Alcorn, Randy. *Money, Possessions, and Eternity*. 2nd ed. Wheaton, IL: Tyndale, 2003.

Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Material Possessions*. Grand Rapids, MI: William B Eerdmans, 1999.

Getz, Gene A. *A Biblical Theology of Material Possessions*. Chicago: Moody Press, 1990.

Hall, Douglas John. *The Steward*. Grand Rapids, MI: William B. Eerdmans, 1996.

Rodin, R. Scott. *Stewards in the Kingdom: A Theology of Life in All Its Fullness*. Downers Grove, IL: InterVarsity Press, 2000.

Course Content

This course consists of the following assignments that are designed to help students achieve the objectives stated above. Students will:

1. Attend onsite sessions and actively participate in all online discussions and chats.
2. Do weekly reading assignments. You will read the assigned portions/all of each book and use the material for the online discussion boards.
3. Participate in online discussion boards regarding reading assignments. Each discussion board will allow for various threads of discussion on student-led topics.

4. Participate in online chats. Scheduled live chats will focus on instructor topics and allow students to bring reading and research content into the chat.
5. Participate in class during onsite sessions. During onsite sessions each student will be expected to participate in each topic area.
6. Participate in group discussions and projects during online sessions. During onsite sessions instructor will assign projects or group discussions on various topics. Student involvement will be required.
7. Produce one reflections paper for assigned section. Each section of the course will require the student to write a 2-4-page paper that reflects their views, opinions, and learning of the topic and how it impacts their personal ministry.
8. Produce a research paper on approved topic. Students will submit a 10-12-page research paper on an approved topic related to the theology of stewardship by the end of the course.

2. Theology of Stewardship II Course Description

The second course in Theology of Stewardship will consist of more personalization of the study from Course I. Research and assignments will focus on the student's personal views, denominational views, and possible applications of stewardship theology in their actual settings. The assignments and expected outcomes will be in alignment with the outcomes from Course I, but will go into more depth and application to the student's situation. The outcomes will be

focused on research and strategies that will be applicable to the student and their ministry upon completion of the degree specialization.

3. Applications of Stewardship and Development Course Description and Syllabus

This course will consider the applications of stewardship as defined in the Theology of Stewardship courses.

The purpose of this course is to study, consider, and create applications of stewardship through development strategies. The course will consider historical, cultural, and biblical aspects of stewardship strategies and how the church has used or misused them. The future of stewards, stewardship, and development strategy will be the main focus throughout this course of study.

Outcomes:

As a result of taking this course, students will:

1. Demonstrate an understanding of stewardship strategies used by the local church and its role in the Christian life and life of the local church. Students will accomplish this result through reading, discussion boards, and a reflection paper.
2. Demonstrate awareness the history of stewardship and development strategies of the church and which have worked and those that have not, especially during the previous centuries in the United States. Students will accomplish this result through reading, online discussion boards and reflection paper.

3. Demonstrate an understanding of the relationship building strategies used in nonprofits and parachurch ministries and which are appropriate for the local church in communicating and ministering in the area of stewardship. Students will accomplish this result through reading, online discussions and chats, and a reflection paper.
4. Demonstrate an understanding of new research, writing and implementation in fundraising, development, and stewardship that is culturally sensitive, and biblically correct. Students will accomplish this result through reading, onsite class discussion and projects, and reflection papers.
5. Demonstrate an awareness of the role of organizational development, development strategy, and leadership in the seminary, local church, and parachurch organizational structures. Students will accomplish this result through reading, online discussion groups, chats, and reflection papers.
6. Demonstrate a personal realization of the role of stewardship strategies the student's personal ministry. Students will accomplish this result through reading, onsite discussions, a reflection paper, and the course research paper.

Required Texts

Barna, George. *How to Increase Giving in Your Church*. Ventura, CA: Regal Books, 1997.

Frank, John R. *The Ministry of Development*. Woodinville, WA: Steward, 1996.

Rosso, Henry A., and Associates, *Achieving Excellent in Fund Raising*. San Francisco: Jossey-Bass, 1991.

Willmer, Wesley. K., ed. *Revolution in Generosity: Transforming Stewards to Be Rich Toward God*. Chicago, IL: Moody Press, 2008.

Course Content

This course consists of the following assignments that are designed to help students achieve the objectives stated above. Students will:

1. Attend onsite session and actively participate in all online discussions and chats.
2. Do weekly reading assignments. You will read the assigned portions/all of each book and use the material for the online discussion boards.
3. Participate in online discussion boards regarding reading assignments. Each discussion board will allow for various threads of discussion on student-led topics.
4. Participate in online chats. Scheduled live chats will focus on instructor topics and allow students to bring reading and research content into the chat.
5. Participate in class during onsite sessions. During onsite sessions each student will be expected to participate in each topic area.
6. Participate in group discussions/projects during online sessions. During onsite sessions instructor will assign projects or group discussions on various topics. Student involvement will be required.
7. Produce reflections paper - one each assigned section. Each section of the course will require the student to write a 2-4 page paper reflecting

their views, opinions, and learning of the topic and how it impacts their personal ministry.

8. Produce research paper on approved topic. Students will submit a 10-12 page research paper on an approved topic related to the theology of stewardship by the end of the course.

4. Internship/Coaching/Practicum Course Description

This course will allow the student to experience the theory and application of stewardship in a real-world ministry setting. There will be flexibility in possible situations that may include a church setting, a parachurch ministry setting, or even a coaching/mentoring setting with an appropriate leader/mentor. The desired outcomes will be in the testing and application of learned theories and strategies in stewardship in actual ministry settings. Outcomes will include application and evaluation of various strategies as well as feedback/coaching from intern/coach leadership.

Detailed Description of the MA in Stewardship and Development

Purpose of the Degree

The purpose of this degree is to provide an educational program to address the needs of churches and parachurches as they teach and implement biblical stewardship principles and strategies. The program will address and connect research, writing, and theory with training and application in a seminary curriculum. This degree offers a professional level of training in topics needed by stewardship professionals. These topics

will be applicable to church and parachurch directors of development, executive directors, and pastors. The MASD is more vocationally focused than the MDiv—Stewardship Specialization; therefore, the program must be presented and examined in a different context. This section will cover considerations of pedagogy, delivery method, and a suggested three-year curriculum calendar, and course descriptions.

Pedagogy Implications

Pedagogy is the art, science, or profession of teaching. Pedagogical implications are: consideration of the type of teacher-student interaction, success of this interaction, and the impact of pedagogy on the graduated student. Prospective students are attracted by program structure, teaching style, and strategies of instruction. The final point of importance is to determine if the outcome of the program produces the desired outcomes in students.

Prospective students for the MASD will be adult learners with a career focus. They most likely will be self-motivated and in search of the next stage of their careers or ministries. I attended the Saint Mary's Philanthropy and Development program as an adult learner already on a career path and found great diversity in my cohort, including gender, ethnicity, and experience in the field of development. The diversity of students has a direct impact on the success of the adult learning environment proposed for this program in that future pastors or ministry leaders will deal with diversity among donors and in giving styles. Prospective students will come to the program with various years and types of experience.

In the education market today, sensitivity to students is critical. Traditional, residential post-graduate programs meet the needs of only a small percentage of

interested students in this area of study. The MASD is proposed within a hybrid format, combining on-site and online teacher-student interaction.

Faculty for this program will be required to view their seminary courses through a stewardship filter. As a central theme in these programs is the role of stewardship in a Christian's lifestyle, the faculty will be asked to look at each specialization in light of this new definition of stewardship and allow for specialization in assignments. An Old Testament survey course is expected for seminary students, and in the MASD program the Old Testament survey course will use examples of stewardship and related topics consistent with the purpose of the curriculum. This may pose a problem in that most seminary professors are seminary graduates with little or no training in biblical stewardship. The proposed program will be to begin the evolution of stewardship education. Seminary professors desiring to teach in this new and innovative program will need to conduct research and study to provide the necessary level of instruction.

The prospective students—learners—are a critical component of pedagogy. Can learners be successful in this program? Is there evidence of success in this type and style of education? Mary Williams Bambenek, from the Saint Mary's University Philanthropy and Development program writes, "Our program design (intensive summer session and off-site learning) seems to be one of the most important features for students seeking the degree. Several alternative ideas are up for consideration—distance (AV) learning sessions and/or independent study electives."²²

The DMin in Leadership in the Emerging Culture at George Fox Evangelical Seminary provides another example of successful pedagogy in a similar learning

²² Bambenek, email to author, January 21, 2008.

structure. The program enrolls adult learners, all working within ministry full- or part-time, and uses a hybrid/cohort educational structure that is proving successful. The fifth cohort has been launched and most elements of pedagogy seem successful. The two students who are not pastors in churches in the fourth cohort have chosen stewardship as their topic of study.

Robert Hugg and Scott Wurdinger write about another unique consideration in pedagogy. They offer “The Partnership for Learning Model” (PFLM), designed with educators, students, and employers in mind. This model seeks to bridge academic experience with real life experience, thereby making formal education more meaningful and portable. The PFLM uses a teaching approach that combines theory with direct experience.²³ The direct application of the pedagogy seems obvious: most MASD students will be continuing their current positions in churches and parachurch ministries. Their studies, projects, and Mastery Project will all be applicable to current work and life situations. The PFLM shows success in the students’ response to a model that bridges academic life with real life experience and career focus. The MDiv-Stewardship Specialization and the MASD have the same focus. Most students will be in full time ministry, whether in a church or parachurch setting, and the opportunity for successful pedagogy seems certain through the MASD program and structure.

Stephen Brookfield presents four areas of research of adult learning: Self-Directed Learning, Critical Reflection, Experiential Learning, and Learning to Learn.²⁴ The

²³ Robert Hugg and Scott Wurdinger, “A Practical and Progressive Pedagogy for Project Based Service Learning,” *International Journal of Teaching and Learning in Higher Education* 19, no. 2 (2007), <http://www.isetl.org/ijtlhe/pdf/IJTLHE210.pdf> (accessed January 20, 2008).

²⁴ Stephen Brookfield, “Adult Learning: An Overview,” *International Encyclopedia of Education* (Oxford, UK: Pergamon Press, 1995).

pedagogy of the MASD will combine all four areas due to the position of the student, hybrid delivery model, and expected outcome by both faculty and students. Brookfield states in the Learning to Learn section, “Learning to Learn means that adults possess a self-conscious awareness of how it is they come to know what they know; an awareness of the reasoning, assumptions, evidence and justification that underlie our beliefs that something is true.”²⁵ In the world of pastors and ministry leaders, this awareness will be key to determining a successful outcome of the programs. It will be immediately obvious in the students’ professional positions if the knowledge and information is “usable” in their unique worlds. The philosophy, theology, and strategies of stewardship and development will be immediately applicable in the real world of pastors and directors of development. As has been demonstrated, the current attitudes and responses to stewardship education have been abysmal.

The truest measurement of pedagogical success will be when the students attempt to implement their learning in their churches, ministries, and personal lives. The combined delivery styles of on-site, online, and mentoring should provide graduates with tools, examples, understanding, and creative platforms from which to teach and demonstrate a lifestyle of stewardship to their future students. The transmission of knowledge and wisdom is the ultimate test of any pedagogy. Each congregation and/or parachurch ministry should provide immediate feedback to the student.

Proposed Delivery Method

Another component of pedagogy is delivery method. Many contemporary seminaries have embraced the changes and technology needed to compete in the world of

²⁵ Ibid.

higher education. The hybrid/cohort educational model has been proven successful even though it is young in its life of implementation.²⁶ There are two main reasons why a hybrid/cohort educational model is the appropriate structure for the proposed MASD. First, with the diverse landscape of potential students, the use of the Internet for teaching and training is critical. Many young and new pastors may consider this training, along with older and more established pastors and leaders. This new generation considers training on the Internet to be a vital and proven method of sharing information and learning. They will be very comfortable in this system of communication.

Second, the nature of the subject matter and the students requires a hybrid/cohort model. The field of development is a relatively new profession and tends to be very hands-on and practical in its implementation. Many students who will consider this degree program will be interested in learning so it can be applied to real life. For example, the Saint Mary's University MA in Philanthropy and Development program requires a Project Demonstrating Mastery²⁷ in place of a traditional master's thesis. This project, while demanding research and expertise on the subject, is designed to be integrated and implemented in the students' real-life situations.

The proposed hybrid/cohort model allows students to engage in their current careers or life situations while attaining the training and information needed in their lives or professions. Many students will come from various ministry and non-ministry backgrounds and the hybrid/cohort model can provide applicable learning skills. The

²⁶ Daniel L. Brunner, "The Potential of the Hybrid Course Vis-a-Vis Online and Traditional Courses," *Teaching Theology and Religion* 9, no. 4 (2006): 18.

²⁷ Saint Mary's University of Minnesota, "MA Philanthropy and Development."

model will employ many of the same tools and strategies of a corporate training model.

Daniel Brunner writes,

One could also speak of hybrid as the combination of any number of learning modalities. For example, if the world of corporate training can in any way be an exemplar for Christian higher education, then the use of a broad-based blended model holds out significant possibilities for acquiring such things as ministry skills.²⁸

Training in the business and nonprofit worlds take into considerations the various tools and techniques available. The purpose of corporate training is not education for scholarly pursuits, but rather trained workers who can accomplish the job. Training in the corporate world is focused and outcome-based. The practical application aspect of this new program will be a key to its marketability.

Another other aspect of the hybrid model, face-to-face time, is critical to the nature and style of this proposed masters program. Pastors, directors of development, and those involved in front line ministry are usually focused on people and enjoy the interactions of people as a key part of their work. The time with the cohort in advances, or on-site training, will be well received and very beneficial to the success of the program. Brunner suggests, “Socialization must be prioritized,”²⁹ as key point in his priorities for success in a hybrid educational model. Since relationship is an integral component of this program, life-long relationships can be expected to result from a hybrid/cohort educational model.

²⁸ Daniel L. Brunner, “Utilizing ‘Hybrid’ Effectively in Christian Higher Education,” *Christian Scholars Review* 36, no. 2 (2007): 18.

²⁹ *Ibid.*, 8.

The following educational styles will be used in the proposed new program:

1. On-site work: This program will include annual on-site work. The program schedule will be very intense with three to four courses offered over a ten to fourteen daytime period. Preparation for the on-site will include reading and some research.
2. Online work: The second component will be the online work. This will include reading, online discussions, and regular online chats.
3. Other: Other types of learning may include conferences, projects with fellow cohort members, research projects, or special speaker events.

It is my conclusion after over 18 years of nonprofit training, completing this hybrid/cohort model DMIN program, and the noted research that this delivery method will provide the flexibility, focus, and structure desired by prospective students.

Program Content and Structure

Tables 1, 2, and 3 illustrate the courses, curriculum plan, and structure for the MASD degree.

Table 1. MASD courses

Course Title	Credits

Old Testament Stewardship	Biblical/Theological	3
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The Steward and Creation Care	3
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Jesus and Stewardship

3

New Testament and Stewardship

3

History – Church History and Stewardship

3

Theology of Stewardship

3

The Ministry of Development

3

Subtotal

21

Spiritual Formation
Spiritual Formation – Journey in Personal Stewardship

3

Subtotal

3

Stewardship/Development
Development, History, Philosophy, and Ethics

3

Development Principles

3

Annual Fund Strategies

3

Development Strategic Planning

1

Subtotal	24
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Total Credits	48
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Table 2. Three-year curriculum plan

Course Title	Credits
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Year One	
Development, History, Philosophy, and Ethics	3

Development Principles	3
------------------------	---

Annual Fund Strategies

3

Jesus and Stewardship

3

Spiritual Formation – Personal Stewardship I

1

Subtotal

16

Year Two

Major Donors and Planned Giving

3

Leadership

3

Spiritual Formation – Personal Stewardship II

1

Church History and Stewardship	3
Capital Campaigns	3
Year Three	3

Development Strategic Planning	1
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Nonprofit Marketing	1
Board/Volunteers	1

Spiritual Formation – Journey in Personal Stewardship III	1
New Testament Stewardship	3

The Ministry of Development	3
-----------------------------	---

Mastery Project	3
-----------------	---

Subtotal	16
----------	----

Total MASD	48
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Table 3. Program structure

Format	Course approach/method
--------	------------------------

January on-site (14 days, 3 years)	reading, papers, online chat, and online discussion boards.
---------------------------------------	---

Weekly Chat	Discussion of course material, book, reading, or issues
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Discussion Boards	Ongoing reading and discussion of course books or topics
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Course Descriptions

The following sections are new course descriptions suggested for the three-year program.

Old Testament Stewardship

The course will cover the overall structure of the Old Testament. It will then go into great study of examples of stewardship within Genesis to the Major and Minor Prophets and including the Psalms and Proverbs. Students will gain an understanding of

Students will gain an understanding of stewardship in its forms from Judaism to the end of the Old Testament. Practices, law, and principles including the Tithe, Mosiac Law, and the principles of the Psalms will lay a foundation for New Testament study of stewardship. Study of the Old Testament will give students foundations to Christianity, prophecy of the Messiah, Jewish customs, as well as provide an overall understanding of man's relationship with God. This relationship is the cornerstone of all study of stewardship.

The Steward and Creation Care

The course will look at the creation from a perspective of the Creator, the creation, and the created. Of special focus will be the earth itself, as designed for man before the fall, and the ramifications of the earth since the fall. Environmental stewardship, social issues, and the role and responsibility of the Christian will be discussed. Outcomes of this course will be a biblical understanding of the creation we are given and how as stewards with a responsibility over the earth. In today's cultural context this course will give the student the opportunity to examine the Christian's belief, role, and involvement in environment stewardship.

Jesus and Stewardship

Jesus spoke more about money than heaven and hell combined. But this course will cover more than Jesus' words about money. The study of the Gospels regarding stewardship will examine a lifestyle of stewardship and how Jesus taught it and lived it.

New Testament Stewardship

The course will cover the many examples of stewardship presented by the apostle Paul and other writers of the New Testament books. The early church was given much teaching on the subject and Paul presented many specific examples to be followed and emulated. The outcomes of the course will be an understanding of definitions, examples, and challenges regarding stewardship for the New Testament church and Christian.

The Ministry of Development

The ministry of development is defined as connecting God's people to God's work. This course will look at specific teaching and strategies to assist pastors and directors of development in ministering to their donors. The outcomes will be an understanding of the biblical principles of stewardship ministry and how to apply them to everyday stewardship and development strategies.

Theology of Stewardship

This course investigates the theology of stewardship through the study of church history, history of theology, and the relationship between theology and daily ministry activities. The course provides the foundation for the study of development strategies by establishing the biblical principles of stewardship, giving, generosity, and how these affect the church, church leadership, and followers of Jesus.

Church History and Stewardship

The course will look at church history, the structures, the raising of funds, caring for the poor, from the early church to today. Pew rent, alms-giving, tithes and offerings, and campaigns will be covered to give the student an understanding of what successes and failures have been a part of the church.

Spiritual Formation – Journey of the Steward

The courses will focus on the personal and inward journey of each student. Examining their personal views, hurdles, and newly discovered ideas of stewardship will have an important impact on their spiritual journey and ministry. The course will be required each of the three years of the program and encourage the student to journal and reflect on the spiritually formative aspects of their time in the program.

Development: History, Philosophy, and Ethics

This course lays the foundation for the profession of development or fundraising. A historical look at stewardship, philanthropy and its development provides the student an understanding of the significance of the non-profit sector in today's marketplace. The course emphasizes the historical role of stewardship and how it relates to the history of giving, charity, and the church. The philosophy of giving, philanthropy and the raising of funds is another critical component of this course. The course compares and contrasts specific philosophies of secular fundraising with the proposed Christian development or stewardship strategies. The course provides the broad perspectives of the field that every development and stewardship professional should understand and integrate this study with the theology of stewardship studies.

Development Principles

The foundational principles of development guides the development professional throughout his or her career. Key ideas include teaching students to understand how development is structured, the fundamental strategies to good development work, and how to implement these principles. Principles of development define the profession.

Churches and non-profits can utilize a variety of fund such as candy bar sales and various special events. The principles of the donor pyramid, relationship ladder, and 80-20 principle are fundamental to the successful development program.

At the heart of every gift is a relationship. Stewardship is part of the relationship a Christian has with their Creator. Understanding relationships will be another important building block of a professional development officer's training. Bruce Campbell writes in *Listening to Your Donors*,

We are living in the information age. Now and for the foreseeable future, people will make their fortunes using information. More specifically, for nonprofit communicators, marketers, and fundraisers, the future is in the gathering and using intelligence- marketing and fundraising intelligence.³⁰

This course's central themes include the need for the development professional to understand people, how they think, how they respond to communication, and how to build relationships. It covers the research techniques and how to build systems within an organization to maintain and update this information.

Annual Fund Strategies

The annual fund is the critical set of strategies that every ministry must master to stay in existence. Building initial relationships with stewards and donors is necessary to begin a new ministry. This course presents the strategies to lay the foundation for the beginning development officer or to refresh the experienced one.

Sustaining this annual fund during times of growth, struggle, or crisis requires constant learning in this area of annual fund strategies and techniques. This foundational course can help determine the success or failure of each development officer as they

³⁰ Bruce Campbell, *Listening to Your Donors* (San Francisco: Jossey-Bass, 2000), 1.

serve their ministries. These are the critical components of every church and parachurch ministry, and learning how to communicate and motivate donors to support the ongoing programs and ministries within a theology of stewardship framework lays the foundation for all future campaigns and ministry growth.

Capital Campaign Strategies

Kent Dove writes:

A capital campaign is an organized, intensive fundraising effort on the part of the third-sector institution or organization to secure extraordinary gifts and pledges for specific purpose or purposes (such as building construction, renovation, equipment acquisition, or endowment funds) during a specified period of time.³¹

Capital Campaigns are critical components of church and parachurch histories.

The need to build structures to house our ministries is tied directly to the type of ministry.

While tent meetings and soup ministries from the back of cars are also a part of ministry history, the need for facilities has been accepted as an important tool for ministry success.

There is a history of mistakes, abuse, and church splits associated with these campaigns. Churches, ministries and their leaders have been criticized for lack of leadership and proper implementation. Basic contemporary principles follow a campaign strategy based on 1 Chronicles 29. A leadership-driven campaign that involves vision, communication, proper theology, and sacrificial giving has been the model that has proven successful. The church and parachurch have developed very different strategies when it comes to capital campaigns. Each has unique ways to involve the stewards to become involved in a pledge to build a facility. The ultimate goal of every new facility

³¹ Kent E. Dove, *Conducting a Successful Capital Campaign* (San Francisco: Jossey-Bass, 1988), 1

will to be a tool to produce increased ministry. While most believe this insight, the issue of money, giving, and strategy for asking becomes the main focus.

It is critical that the pastors of stewardship and directors of development understand this very complex and sophisticated strategy of capital campaigns if they are to play a major role in shaping the future of facilities needs and stewardship strategies.

Major Donors and Planned Giving

This course deals with one of the critical specializations needed in the development world. Working with donors who can give larger gifts takes special training and understanding. These donors live in a different segment of society with unique relationship characteristics. The course covers the study of the dynamics of these relationships and the concepts and strategies to reach these donors. The major donor segment is critical to all ministries, even more so today as the world economy produces more people of wealth on an annual basis.

Of special importance working with these donors of wealth is the theology of stewardship. Most have never heard or been taught the biblical perspective of stewardship and a holistic model.

The role of planned giving is the capstone to a mature development program. This specialized field takes much training, and yet a basic understanding is needed by every development or stewardship professional. More churches are seeking expertise in this area, as aging members want to be good stewards with their lifetime accumulation of wealth. Planned Giving is truly a ministry to donors as leaders seek to assist them in achieving their lifetime goals and honor God in the process.

Development Strategic Planning

After specific strategies have been studied and understood, the next step is to place them in a strategy. The ability to begin with certain strategies and then build upon them for success is both an art and a science. An understanding of relationships and how they are built is at the core of development strategy. A development saying is, “Just because you are ready to ask does not mean they are ready to give!”

George Barna states in his research and strategies with the local church: “Good stewardship does not just happen. People must be strategically prepared for it.”³² The concept of using a strategy for stewardship education, relationship building, and communicating ministry needs is not a part of current training for pastors and ministry leaders. Development strategy has a variety of options based on an organization’s lifecycle. There are differing strategies for a start-up versus a mature ministry planning to go to the next level. There are also times of crisis that demand an adjustment in strategy.

Elements of strategy include timelines, sequence, return on investment (ROI), available resources, and ability to execute. The study of development strategy will be invaluable to the future pastor of stewardship or director of development.

Marketing for Nonprofit Organizations

Contemporary culture is a market-sensitive culture, and the market is the target for relationships. This permeates everything from church planting to new donor acquisition. Understanding the marketing process and the impact on nonprofit organizations is critical to the future stability and success of ministries. Barry McLeish writes, “In today’s climate of change, nonprofit organizations must serve four distinct

³² Barna, *How to Increase Giving in Your Church*, 91.

groups: clients, constituents, volunteers, and donors.”³³ This context presents a unique and somewhat unknown position for many pastors. The director of development in a parachurch can easily define these four groups. The question is whether a pastor can identify them in their congregations. These groups could all be the same people within their congregation. The need for further study of marketing affects many areas of the church and parachurch and understanding the marketing function will be a critical outcome of this course.

Communication and Leadership

This course offers training and strategies in the key area for all successful relationships, communication and leadership. The art of building relationships, whether they are one-to-one or to large groups, requires a knowledge and ability in communication. The field has been developed and become a professional discipline. The techniques, tools, strategies, and training are valuable to every pastor or parachurch leader.

Communicating ministry, vision, needs, and opportunities will be an important part of leadership in the emerging culture. Leading followers to a better understanding will take unique messages of hope and information. This course will become one of the program’s influential courses.

Leadership is key to every pastor or executive of a parachurch organization. This course will include study of current leadership teaching and research. The leader of

³³ Barry J. McLeish, *Successful Marketing Strategies for Nonprofit Organizations* (San Francisco: Jossey-Bass, 1995), 5.

stewardship in any organization will have a great need to understand the role leadership plays in their work.

Outcomes of this course will include personal communication skill assessment and leadership style assessment and study.

Boards and Volunteers

A course focusing on the role of the board in a parachurch organization is critical to success; however, this leadership role and the role of volunteers are very different than a local church. This role must be explored for the future of the organizations. External constituencies view the leadership aspect of the board for a parachurch differently than an elder board of a local church.

Bill Hybels writes in *The Volunteer Revolution*:

In hindsight, our lack of funding was probably a huge gift. It forced us to stumble upon a profound truth: the church was designed to be primarily a volunteer organization. The power of the church truly is the power of everybody as men and women, young and old, offer their gifts to work out Gods' redemptive plan.³⁴

Through this gift of time and talent, true biblical stewardship can be realized in the local church and the greater church including parachurch ministries. Volunteering will continue to be a vital component of every steward's journey.

An interesting possibility in the emerging church is this opportunity to participate in the work of the ministry beyond giving money. Church culture in recent generations and seminary training has been focused on professional pastors and "spectator" church members. This, of course, has not been the desired goal, but the outcome. The question remains: Will the emerging church recapture the community-based church of the early

³⁴ Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids, MI: Zondervan, 2004), 31.

New Testament communities? Some would suggest that this is based on a comprehensive view of stewardship. If individuals are entrusted with time and talent, along with the obvious treasure, then it follows that we are to stewards of those resources.

This course explores the role of volunteers to provide leadership to organizations and boards and discusses the proper role of every steward in the life of the church and parachurch ministries within this and the next generation's context.

Mastery Project

This project is the culmination of the MASD program study and demonstrates mastery of the course material and is applicable to the student and to the field of stewardship. The project can be a research project or a project that can be used directly in a church or a parachurch ministry. The student will be required to complete components of the project throughout the three-year cohort term.

Concluding Remarks

It is hoped this proposal will begin the discussion of the need for a specialization in stewardship and degree program in stewardship and development at the seminary level. The time for change in this area is now. The needs of the traditional church, the parachurch movement, and the coming needs of the emerging church establish the case for a fresh look at stewardship. These two programs can provide the impetus for a renewed sense of stewardship in the lives of all Christians and the organizations in which they serve and are served.

APPENDIX: SAMPLE JOB DESCRIPTIONS

Pastor of Stewardship

**OPPORTUNITY PROFILE
for
PASTOR OF STEWARDSHIP**



Mariners Church

MARINERS CHURCH

www.marinerschurch.org

Irvine, California

STEW ·ARD ·SHIP

FUNCTION: NOUN

DATE: 15TH CENTURY

1 : THE OFFICE, DUTIES, AND OBLIGATIONS OF A STEWARD

2 : THE CONDUCTING, SUPERVISING, OR MANAGING OF SOMETHING;

ESPECIALLY: THE CAREFUL AND RESPONSIBLE
MANAGEMENT OF SOMETHINGENTRUSTED TO ONE'S CARE STEWARDSHIP OF OUR
NATURAL RESOURCES³⁵***OVERVIEW***

Mariners Church is a dynamic and growing local church with a well-established history of changing lives for Christ throughout the Newport Harbor area. Today, with an expanding influence and campus, Mariners is poised for an ongoing and exciting season full of hope and of serving Christ in more powerful ways.

Mariners' leadership team is dedicated to facilitating a life-long process of spiritual maturation. An essential element of such spiritual growth is an accurate understanding of biblical stewardship. To achieve this end, the leadership recognizes that stewardship must permeate all ministries and facets of life at Mariners; men's and women's groups, worship and study gatherings, youth and senior, etc.

In the dawning of this church leadership concept, the innovative culture at Mariners has led to the creation of this new position, and thus this search for a key leader.

The new Pastor of Stewardship will have responsibility for cooperatively working with all pastors, staff, and ministries at Mariners in order to incorporate the vision of greater understanding and effectiveness in stewardship of *all* the resources within the Mariners community. The position will report to the Executive Pastor.

³⁵ Meriam-Webster Online, s.v. "Stewardship," <http://www.merriam-webster.com/dictionary/stewardship> (accessed July 3, 2008).

This search is for a person who has a passion for the local Body of Christ, a deep understanding of God's Word and biblical principles for handling the Lord's resources, as well as a desire and demonstrated ability to lead people and process in a dynamic and rewarding environment.

THE CHURCH

History

Mariners Church has a long and rich heritage that began to take shape in 1963, with a small group of Christians who gathered to pray, study, and share the vision of reaching the Newport Harbor community with the gospel of Jesus Christ.

As more families became involved, Bible studies and testimony meetings were begun in homes throughout the Newport Harbor area. In 1964, this group organized the first Christian Leadership Week and Newport Beach Mayor's Prayer Breakfast, an important community outreach that continues today. It was clear that the Spirit of God was working to create a new local church with a distinct vision and ministry.

The "church" held its first worship service on Sunday, April 4, 1965, in a Newport Beach home. From there, it moved through a series of schools, including Mariners Elementary School from which the church derives its name. In 1967, a full-time pastor was hired, and the church was meeting in a small building on Pacific Coast Highway in Corona del Mar by 1969.

Taking one step of faith after another, this new family continued to grow, moving into progressively larger facilities and appointing pastoral staff to meet the needs of the growing community. Then, in 1980, a portion of the church, together with the senior pastor, made a decision to begin a new church, which grew to become South Coast Community Church. Only a few miles apart, the two churches ministered separately. In 1995, God began to guide the paths of these two churches toward each other once again, resulting in the convergence and mutual commitment to serve Orange County as a unified ministry. In 1998, both bodies unified and expanded onto the 25 acres of the current campus in Irvine.

Today

Mariners Church has grown rapidly over the past decades and this growth continually outstrips the infrastructure to support it. Currently, the church holds four services a weekend with attendance averaging over 7,000 per weekend. The campus continues to expand and includes many new additions, including a bookstore and coffee shop.

The Mariners' web site appropriately sums up today's situation:

As we stand today united on the threshold of a future filled with change, challenges, opportunities and growth, we have only to look to our heritage for an encouragement, irrefutable reminder, and an exciting preview of God's unfailing anticipation of our needs and faithful provision in ways that will continue to build our family and accomplish His purposes.

POSITION

After considerable prayer and seeking the wisdom of many, Mariners has determined that there is a need for a full-time pastoral position with the specific responsibility for overseeing and integrating all facets of stewardship throughout the church.

The role of Pastor of Stewardship is new at Mariners. In fact, the concept for such a role in the local church is only now emerging, and only a few large churches across the US have such a *pastoral* position today.

Indeed, this is a pastoral position. It is not just a staff position. It is also not a *church fundraiser*, though it involves raising funds. It is not an *in-house* financial planner, though it will emphasize biblical management of resources. It does not require a law degree in order to handle complex arrangements such as charitable remainder trusts.

The purpose of this role will be to promote, teach, and oversee the incorporation of biblical principles of stewardship and giving into all the ministries at the church. This person will be a key resource for the elders, pastors, and the entire congregation.

The Pastor of Stewardship will have responsibility for promoting church-wide stewardship awareness, which will include promoting, teaching, and overseeing efforts to develop an ever-deepening understanding of biblical principles of stewardship and giving.

Beyond responsibility for specific and direct annual objectives, the Pastor of Stewardship will serve as a *coach*, *convener*, and *catalyst*, working with and through people to accomplish ambitious, tangible, and diverse objectives. This leader must keep everyone on track at the strategic level—advancement of the cause of Christ through the people of Mariners Church—and on the practical, day-to-day level—detailed integration of biblical principles into the annual plans of the many ministries at Mariners.

This position will report to the Executive Pastor, and require close coordination with the Senior Pastor and Chief Financial Officer. Additionally, there will be a considerable amount of interaction and coaching with ministry leaders—pastors, full-time staff, and

lay leaders/volunteers. As such, this position is for an experienced leader of people who has produced a track record of strong results while honoring and developing people.

Specifically, this role includes:

- Meeting with and mentoring people who have the gift of giving
- Working with pastors and ministry teams to incorporate stewardship into their ministry plans, and ensuring that stewardship training is emphasized
- Developing and leading a comprehensive Stewardship ministry team (comprised of members at Mariners) to develop and oversee the integration of stewardship principles throughout all ministries
- Overseeing church stewardship campaigns for general fund, global and local missions, and capital campaigns
- Organizing and teaching financial seminars and programs emphasizing biblical principles of finance, i.e. Crown Financial Ministries.
- Organizing comprehensive planned giving resources
- Developing promotional materials and creating a ministry presence during weekend services
- Establishing a pre-qualified list of various financial and legal professionals who can assist the congregation with a multitude of needs
- Perform duties of a pastor, including weddings, funerals, baptisms, communion, counseling, and hospital visitation

QUALIFICATIONS

The foremost requirement for this role is an intimate and growing personal relationship with Jesus Christ. The successful candidate will have a deep and ever-increasing relationship with the Creator as evidenced by daily habits of spending time with Him and His Word, active involvement in the leadership of a church, and a commitment to maintaining healthy accountability relationships with a small number of mature Christians. This person's passion for those who do not know Christ will focus on reaching these individuals through the local church.

A strong sense of calling will be evident to the Search Committee and the successful candidate. The senior staff at Mariners take seriously their responsibilities to provide for their families while finding it a privilege to serve the Lord through full time work on the church staff.

Also required is a demonstrated lifestyle that is consistent with biblical principles of good stewardship. This will be evident from personal testimony about what the Lord has done in a person's own life and that of one's family and/or business. This will not be a "job," but rather a chance to lead and influence the cause of Christ.

Mariners Church is a large, complex organization. In addition to pastors and a large paid staff, there are hundreds of volunteers who make up the collective ministry of Mariners. Professionally, viable candidates for this role will have experience working in larger organizations where people and systems combine to create highly adaptive environments and self-directing teams that produce aggressive results.

Specific professional experience in financial services is not a requirement for this position. Clearly, a prospective candidate with professional training and experience in the financial services arena would possess valued experience and could serve as a valuable asset. However, the number and nature of the vast financial needs, issues, interests, etc. within the Mariners family are broader than any one person's knowledge. The needs at Mariners will include a broad array across both personal and business finances, including areas like budgeting & planning, giving & tithing, taxes, wills & estate planning, charitable remainder trusts, retirement, real estate, and many more. Key to succeeding in this role will be knowing what one knows and what one does not, and identifying the proper source for expertise within or outside the Mariners community.

A qualified candidate will likely be an experienced communicator and a developer of people. Ideally, contenders for this role will have substantial experience in one or more congregations.

This must be a leader who deeply values people and relates well to those at all levels in society; able to earn the respect of “kings and paupers” and those in between. A participative, team-oriented cultural is the desire at Mariners. As a manager, this person must enjoy facilitating and mentoring other people in their own development.

It is essential for this person to have exceptional interpersonal relationship skills. Candidates will be known as effective communicators—via the written and spoken word. Furthermore, this person must be able to generate enthusiasm for the overall vision of stewardship at Mariners.

While seminary degrees and ordination are not specific requirements, this is the role of a pastor—a pastor at heart. A shepherd's approach is a must; thus this person will possess a personal warmth that brings comfort and peace to the work environment.

OPPORTUNITY SETTING

This is an excellent opportunity for the well-matched individual. Mariners is a fast moving and innovating church with a great history as a powerful regional ministry.

Orange County and the rest of Southern California provide a quality of life that is rivaled by few other areas of the United States. The pleasant climate and proximity to the ocean,

mountains, and desert make this locale of particular interest for those who enjoy an outdoor way of life. Additionally, the region offers all the cultural, sporting, and other activities one would expect to find in a major US metropolitan area.

MISSION

*Develop fully devoted followers of Jesus Christ People, who are loving God,
growing in loving community and reaching out in love to the world.*

Our desire is that each member of Mariners Church:

Love God

We are personally committed to Christ as Savior, giving ourselves to God with all our minds, hearts, actions, and treasures. We desire to develop an intimacy with the triune God through meditating on His Word, praying daily, worshipping together, and seeking God's Kingdom first. "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment." Matthew 22:37-38

Every follower is encouraged to take the next step in their spiritual journey from childhood to maturity. Our Life Development Ministries present opportunities to belong, grow, serve, and lead.

Grow in Loving Community

We are to love one another by being committed first to our families, then to our church family; relating with Christ's character; meeting together as God's family; and serving God in the way He has shaped us by reaching out to other people in our lives. "And the second is like it: Love your neighbor as yourself." Matthew 22:39

Just like the early church, the nature of our journey is one of relationship. Life Stage Groups are a place where you can learn, connect, and minister. Events, small groups, and ministry teams are also places where community is built.

Reach Out in Love to the World

We are to have God's heart for all people by supporting, training, and sending out people and teams for missions. We are to be like Jesus by expressing concern for the needs of the poor, the sick, widowed, orphaned, and oppressed throughout the world. We desire to make a difference in the world by reaching out to all people and nations on a daily basis through our prayers and actions. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. Matthew 28:19-20a

At every step in our journey, we want to be involved with other people, both in our community, and around the world. Mariners Local Outreach and Mariners Global Mission are two of many places where you can get involved.

The Core Values

Honor God in all we do

Teach God's Word

We teach the Bible, God's written Word. It is the source of truth for faith and conduct inspired by His Spirit.

Be God's Family

All that we do is to be done for God's glory-demonstrating our love for one another so that others will know that we are Christ's Church, His family.

Every believer a Minister with a ministry

Every one is a vital part of Christ's family-we each serve a unique function. We are called by God to utilize our specific gifts in distinct areas of ministry. We are then able to grow to the next step in our service as a minister.

Innovative in Our Ministry and Relevant to Our Community

We want to make a difference in our community by being aware of and sensitive to current situations within our neighborhood. In doing so we challenge ourselves to stretch outside our "comfort zones." Our goal is to be innovative in the ministries of music, teaching, drama, dance, art, and multimedia, as well as other ways that may capture the attention of those in our community who don't know Christ.

Be contagious, fully devoted followers of Christ

*University Presbyterian Church
Seattle, Washington*

POSITION: Director of Stewardship

DEPARTMENT: Stewardship

REPORTS TO: Senior Director, Ministry Support Services

PURPOSE:

Stewardship at UPC encourages people to share their time, talents and treasure to further God's Kingdom. The Director of Stewardship will provide strategic leadership in the area of Stewardship Resource Development, encouraging the UPC Congregation in shepherding their gifts and talents. This role will also build a church-wide infrastructure around core and restricted giving, and provide steward/donor support for existing and new ministry.

Theology: In Matthew 6, Jesus says, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven ... for where your treasure is, there your heart will be also." University Presbyterian Church believes that each person is called to respond to the amazing gift of grace God has given us. In light of this gift, we can live our lives as a joyful response. In fact it is God's design to use us in the sharing of His love. We can make a difference with what God has given us. We have the opportunity to be a part of His plan for the world. As we use our gifts, talents, time and financial resources where we are called, we become faithful stewards of God's blessing and hope.

PRINCIPAL RESPONSIBILITIES:

Congregational Awareness and Education

- Enhance the congregation's understanding and awareness of UPC's mission, vision, values, goals and ministries.
- Develop and manage an ongoing stewardship communication plan that includes teaching, media and pastoral communications, which will encourage and challenge members and friends to practice stewardship as a lifestyle.
- Provide information, training, leadership and motivation to session members, pastors, staff, congregation and volunteers for resource development and other stewardship-related purposes.
- Develop integrated stewardship training materials and content for use with ministry teams, task forces, small groups, children, youth and the congregation at large.
- Develop and interpret relevant stewardship/donor statistical information and analysis that is useful to UPC leadership in the overall resource development effort.
- Communicate stewardship regularly to UPC staff, and prepare appropriate messages for the congregation that support funding requirements as developed in UPC's ministry plans.

Infrastructure Development

- Develop goals, objectives and a holistic, unified strategy for stewardship including a development plan for restricted and unrestricted gifts.
- Create an annual budget for stewardship development and monitor performance; make recommendations to improve financial performance.
- Recommend church-wide policies and guidelines for stewardship development activities.
- Recommend and develop policies and tools for steward/donor information and analysis.
- Create a report and analysis model that will support stewardship development efforts and guide decision-making.
- Identify and define funding resources currently available to UPC.
- Work closely with the Finance and Communications Departments to provide a coordinated response to funding needs, and steward/donor activities.

Resource Development

- Create and implement major gifts, capital and endowment campaigns as appropriate, and interface with Presbyterian resources to utilize existing services and programs where practical.
- Identify, nurture, request, receive and steward major gifts and other new funding sources.
- Coordinate church-wide scheduling of fundraising promotions and events.
- Develop and oversee a steward/donor database that includes current and potential steward/donors, volunteers, and a steward/donor acknowledgement/recognition system.
- Nurture and educate steward/donors and receive complex gifts including property, memorials, wills and bequests.
- Coordinate grant requests and develop relationships with family foundations and other institutions.
- Consult with pastors and staff to enable funding of existing and new ministry dreams.
- Manage capital campaigns.

MINIMUM QUALIFICATIONS:

Education: BA/BS in business administration, public relations, development, communications or related field;

MBA or Master's degree in planning, finance, or management preferred. CFRE or similar certification is desirable.

Experience: Four years experience with Annual Giving, Capital Campaigns, and Corporate/Foundation solicitations, Deferred Giving, Communications and Special Events; knowledge of the field of philanthropy; experience with volunteers; non-profit and development director experience preferred.

Knowledge, Skills and Abilities:

- A mature Christian committed to the ministry of University Presbyterian Church.
- A servant leader with the ability to cast a vision of stewardship in a ministry context.
- A stewardship theology that is consistent with the vision of UPC.
- Communicates the written and spoken word with tact, diplomacy, and authority.
- Exercises good discernment in approaching steward/donors in a ministry context.
- Maintains strict confidentiality and is sensitive to steward/donor concerns and relationships.
- Good organizational skills, a well-disciplined self-starter, able to prioritize and meet deadlines.
- Excellent computer skills including Outlook, Word, Excel, PowerPoint and database systems.
- A thorough understanding of development practices, trends and issues, with demonstrated success at raising funds in a not-for-profit organization.
- Experience in writing reports, business correspondence and policy and procedures.
- Demonstrated excellence in group and one-on-one presentations.
- Highly effective at working in a collaborative team environment with a dynamic range of people.
- Capable of analyzing and utilizing data to strategically plan, manage, evaluate and enhance the effectiveness of resource development efforts.
- Knowledge of effective promotion and networking strategies and techniques.
- Knowledge of local civic and corporate communities; Presbyterian Church network a plus.
- Highly developed interpersonal skills, including the ability to represent UPC in a consistently positive and professional manner to internal and external audiences including volunteers, steward/donors, prospective steward/donors, community groups, corporate contacts and staff members.
- Expertise in creating and operating a steward/donor database management system.
- Understands the process and management of print production of brochures, letterhead and promotional pieces.
- Able to incorporate technology (Web, audio-visual, presentation, etc.) to communicate with constituents.

COMPENSATION AND BENEFITS:

Salary Range: \$60,000-70,000

UPC pays 100% of the cost of benefits for the employee in this position.

Metro Hope Ministries Director of Development

- 1. Position Purpose:**
 - 1.1 To provide skilled leadership for Metro hope Ministries' efforts to develop and cultivate relationships in order to secure the resources needed for to fulfill its mission and vision.
- 2. Primary Responsibilities:**
 - 2.1 Work with Executive Director and the Board Development Committee to formulate, implement, and monitor effective development plans and strategies.
 - 2.2 Work with the Executive Director and Board members to identify, initiate, and cultivate long term resource relationships with individuals, churches, corporations, and foundations.
 - 2.3 Develop and implement effective tools and strategies to raise community awareness of Metro Hope Ministries and its work.
 - 2.4 Develop and implement effective tools and strategies to secure and cultivate church and corporate partnerships.
 - 2.5 Coordinate implementation of all aspects of development activities.
- 3. Additional Responsibilities:**
 - 3.1 Manage donor database system(s).
 - 3.2 Educate & train Board and staff to assist in development efforts.
- 4. Ideal Qualities:**
 - 4.1 Mature Christian.
 - 4.2 B.A. Degree (CFRE a plus)
 - 4.3 3-5 years of proven development success
 - 4.4 Solid managerial skills
 - 4.5 Strong leadership qualities
- 5. Status:** Exempt / Salaried.
- 6. Salary Range:** \$60,000 to \$65,000.
Initiated: June 2007
- 7. Reports To:** Executive Director

PRESBYTERIAN COLLEGE POSITION DESCRIPTION

POSITION:

Chief Development Officer

INSTITUTION:

Founded in 1880, Presbyterian College is a highly selective liberal arts college located in Clinton, South Carolina. Situated on an attractive 240-acre campus, the college has a student body of approximately 1200 of which approximately 95% reside on campus. Students come from approximately 28 states and 9 foreign countries and approximately 48% of the student body are men and 52% are women. The college employs approximately 80 full-time faculty and offers Bachelor of Arts and Bachelor of Science degrees in 30 different majors. In athletics, Presbyterian is a member of the NCAA and currently competes in the NCAA Division II. Recently, the Board of Trustees approved a plan for the college to move to participation in NCAA Division I athletics. As a result, Presbyterian will be joining the Big South Conference. For more detailed information, please visit the College's website at www.presby.edu.

REPORTS/RELATIONSHIPS:

The Chief Development Officer reports directly to the President. Other individuals reporting to the President include the Provost, Vice President for Student Life, Executive Vice President for Finance & Administration, Dean of Admissions and Financial Aid, and Vice President for College Relations.

Reporting directly to the Chief Development Officer will be: Executive Director-Scotsman Club, Director-Major Gifts, Director-PC Fund, Director Advancement Services, and a Grant Writer.

BASIC FUNCTIONS:

This position is a key component of the recently created division of External Relations. The Chief Development Officer will be the College's senior fundraising officer with overall responsibility for planning, organization, and follow-through in all areas of fundraising to increase private support for Presbyterian College. Specific responsibilities for this position will include, but not necessarily be limited to, the following:

- Plan and initiate programs for development (all areas).

- Devise and oversee administrative activities related to capital funds, annual giving funds, planned and deferred giving, corporate and foundation relations, and donor relations.
- Supervise activities surrounding and related to capital campaigns, annual giving, planned and deferred giving, corporate and foundation relations, stewardship, donor relations, church related fundraising, and gift records.
- Meet annual fundraising objectives for the annual fund, endowment giving, and capital giving.
- Energize (re-energize) the ongoing \$160 million capital campaign and work closely with the Campaign Cabinet to move the results toward the goal.
- Provide leadership to the existing development staff; clearly define and clarify these roles and manage / motivate / mold these individuals into a team that accomplishes the desired objectives.

All of these responsibilities are to be pursued consistent with the major components of the College's 2010 strategic plan. Briefly these items are:

- Strengthen and make more distinctive the excellent PC liberal arts program.
 - Establish an expanded relationship between the academic program and the residential program called the *PC Living-Learning Community* as a means of strengthening the College's commitment to developing in students virtue and civic responsibility.
 - Establish the *PC4 Curriculum* as a four-year, general education program to enhance the skills, knowledge, and habits of heart and mind essential to being a well-educated person and lifelong learner and to expand the faculty advising system that engages students in the community-held values of intellectual inquiry, honor, integrity, and service.
 - Establish the *PC Southeastern Center for Intercultural Studies* as the axis for preparing students to understand and engage the global community and the diversity and common fabric of Southern culture.
 - Expand the *PC Russell Program in Media and Society* to include *Technology* as the axis for infusing communication, information and instructional technologies throughout the total program and providing the arena in which

technologies can be understood and critiqued in the broad context of epistemology, culture, religious faith, and ethics.

- Expand the resources that support the PC people and programs.
- Provide new or renovated facilities to support PC programs.

These priorities are the funding objectives of the \$160 million *Promise and Challenge Campaign* of which approximately \$100 million has been raised.

REQUIREMENTS:

- Experience overseeing and coordinating various fundraising departments.
- Experience with major gift giving and establishing relationships with donors.
- Strong leadership and team building skills.
- Ability to design and implement effective cultivation, solicitation, and stewardship strategies at the individual, family, and corporate level.
- Ability to effectively communicate the mission of Presbyterian College.
- Excellent verbal and written communication skills.
- Bachelor's degree.
- Experience within liberal arts higher education and/or Presbyterian higher education is a plus.

COMPENSATION:

The compensation for this position is commensurate with experience, which includes a competitive base salary, benefits, and relocation assistance.

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