

The 12 Step Program
Building Blocks for Starting a Compassionate Ministry Center

- **Claim the Theology of Compassion**
- **Mobilize the Local Congregation**
- **Build Coalitions & Establish District Partnerships**

- **Define Your Community**
- **Identify the Invisible People**
- **Utilize the "Velcro" Community Approach**

- **Select a Board of Directors**
- **Write the Mission Statement**
- **File Articles of Incorporation & Legal Obligations**

- **Build a Financial Maintenance Structure**
- **Articulate Responsibilities for the Board**
- **The Issachar Factor**

COMPASSIONATE MINISTRY CENTER A TWELVE STEP PROGRAM

Organized ministries of compassion (also referred to as faith-based non-profit organizations or compassionate ministry centers), have become, to many individuals and congregations, an opportunity to revitalize their vision, energize their commitment to be faithful to biblical mandate, renew the historical alignment to social concern, and to be a conduit for involvement in holistic ministry. This booklet outlines the steps that should be taken to organize members of church and community to effectively serve the economically disadvantaged.

In the not-too-distant past non-profit organizations were looked upon as marginal to an American society dominated by government and big business respectively. Today, we know better. These organizations are central to American society.

The non-profit entity must be intentionally defined so that it can serve the church and community to the maximum. We know what it is not. It does not exist to make a "profit." It is surely not a business. We also know that it is "non-governmental." Consequently, the non-profit exists for significantly different reasons than the government or a business. Businesses supply goods or services while the government controls goods or services. When both government and business discharge their responsibility the task is finished.

The faith-based non-profit does not exist for control, services, or products. The bottom line is a *changed human being*. Their product is a cured patient, a child that learns, a rehabilitated life, a self-respecting adult, a reformed prisoner, and a transformed purpose.

Compassionate ministry centers are the result of a denomination that places emphasis on the compassionate lifestyle, not merely on the formulation of programs. These centers differ from the congregations from which they emerge. While congregations exist for the mutual benefit of the welfare of its members, compassionate ministry centers remain viable by the benefit they bring to the public and community. Three salient features identify the ministry of these Nazarene ministries of social evangelism:

- The production of changed human lives
- The conversion of donors to contributors
- The instillation of community and common purpose

This booklet is designed to give a step-by-step approach and development of the basic elements that must become a priority. To disregard these fundamental ingredients is to invite disaster and disgrace to the cause of Christ and the Kingdom. To be attentive to them is to be on your way to presenting to the worshipping community an alternative ministry option that could reap untold dividends.

A handwritten signature in black ink, appearing to be 'D. M. H.', with a long horizontal line extending to the right.

12 BASIC STEPS

Step One: Claim the Theology of Compassion

Step Two: Mobilize the Local Congregation

Step Three: Build Coalitions and Establish District Partnerships

Step Four: Define Your Community

Step Five: Identify the Invisible People

Step Six: Utilize the “Velcro” Community Approach

Step Seven: Select a Board of Directors

Step Eight: Write the Mission Statement

Step Nine: File Articles of Incorporation and Meet Legal Obligations

Step Ten: Build a Financial Maintenance Structure

Step Eleven: Develop a Chart of Responsibilities for the Board

Step Twelve: Implement the Issachar Factor

Foreword
by Tom Nees

When I started Community of Hope, a nonprofit compassionate ministry in Washington, D.C., in the early 1970s, I assumed there would be little denominational interest in this kind of ministry. I couldn't have been more wrong!

Now Nazarenes generally assume the church should be involved wherever there is human need. A recent *denominational survey concluded that up to 77 percent of all Nazarene churches in the United States engage in some form of compassionate ministry.

Through Nazarene Compassionate Ministries USA/Canada, a national network of over 140 nonprofits called Compassionate Ministry Centers, and almost 900 local congregations called Good Samaritan Churches, engage in organized ministry to the poor and needy, touching thousands of lives daily while ministering across the United States and Canada.

As people and churches continue to enlist in the missional initiative to be a compassionate church, the need to educate, inform and equip local churches and agencies in their efforts to help those in need becomes a larger priority.

With this in mind, Oliver R. Phillips, coordinator, Nazarene Compassionate Ministries USA/Canada, has put together this little "12-Step" booklet as a basic primer for those persons and churches who have an interest in starting their own faith-based nonprofit organization.

In his book, *The Cathedral Within*, Bill Shore remarks that most nonprofit organizations do not plan to be around for the long-term—sometimes not much longer than the tenure of the founding director. Shore invokes the metaphor of the "cathedral" to encourage devotion to things that last. It is my hope that The 12-Step Program will provide you with the building blocks needed to construct a solid foundation for lasting success.

On days when work seems little more than a "rock pile," remember that all cathedrals started this way before they became enduring monuments. May your efforts at building a vital ministry to those in need prove equally as long-lasting.

Tom Nees, director, USA/Canada Mission Evangelism

Step One

Claim the Theology of Compassion

Faith-based organizations are the result of the conviction inherent in individuals to take ministry from within the walls of the church to the surrounding communities. This conviction, however, must be anchored in an interpretation of biblical injunctions and ethos that demand a response to injustice, marginalization, inequity, and neglect. In other words, a theology of compassion must be articulated and embraced.

The reason a person engages in social ministry is very important. The love of humanity is not sufficient motivation. The primary motive should be grateful obedience to the will of God.

The Old Testament spoke of righteousness, justice, mercy, and love, while the New Testament, through the teachings of Christ and his followers, demonstrated the context of social ministry as the cornerstone of practical Christianity demonstrated in physical circumstances.

Tom Nees, in his book *Compassion Evangelism*, best proposes a working definition of balance in ministry. He states, "Compassionate Ministries is an organized effort to fulfill Luke 6:36 --- "Be merciful, just as your Father is merciful," extending God's compassion in deeds of kindness and justice. It is also the bread of life for the hungry hearts. Compassionate ministry is truly biblical when it extends forgiveness and grace even as it touches people at the point of their physical and temporal needs. Likewise, evangelism as commonly understood is true to the gospel only when it is as sensitive to physical and temporal distress as to a hungry heart."

- Compassionate ministry is rooted and grounded in God's love for all persons
- Compassionate ministry recognizes and supports the worth, dignity and integrity of the individual
- Compassionate ministry offers the kind of help a person can use in his or her own situation
- Compassionate ministry shows concern for the whole person
- Compassionate ministry is committed to quality service
- Compassionate ministry is a primary function of the Church
- Compassionate ministry is aggressive

As Christians, we are called to be agents of divine care in the world. We initiate ministries of compassion because we have covenanted to be bearers of God's care to the society of which we are a part. Theologically, then, the compassionate ministry center, because it is integrated in that world must provide the community certain alternatives:

- The character of the God who has acted to bring the community into existence created the CMC.
- The God who has formed it rules the community of God's people. Therefore divine values take precedence over social norms, customs, and mores.
- The alternative values presented by the CMC calls into question what society values and practices.
- The CMC offers the culture and community an option to live before God in a constant relationship to freedom.
- This call to freedom is also a call to faith in the God whose liberating actions are embodied in the people of God.

Step Two

Mobilize the Congregation: Enlarging the Tent

For many centuries Christians have been comfortable with an understanding that God works in this world through the prescribed traditional methods of liturgy, service and worship. The human tendency is to make God too small, to fit into an easy container that everyone understands and accepts. The apostle Paul countered this errant tendency with the doxology: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" Rom. 11:33.

The task for those who would venture into compassionate ministries is to gain the support of the local congregation. The ministry must touch the nerve of congregational concern and speak the language of congregational compassion.

Every congregation has an identity. Time must be taken to explore and exegete the congregation. Carl Dudley suggests three areas of such exploration.

1. Find Sources in your Church Heritage

The heritage of the local congregation might provide valuable clues between the timeless sources of faith, such as the Bible and the sacraments, and the particular experiences of faithfulness among the members. The ministry you envision must seek grounding in the congregation's inclination to be faithful to its own heritage.

2. Build on Your Congregational History

Like a rudder through hard times, the stories told by the older individuals in the congregation bring authenticity to the path that has been traveled. Listen to these stories and begin to identify who you are as a congregation, how you got there, and how you relate to the community. Look for journey stories, crisis stories, rooted stories, service stories, and mission stories.

3. Analyze Your Strengths and Limitations

Prepare a questionnaire to be used to gather information about the personal commitments and social dynamics of congregational life. Here are six questions that may serve useful in your analysis:

- Context: What is the relationship of the church to its community?
- Identity: What is the members' sense of congregational unity?
- Trust: How have members responded to our decision making?
- Faith: Does the faith of this congregation support this ministry?
- Commitment: Will the members give to support this ministry?
- Advocacy: Are justice issues included in this ministry?

The result of this effort would be sensitivity to the different views expressed about the ministry of compassion.

Step Three

Build Coalitions and Establish District Partnerships

The chapters in Acts that sketch Paul's heroic travels are some of the most exciting in the Bible, and give some clue to the method in which he built coalitions and established partnerships. In chapter 16 of Romans we find a whole list of various people who have supported Paul: Andronicus and Junia are greeted as fellow apostles (16:7); the members of the church that meets in the house of Prisca and Aquilla are greeted (16:3); many more people who are otherwise unfamiliar are listed and thanked for some work they have done. Paul was always building coalitions in ministry. So must you.

- **District Superintendent and Advisory Board**

Whenever the decision is made to embark upon a ministry that will set up a separate 501.c.3 entity, permission should be sought, according to Manual provisions, from the district superintendent and the advisory board. The most appropriate way to present this request is by inviting the DS to a meeting of interested parties, some of whom may eventually constitute the board of directors.

In an attempt to strengthen relationships with the district, some organizations have asked the DS to appoint a district representative to serve as a board member. While this is optional, it nevertheless creates an organization that gives the appearance of accountability and responsibility.

- **Other Pastors and Congregations**

Arrange meetings with pastors and leaders of other congregations to acquaint them of the opportunities that are available for extended ministry. Should the district approve the new organization as a "10% special", it would be important to begin early to get the word out and build alliances for the future. You will also be wise to start recruiting volunteers for various forms of ministry.

- **Nazarene Compassionate Ministries**

An Application for Identification as a Compassionate Ministry Center should be submitted to the office of NCM USA/Canada. This recognition begins the process of affiliation with the network of Nazarene Compassionate Ministry Centers. To complete the process the following documents must be submitted:

- _____ Bylaws
- _____ Articles of Incorporation
- _____ Tax-exempt certification (U.S., 501.c.3., IRS letter)
- _____ District Recommendation Form

By vote of the _____ District Advisory Board, the above-identified organization is hereby recommended as a Compassionate Ministry Center. It is understood that this organization will be eligible for funding from the Church of the Nazarene and to receive contributions through either or both the Compassionate Ministries Fund and the 10% Specials giving program, *whenever the basic requirements have been met.*

Step Four Define Your Community

The time was, when most or all members of a congregation lived in the geographical area surrounding the church. As America has become urbanized, evangelicalism has contributed to the constant economic uplift of its members, resulting in a transient membership. The community to be served must be identified.

Chart the Physical Boundaries

Physical boundaries include major streets, highways, and railroad tracks or natural barriers such as hills, valleys, and rivers. Churches need to identify both the immediate area in which they will provide primary service to people in need and a larger area where their members live. As research is done it may be discovered that some kinds of ministry could be located not with geography but rather with a particular population that far transcends location. Physical boundaries alone do not necessarily define a community.

Identify the Anchor Institutions

Significant institutions often shape the way of life in a community. In the same way that the physical contours define community, so do schools, hospitals, prisons, military bases, and recreational facilities. These anchor institutions provide the fundamental sources of power and decision making in the community. If the proposed compassionate ministry center is to impact in any radical, the lives of individuals, respect must be given to these institutions of stability.

Look for the Gathering Places

Without doubt, churches are widely recognized gathering places. But so also are parks, schools, service clubs, taverns, street corners, lodges, and sporting clubs. The values of the community could only be accurately evaluated as all the gathering places are considered. Churches of different theological persuasions are also legitimate gathering places, and in them you might find willing allies to your ministry.

Here are some examples of the results of such recommended research:

"The major institutions in this community are education, farming, industry, and retirement. In addition to six public schools, there is a small church-related college with 1,000 students and private grammar school.... Farming is also a large institution in the area. Like most farmers, agriculturalists are suffering economic hardship here, and the small family farm is giving way to agribusiness."

"The boundaries of our church project service area is Calumet Park, with portions of the city overlapping to the north and east starting north to 119th, south to 131st, east to Halsted, and west to Winchester. We wanted to include the portions of Chicago to the north and east because:

- They are neighbors.
- We have members in those surrounding areas.
- It is a part of our outreach ministry program."

Step Five Identify the Invisible People

The task of deciding what ministries are best suited for the community is one that must necessitate giant input from the community. Never assume that you or the congregation knows what is best. Only the community can make that decision. Robert Lithicum, In "Empowering the Poor," suggests three critical questions that need responses:

- *First, what do the people see as their issues?*

Usually, a church asks, "What do we think are the issues? Which issues should we address? What should we do to solve the problem?" The people in the community become objects to be ministered to, and the congregation is the subject to do the ministry. The goal of ministry should be to learn from the community what they believe their needs are and how they would chose to address the needs. In too many cases the congregation decides what they think the issues are, and then become frustrated when the community doesn't buy in to their program. This pitfall should be avoided at all costs.

- *Second, who are the real leaders?*

Usually there are those who are perceived to be leaders in the community. They can prevent things from happening. They can block, harass, and cause trouble. But rarely do they initiate positive action. We need to pay attention to them because they need their backs stroked and egos patted. There are also leaders who make a community function. They are the "gatekeepers, caretakers, flak-catchers, and brokers.

- *Third, who are the people with a "fire in their belly?"*

We should diligently seek out those in the community who are sincerely concerned about the problems of the community, who care about the senior citizens or the homeless, who are really concerned about the community and its issues.

Every community has its gatekeepers, caretakers, flak-catchers, and brokers. These should be identified.

----- The **gatekeeper** is the person who decides whether or not someone "gets through the gates" of the community. He is the official permission-giver.

----- The **caretaker** is usually the "Mama," or the "shepherd." Everyone always seem to gather at this home, especially the young.

----- The **flak-catcher** gathers the gossip in the community, using it either constructively or destructively. Get to know this person.

----- The **broker** is probably the most important person in the community. It is the broker who is the personal friend of a personal friend of a very influential person in the government or business. The broker can be identified by hypothesizing, "Suppose there is a broken street light on the block, and it has been broken for months, and the city just has not come out and gotten it fixed, to whom would you go to get them to fix it?"

These four individuals should become close friends of the church and its ministry. They may never become members of the congregation, but they can open the doors for opportunities to minister to the economically disadvantaged in ways that you never imagined.

Step Six Utilize the Velcro Approach

Having surveyed the community it is now time to decide what ministry or ministries should be embarked upon.

It is a giant understatement to say that the perceived needs of the community far outweigh the resources of the congregation. The evangelistic task of the congregation is to identify "bad news" in the community. Identifying the "bad news" is never an easy task, but it is to this that we facilitate an encounter with the "good news." Having heard from the community what the ills are, we are now faced with the task of prioritizing. What is the most critical need?

I have often referred to the needs of a community as the "Velcro," and suggested that there is a patch waiting to be applied. The question should be asked: "As I walk this community, what is it that causes me concern or sleepless nights?"

The answer to this question will undoubtedly be somewhat subjective because of the resources and interests within the congregation. For example, those in the congregation who are in the health profession may be unusually disturbed by the presence of inadequate health care, citizens without health insurance, poor nutritional processes, children who have inadequate access to proper breakfast, and hunger issues that affect the homeless population.

Those in the congregation in the education field may voice concern about the high rate of high school dropout, poor scores in national testing, lack of resources for inner city schools, the widening technological divide in homes with single parents, the lagging computer literacy rate among minority groups, and the negative attitude portrayed by educators toward groups whose primary language is not English.

To each Velcro (bad news, weakness, deficiency, or threat) there is a corresponding patch (good news). We are accosted with all sorts of pain out there, but we do not respond until there is a match. Then we have no option. The pain that matches our call seizes us, and we must act. What we seek for is a consensus about the Velcro that generates the most concern and alarm. It is important that we engage in as much discussion as possible because the congregation inevitably has a stake in the dynamic marriage that must take place between patch and Velcro.

Currently, congregations get involved in at least five levels of service to the larger community:
Basic Charity: The provision of immediate, direct relief to the hungry, homeless, those needing medical care.

Sustained Support: These ministries are designed to help people become self-reliant and capable of securing and holding employment.

Social Service Delivery: This level involves a long-term institutional commitment to providing services such as child and elder care, literacy skills, and job training and placement to local residents and to others who can afford it.

Political Advocacy: This level involves a congregation in representing the needs of the least advantaged in society before government entities that have budget responsibilities,

Comprehensive Community Development: At this level ministries take the lead or serve as partners in the comprehensive revitalization and development of a community, taking care of housing needs, assisting in the birth and growth of microenterprises, strengthening small businesses, sponsoring large retail and franchise entities, acquiring and providing credit and venture capital, and engaging in other enterprises to encourage job creation and self-sufficiency.

Step Seven Select Board of Directors

You must establish a Board of Directors with at least seven members. The Board is the governing body of the organization and will make the decisions and planning that determine the organization's success. When selecting Board Members, be sure to look for a diversity of skills and experience. Board members should be kept informed of the operations of the nonprofit and should be knowledgeable about the activities. Create a simple, clear decision making structure for the Board, so that all Board Members understand how they can contribute.

Since this is a faith-based organization an attempt should be made to integrate Judeo-Christian values and concepts into the fabric. There are four facets to the uniqueness of a CMC: a common Christian faith, the Christian worldview, doctrinal distinctives, and accountability to God.

Training and Retention

Once individuals have agreed to serve on the board of directors, it is important to orient them to the organization. Board members need to understand the organization to serve it effectively. Providing them with background information will help them to become involved more easily. Giving new members concrete tasks will allow them to develop a sense of belonging. It will also provide the board with an opportunity to give new members formal recognition for their specific contributions early in their term of service.

Every board member will need ongoing training to remain on the forefront of organizational issues. This can be accomplished at regular meetings or at designated training meetings. In addition, annual board retreats are a good method for integrating new members, building cohesion among members, and taking time to reflect on the past year's performance. Ongoing training will help board members feel educated and involved.

The responsibilities of the board should be as follows:

1. Regularly attends board meetings and important related meetings.
2. Makes serious commitment to participate actively in committee work.
3. Volunteers for and willingly accepts assignments and completes them thoroughly and on time.
4. Stays informed about committee matters, prepares themselves well for meetings, and reviews and comments on minutes and reports.
5. Gets to know other committee members and builds a collegial working relationship that contributes to consensus.
6. Is an active participant in the committee's annual evaluation and planning efforts.
7. Participates in fund raising for the organization

"Finally, board members should be chosen to fill particular niches, interests, and future program trends for the organization. The selection of board members should be driven by the priorities expressed in the mission statement, and whenever possible, the board should be evaluated to gauge the efficiency with which results are obtained."

Step Eight

Write the Mission Statement

At its simplest, the mission statement of the organization is very much like the summary of the theme of a movie or the big idea of a sermon. Every organization must have an outer boundary that defines what is in bounds and what is out of bounds. If the leader of the proposed organization were to be asked by a friend, "Tell me again what this organization is about?" the response should closely resemble the mission statement. It may not be a full-dressed litany of what the agency does but a broadly sketched statement that sets forth the nature of the agency and the purpose of its existence.

Three things ought to be kept in mind when preparing the mission statement:

- The organization should not be so confined by its mission statement that the mission restricts forward progress.
- An effective mission statement must be an idea large enough to meet the need.
- Input should be gathered from as many sources as possible.

The mission statement should be a one-sentence, clear, concise statement that says who you are, what it does, for whom and where. Some have indicated that the statement should include the vision and future of the agency. That may be the bottom line, but I believe a statement should be so simple and easy to remember and repeat that the board members, staff and volunteers can effectively lobby on behalf of your organization. What is important about your mission statement is that one guiding set of ideas is articulated, understood and supported by the stakeholders, board, staff, volunteers, donors, clients, and collaborators.

What should be in a mission statement?

The following concepts should be included in the formation of a statement:

- *The Purpose Statement*

The purpose statement usually includes two phrases

- a. an infinitive that indicates a change in status, such as to increase, to decrease, to prevent, to eliminate.
- b. An identification of the problem or condition to be changed.

In defining purpose, it is essential to focus on outcomes and results rather than methods, e.g. "to eliminate homelessness."

- *The Business Statement*

This statement outlines the business, i.e. activities or programs your organization chooses in order to pursue its purpose. Business statements often include the verb "to provide" or link a purpose statement with the words "by" or "through," e.g. "to eliminate homelessness by providing job training to homeless individuals."

- *Values*

The values guide your organization's members in performing their work.

Here is a statement that includes all three components: "The YMCA of San Francisco, based in Judeo-Christian heritage [values], seeks to enhance the lives of all people [purpose] through programs designed to develop spirit, mind and body [business]."

Step Nine File Articles of Incorporation

Articles of Incorporation

The Articles of Incorporation establish the name and purpose of the nonprofit organization. Incorporating the organization serves three primary functions:

- **Establishes legitimacy for your organization.**
Nonprofit incorporation says to the world that you mean business.
- **Prepares for anticipated future developments.**
You will have "done your homework" and be ready to proceed with a major fundraising effort. Incorporation is a necessary condition for being granted tax-exempt status.
- **Helps you meet the requirements of another organization with whom you wish to collaborate.**
Fundors or contractors may require that your program be incorporated.

Potential Advantages to Incorporation:

- The process of incorporation can be strengthening for an organization. It requires careful planning about your purpose and how you are going to do your work.
- It establishes minimum accountability for your management of a public trust - a nonprofit organization.
- It readies an organization for application for federal tax-exempt status.
- It helps to formalize decision making and ownership among the principals involved.
- It reinforces the legitimacy of the organization.

Potential Disadvantages to Incorporation:

- It takes time and money to accomplish.
- It entails playing by state and federal government rules. You must be knowledgeable about the laws related to charitable organizations.
- There may be some risk of over structuring the organization. Is it strong enough?
- There is some risk of people involved thinking incorporation will accomplish something magical - it will not!

The Articles must be filed with the Secretary of State's office,

Public charities constitute the major part of 501(c)(3) organizations, private foundations being another category. To be recognized as a public charity, your nonprofit must be organized and operated for purposes that are beneficial to the public interest. These purposes include

- Relief of the poor, distressed, or underprivileged
- Advancement of religion
- Advancement of education and science
- Erection or maintenance of public buildings or monuments
- Lessening the burden of government
- Elimination of prejudice and discrimination
- Defense of human and civil rights
- Combating community deterioration and juvenile delinquency.

The organization must not operate for the benefit of a private person. Upon dissolution its assets must be distributed to another 501(c)(3) charity. It is not allowed to engage in any political activity. Lobbying is accepted but cannot be a substantial part of its activities. Public charities are the only tax-exempt organizations that can receive tax-deductible donations.

Step Ten Financing the Organization

Now that the CMC is up and running, the question that needs to be answered is where do you find the money to finance your dreams. Two areas need to be addressed at this time.

The Danger of Depending Solely on Grants

- Of all the money given in a single year by corporations, individuals, foundations, and through bequests, foundation giving accounts for approximately 5%. Corporate giving is another 5%, gifts through bequests are another 10%, and individual giving accounts for the remaining 80%. Foundations are not where the money is.
- Foundations like to fund new, start-up programs or special projects within your organization. More often than not, they will not give large sums of money for ongoing operating costs. If they fund a project, they want to know where the money will come from in subsequent years, because it will not be coming from them.
- The current success rates for grants is approximately 7%. That means that 93% of all requests to foundations are turned down. Before applying for a grant, do the necessary research. Resist the temptation to use the shotgun approach to grant writing. Only apply to foundations who have a track record of funding the programs that your organization is proposing.
- The longer you rely on grants and ignore building your base of individual donors, (or friendship lists), the more project-oriented and dependent you will be. The mistake that is so often made is to fashion programs after available grants. When this mistake is made, strategizing your programs based on what money is out there, it allows the grant-makers to design your programs based on their values and whims, not your vision and mission.

Build a Solid Long-lasting Donor Base

Why we get involved in the organizations we do, why we choose certain people for our friends, and ultimately, why people give to an organization, is because we have a self-interest in doing so. In other words, self-interest is a given, a constant, it's always there in the driver's seat. The sooner you discover and begin interacting with people's self-interests, the sooner you can customize your needs to their desires. To make them a perfect fit. Build your donor base by getting acquainted with individuals who have bought in to your program.

Why People Give

Chances are that the reasons people give are: believe in the cause, peer pressure, good for business, to give back for services received, to change the world, status, recognition, feels good, tax deduction, build community, vicarious artistic pleasure, guilt, fear, etc. Regardless of the motive, we need to remember to ask for the gift.

The bottom line is: PEOPLE GIVE BECAUSE THEY WERE ASKED. The old cliché of fundraising is still true: "The right person has to ASK the right person for the right amount at the right time."

Step Eleven

Nine Responsibilities of a CMC Board of Directors

By law, the governance board of a CMC is the legal owner and final authority for the institution whose assets and operation it holds in trust. It is this board that assumes ultimate legal, moral, and spiritual accountability for the work of the organization, and thus it must be satisfied that the organization is headed in the right direction.

Responsibility One: Govern Through Policy

From the outset, the board must govern by establishing policies that affirm where the organization has come and where it is going. The purpose of policy is not to squelch individual thought and expression but to provide clear parameters within which the staff will work to achieve the organization's mission.

Responsibility Two: Select Quality Board Members

The goal is building an effective team with varied talents and experiences. Seek to develop a profile of skills, experiences, and characteristics that complement each other and is desirable in board members.

Responsibility Three: Ensure Vision and Clarity of Mission

Boards need to ask questions like, How is the culture changing? Is our organization competing with others unnecessarily? And each board member need to ask, What can I bring to this organization that will help it be even more effective? Board members are the moral and spiritual keepers of the organization's mission.

Responsibility Four: Provide Spiritual Leadership and Prayer Support

Every CMC has a Christian mission statement and this presupposes a common faith and worldview that puts a predominant value on spiritual leadership and prayer. Members should be encouraged to spend personal time in reading, thought, contemplation, and prayer on behalf of the ministry.

Responsibility Five: Organize the Board for Effectiveness

- The Executive Director and Chairperson should define clear roles for members.
- Establish clear and consistent methods of communicating with members.
- Meaningful meetings should have: a concise agenda, an effective chair, simple, clear committee reports, and good personal relationships among board members.
- Ensure that every member receives an orientation on the history, organization, and peculiarities of the CMC.
- Set up meaningful committees.

Responsibility Six: Appoint, Empower, Support, and Evaluate the Executive Director

The executive director is expected to implement the vision, mission, and policies the board has established. The board should periodically evaluate the executive director's performance.

Responsibility Seven: Facilitate a Strategic Plan

The strategic plan translates the mission and vision into objectives and goals that can be measured and accomplished. This plan, once approved by the board, becomes the road map for the direction of the CMC.

Responsibility Eight: Oversee Financial Resources and Their Management

As owners of the CMC, board members have an important responsibility to oversee the acquisition of financial resources and to manage those resources with integrity. This responsibility includes oversight of the budget, financial plans, investment strategies, and verification of internal financial controls.

Responsibility Nine: Represent the CMC to the Public

As representatives, board members become important links among the stakeholders. They must listen to others' views, report the accomplishments of the CMC, and help identify new individuals who can get on board.

Step Twelve

Implement the Issachar Factor

Few things diminish the effectiveness of the organization, as does the failure to grapple with the implications of the future, or for that matter, to chart the course for the future. In 1 Chronicles there is an appealing story of an imposing army that came to Hebron to make David their king. Among the 340,000 soldiers was a tiny group of men from Issachar, about 200, less than .1% whom "had understanding of the times, to know what Israel ought to do." (12:32). This infinitesimal group was singled out because of their proficiency in being able to synthesize the facts and shape a strategic response for the army of Israel.

The genesis of any strategic planning process must be finding answers to the critical question, Where do you want to go? It is suggested that there are three steps to answering that question. They are significant to the longevity of any compassionate ministry center. They represent the core essentials of what the leaders believe God is calling them to do.

- **Clarify the Mission**

The mission statement should be a one-sentence, clear, concise statement that says who you are, what it does, for whom and where. Some have indicated that the statement should include the vision and future of the agency. That may be the bottom line, but I believe a statement should be so simple and easy to remember and repeat that the board members, staff and volunteers can effectively lobby on behalf of your organization. What is important about your mission statement is that one guiding set of ideas is articulated, understood and supported by the stakeholders, board, staff, volunteers, donors, clients, and collaborators.

- **Develop a Vision Statement**

Unlike the mission statement, the vision statement is not a legal necessity, but it is an opportunity for the organization to articulate where it is headed. The vision statement should encounter several characteristics:

- Challenging: it moves people to consider words and ideas that are stretching.
- Visually stated: it paints a word picture for stakeholders.
- Stretching: it takes them beyond typical thinking patterns.
- Emotional: it generates enthusiasm and desire for change.
- Achievable: it can be imagined as possible.
- Clear: it can be understood --- even by outsiders.
- Short: it can be a sentence, a paragraph, or a page.
- Future oriented: it is not a statement about the present.

- **Determine Core Values**

James Collins and Jerry Porras said they "found that *organizations* get into trouble by confusing core ideology with specific, non-core practices.... It is absolutely essential to not confuse core ideology with culture, strategy, tactics operations, policies, or other non-core practices. Over time, cultures must change; product lines must change; goals must change; competencies must change; administrative policies must change; organizational structures must change; reward systems must change. Unfortunately the only thing an *organization* should not change over time is its core ideology." Values are concise statements of the qualities that govern the ministry of the organization. This Issachar Factor will turn on the bright lights in the distance --- the promise and hope of a place where needs are met and dreams fulfilled.

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