



Stewardship-Based

CHURCH CAPITAL CAMPAIGNS

BUILDING COMMUNITY AND RAISING FUNDS

DENIS GREENE, CFRE

Stewardship-Based Church Capital Campaigns

Building Community While Raising Funds

By Denis Greene, CFRE

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Denis Greene

TABLE OF CONTENTS

Preface	5
Introduction	6

PART I: BEFORE YOU BEGIN

1 The Church Growth Approach	12
2 Campaign Overview: Seven Steps to Success	14
3 Why Consider a Capital Campaign?	25
4 Know if Your Church is Ready: A Self-Assessment	33

PART II: ANATOMY OF A CAMPAIGN

5 Campaign Overview	37
6 The Feasibility Study	43
7 Organizing Volunteers	49
8 Communications	57
9 Cultivation and Dialogue	64
10 Stewardship and Prayer	67
11 The Asking Process	70
12 Thanks and Celebration	77
13 Follow-Up	79

PART III: IMPORTANT CONSIDERATIONS

14 Go it Alone or Hire a Consultant?	83
15 Campaign Budgeting	87
16 Secrets of Success and Failure Analysis	89
17 Stewardship Education	92
18 The Importance of the Annual Campaign	98
19 Planned Giving and the Capital Campaign	100
20 Planning Subsequent Campaigns	102
21 How Do We Get Started?	104
22 Appendix: Resources	105

Preface

Dear Reader,

Welcome to Church Development's guide to capital campaigns for churches. It has been a pleasure preparing this “how-to” ebook. Our experience with hundreds of churches of all sizes and denominations is represented in this book, and you will see some of their stories reflected in each chapter.

The mission of Church Development is to assist churches in planning and developing a course of action that will enhance their future ministry. Most often, congregations call upon us to assist them in raising funds for capital improvements or debt reduction.

All of us at Church Development share the belief that giving is good for the soul—it is a gateway virtue that opens the door to spiritual growth, and spiritual growth is enhanced by a strong church community.

This book is one example of how Church Development empowers church facilities and ministries to grow. We also:

- Teach workshops to prepare people to lead their churches through a capital campaign.
- Directly assist churches in the capital campaign’s management at a level geared to each church’s unique needs.
- Directly assist churches in stewardship formation, annual appeal and endowment fund growth.

We do not believe that “one size fits all.” Every church is unique. Our commitment to you is to learn about your church, your members, and the community you serve. We will select the very best tools available to meet your needs. Capital campaigns are one of the tools we suggest to strengthen a church community.

Please visit our website www.church-development.com or contact us at 1-800-443-2413 to find out more about our workshops and consulting services.

Denis Greene
Founder and Executive Director, Church Development

Introduction

This book is an overview of how a capital campaign looks, sounds and feels. It is similar to a manual on house construction. You will learn what goes into planning and conducting a capital campaign. Then you can decide if you want to do a campaign, and if so, how to proceed. Case studies, statistics, quotes and illustrations will illuminate each critical point in this book.

We hope you will use all of the information and resources this book has to offer. Our main theological principles are those of generosity and stewardship. We often use the analogy of the Sea of Galilee vs. the Dead Sea. The Sea of Galilee receives water and nutrients from the sky and surrounding lands, and is a life-giving reservoir that collects God's blessings and shares them with others, sending its water into the Jordan River and thence to the Dead Sea. There, however, the waters become stagnant and lifeless; nothing lives in the Dead Sea, and the flow of waters ends.

When we share our gifts in a spirit of generosity and stewardship, we open up the flow of God's spirit into our own lives and the lives of others. This is the theology that motivates Church Development.

EXECUTIVE SUMMARIES

The essential elements of this book are summarized at the beginning of most chapters.

COMMON CHALLENGES THAT CALL FOR A CAPITAL CAMPAIGN

In the life cycle of every church, the need for physical space is always changing. A capital campaign is needed when the church decides to:

- build a new church
- add space to the present building
- renovate existing facilities
- retire or pay down debt

COMMON CONCERNS

For pastors and laypersons alike, it is natural to have some hesitation about entering into a new and different endeavor like a capital campaign. Here are some concerns you may have about fundraising in your church:

- Wondering if the congregation will support the campaign.
- Fear of asking for a donation.
- Lack of clarity on how to proceed.
- Not knowing how much you could raise, or if your expectations are realistic.
- Trepidation about using consultants.
- Wondering who will do the work when you and your staff are already overworked.

This constellation of challenges and concerns can cause a church to avoid doing a capital campaign at the right time and in the right way. This is unfortunate because a well-run capital campaign can raise needed funds and leave a church more alive than ever before.

Neil Weatherhogg, pastor of First Presbyterian Church of Topeka, Kansas put it like this, “On our first official day of collecting commitments we raised \$2,005,406, however the best news is: The spirit in the congregation seems to be at an all-time high.”

The challenges and concerns listed above are quite common for most churches faced with the task of figuring out how their church will raise needed funds. It is helpful to keep in mind these key insights about churches and capital campaigns:

- **Every church that has a facility has probably survived at least one capital campaign.**
- **If everyone gave the biblical imperative of ten percent, we would not have to do capital campaigns.** We would have more than enough funds to do everything we need to do. Unfortunately **only three percent of the population tithe**, and the rest gives an average of less than two percent, even though they know they should tithe.
- **Relax about asking for donations.** When you manage a campaign in a manner that builds the strength of the church community, and you make it a spiritual process for each individual, the ask itself becomes more of a subtle reminder—almost an afterthought—for each person being asked. In a campaign that involves the whole congregation, everyone will be asked up to a dozen times—but these asks are for

more than just a gift; they are asks for input and feedback, thoughtful consideration, prayer, attendance at events, and volunteer efforts.

- This book provides specific clarity on how to proceed with a capital campaign. The **feasibility study** will give you both a forecast of how much you can raise and will tell you how to tailor your campaign to meet your members' needs.
- **Check out possible consultants.** Do your research, check references and find someone with whom you are comfortable. In general, you will raise more money if you have an advisor who has worked through 100 campaigns than if you go it alone.
- And finally, **do worry about who will do the work.** No congregation wants the pastor to be the person who puts in the 300-400 hours necessary to manage the campaign. The pastor and congregation would suffer as a result. Find someone who can do the work—either a temporary staff person or a consultant.

THE CHURCH DEVELOPMENT CAMPAIGN PARADIGM

Our approach is essentially to:

- Involve everyone in re-creating the vision for the church, involve everyone in the decision to move forward, and involve everyone in campaign activities as lay ministers. If you are a success at involvement, people will commit generously.
- Set the decision in a spiritual context. Members who do make it a spiritual decision as well as a financial one give generously.
- Create a culture of stewardship by focusing on the vision of the church.

When you involve people and make it a spiritual process, members will grow in their commitment to the church and this will have a significant effect on every aspect of church life. This is a way to practice the Great Commission—to help people become disciples. You and your members will be seeking to discern God's will for the church, while using the same process to discern God's will for each individual's commitment. Both are great practices for life outside the church. A capital campaign is an effective way to breathe new life into a church. It is an opportunity to teach stewardship and to practice a virtue.

VALUE-ADDED BENEFITS

The following fact is supported by over 200 capital campaigns conducted successfully. Many churches that approach a capital campaign with our paradigm experience:

- increased annual giving
- increased attendance
- increased volunteerism
- increased membership

Members who become more engaged in church life through a capital campaign will feel a greater commitment to the church family.

SPECIFICS OF THE CHURCH DEVELOPMENT APPROACH TO CHURCH CAPITAL CAMPAIGNS.

Our campaigns emphasize:

1. Member involvement in creating the goals of the campaign.
2. Intensive information sharing about the church's plans.
3. Community-building involvement in dialog with the pastor and others about the campaign and church plans.
4. A dedicated time of stewardship education, prayer and discernment about giving.

A church capital campaign can be a time of bringing the church community closer together, of religious instruction, personal prayer and personal growth. It does not take much more effort or any more cost to make a capital campaign into a community building and spiritual experience; so why not make your capital campaign all it can be?

Here are some criteria that we feel must be fulfilled in order for your members to participate in building the church community, to engage in a spiritual experience, and to make a "Yes" decision about pledging and making a financial contribution:

- All members are asked for their opinion on the church plans and the capital campaign process.
- Campaign plans are based on the needs of the members, as discovered in the pre-campaign feasibility study.

- Donors were asked and given time to reflect on the decision to give.
- The pastor's status as an effective leader is enhanced by the process.
- Donors have received sufficient guidance about approximately what amount would be appropriate to consider giving.
- Donors have received a great deal of information, on a regular basis, with plenty of time to digest the data about the campaign and goals of the capital campaign.
- Each donor knows when to give.
- Donors know how committed the congregation is to the campaign.
- Each donor has had an opportunity to dialog with their pastor about the campaign and giving.
- The donor and her/his family has had time to consider the amount of their gift, after understanding the campaign goals.
- Donor have received stewardship instruction and has deliberately prayed about their own personal decision to give.
- Each donor knows what kind of impact their gift will have.
- Donors know how they will be thanked and acknowledged.
- The donor will be thanked regularly across the pledge collection process in order to remind the donor of both the amount pledged and the amount paid to date.

PART 1: BEFORE YOU BEGIN

Chapter 1: The Church Development Approach

*“It is not good to have zeal without
knowledge, nor to be hasty and miss the way.”
Proverbs 19:2*

“Church Development helped lift the sights and vision of our congregation as we sought to expand our ministry. I had been through three capital campaigns before Church Development. They brought a higher level of personal engagement with our church and leadership team. There was a greater sense of partnership. Consultants from other firms said, ‘Here is a manual, now go do it. If you have a problem, call us.’ Church Development staff were there in person to help make our two campaigns in a row both successes.” Rick Hammett, Pastor of North Cross United Methodist Church, Kansas City, Missouri.

The approach in this book is a spiritual and organizational development approach to fundraising. It is based on Church Development’s proven method which focuses on these fundamentals:

1. Involvement and listening
2. Communication
3. The congregation’s spiritual life
4. Asking for a commitment
5. Recognition and follow-up

By applying these basics to each step of the campaign, you will make this campaign an event in which the whole congregation can participate and you will be able to garner the whole congregation’s support. Because members of the congregation have been part of the process, making a financial commitment to the future of the church will be a natural thing to do.

Throughout the campaign, the spiritual aspect of giving is emphasized. Through prayer and incorporation of the campaign into the life of the church, the act of making a commitment becomes more than a financial offering.

This approach involves a lot of human interaction, and includes:

- Involving dozens of people working on various teams
- Engaging the pastor in discussions with the congregation and speaking from the pulpit
- Providing social/informative events to which all members of the congregation are invited to learn about the campaign, ask questions and offer opinions
- Making personal contacts with each member or unit of the congregation.

Personal contact and written communication (newsletters, a brochure, and letters) are crucial to the success of the campaign.

The communication pieces present the campaign process in a logical, clear manner. The newsletters keep each member of the congregation updated on what is happening in the campaign. These campaign pieces will also prepare members for that time when they will be asked to make a commitment.

While the actual asking for a commitment is the occasion that everyone anticipates, it is not a shock because everyone is prepared to be asked. This does not mean everyone can or will give, but the process encourages everyone to give and to give generously.

The follow-up—from Commitment Sunday to the end of the commitment period (usually three years)—is a time to keep the excitement going, build community and ensure the highest possible percentage of commitment fulfillment. This is also the time to thank those who have given.

Chapter 2: Campaign Overview: Seven Steps to Success

*“We give thanks to thee, O God; we give thanks; we call on thy name and recount thy wondrous deeds.”
Psalm 75:1*

Step 1. Planning and Visioning

Before you begin your capital campaign, you need to come to a consensus on the future vision of the church. The questions you and your congregation will want to answer in this component of the process might include:

- What would you like your church to be like in the future? "The future" may be a year, five years, ten, maybe even more.
- What programs or ministries does your congregation want to offer?
- What is the potential for attracting new members and keeping them?
- What is your mission within the community you serve?

FIRST THINGS FIRST

A young pastor was excited about his new assignment. Few seats were empty during both Sunday services, and he received many compliments from the congregants after the service. Enrollment in religious education classes increased, though it had put a strain on the classroom space. On several Potluck Fridays people had to stand to eat because no more tables could be set up in the church hall.

One Sunday afternoon the pastor walked through the sanctuary, the classrooms, the offices and the church hall. “We simply need more space,” he said to himself. After a time in prayer, he drew up a plan that included a new and larger sanctuary, and a renovated social, educational and administrative space.

He emailed his plans and his recommendation for hiring an architect to the church board and building committee members. Several long meetings of the board and building committee followed with no agreement on how to proceed. The pastor was frustrated and surprised at the lack of support to move ahead with his plan even though everyone agreed they needed more space.

One afternoon he had the opportunity to talk with a fellow pastor who was his mentor during his time in seminary. The young pastor outlined his plan and told of his disappointment with the lay leaders of the church.

The older pastor asked, “Did you engage your members before taking the first step?”

“I’ve put together an initial plan and explained the rationale for it to everyone. Is that what you mean?” replied the young pastor.

“Ah,” said the experienced pastor, “you have missed not only the first step, but several others as well.”

Surprised, the young pastor said, “Tell me more.”

“No,” the mentor replied, “you tell me the answer to a few simple questions:

- 1. How have you used this real life problem as an opportunity for your members to practice discipleship?*
- 2. Do your members perceive there to be a problem?*
- 3. What do your members want the church to become?*
- 4. What are realistic financial parameters for your church vision?*
- 5. How have you done in educating your members about stewardship?*
- 6. What successful churches have you studied, and what disasters have you analyzed?*
- 7. How can you use this moment in the life of the church to pull the church together and increase the impact you have on the world?*

When you are able to answer these questions you will be ready to begin the capital campaign process along with your members.”

The older pastor went on to say, “What you are about to embark upon has split some churches, has burned out many pastors, and driven people away from the church because it was done incorrectly. Done right, I have seen it pull a church together and foster significant church growth. I have seen it transform individuals from spectators to disciples.

Thank you for asking me for my guidance. My single thought for you is this: do not trifle with such a significant undertaking. Do your absolute best. You are making your mark on the next century of your church.”

In this illustration, the mentoring pastor points out that a true vision for the younger pastor’s church is one that is constructed not just by him, but by the whole congregation. The process of visioning belongs to the whole congregation.

This process of visioning results in a case statement.

A CASE STATEMENT

Every capital campaign needs a case statement. It is used like a communication toolbox. It should summarize the capital campaign, and you should be able to express your case in a single page. Here is a good format to follow:

1. The problem
2. The vision
3. The method and plan
4. The plans for fundraising
5. The urgency

AN EXAMPLE OF A CASE STATEMENT

Case Statement for a Capital Campaign – First Church

Capital Accomplishments

19xx First Church is chartered with 123 members.

19xx First phase of current building completed.

19xx Present organ purchased.

19xx Education wing completed.

20xx First Church conducts a 3-year capital campaign, raising \$975,000.

20xx First Church conducts a 3-year capital campaign, raising \$985,000.

20xx First Church celebrates 25-year anniversary.

20xx The Leadership Group votes to move ahead with a Feasibility Study to discern if the church is ready for a capital campaign.

The Challenge

First Church’s facility has served the congregation well for over 20 years, but is now showing its age. Of all the areas of concern, the first two are the most costly and most pressing.

- *Repair of the remaining portion of the original roof*

- *Replacement of the current organ.*
- *The youth rooms and adjoining rooms on the first floor are in need of updating.*
- *The narthex could be improved to offer a more welcoming, functional space.*
- *HVAC system is not functioning at optimal levels.*
- *Sanctuary lighting continues to need improvement*

The Plan

Based on the challenges above, the church has identified the following issues and approximate costs for possible inclusion in a capital campaign.

- *Repair sanctuary, chancel and flat roofs - \$345,000*
- *Obtain a new pipe or replacement electronic organ - \$80,000-\$460,000*
- *Youth rooms enhancement \$81,000-85,000*
- *Foyer/narthex/weekday entrance improvements (including canopy & coffee bar) - \$85,000*
- *HVAC improvements - \$115,000*
- *Sanctuary lighting improvements - \$65,000-85,000*

The Method

On March 3, 20xx, the Leadership Group voted to engage Church Development of Kansas City to conduct a Feasibility Study. The purpose of the study is to discern if First Church is ready for a capital campaign and to help determine what issues should be included in such a campaign. The campaign would encourage each church family to make a 3-year gift or pledge over and above their regular giving. Church leadership feels that updating our facilities now would provide the base we need for continued growth, and would take advantage of low interest rates and low material/labor costs.

The Feasibility Study will give every First Church member an opportunity to voice her/his opinion on the issues listed above, and on the advisability of a Fall capital campaign. Feasibility Study results will be presented to church members and the Leadership Group in July.

The articulation of the vision in the case statement will influence how much church members will commit to the campaign. If your church has not gone through this process of planning and visioning, then it is not ready to begin a capital campaign.

PLANNING AND VISIONING PROCESS - TWO APPROACHES

- A. You may conduct a thorough planning process, which will take between two and twelve months. This approach is necessary if the church is facing a major turning point. For instance, one church we worked with was considering selling its downtown property (where the church was founded and operated for 70 years) and relocating to a suburban location. Clearly this plan called for an extremely well thought out process.

A thorough process calls for the formation of a planning committee to oversee a planning calendar which could include the following tasks:

- a. **Draft a purpose statement:** Involve membership in defining the problem we exist to address, our driving values and our description of success.
 - b. **Environmental assessment:** Analyze the environment to determine strengths, weaknesses, opportunities and threats. Conduct trend analysis to identify significant forces—social, technological, economic, environmental and political.
 - c. **Program evaluation:** Evaluate all programs for their effectiveness, and review possible future programs.
 - d. **Church visioning:** With input from members, create a description of the ideal state of the church five to ten years into the future.
 - e. **Strategy development:** A strategy is a method to achieve a desired outcome, not the outcome itself.
- B. An abbreviated process is applicable if the church is not in a state of significant change and there is a general consensus on the direction and vision of the church.
The abbreviated process is much less complex.

Though it is brief, it still requires involvement of the church membership. The abbreviated process consists of holding town hall meetings to address the current status of the church and challenges it faces, and to have members brainstorm the five- to ten-year church vision. Follow the town hall meetings with a survey to prioritize the items that came forth in the large group meetings. Long-range planning is not a complicated process. By following a few easy steps, you can complete this process without the assistance of a consultant:

1. Formulate the questions that need to be answered by the congregation.
2. Provide a forum for all members to discuss and answer the questions.
3. Compile the responses to the questions.

4. Give members the opportunity to prioritize the responses.
5. Communicate the priorities to the congregation.

Depending upon your particular circumstances, the following questions may be appropriate to ask your congregation:

- Where would you like your church to be in five, ten, twenty years?
- What kind of facility would you want?
- What programs or ministries do you want to offer?
- What is the potential for attracting new members and keeping them?
- How large do you want the church to be?
- What local and global communities do you serve?
- What is your mission within these communities?

By answering these questions using the input of your whole congregation, you will be piecing together a vision shared by all. Several sessions can be set up to ensure maximum attendance.

Remember that long-range plans are living documents that are meant to be revised and fine-tuned on a regular basis. It is a good idea to revisit the long-range plan annually to make sure it continues to reflect the vision of the church.

Part of every church vision will be a description of the ideal facilities needed to enable the ideal level of ministry and membership. Describing the ideal facilities can only happen after the ideal level of ministry and membership is clearly articulated. Remember, the facilities are a way to deliver ministry and serve people, and should not become the focus of a church.

Step 2. Financial Forecast

This analysis will help you determine the dollar goal of your current and possible future capital campaigns. Components of the equation can include

- the church's giving history
- current annual unrestricted giving
- church growth rate and potential growth
- current debt
- past capital campaign results.

The financial forecast will lay the groundwork for the facility's master plan and the feasibility study.

Here is a fact that might help you as you consider your project size: the average building project cost in a recent study of 38 churches was three times annual unrestricted giving, and the highest project cost was ten times annual unrestricted giving.

GENERALLY ACCEPTED PRINCIPLES

During the course of planning and managing over 100 capital campaigns in churches, I have encountered a set of generally accepted principles related to financial forecasting for the purposes of a capital campaign.

- Three-year commitments are the industry standard in church capital campaigns. Five-year commitments are appropriate for maybe ten percent of campaigns. Usually this works when a church is not growing at a significant rate, or when it is the final campaign for the foreseeable future. In almost all campaigns, many people pay their commitments off early. If they make a five-year commitment and pay it off in three years, you may not go back to ask for another commitment until the five-year time frame is complete.
- Ninety percent of church capital campaigns raise between 100 and 300 percent of annual unrestricted giving in three-year commitments. There are many variables that will influence how much is committed. Debt campaigns tend to raise funds at a lower level while new worship spaces tend to raise 250 to 300 percent of annual unrestricted giving.
- Do-it-yourself campaigns raise an average of 50% of annual giving.
- Members generally accept having a capital campaign every three years to raise funds for facilities, as long as they are involved in the creation of the vision and in the decision to move forward.

- Since a church can raise more money for a building project than for retiring debt, you can break your master plan into several projects. Raising funds in phases will be much easier than if you build the entire project at once and then conduct several debt retirement campaigns.
- Any building project seems to attract new members and stimulate annual giving. It is referred to as the, “If you build it, they will come” phenomenon, taken from the movie Field of Dreams. A frequent comment offered during the evaluation phase of a capital campaign is, “We should have a campaign like this every year whether we need the money or not.” This observation points to the community-building effect of capital campaigns, when they are done properly.
- The first campaign in a long time or the first campaign in a series of capital campaigns needs to be conducted in a manner that maximizes the listening process, and is very sensitive to meeting the needs of members. Once members become accustomed to making capital campaign commitments, the process can become more streamlined and efficient.
- A capital campaign every three to five years is a common activity among dynamic, growing churches. Rather than decrease annual giving or decrease membership, capital campaigns tend to increase both, because the commitment to the church increases as giving to the church increases.
- Many churches conduct several sequential capital campaigns when they plan a large project so they don’t have to pay for the entire project all at once.
- As you create your financial forecast, you must take into consideration the comfort level of your members for ongoing debt and for multiple campaigns. This level of acceptance for debt and multiple capital campaigns can only be determined by listening to the congregation through your feasibility study.
- The people involved in creating your financial forecast should include the church treasurer, the church business manager, a finance professional, and your fundraising counsel. Together, these people can define the assumptions that will guide your financial forecast and assemble a draft of a financial forecast to serve as a basis for your case statement and master plan.

FINANCIAL FORECAST

Here is a sample financial forecast for Heartland Community Church.

The church is located on a corner of a major intersection and is near a new shopping district. It is growing at 12 percent annually in both attendance and giving. Since they have outgrown their facility but have not had a capital campaign in 20 years, they have decided to hold two three-year commitment campaigns, with the most expensive and exciting element of the plan (the sanctuary) set for the second campaign.

The total cost of the master plan is \$4.5 million. The phases they could break the project into are:

- 1. Classrooms, meeting space and fellowship hall at a cost of \$2 million.*
- 2. Sanctuary and parking at a cost of \$2.5 million*

They plan to move worship into the largest meeting room after the first phase is completed. The former sanctuary will be used for classrooms and meeting space. As soon as the new sanctuary is completed, worship will be held there.

Heartland's current annual unrestricted giving is \$750,000, with an unrestricted giving growth rate of 12 percent. As they complete the first phase it should rise to \$1.067 million. They think this is conservative because they expect a significant increase in attendance as soon as they open the new education and fellowship wing with a new temporary worship space.

Heartland Community Church Financial Forecast Summary:

- Total cost of facility master plan: \$4.5 million*
- Phase I will raise three-year commitments of \$2 million (which is 265 percent of annual unrestricted giving) to fund the new classrooms, meeting space and fellowship hall.*
- Phase II will raise three-year commitments of \$2.5 million (which will be 250 percent of what they conservatively think annual unrestricted giving will be at that time) for the new sanctuary and parking.*

The financial forecast given above is a mid-range forecast. Some campaigns are larger, but many are smaller, often ranging between \$750,000 to \$2 million.

Step 3. Master Plan for Construction

This is the point at which you begin developing a master plan based on the case statement and financial forecast. Working with an architect or contractor, you will look at square footage, type of construction and site development costs if you are building new. If renovating, a contractor can help you estimate the cost. The projected cost can tell you whether you need to do the project in phases, borrow money or plan a series of capital campaigns.

At this stage, the Master Plan will often be a process rather than a document. Your visioning and financial forecasting will probably outline a number of possible directions (campaign goals) for your church; these will be clarified, debated, discussed, accepted/rejected, etc., as your campaign process goes forward. This discussion will both determine what you want to accomplish as well as engage the congregation in funding it.

The Feasibility Study will be invaluable to you in finalizing your master plan.

Step 4. Fundraising Feasibility Study

Through interviews and surveys, your members will give you feedback on the possible campaign goals established earlier. The feasibility study also helps to determine the congregation's level of commitment and uncovers any dissatisfaction with the process. Another important benefit: the study will identify members of your congregation who are willing to volunteer for a campaign team.

More detailed information about the feasibility study is given in chapter 6.

Step 5. Capital Campaign

The actual campaign follows the preparation steps above, and these steps can happen quite quickly or can stretch over several years. For instance, a steady influx of new members over the course of several years can lead to a parking lot overcrowding problem that finally needs to be addressed. On the other hand, the conclusion of one successful capital campaign can encourage the church to consider another campaign (e.g., to finally retire a debt) immediately.

A capital campaign process that allows prayer, involvement, and communication is the most productive. The feasibility study and the campaign itself will take about four to six months. Involving the congregation in a variety of activities

prior to asking for a financial commitment is essential to building trust and obtaining a commitment to the project.

Step 6. Follow-up

A capital campaign will succeed only with good follow-up. This includes acknowledgement of pledging members and the ongoing invitation to non-participants and new members to make a commitment. It also requires sending statements and reminders to those who made a commitment.

Step 7. Planned Giving

If a church has an active planned giving program, the need for a capital campaign may be eliminated in the future. Seventy percent of the population dies without an estate plan, so assisting your members in this area will be a ministry. The national average for planned giving programs is \$50 raised for each dollar spent. Your investment in planned giving will pay off handsomely.

Chapter 3: Why Consider a Capital Campaign?

“May the favor of the Lord our God rest upon us; establish the work of our hands for us—yes, establish the work of our hands.” —Psalm 90: 17

While a Capital Campaign is certainly a major undertaking, churches often experience a number of benefits. A capital campaign often:

- 1. Provides funding for building and ministerial needs*
- 2. Builds community in the congregation*
- 3. Fulfills the desire of all to be stewards of their faith*
- 4. Allows people to invest at a spiritual, material and community level*
- 5. Increases annual giving*
- 6. Shows the wider community that you have a dynamic church worth joining*
- 7. Eases internal boundaries within the congregation*
- 8. Increases volunteering*
- 9. Fosters spiritual growth*
- 10. It can be fun*

“This has been so much fun and energy infusing, we should have a capital campaign every couple of years whether we need the money or not.”

— Ron Galvin, Pastor of First Presbyterian Church of Lee’s Summit, Missouri

Conducting a capital campaign has obvious financial benefits. While these benefits may be the central motivating factor for churches pursuing capital campaigns, the money and the facilities become a pleasant side-effect of a campaign when the campaign is done right. The most valuable outcome is the spiritual benefit to the community and its members. That said, there are of course many sound financial reasons for conducting a capital campaign, which will be detailed later in the chapter.

COMMUNITY-BUILDING BENEFITS

The purpose of a church is the same as the purpose of a capital campaign: to help people grow spiritually and to build spiritual community. Building community helps people connect with each other and with something much larger than themselves.

Research done by the Barna Group indicates that people engage in “church-shopping” to find a church that meets their needs, which are to find:

- A relevant source of spiritual nourishment
- Friends who have similar beliefs
- Support during or after a life crisis
- A place for their children’s spiritual nourishment

All of these needs center around the theme of community. A capital campaign that is well-planned and managed can help your church meet these needs by creating a greater sense of ownership in the church and in the vision.

People who participate in the project from the visioning through paying commitments will have a huge sense of ownership, and they will know the names of others who were part of this monumental moment in the life of the church. There is a shared sense of accomplishment among the newly formed friendships within the growing church. It is very common for attendance to increase by ten percent as a result of a well-run capital campaign.

Community-building in a capital campaign is accomplished by involving the entire church membership in the visioning process, the volunteer teams, and the cultivation events and phone calls. The easy and fun jobs done by volunteers and attendance at events are all great ways to generate new social contacts and to grow closer together as a church family. Jack Graf, senior pastor of Unity Church of Raleigh, North Carolina, commented about the energy created by his church’s capital campaign: “You can measure the increase in energy here by watching the people milling around after church and just chatting with each other for a long time.” If the campaign is run well, members will experience it as something

significant in their lives. When they share this with others in their social circles, some of those will be part of the majority of the population who do not have a committed church relationship and are ready to find a church home.

INDIVIDUAL SPIRITUAL BENEFITS

Giving has tremendous internal spiritual benefits. Once people get started on the stewardship virtue path, they begin to connect with a larger vision. They begin to practice the Great Commission. The so-called "attitude of gratitude" can infuse their spiritual lives.

Abraham Maslow is known for establishing the theory of a hierarchy of needs, writing that human beings are motivated by unsatisfied needs, and that certain lower needs need to be satisfied before higher needs can be satisfied. The base of the pyramid is physiological needs, then safety, love, esteem, and at the top, self-actualization. Capital campaigns meet all of these needs! Physiological needs are met by meals shared at events, the community-building experience fosters love and esteem, and there is no better path to self-actualization than through sharing of oneself.

MASLOW'S HIERARCHY OF NEEDS

The sharing of what one has been given helps to foster a greater connection with God, and is really the practice of investing in the spiritual realm. Giving involves, at its core, the process of discernment. Giving truly provides an opportunity to interpret God's will on an individual level. Jack Graf again provides insight for us when he describes the process of fundraising aptly: "We are not so much raising money as we are raising consciousness." The same can be said for a capital campaign.

A capital campaign is good for church members. It provides the opportunity to intensely study stewardship from biblical and secular perspectives. It is an opportunity for non-donors to begin giving in a significant way. A capital campaign allows people who have never made a commitment before to discover the joy of stewardship. It calls for the widespread participation in a renewal of the church vision—and the joy and energy that flow from a church community praying in the same direction is remarkable. Furthermore, involving children and youth in the campaign is a method of teaching stewardship that they will carry with them throughout their lives.

A capital campaign can positively impact the usual stratification of members and their giving patterns that exists in many church. One third are regular donors,

giving an average of three percent of their income to the church each year; one third are occasional donors who give between one and two percent each year; and one third may give less than one percent, and some of these may never even throw a dollar in the basket. A capital campaign encourages people on the outer fringes to take a step toward the committed central core. The campaign will help them understand that they are needed, that there are benefits to giving, and that there is a deadline. All the necessary conditions are present for a change to occur in the lives of members—donors and non-donors.

An excellent illustration of a capital campaign bringing members closer to the inner circle is that of St. Sabina Catholic Church in Belton, Missouri. They had the classic circles in thirds before their campaign. They had not done an annual campaign in years, and people were not accustomed to pledging. After they established an annual campaign and then implemented their capital campaign, the inner circle (people who made regular commitments to the church) grew by 42 percent.

I have collected innumerable personal stories from individuals whose lives have changed dramatically when they began giving at a significant level. Stewardship is a gateway virtue. Once a person discovers this method of acting as a conduit for God's will in their life, the other virtues sprout spontaneously. A capital campaign is a wonderful way to introduce non-donors to this path, and further enrich the lives of those who already understand the spiritual benefits of giving as they relate to Christian discipleship.

FINANCIAL BENEFITS

The **first** and most apparent financial benefit to a capital campaign is, of course, the generation of capital. A typical church can raise one hundred percent to five hundred percent of annual unrestricted funds in three-year commitments to a capital campaign. The amount that a church raises will be influenced by many factors. The average professionally managed capital campaign will generate at least 100 percent of annual unrestricted giving, while a do-it-yourself capital campaign with no professional help will more likely raise only 50 percent of annual unrestricted giving.

The current trend in church capital campaigns is for three-year commitments, followed by a year of planning, then a year of conducting a campaign, followed by another three-year commitment. Thus, churches can potentially stay in the campaign cycle indefinitely, constantly generating revenue and bringing new donors into the fold.

The **second** financial benefit of a capital campaign is the way in which it positively affects annual giving. The community-building activities in a capital campaign increase the members' sense of ownership in the church, and their weekly giving will follow that commitment.

The **third** financial benefit is a capital campaign's ability to prepare members to make planned gifts. The most common and most easily planned gift of this type is a gift through a will. More sophisticated methods include IRAs, Charitable Remainder Trusts, Charitable Lead Trusts, Charitable Gift Annuities, and other giving vehicles. The costs of a planned giving program average only about two percent of the revenue they will eventually generate. By making the necessary decisions to enable the church to accept such gifts, you are providing for the future of the church and helping your members by giving them estate planning options.

If your planned giving program does nothing but encourage your members to establish a will, you will be doing a tremendous service. It is estimated that 70 percent of all those who pass away in any given year do so without a will, including lawyers.

In a survey of all nonprofit organizations that had a professionally staffed planned giving program for a minimum of five years, the average income from planned gifts was 70 percent of all revenue. You could make the case that an annual campaign prepares donors for a capital campaign, and a capital campaign prepares donors for a planned giving campaign. That alone would be reason enough to conduct an occasional capital campaign.

Fundraising has become a rather sophisticated business since Ben Franklin brought philanthropy to our new country. It produces an unparalleled return on investment. The national average for capital campaign expenses is ten percent of funds raised. Or, stated another way, each dollar invested will yield a return of \$10. The cost of fundraising will decrease as a percentage of the revenue as the amount raised increases. It can cost almost as much to raise \$1,000,000 as it does to raise \$2,000,000.

WHEN TO NOT CONDUCT A CAPITAL CAMPAIGN

There are times when holding a capital campaign is not a good idea. Like the seasons of the year, there is a time for planting, a time for cultivating and a time for harvest. To plant at the wrong time or harvest early would be a mistake.

You are not at a good point to start a campaign if:

- you have never held an annual stewardship campaign
- your pastor is about to quit or be fired
- the congregation has not been involved in creating the vision
- the congregation has not been involved in the decision to move ahead
- the congregation is unclear about the challenges or plans
- there is a simmering conflict that will erupt soon
- there is a significant number of people who strongly disagree with the plans
- the plans have not been thought through

Five to ten percent of the feasibility studies that I have conducted over the past ten years resulted in a definitive “No” answer to the question, “Should we conduct a capital campaign?” When a congregation says no collectively, they’re typically quite specific about the unmet needs or the problems that would prevent a congregation from supporting a capital campaign. Imagine the disaster that would ensue if a capital campaign was conducted even though the answer was, “No, do not conduct a capital campaign.” A minimal amount of money would be raised, and the embarrassment would be significant for church leaders. And no further fundraising would be possible for the next three years. It would be the equivalent of stapling your foot to the floor.

When you conduct a feasibility study and the answer does come back “no,” it is very important to publicize the results of the feasibility study. Let everyone know that you have conducted the feasibility study, that people are resistant to a capital campaign, and the reasons why. Communicate that very clearly. The next issue of the church newsletter should present the church leadership reaction to the news about the congregation’s resistance to a capital campaign, as well as the responses from church leadership addressing the concerns the congregation articulated during the feasibility study. This will indicate to the congregation that they have indeed been heard, and that the church leadership is planning to address their particular concerns.

CASE STUDY

St. Paul's United Methodist Church in Lenexa, Kansas conducted their feasibility study and found that 40 percent of the congregation was resistant to a capital campaign. Three specific questions arose repeatedly in the feasibility study:

- 1. How will the new facilities connect to the current facility?*
- 2. How can we finance the new facility?*
- 3. Will we do future fundraising after this campaign?*

There was enough resistance that Church Development had to recommend to St. Paul's that they put the capital campaign on hold and more thoroughly respond to members' concerns articulated in those three questions. The church leadership took nine months to fully address those questions and concerns, and after numerous town hall meetings and presentation of further data, conducted a miniature version of a feasibility study, and asked the question again: Would the members be supportive of a capital campaign now that their questions are answered? The answer was a resounding "yes," and St. Paul's went on to conduct a successful capital campaign.

SHOULD YOU BORROW FUNDS?

When a church expands its facilities, it may spend more money than it has the capacity to pay through capital campaign funds. This is a common experience. Many churches seek some form of borrowing to fund the residual debt after a capital campaign pays for its share of the capital expenditures. Most churches that borrow get a bridge loan or a construction loan to meet their financing needs.

The questions that might arise in the mind of the church leaders as you're considering debt should include the following:

1. What is the church's ability to repay the debt?
2. How will the facility improvements impact membership? If it has a positive effect and membership grows, giving would also grow, thereby increasing the capacity to support debt payments.
3. What is the support for debt among the congregants?

The feasibility study will reveal to you the willingness of members to support debt. Most congregations seem to be accepting of a moderate level of debt. Banks respect the fact that churches have significant assets that can serve as collateral. However, their primary concern is going to be the church's ability to repay debt. When you shop for loans, pursue lending institutions that are familiar with churches and have a significant number of church loans under their

belt. They will be much more customer-friendly than a standard commercial bank.

A review of 38 loans was conducted by a bank that actively pursues loans to churches. This review revealed that the average project size is four times annual unrestricted giving, the average loan was two and one half times annual unrestricted giving, and the maximum loan was ten times annual unrestricted giving. You cannot conclude that all banks would experience these same results; however, for this particular bank and set of circumstances, the average loan seemed to be about two and one half times annual unrestricted giving.

Using the standard above, if your church's annual unrestricted giving is \$500,000, then the total you might borrow for your project would be somewhere around \$1,250,000. In the churches reviewed by the above-mentioned study, the debt per giving unit for the entire capital project cost was between \$850 and \$10,584, with the average being \$5,000. The average three-year commitment per giving unit for this sample was \$2,800, so on average, 56 percent of the debt per giving unit was financed by capital campaign commitments and 44 percent was financed by a loan.

As you present your case to the bank's loan officer, you'll need to present the total amount pledged to the capital campaign, a timetable for commitment fulfillment, and data about the congregants' willingness to pursue a second or even third campaign to pay off the debt. The bank will also want to know if you have issued bonds to fund other debt.

Fundraising will be much easier if your church can plan its facility improvements in phases. Fundraising for debt is perhaps one of the least exciting, least motivating forces in the range of fundraising possibilities. It's better from a fundraising perspective to build what you can pay for in one campaign or perhaps two, rather than seeking to build the entire church master plan and then having three or four subsequent campaigns to pay off the debt.

Chapter 4: How to Know if Your Church is Ready: A Self-Assessment

“We live by faith, not by sight.” 2 Corinthians 5:7

Timing is everything, and capital campaigns are no exception. Launching a capital campaign without having the right preparation is a recipe for disaster. This chapter will give you some tools to determine how ready your church is for a capital campaign.

Compare your church’s current status with the ideal process for preparing a church for a capital campaign, which is detailed below. The self-assessment tool in step 5 below can be photocopied and distributed to members of your leadership group to get their opinions on how well the church has completed the following steps.

1. To what degree has the entire membership been involved in creating a consensus-based vision for the future of the church?

Ideally, everybody in the church should be invited to participate in at least two listening sessions where the focus of the conversation is the mission of the church and then the ideal future state of the church. This process should happen within one year of the capital campaign’s start date. Perhaps each mission or ministry group meets as a small group to discuss these two topics, then shares their thoughts with the church leadership group.

One of the worst possible scenarios is for a member of the church leadership body (the pastor or another member, or even members together) to sit down and chart out the church’s future and then present it to the congregation for their approval. If just one or two people create this vision for the church, it doesn’t work. The plan might be brilliant and well thought-out, but that does not matter.

A plan is only as good as the inclusive, consensus-based process that created it. Creating a consensus-based plan can be deeply integrated with prayer, discernment, and can be an opportunity to pull a church closer together as the members clearly define the values that are the basis for their spiritual community and their future desired outcomes. To negate that would

underestimate the potential for the spiritual community to practice what it has been learning through participation in Sunday worship.

2. To what degree has a long-term financial plan for facility growth and development been created?

The financial plan does not need to be a process that engages every single person in the congregation, but it does need to be a plan about which church members can approve or express their displeasure. This financial plan needs to be developed by the church treasurer and the appropriate committee.

3. To what degree has a master plan for the entire facility that meets the needs outlined in the strategic plan been developed?

The facility and master plan should be outlined in general, approximate terms. It does not need to be detailed down to how many steps and how many bathrooms and how many square feet in each classroom. Many churches have suffered from a lack of long-term planning by building a rectory or parsonage in a convenient location without thinking about the future growth of the church. The parsonage ends up being precisely where the new church facility ought to be. It's a very expensive mistake to make, having to either remove the parsonage or give up the site entirely.

4. To what degree has the entire congregation been offered the opportunity to give feedback in an organized, anonymous fashion, and have members share their readiness to support a capital campaign with a multiple year commitment?

This is normally titled a feasibility study, but could also be called a readiness survey, or a preparedness assessment. Typically this is conducted by an outside consultant who serves as an objective facilitator of the process. Congregants are more likely to be direct and honest with an objective third party than with their pastor or a friend from the congregation. A church needs as much direct, honest feedback as possible before launching the high-risk venture of a capital campaign. This is not a venture to be taken lightly. The potential for failure is significant.

To proceed with a capital campaign without some assessment of the readiness of the congregation is not advisable. About five to ten percent of the feasibility studies that Church Development has undertaken over the past ten years resulted in the discovery of some significant issue that needed to be addressed before a capital campaign could be conducted.

5. To what degree are the pastors and church leadership members supportive of a capital campaign?

Here are some questions that you can use as a self-assessment tool with your church to help determine capital campaign readiness.

1. Does the church have a clear, agreed-upon definition of what it wants to look like five to ten years from now?
2. Was everyone in the congregation invited to participate in the process of creating the vision?
3. Is everyone aware of the vision? Has there been regular, intense communication about the plan over the past several months?
4. Are members aware that the church has a series of challenges which call for a capital campaign?
5. Have all members been asked their opinion on whether or not to move ahead with a capital campaign?
6. Does the senior pastor embrace the need for a capital campaign?
7. Does the board, pastoral council, session, trustees, or other governing body embrace the need for a capital campaign?
8. Do you have adequate staffing and consulting resources for the task ahead?
9. Have you prepared a budget to cover the campaign expenses you will incur before any commitments are paid?
10. Has the church conducted an annual campaign in the previous three years?
11. Has stewardship education been a regular topic from the pulpit?
12. Are the giving records of members, participants, attendees and donors up to date and accurate?
13. Does the church have bulk mail and BRE (business reply envelope) permits?
14. Is someone responsible for overseeing the campaign details?
15. Has your mailing list been cleaned up and deadwood removed?

If you answered yes to all of the above questions, then congratulations are in order! Your church is well-prepared to embark upon a successful capital campaign. Turn immediately to Part II to find out what a capital campaign should look like. If you are missing some components from the above assessment, spend some time addressing these issues before moving forward.

PART 2: ANATOMY OF A CAPITAL CAMPAIGN

Chapter 5: Campaign Overview

“You see that his faith and his actions were working together, and his faith was made complete by what he did.”

—James 2:22

Church Development's capital campaign system has been refined over the course of more than 200 campaigns. This chapter summarizes each component of a successful campaign and breaks the activities into a calendar format.

So you have done all the preliminary steps. Your congregation has given input and is on board with the vision. You've written up your one-page case statement and completed your financial forecast. You've created a master plan. You've answered a resounding “yes!” to the questions at the end of the previous section. You are ready to put the campaign process into motion. Here is a snapshot of the components of a successful campaign using this proven approach.

Decision to Move Ahead

The feasibility study surveys members on their concerns and suggestions for how the church can move forward in pursuit of the vision.

Volunteer Involvement

Volunteers are organized into two leadership groups (the Executive/Steering Committee and the Management Committee) and six action teams (Prayer, Event, Thanks, Youth, Ambassadors, and Communications). These groups will lead the church through the campaign. Some group members will have identified themselves through the feasibility study. All team members will be equipped with manuals that outline their responsibilities and are provided with examples from other churches to spark their creativity. The Church Development consultant will serve as resource and organizational assistant to each team.

Communication Team

At each step of the process, a newsletter will be mailed to each home to inform all members of the significant decisions, participants, and activities. Pulpit announcements, a banner, and a video would supplement the communication process. Common questions and concerns are shared in the newsletters and brochure, which the Communications Team directs.

Event Team

Each member of the church is invited to an event to discuss building and fundraising plans with the pastor and campaign leaders. The Event Team oversees these activities.

Prayer Team

The Prayer Team designs resources and an event aimed at engaging every member in prayerful discernment regarding his or her participation. Publications are developed to mail to each home, and a time for communal prayer is publicized and conducted.

Youth/Children Team

A Youth Team is assembled of youth and adults, with the task of finding meaningful ways to engage youth of the church in the campaign. The youth are the church of tomorrow and today, and their involvement in and ownership of the process is critical.

Ambassadors Team (sometimes called Outreach Team)

The Ambassador Team of volunteers manages the solicitation process. How people are asked is determined through the feasibility study. In order to raise the ideal amount of funds, members are solicited in a manner that meets their needs. Leadership donors (those members who are most involved with the church) are asked in advance of Commitment Sunday and all other donors. Personal letters from the pastor, campaign brochures, and personal visits or phone calls are all components of the solicitation process.

Thanks Team

The Thanks Team oversees thanking of donors. The team's decisions are publicized in advance of the campaign and any thank-you gifts are distributed at the campaign conclusion celebration.

Follow-up

Follow-up is critical in the three years following Commitment Sunday to ensure the highest possible level of commitment fulfillment. Church Development will continue to be in contact with your church's administrator and the volunteer follow-up committee to ensure that campaign participation maintains a high level of commitment.

Campaign Management

There are two leadership groups. The Executive/Steering Committee consists of the pastor, church business manager, etc., the lay campaign chairpersons, the heads of the six action Teams outlined below, and a number of lay church leaders. Depending on the size of the parish or congregation, this committee will consist of 10-60 members. It will meet 3 times during the campaign and will set the overall goals and tone of the campaign.

The Management Team consists of the pastor, campaign chairs and 2-4 other people. It will meet weekly or bi-weekly and oversees all the day-to-day details of the campaign.

Campaign Consultant/Volunteer

To assist, support, encourage and resource these leadership groups and action teams, the church will require someone with the right skills and sufficient free time.

You may have a skilled volunteer who is able to devote approximately 20 hours per week for the duration of the campaign to monitor its progress, or you might consider hiring a professional to perform this service. Either way, the individual you choose must be highly organized, must be an effective communicator and ideally has had experience in running a capital campaign. Although pastors have been known to take on this job, it is not recommended as it is an enormous responsibility to undertake in addition to his or her regular duties.

Church Development offers campaign management as one of its services. The Church Development consultant meets with the pastor, church administrator, and Management Team on a weekly or biweekly basis to plan and monitor activities. The consultant also interacts with team leaders on a regular basis to ensure teams are on track, and maintains lists of tasks, responsibilities and completion dates to ensure quality control.

Church Development campaign management adds an intense level of service to campaign consultation, providing constant communication among leadership and coordinating campaign details.

Church Office Support

Your church's office will be responsible for bulk mailings of newsletters and personalized mailings of solicitation materials.

CAMPAIGN SYSTEM IN CALENDAR FORMAT

The active campaign phase of a capital campaign is generally conducted in the fall or in the spring.

Determining an appropriate timeline depends on several factors, the most important of which is readiness. Other factors include the timing of the annual campaign and the urgency of the building project. Summer is generally not a good time to conduct a campaign, due to members vacationing and lower attendance. Any campaign calendar needs to take into consideration special days that should be avoided for campaign activities, such as Christmas, Holy Week and Easter, and Thanksgiving.

The following is a sample calendar for a fall campaign.

PHASE I: ORGANIZE TEAMS

SEPTEMBER 1-30

1. *Recruit and train leaders for the teams:*
 - a. *Executive/Steering Team: Oversee the leadership of the campaign.*
 - b. *Management Team: Manage the day-to-day operations of the campaign.*
 - c. *Prayer Team: Plan the stewardship materials and the discernment time.*
 - d. *Event Team: Plan the cultivation dinners and meetings, kickoff event.*
 - e. *Thanks Team: Thank donors in writing, with gifts and public recognition.*
 - f. *Youth Team: Involve the youth of the church in the campaign process.*
 - g. *Ambassador Team: Contact each member to answer questions.*
 - h. *Communications Team: Plan the newsletters and campaign brochure.*
2. *Each team meets twice to make decisions regarding the campaign.*
3. *Mail two newsletters about campaign plans, including each team's role, with an invitation to join, and the results of each team's planning.*

PHASE II: CULTIVATION/PREPARATION

OCTOBER 1-NOVEMBER 15

1. *Conduct several small group dinners, one large group dinner, and one large group meeting to prepare donors for solicitation. The goals of the dinners are to:*
 - a. *Develop social rapport among supporters.*
 - b. *Pose the question: On (Commitment Sunday date), each member will be asked to make a commitment for the next three years. How will they respond? What concerns and reservations will they have that we can deal with in advance?*
2. *Mail two newsletters to discuss who is involved and what to expect. Include:*
 - a. *Specific planned expenditures of the funds that will be raised*
 - b. *Results of the dinners and meetings, concerns and answers*

PHASE III: PRAYER AND DISCERNMENT

NOVEMBER 16-30

1. *From the pulpit, teach stewardship and discernment.*
2. *Mail campaign prayer and stewardship information to each supporter. Include:*
 - a. *Biblical quotes, stories, a giving chart in a brochure*
 - b. *Letter from the pastor asking for friends' prayers*
3. *Conduct a prayer activity such as a 24-hour prayer vigil or a stewardship workshop.*

PHASE IV: SOLICITATION

DECEMBER 1-18

1. *Ask each congregant to make a commitment.*
 - a. *Ask leadership donors in person*
 - b. *Send a personalized first class letter, signed by the pastor, to all other church members*
 - c. *All members will receive a follow-up personal contact to answer questions*
2. *Volunteers make follow-up phone calls to each family.*
3. *Mail three newsletters to generate momentum for campaign commitments. The first will focus on donor recognition plans and, the second on facility*

- improvement plans, and the third on celebration event plans. All three should include a list of who has made a commitment.*
4. *Send a second letter to all those who have not yet given.*

PHASE V: WRAP UP

DECEMBER 19-JANUARY 31

1. *Mail two thank-you letters to each commitment unit—one should be a personal note from Thanks Team volunteers, the other a personalized letter from the pastor.*
2. *Deliver thank-you gifts.*
3. *Send final newsletter updating members on the progress of the campaign. Recognize and thank all those who made a commitment to the campaign by listing their names in the newsletter.*
4. *Conduct a campaign success celebration and unveil a permanent donor thank-you plaque.*

FOLLOW-UP PERIOD

THE THREE YEARS FOLLOWING COMMITMENT SUNDAY

1. *Plan regular communications with donors.*
2. *Consultant meets quarterly with campaign follow-up team, annually with church leaders.*
3. *Consultant communicates regularly with the follow-up team chairperson.*
4. *Plan annual solicitation with new members.*
5. *Plan a celebration at the conclusion of the campaign commitment period.*
6. *Begin a planned giving program soon after Commitment Sunday.*

Chapter 6: The Feasibility Study

“And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”
— Colossians 3:17

The feasibility study is an indispensable planning tool for a church entering into a capital campaign. A well-conducted feasibility study will help your church determine members’ perceptions about the church in general, and about the importance of the proposed capital project. It will also help determine whether the time is right for a campaign, identify potential leadership for the effort, and gauge members’ willingness to support the effort financially.

CASE STUDY I

A congregation in a mid-sized city was rapidly outgrowing its facility. The pastor and a few leaders decided the answer was to conduct a campaign to purchase land in an undeveloped part of the city. While the price of the land was attractive, members of the congregation felt the cost to provide the infrastructure plus construction of a facility would be prohibitive and pointed this out during the feasibility study. The pastor, however, refused to accept the findings of the study and continued to try to convince the congregation to conduct a campaign for the project. As of this date, the congregation has not approved a campaign.

CASE STUDY II

A small suburban congregation voted to renovate and expand its facility. The feasibility study revealed strong financial and spiritual support for the project. Still the pastor and other church leaders were concerned that the higher average age of the congregation would dilute the amount of total commitments necessary to reach the campaign goal. The leaders, however, proceeded with the campaign process and the goal established in the feasibility study. They were happily surprised when the goal was reached the first day of the commitment period—a rare phenomenon in capital campaigns.

The feasibility study is sometimes dismissed with the idea: “We know our members are ready to go ahead with the project. Why waste the time and money doing this study?” If the visioning process has been recently conducted, the study will determine if the necessary financial commitment exists to go ahead with a campaign. It also helps to judge the level of other support for a campaign. It uncovers objections that can be addressed during the period leading up to the commitment date. The feasibility study is a necessary tool in the campaign process.

WHY A FEASIBILITY STUDY?

1. **Informs and educates the church congregation**—the key to any campaign. The feasibility study begins this process. By informing members and friends that a feasibility study will be done and involving them in the process, you are providing a means for the congregation to begin the process of building a commitment.
2. **Involves leaders in the church through personal contact.** Church leaders’ support is key to a successful campaign. The campaign chairperson as well as membership of the campaign teams are identified in this process. You recognize their standing in the church with the invitation for a personal interview. The study also gives you the opportunity to identify any opposition to the campaign or other negative feelings among the leaders.
3. **Involves all members of the congregation by asking their opinion.** The written survey distributed to all members asks specific questions related to their feelings about the church, the pastor, and the campaign. It initiates the idea of getting people involved in the campaign.
4. **Determines if your church is ready or not ready for a capital campaign.** The information gathered from the surveys and interviews will give you invaluable information regarding church members’ level of readiness for a capital campaign. If there are significant differences of opinion about the plan for moving forward, or if there are serious conflicts in the church, these issues will surface during the feasibility study. These are red flags that may suggest that the congregation slow down/regroup to find solutions to the issues and conflicts and develop better consensus. Then the leadership can revisit the capital campaign plan.
5. **Evaluates the potential of the church community to reach a specific goal.** Several questions in both the interviews and the written surveys are geared to assessing the financial potential of a capital campaign, reasonably predicting the dollar amount of a campaign. In rare cases, it

may predict that the time is not right for doing a campaign without additional visioning and planning.

6. **Provides demographic information about the area served by the church.** This information can be obtained from a demographics reporting service, such as Claritas, Inc. (www.claritas.com.) The information gives a breakdown of economic status, education and profession of residents living within a certain radius of the church. Questions on the survey are also geared to identifying demographics of current members and their involvement in the church.
7. **Identifies potential members for the various teams.** An important question on the survey asks members if they are willing to serve on one of the campaign teams. This provides a source for identifying team chairpersons and members.
8. **Identifies planned giving prospects.** If you include a question to determine if the respondent would consider a bequest to the church in his or her will, you will encourage members to start thinking about these issues, and you identify those who have already made such plans. At Crossroads Church in Kansas City, Missouri, 25 percent of its members acknowledged during the feasibility study that they would consider listing the church in their wills. It is a great asset for the church to know the willingness of its members to discuss a gift of this nature.

WHO SHOULD CONDUCT THE FEASIBILITY STUDY?

A feasibility study is best conducted by an objective third party. A professional consultant is uniquely positioned to obtain objective information from members and discover insights not available through surveys alone. Interviewees and survey respondents are more responsive and candid when they are addressing an outside party regarding their feelings about the church, and candor is essential to determine how the congregation sees the church. A consultant provides confidentiality and can avoid the position of explaining to interviewees why the church does things the way it does, or doesn't do things the way the individual thinks it should, which stymies the process. A good consultant's objective is simply to collect information, not comment on it or offer explanations.

Hiring an outside consultant to conduct a feasibility study may seem like an expense that could be cut for the sake of the budget, but the information the study provides is invaluable to the success of any capital campaign. The

information we extract, analyze, and learn from these studies, contains the insights for a successful campaign.

Preparation for the feasibility study begins during the initial meetings with the pastor and planning committee or church ruling body. At that time your consultant will ask you for information pertaining to:

1. The church's capital campaign history
 - a. when campaigns were conducted
 - b. the level of giving achieved with each
 - c. the purpose of the campaign(s)
2. The vision, goal, and anticipated member participation of the campaign currently being considered
3. The growth of membership and annual giving since the last campaign
4. The growth in the church's geographic service area since the last campaign

FEASIBILITY STUDY TIMELINE

Generally four to six weeks are needed for a consultant to gather information and produce the report.

- | | |
|-----------|---|
| Week 1 | Develop case statement
Schedule interviews
Develop surveys |
| Weeks 2-3 | Conduct interviews
Distribute congregation-wide survey |
| Weeks 4-5 | Finish interviews
Compile and analyze data
Complete first draft of report |
| Week 6 | Complete report
Present report to pastor and committees or councils |

STUDY TOOLS: THE SURVEY AND INTERVIEW

Anecdotal information for the feasibility study is gathered through personal interviews and a written survey. Both instruments contain similar questions. The purpose of the survey and interview is to gauge the levels of both personal and financial support for the vision and the campaign.

The number of personal interviews is based on the size of the congregation. Anywhere from 10 to 30 interviews will be scheduled. Those interviewed will be church members who are active and/or strong financial supporters of the church. In some cases, spouses may be interviewed together. The average interview takes about 45 minutes. Interviews may be conducted at the church, the person's home or business, or neutral site (i.e. a coffee shop).

The interview usually follows this format:

- Introductions
- Interviewee reads the case statement and asks any questions he or she may have
- Interviewer asks questions, and will record detailed responses for each.
- Interviewer asks for additional comments and thanks the member for participating in the interview

The interviewer explains to or informs the church member that there are about 20 questions and that the individual's candid remarks are appreciated. The interviewer assures the member that the interview is confidential, no comments will be attributed to any person in the feasibility study report. Unless offered by the interviewee, the interviewer will not elicit additional comments after the standard response to each question, and will remain neutral to all responses.

The interviewer will note if an interviewee tends to speak for just him/herself or claims to speak for other church members. One question which will be very carefully asked is, "How much would you be willing to commit if the campaign were held tomorrow?" The interviewer will emphasize that he or she is not asking for a commitment and that this information will be confidential. This information will be used to project the scope of financial success of the campaign.

THE WRITTEN SURVEY

This survey goes to all members of the church (except those who participated in an interview). Obtaining completed surveys from at least half of the congregation is the standard goal. Effective distribution of the survey is the key to getting this response.

1. **Invite members to take the survey online.** The church provides an online link and invites members to log on and complete the survey. We have found this to be the most convenient survey distribution channel.
2. **Mail surveys to all members of the church.** Increasingly, churches decide to avoid the expense and work involved in mailing surveys to all

church members... but some churches still prefer this approach. In these cases, members are asked to complete the survey and return their survey in the postage-paid envelope provided by Church Development. Of course, people are still invited to do the online survey.

3. **Mail surveys to all members of the church who lack email addresses.**
4. **Make hardcopy surveys and envelopes available at convenient places in the church.** This method should be accompanied by an announcement from the pulpit by the pastor or campaign chairperson about the importance of filling out the survey.

Once the interviews have been completed, and all surveys have been returned, your consultant will begin the process of compiling and analyzing data. In addition to the anecdotal data (comments), the feasibility study report will provide general demographic data about membership and financial data about the area surrounding the church. The final report summarizes the data, reports findings and makes recommendations either to move forward with the project or step back and address pertinent issues first. If the recommendation is to move forward, the report will include a financial forecast for the campaign and the probability of reaching several different proposed goals.

Upon completion, the feasibility study report is distributed to church leadership and made available to every church member. The decision-making body of the church will use the report information to develop the campaign's structure, the building priorities, the campaign goal, solicitation methods, and to determine how much each member is asked to contribute. The report will inform the decisions made by each working team throughout the campaign's progress.

Chapter 7: Organizing Volunteers

“There are different kinds of gifts, but the same Spirit.”
— 1 Corinthians 12:4

Involving the maximum number of members in the campaign will create many benefits for the church. Each volunteer group has a specific job and each group will make a significant contribution to the success of the campaign.

During the feasibility study for Redemptorist Catholic Church in Kansas City, Missouri, we asked all members if they would be willing to participate in the capital campaign as a volunteer “worker bee” on one of six action teams. We had over 100 responses. This was a landmark in the life of the church because prior to this campaign there were limited volunteer opportunities.

We designed the volunteer activities to facilitate an easy entry point for those who were new to volunteering, and we made sure that all volunteer activities had fun social elements to them so that new friendships were formed in the process. The Church Development consultant served the volunteer teams by doing a lot of behind-the-scenes work that allowed the volunteers to enjoy the decision-making and relational aspects of the job. The high degree of volunteer involvement helped us exceed the fundraising goal by a significant margin.

A critical element in the success of a capital campaign is the involvement of church members at all levels. This was stressed earlier in the book during the discussion of visioning and long-range planning. It is not acceptable for two or three people to devise a campaign plan and expect the church to jump onboard when asked. The same principle applies to utilizing volunteers in the implementation of the campaign. The number and size of commitments in a campaign can be directly linked to the extent in which a broad spectrum of volunteers carries out the campaign plan.

By involving a maximum number of volunteers in the campaign’s implementation, you ensure the project’s credibility throughout the church family. In Chapter 2, we discussed the community-building benefits of a capital campaign when volunteers are involved. Volunteers make new friends through their involvement. As a result, the church’s social fabric is strengthened. The greater the number of volunteers involved the more campaign decisions and implementation will reflect the unique personality of the church. If all these

reasons to involve many volunteers are not persuasive, consider that volunteers are the first to give generously to any fundraising effort.

CAMPAIGN LEADERSHIP

Once the campaign has been approved, the focus is on volunteer recruitment. The feasibility study has identified some individuals who are willing to serve as volunteers, as well as those whom others consider to be good leaders. Use this information for the recruitment of campaign leadership, which includes the Campaign Chair, the Management Team, the Executive/Steering Committee, and chairs of the action teams described later in this chapter. The Campaign Chair (often a couple, sometimes even two couples) is someone who is admired and respected by the congregation, someone who has held leadership positions and for whom giving is a top priority in his or her life.

People give voluntarily, from inspiration, not because they are commanded to give. Therefore the leadership style and process must be very people-oriented, and must seek involvement at every step.

The Steering and Management Teams are the two leadership structures that ensure a successful capital campaign.

THE EXECUTIVE/STEERING GROUP

The Executive/Steering Group can have up to 60 people serving on it. At first glance, it might seem that such a high number would restrict the flexibility of any decision-making body. In this case, the more people involved, the greater the quality of decisions and the greater buy-in and commitment. The Team is a policy setting and inspirational group; it is not in charge of details or implementation. The six other volunteer action teams are responsible for the details.

At the beginning of the process, the Steering Team helps interpret the feasibility study results, sets goals and identifies barriers to success. The goals of the Steering Team are to provide oversight and guidance to the campaign leadership and speak on behalf of the campaign management.

The key tasks of the Steering Team are to:

- monitor and approve team activities and decisions
- approve the calendar, budget, and theme
- determine a campaign goal high enough to stretch members' giving, but not so high as to threaten success
- decide how to state the goal

- decide whether or not advance gifts will be solicited, and if so, from whom they will be solicited
- approve contents of any brochure or video tape
- advise the pastor on what thoughts may best inspire generosity

The Steering Team meets just three times. The team is composed of a cross-section of the most involved one-third of the congregation.

THE MANAGEMENT TEAM

To ensure that the myriad details are addressed, the Management Team meets as frequently as weekly during the busiest times of the campaign if necessary, and generally twice per month during preparation and wrap-up portions of the calendar.

Members of the Management Team include the pastor, church business manager, campaign chair, several church leaders and the consultant.

The consultant prepares the Team agendas, takes minutes, and presents each member with his or her action assignments at the conclusion of the meeting. The consultant also monitors the implementation of details with other campaign leaders on the various teams, especially those in charge of the following components: publications, mailings, events, thank-you gifts, lay speakers, banners, bulletin announcements, prayer activities, volunteer solicitors, and follow-up activities.

The consultant manages a calendar of activities and looks ahead a month to ensure that plans are set in motion early enough to culminate at the appropriate time. The consultant is in regular contact with the volunteer leaders of each team to communicate the details and the timeline for each team.

THE ROLE OF THE PASTOR

The pastor has three primary roles:

- to help determine the campaign goal and strategies
- to educate the congregation about stewardship
- to listen to members' concerns and answer questions.

The pastor's role is not to be the campaign manager. Managing a capital campaign can take between 200 and 500 hours, depending on the size of the church. If the pastor takes on this role, his or her pastoral duties will suffer.

A successful campaign has the pastor engaged in:

- preaching about stewardship in the weeks preceding Commitment Sunday
- writing or editing a regular column in the campaign newsletter and brochure
- presenting the case from the pulpit
- attending events (10 on average), presenting the case, and answering questions
- signing letters (to each giving unit), with a blue ink pen
- serving on the Steering Team (three meetings)
- serving on the Management Team (from six to twelve meetings)

A good consultant alleviates the pressure on the pastor by:

- overseeing the many details
- providing resources for stewardship education
- drafting copy for the newsletters, brochure and other communications
- drafting the case statement
- preparing a list of common questions and answers
- creating agendas for meetings
- taking detailed minutes with action assignments

When you select a consultant, pick someone you can get along with and who fits your style. You will be spending a good amount of time with this person.

THE TEAMS

The Church Development model uses a six-team (aside from the Executive/Steering and Management Teams) system to do the work of the campaign.

1. The Prayer Team

The Prayer Team is composed of the pastor, worship and music leaders, and those interested in prayer. The power of prayer is a basic tenet of our Christian faith. Prayer, therefore, is necessary for the success of this capital campaign. The purpose of prayer in a campaign is not simply to pray for the campaign's success, but for discernment—that God's will might be done through the ministries of the church and through the actions of each individual. The capital campaign is simply the catalyst for God's will to be done. The goal of the Prayer Team is to increase members' awareness of stewardship as an essential element of spiritual growth.

The Prayer Team has four primary tasks:

1. Create campaign prayers that appear in the regular newsletters and other communications.

2. Identify scripture that conveys the essence of the campaign.
3. Plan and implement a prayer event, such as a prayer vigil, which encourages wide participation among the congregants.
4. Oversee stewardship education.

The Prayer Team can also develop a devotional booklet to be distributed to all members for use during the campaign. A more detailed discussion of prayer in a capital campaign can be found in Chapter 10.

2. The Communications Team

This team has the largest workload of the six. It is composed of people who are interested in marketing and publications, and any staff responsible for in-house publications and mailings. The goal of the Communications Team is to communicate the purpose and vision of the church as it relates to the capital campaign and its activities.

The primary tasks of the Communications Team are to:

- develop the slogan and logo
- design a refrigerator magnet, or similar gift object (if desired)
- develop and produce other communication materials such as letterhead, posters, displays, banners, and signs
- research information for newsletters and brochure
- write and distribute press releases, if applicable
- work with other teams to ensure the use of the slogan and logo on other printed materials

The Communications Team needs to hit the ground running at the beginning of the campaign, and has a steady workload throughout the campaign. The communication methods used in a capital campaign are discussed at greater length in Chapter 8.

3. The Ambassador (Outreach) Team

The Ambassador Team is charged with carrying out the Steering Team's decision about how best to ask members for a campaign commitment. The goal of this team is to ensure that each active family receives a personal presentation of the church vision and campaign materials, so this team must have a sufficient number of members to contact each household in the church.

The primary tasks of the Ambassador Team are to:

- identify and allocate volunteers to contact members

- attend a training session on how to contact church members and answer questions

If the Steering Team decides to use a personal visit model of solicitation, the Ambassadors recruit solicitors and coordinate visits. Many churches choose to send each member a personal letter from the pastor, and then follow up with volunteer phone calls to answer questions and remind each member to bring his or her commitment card to Commitment Sunday. A detailed discussion of solicitation methods can be found in Chapter 11.

4. The Events Team

The purpose of the Events Team is to facilitate opportunities for cultivation and dialogue, and to increase the sense of community and fellowship among members.

The Events Team facilitates a process in which team members are involved in identifying and answering questions that may arise related to the church vision, the plans for construction and the campaign process. Ideally, this is done through small meal events in members' homes, but can also be a larger event held at the church.

The primary tasks of the Events Team are to:

- plan the logistics (menus, settings, decorations, arrangements and childcare) for dinners or other meals
- organize and oversee the invitation process for the events
- organize table facilitators for each event
- plan and conduct a celebration event

A detailed discussion of the cultivation and dialogue process can be found in Chapter 9.

5. The Thanks Team

The membership of this team is composed of volunteers who have the capacity to motivate others. The goal of the Thanks Team is to plan methods to thank donors in a way that encourages stewardship. This team's primary tasks are to:

- draft and mail personal thank you cards
- with the pastor, draft a formal thank you letter to all supporters
- identify gifts to thank donors
- arrange for the manufacture and distribution of those gifts, and

- develop a method to publicly thank all supporters of the campaign, such as a plaque

6. The Youth Team

The youth are most certainly the church of today and tomorrow, and their input and involvement in the capital campaign is appropriate and essential. Young people who learn about and experience stewardship early in life form lifelong habits and a capital campaign presents the perfect opportunity for this process to begin.

The membership of the Youth Team is composed of volunteers who are interested in working with the children and youth of the church. It is important to include at least one youth member on this team. The goal of this team is to ensure that each child is aware of the campaign and to have the children involved in age-appropriate campaign activities.

Here are some great ways to involve children and youth in the campaign process. The following are suggested activities that can be planned and implemented at the beginning of the campaign and incorporated into the campaign process. Most of these activities can be adapted to most ages for the under-18 members of the congregation.

- Write a special page in the campaign newsletter for youth. This page can also be a stand-alone piece that is distributed at religious education classes and adapted to various ages.
- Schedule a special Sunday prior to Commitment Sunday when children give a small amount of money they have earned to the capital campaign. Have the pastor speak to the children about stewardship, and have the children bring their contribution to the front of the church at an appropriate point in the service. This can be for all ages.
- During religious education classes, or at home, the youth of the congregation can draw a picture of their view of how the campaign will benefit the congregation or how they view the church in general. The pictures can be exhibited in the church foyer, hallway or fellowship hall for all the congregation to see. This activity can be for all ages and can be adapted as a contest to select a drawing to be used on the thank you cards.
- Schedule members of the religious education classes or teen groups to give testimonials to the congregations at services just prior to Commitment

Sunday. These testimonials can be just one or two minutes long and address the needs and the benefits of the campaign as it will affect the youth.

- Encourage the youth to participate with their parents in a discussion of making a commitment to the campaign. Encourage them to contribute to the amount the family will commit to the campaign over the three years.
- Include the youth in the various informational events held for the adults. Have child care available for the younger children. Give teenagers the opportunity to serve food and participate in the question and answer session with the pastor and campaign leaders.
- Design the prayer event so the youth will feel welcome to participate. This can be with their families or with their religious education groups.

Chapter 8: Communications

“So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.”

— 1 Corinthians 14:12

Thorough communication is vital to the success of the campaign. Communication occurs at every phase of a capital campaign—from the visioning to the end of the commitment period—and is one of the key elements that determines the success of the campaign.

In the Old Testament, Moses and his brother Aaron team up to convey God’s directive of “Let my people go” to the Pharaoh. The New Testament Gospels relate the many ways Jesus brings God’s word to a diverse audience. St. Paul gives succinct advice to new Christians that might well be found in a contemporary college course in communications: “Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air” — 1 Corinthians 14:9.

To ensure that all members are aware of the campaign plans, the church vision and the members’ own responsibilities, several types of communication are used during the campaign:

- The six campaign newsletters, coordinated by the Communications Team, mailed to each home on a monthly basis
- The campaign brochure, in full color, mailed to each home
- The pastor preaching about the church vision and campaign plans
- Volunteer leaders sharing information during worship services
- Banners announcing campaign action
- A campaign premium (such as a refrigerator magnet) mailed to each home with the campaign message and a call to action

- Website with a comprehensive collection of campaign and building information
- In some campaigns, a video presentation of the case might be mailed to every home or made available online.

Consider the following case studies which illustrate the importance of communications to the outcome of a capital campaign.

CASE STUDY I

The pastor and campaign team chairperson of a medium-sized church decided they would take on the design and production of the capital campaign newsletters and brochure. They had a graphic designer serving on the Communications Team who volunteered the time to design and produce the newsletter. The campaign consultants provided the content and schedule for a series of newsletters and the brochure. The campaign leaders decided they needed to do only one newsletter and omitted important information from the brochure—all in an effort to save a few dollars. Consequently the congregation failed to receive important facts about the campaign and did not make commitments sufficient to meet the goal of the campaign.

CASE STUDY II

The pastor of a large church, in order not to disrupt traditional services, refused to speak from the pulpit about the campaign. Nor were members of the congregation allowed to give testimonials prior to the Commitment Sunday. Furthermore, the pastor would not visit leaders in the church to personally ask for their commitments. The result was an extension of the commitment period from three years to five years in order to meet the campaign goal.

CASE STUDY III

The leaders of an inner-city church that had never conducted a capital campaign were dubious about its members making a commitment. Many were blue-collar workers and recent immigrants from Mexico and Central America. The pastor and campaign team leaders and members decided to produce bilingual newsletters and brochures. They conducted campaign events in both English and Spanish and structured a suggested giving chart that included a five dollar monthly commitment. The pastor and members of the congregation (young and old) spoke from the pulpit about the needs that would be funded by campaign commitments. The amount committed exceeded the campaign goal by 40 percent.

A TWO-WAY STREET

Communication in a capital campaign should be viewed as a dialogue. It needs to flow both ways—from the congregation to the campaign leaders as well as from the leadership to the congregation. Every communication effort ought to generate a response. The response may be an opinion expressed directly to the campaign leaders, or might be an informal discussion with friends or family members. Making it one-sided alienates those being asked to make a commitment. Providing the following forums and media will ensure that this dialogue occurs.

1. Visioning

All members must be encouraged to participate in this process to help define the future mission of the church.

2. The Feasibility Study

This is an opportunity for the campaign leaders to introduce the need for the campaign to all members, to solicit feedback and determine the initial level of support.

3. Informational Events

These are meetings held during the campaign to explain the process and answer questions.

4. The Pulpit

The pastor and other church leaders speak during services about the needs the campaign will address.

5. Printed Materials

A campaign slogan, a series of newsletters, a brochure and a letter from the pastor are all critical components of the communications effort.

6. Other

Other communication elements, such as banners (outside and/or inside), refrigerator magnets, and drawings by the youth can also be used.

CAMPAIGN SLOGAN

A slogan encapsulates the vision that is the impetus for the campaign. The ideal slogan is concise and memorable. It connects the spiritual and material aspects of the campaign. Examples of slogans that fit these criteria are “Building a Foundation of Faith,” “Living a Faith—Building a Future,” and “In Faith We Grow.”

Once a slogan is selected, it is used on all of the materials for the campaign. It becomes a constant reminder of the vision and the need.

NEWSLETTERS

A series of four to eight newsletters is recommended. These newsletters keep all members of the congregation informed about the purpose of the campaign, the campaign process and the principles of stewardship in a faith community. Generally, the larger the church and the higher the campaign goal, the greater the number of newsletters recommended. The content for six newsletters is listed below.

NEWSLETTER 1

The first newsletter includes a report from the feasibility study, including the date, time and location of the Volunteer Organizational Meeting; a letter from the pastor encouraging attendance at this meeting, a brief description of the campaign teams; and a list of recommendations from the feasibility study.

NEWSLETTER 2

This newsletter reports on the Volunteer Organizational Meeting and includes a list of the volunteers. The pastor’s column thanks volunteers for their commitment and encourages others to join the effort. Upcoming campaign dates are also included.

NEWSLETTER 3

This newsletter leads with the Campaign Prayer, and lists the first group of questions and answers from the informational events. The pastor’s column urges members to attend an event.

NEWSLETTER 4

The fourth newsletter might include more questions and answers from the events, some scripture pertaining to stewardship and giving, and information about the Ambassadors' phone calls. The pastor's column asks members to carefully consider the amount of their campaign commitment.

NEWSLETTERS 5 AND 6

The final newsletters thank those who have made commitments; this thank you is in the pastor's column. The newsletters also list the names of those who have made commitments. Also included are next steps for the campaign, dates for upcoming events and plans for construction.

BROCHURE

The brochure is mailed to all members and friends of the congregation with a letter from the pastor and the pledge or commitment card. It summarizes all aspects of the campaign and presents the individual or family with the opportunity to make a commitment. (Combining this with a telephone call or a home visit is discussed in Chapter 11.) This brochure is professionally designed, uses four colors and is usually 6 or 8 pages long. It presents the case for support and specifically asks for a commitment. Other features typically included in this piece are the pastor's column, information about the project cost and the campaign goal, the campaign prayer, architectural renderings, photos of the church and church life, and an explanation of what each individual's gift can accomplish.

PASTOR'S LETTER

This letter is an appeal from the pastor asking members of the congregation to make a commitment to the campaign. The letter is personalized and the pastor signs each one in blue ink. This letter will have much more impact than a "Dear Friend" letter and a scanned signature.

The Pastor's Letter can include a paragraph about what his or her pastorate means. Be sure to note that the pastor is making or has made a commitment and the reasons for doing so. Finally, the letter should be forward-looking and explain how the campaign ensures the future of the church.

CAMPAIGN GRAPHIC (LOGO)

Generally used in tandem with the slogan, the graphic gives an identity to the campaign over the three to five years when commitments are paid. Most often, churches choose a physical feature of the church such as the facade, a window, a banner, or something else that is easily recognized by members of the congregation. At other times, an artist can design a campaign graphic for the campaign.

PREMIUMS (SUCH AS REFRIGERATOR MAGNETS)

Premiums gifts can be an inexpensive yet effective communication tool. One common premium is a refrigerator magnet; it can incorporate the graphic, slogan, name of the church and Commitment Sunday date. It is best to produce and distribute magnets early in the campaign.

POSTERS AND BANNERS

Again, these serve as reminders of the upcoming Commitment Sunday. In many cases the artwork for the magnet is incorporated into the design of a poster or banner.

YOUTH PROJECTS

Having the youth contribute their vision of what the church could be through art projects keeps them engaged in the activities of the church. At St. Philip's Catholic Church in suburban Atlanta, the congregation was as multi-colored as a rainbow. The headquarters of Delta Airlines and a large military base nearby brought people from all over the world to this parish. The diversity was a real strength and it made for a fantastic ethnic festival, but it posed a real challenge in communicating about the capital campaign. Language was a significant barrier, and so were cultural norms.

To address the communications issues, we asked leaders of each cultural group represented to serve on the campaign Steering Team and the Communications Team. We discovered that while printing versions of our newsletter and brochure in English and Spanish did quite well in communicating with the majority of the parish, other members required a great deal more creativity. We designed a series of announcements at gatherings of different ethnic groups, and leaders

from different groups spoke at different worship services. We organized small-group meetings with the pastor and asked individuals within each group to personally contact others to both communicate the vision and answer questions.

The result of this thorough communication approach was a parish that was together in supporting the capital campaign.

Chapter 9: Cultivation and Dialogue

“Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.”

— Philippians 4:6

Every person in the church needs to have a sense of personal connection to the church and to the capital campaign. One of the most efficient methods of nurturing this connection is through sharing a meal with the pastor. The agenda of the gathering is not to ask for a commitment but to answer each individual’s questions and concerns.

Opportunities for dialogue should abound throughout the planning and implementation stages of a capital campaign. Dialogue is a critical component in consensus-building, and the exchange of opinions and ideas makes visioning possible. Implementation of that vision requires ongoing dialogue, and during the active campaign phase, the Events Team is charged with providing forums to encourage broad participation among members.

Cultivation, which from an agricultural perspective means “production of food by preparing the land to grow crops,” is a term commonly used in fundraising to refer to the time leading up to the “ask.” As in agriculture, you must not skip the cultivation step; if you do, your harvest suffers. Cultivation in a capital campaign prepares a donor intellectually, emotionally, and spiritually to make a sacrificial gift. This preparation process requires information, dialogue, a sense of ownership, and time for donors to think and pray about their level of giving. The cultivation process begins with the visioning phase, and the active campaign phase is the time when the decision to give must be made.

The best way to cultivate church members is to provide opportunities for dialogue. Church Development’s approach is to invite every member to a small event, preferably in a member’s home. At this event, attendees enjoy a catered meal, coffee and sweets, wine and cheese, etc., and have a chance to ask the pastor and other campaign leaders about the campaign and the project. Each

event is facilitated by a campaign leader. We have found that a campaign's degree of success is directly linked to the level of attendance at these events. In general, people who come to an event will make a commitment. These events serve three of the required steps of cultivation: presenting information, providing a forum for dialogue, and developing a sense of ownership.

The Events Team coordinates these events and makes sure every person in the church is invited to attend one of them. Not every member will attend an event; in fact, anything above a 20 percent attendance level is considered a successful effort. It helps to schedule a larger event after the smaller ones are completed to catch those who were not able to attend a small one.

The Events Team sends out invitations (usually a letter from the pastor) to the membership for the events. It is reasonable to expect one person to attend an event for every four invitations mailed. Cultivation events are marketed not as social events, but as working sessions. The pastor must make it clear in the invitation letter that each member's help is needed to determine the church's direction in the future. Events must be publicized in the newsletters and Sunday bulletins, and from the pulpit.

During the event, the primary message is, "The church has decided to embark on a capital campaign, with Commitment Sunday on (date). Every member of this church will be asked to make a commitment to this campaign and will receive a letter and a commitment card. What questions and concerns members might you have about the campaign?" Drawings and other visual aids should be on hand to encourage dialogue. Appoint someone to record every question that is asked. These questions and answers are reported in the next campaign newsletter, so those who do not attend can benefit from this valuable discourse.

With careful planning and execution, cultivation events have the power to foster closer relationships between members and the church, and greatly impact each individual's decision to commit generously to the campaign.

How do you personalize the campaign process with dialogue and shared meals when you have 7,000 members? St. Therese Catholic Church in Parkville, Missouri faced just this challenge and chose to dive into it, regardless of how much weight the pastor might gain in the process.

Rather than focus only on the top 20 percent of givers, we invited every single person to a "vision dialogue event." We had over 20 events in every imaginable scenario—from intimate gatherings of four with candles and wine, to a barbeque in a field for hundreds. It took several months, and the pastor did gain a few pounds, but everyone was invited and most attended an event. This required a detailed approach to invitations and responses. The church staff worked hand-in-hand with the large volunteer team to track who was attending which

event and to arrange food and child care. When it was all done, Fr. Mike Roach said, “Believe it or not, it was actually fun, and it really brought the parish together as a community.”

Chapter 10: Stewardship and Prayer

“As he looked up, Jesus saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. ‘I tell you the truth,’ he said, ‘this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.’”

— Luke 21:1-4

Prayer is the life force of stewardship and a church capital campaign. The thoughtful planning of prayer events and activities that involve the entire congregation is a major factor in a campaign’s success. There are many creative ways to make prayer the central element in a campaign.

Prayer and discernment are central to the practice of stewardship. Seeking God’s will in our lives leads us to share our time, talents, and treasures. Practicing good stewardship is necessary for spiritual growth, which is a good reason to include stewardship education in the life of the church throughout the year, every year. You can find more ideas for stewardship education in Chapter 17. Stewardship education gains even more prominence during a capital campaign and provides a deeply meaningful experience for individuals who participate in the campaign. In churches that have not previously focused on stewardship education, a capital campaign provides a wonderful opportunity to introduce church members to the power of discernment, the joy of giving, and the blessings they will no doubt experience in their own lives as a result. Once they discover these things, they will be hooked for life!

The Prayer Team (described in Chapter 7) provides the spiritual foundation for the campaign. A truly transformative campaign relies on the ability of the Prayer

Team to engage the entire community in the process of discernment. A central campaign prayer, used often during worship and in printed materials, provides a common focal point for the entire church. An event or other special effort further engages members in the discernment process. The goal of prayer activities is to make the giving decision an internal one, inspired by the will to become aligned with the Divine of God.

So what is everyone praying for? It might seem obvious that we pray for the campaign to be financially successful. But to do so short-circuits God's involvement with our efforts. The process of discernment requires us to seek God's will in our efforts as individuals and as a church community throughout the campaign and our everyday lives.

Recommended prayer activities for a capital campaign include:

- a campaign prayer
- a campaign devotional guide, written by members
- stewardship education
- individual testimony about stewardship beliefs
- a special time of prayer or vigil—over a 24-hour period, over a weekend, a week, or whatever fits the church personality
- beginning and ending all campaign meetings and activities with prayer

There are lots of imaginative ways to engage people in the prayer process—limited only by the creativity of your Prayer Team. Some churches choose to use a physical reminder of the project, such as an element of the old structure, to distribute to members during the campaign as a reminder to pray regularly. River rocks, pieces of old chancels, even pieces of sanctuary floors which will be replaced can serve this purpose. One church had its members cast their prayer stones into the concrete forms for their new sanctuary on Commitment Sunday. Another had members write prayers for the church on a wall of the new sanctuary which later would be painted over.

An alternative to a prayer vigil is to schedule a cover-to-cover reading of the Bible, either at church or in members' homes. Individuals sign up for time slots and provide for continuous reading of the Bible beginning to end. One church created a devotion book that included submissions from individuals describing their own personal discernment process. Members of the church were touched and enlightened by these entries, and it brought members closer together.

Prayer activities should reflect the personality of the church and engage members in discernment. If individuals make a decision to give to the campaign based on prayer and discernment rather than on high pressure sales techniques, internal spirituality changes as a result. For some people this will be the first time in their lives that they make a decision in this manner.

Prayer and stewardship education are the cornerstones of a successful capital campaign, and at First Presbyterian Church of Topeka, Kansas, they took the job seriously. Senior Pastor Neil Weatherhogg worked hand- in-hand with the Prayer Team, and together they did a first class job.

The Prayer Team chose to make the 60 days leading up to Commitment Sunday days of prayer and reflection. They recruited 60 volunteers to write several paragraphs on selected scripture verses that illustrate stewardship. The volunteers wrote personal reflections on the scripture and how they personally lived out a Christian steward's responsibility. Each page held the writings of one volunteer and one photo or drawing from one of the church's children. It was simple and inexpensive, but people used it each day, and continue to this day to use it for inspiration. This was a perfect complement to the pastor's teaching and volunteer sharing from the pulpit in the month before Commitment Sunday.

Chapter 11: The Asking Process

“If you believe, you will receive whatever you ask for in prayer.”

—Matthew 21:22

You must ask for commitments directly because they do not come in on their own. The way you ask is very important in preserving the dignity of the church. The solicitation method reflects the church’s personality and challenges members to grow in their stewardship.

The key to approaching donors successfully is really quite simple and we've illustrated it throughout this book. Prospective donors are asked for input, feedback, attendance at an event, and volunteer involvement. They are asked to pray, share their concerns and questions, and to consider giving at a particular level. Finally, they are asked to decide on their gift and return their commitment card on Commitment Sunday.

This approach is not so much a solicitation, but a facilitation of the donor’s vision becoming reality. In this context, the first ask occurs when the donor is asked to participate in the visioning process, examine the challenges of the church and offer his or her thoughts about the ideal future vision for the church. The consideration of every member’s thoughts and feelings is the beginning of the process.

The next step after the visioning process is the feasibility study, in which the donor is asked to participate in the vision he or she is helping create. The individual is invited to participate in a formal voting process to decide if the congregation should proceed with the project expressed in the vision, and explored during the feasibility study.

The next step is the cultivation phase when the donors are invited to attend a special event with the pastor and participate in dialogue. The donors attend the dinner, they receive an agenda. The facilitator asks, “What questions and concerns will our donors have when they are asked to make a commitment of three percent of their income each year for the next three years?”

Another ask is that which is contained in the “premium,” a giveaway item or token such as a refrigerator magnet. This premium shows the campaign logo and slogan, and it prominently displays the date of Commitment Sunday. This is a simple, yet effective means of communication and preparation during the months before Commitment Sunday.

As you can see, the church has presented many different asks before “the ask.” We’ve asked for their views a number of times, asked them to participate in the assessment, outlined the financial and building goals of the campaign, given our donors the date that they will be asked for a commitment, and we’ve told them how much they will be asked for, either a percentage of their income, or perhaps doubling their current giving (a discussion of how much to ask for appears later in this chapter). It has made them aware of the campaign and prepared them to make a contribution decision. The donors are aware and prepared to reflect on questions and concerns about this fundraising project. In this environment, an individual can listen to other people’s concerns and share his or her own concerns so that they can be addressed long before Commitment Sunday. It is now time to move to the final ask—for a commitment to the campaign.

Every individual in the entire congregation is solicited by a personalized letter from the pastor that is signed in blue ink. The pastor informs the congregation, from the pulpit, that this solicitation letter is coming. The pastor states, “I am mailing you a letter asking you for your commitment in the week ahead. It will contain a brochure and a commitment card. Please read it carefully. I ask you to make a commitment, and to bring the commitment card with you on Commitment Sunday.”

Following the mailing of the letter which contains the pastor’s formal request for a commitment to the campaign, members of the Ambassadors Team will phone each member of the congregation. They will ask if members have received the letter, if they have any questions about the campaign, and finally they ask members to please bring their completed commitment card to church on Commitment Sunday. By the end of the active phase of the campaign, members have been asked in a dozen different ways for their input, feedback, prayerful consideration, and financial commitment. This level of involvement will be reflected on their commitment card.

LEADERSHIP AND ADVANCE GIVING

Most churches choose to conduct an advance or early donor solicitation in the six weeks preceding Commitment Sunday. These leadership donors have usually been asked to sit on the Executive/Steering Group, or they have been deeply involved in every detail, every policy, and every part of the plan for the capital

campaign. This promotes a high level of ownership from those who are at the top of the giving pyramid.

The following example assumes a church of several hundred members. In such a church, it is not unusual for one donor to give ten percent of the total goal amount. Another ten donors might each give four percent of the goal, accounting for 40 percent of the total. Next there might be 40 more folks who would each give a half of a percent of the total, which equals 20 percent of the campaign's goal; and another 50 who might give a tenth of a percent each, or five percent of the goal. In this typical scenario, you might receive 60 to 80 percent of your total campaign goal from your top 100 donors.

Ideally, the top 50 donors participate in the Steering Team and are fully knowledgeable about the capital campaign. They should be asked in a Steering Team meeting to make an early commitment in the advance giving process.

Here is one possible scenario for an advance gifts effort. About six weeks before Commitment Sunday, the pastor makes his or her commitment, and asks for a commitment from the campaign chair. The pastor and the campaign chair then personally contact the ten top donors to ask for their commitments. The remaining 40 people on the Steering Team are solicited by a small group of volunteers composed of those leadership donors. These volunteers will be able to say, "I have made my commitment, and I would appreciate your commitment."

SOLICITING THE REMAINDER OF THE CONGREGATION

Beyond the advance givers there are two remaining groups: those who are regular donors to the annual campaign and those who are not. The regular donors are the smaller group. In a traditional church, about one-third of the congregation is composed of occasional dollar-in-the-basket donors, and another third of the congregation gives nothing. Efforts are now focused on the third that gives occasionally. What should be the solicitation method for this constituency? The feasibility study can give guidance here. How did your members say they would prefer to be asked? Donor advice about how to proceed with solicitation should be followed.

The highest level of commitment fulfillment comes when church members have ownership in the campaign and have actively participated in the creation of the vision—long before asks are ever made. Keep in mind the idea of community spirit when planning the solicitation process.

HOW MUCH SHOULD WE ASK FOR?

Just as important as the method of solicitation is the method of determining the ask amount. There are a number of different methods available. One of these asks individual donors for a specific amount. A common way of evaluating the specific amount is to examine each individual's current rate of annual giving and multiply that by five. The individual is asked for this amount over a three-year period.

The downside to using annual giving data to determine the ask amount is that some church members are giving at a sacrificial level already, and others are not. Using this method, those who are giving at a low level compared to their capability are not challenged to grow in their stewardship, and those who are giving sacrificially are asked to shoulder a disproportionate share of the burden for the campaign's success. This method is only recommended in a church community in which most families already give at significant levels.

Another way is not to ask for a specific figure, but to simply ask the prospective donor to give whatever he or she feels is appropriate. This method rarely works. In reality, most church members have almost no idea how a church is funded, how it pays its bills, how much other members give, etc.

At some point during the discussion about how much to ask for, undoubtedly one individual who has been scribbling down some computations raises his or her hand and says, "Well, we have 250 families here at this church, and the goal is \$500,000. If everyone just gives \$2,000, this campaign would be finished and we could all go home." Resist the urge to entertain this logic, because it simply will not work. The reality is that as a community, individuals span a wide spectrum of financial means and it is not fair to ask the same amount of everyone.

The method Church Development recommends to the vast majority of church clients is the percentage approach. We recommend that the church suggest that members prayerfully consider an annual gift of 3-5% of their income, for each year of the three-year campaign, over and above their annual contribution for regular church operations. We have found that although there may be a few complaints from individuals who object to any suggested amount, overwhelmingly members appreciate receiving a guideline.

This is not to say that everyone, or even most, will make a pledge in the suggested range of 3-5% of annual income. But many will.

One important detail to emphasize if your church uses this percentage approach: the 3-5% gift of annual income is an **annual** gift. Sometimes donors misunderstand and think that this gift is to be spread out over the three years of the campaign, whereas actually they are being asked to consider this to be a gift during **each** of the three years of the campaign.

GUIDELINES FOR PERSONAL SOLICITATION

Major donor solicitations are almost always made in person. These few pointers will help the visit go smoothly and encourage a positive outcome.

Step 1: Establish Rapport

During this introductory part of the visit, make the donor feel comfortable. Match the posture, tone, tempo, and pace of the individual's manner and speaking style. Engage the prospect in conversation about topics of interest to him or her for a few minutes.

Step 2: Present the Case

If the recommended campaign model described in this book has been followed, the individual will not be hearing about this project for the first time during the visit. He or she already knows the project's details, has had many opportunities to ask questions and express concerns, knows how much he or she will be asked to give, and has already prayerfully considered this request. The visit, though, provides one last opportunity for clarification. Make sure the individual does not have any unanswered questions. Share the vision one last time in a compelling way. Talk about the church's vision, and how this project will make that vision a reality.

Step 3: Present the Benefits

- Be a part of an historic effort in the life of the church
- Build a stronger church community
- Be a living example of good stewardship
- Make the church's ministries possible for current and future generations

Step 4: Ask

This is the crux of the visit. Say something like, "Would you be willing to consider a gift of \$50,000 for each of the three years of the capital campaign?"

Now here is the hardest part: be silent and allow him or her to think about it and respond to the question.

Step 5: Address any Objections and Thank the Prospect

If the individual still has objections, he or she will restate them at this point. These objections may or may not affect his or her willingness to commitment. Respond to any objections and restate the ask. Conclude with a significant thank you regardless of the outcome of the ask. Follow up with a note thanking the individual for his or her time.

THE FLOW OF COMMITMENTS

It is hard to define the commitment flow rate of a typical church, but there are a few patterns we have seen throughout the more than 200 campaigns we've managed at Church Development. For Catholic churches, it is fairly typical to receive 40 to 50 percent of the campaign's total pledge between the lead gift period and Commitment Sunday. In Protestant churches, it's not uncommon to receive 60 to 80 percent of the total amount raised during that same time period. In Catholic and Protestant churches alike, 99 percent of the total funds raised are committed by the six-week mark past Commitment Sunday.

To illustrate how different churches ask, here is the story of two successful growing Baptist churches, only a few miles apart geographically, but quite different in their approaches to asking.

Antioch Bible Baptist Church in Gladstone, Missouri discovered in its feasibility study that its members were reticent to accepting a home visit in the commitment solicitations. They felt quite well informed about the church vision and architectural plans.

Pleasant Valley Baptist Church in Liberty, Missouri found that many of its members were new to the faith and new to capital campaigns. There was a very high level of support for the pastor and the vision, and they were open to being asked for a donation in any manner required.

The feasibility studies in both churches were affirmative, but the subtle differences were very important in planning the solicitation process that would match the personality of each unique church. Pleasant Valley Baptist chose to visit every single member household in person, play a recorded message from the pastor, then review the brochure and ask for the commitment. They started at the top and worked their way down. Antioch Bible Baptist chose to mail the solicitation packet to each home, timed to coordinate with a congregation-wide celebration of prayer, followed up with personal phone call. There were no leadership gift solicitations.

Did one campaign work and the other fail? No! They both worked, because they were tailored to the unique personalities of each church. Pleasant Valley raised more in this campaign than it had in any of the previous five campaigns, and Antioch received commitments that equaled an astonishing two percent of each individual's income each year for the next three years. They were both tremendously successful.

Chapter 12: Thanks & Celebration

*“We give thanks to thee, O God; we give thanks; we call on thy name and recount thy wondrous deeds.”
— Psalm 75:1*

Once the commitments are in, it’s time to celebrate and express gratitude. Thank you notes, token gifts, and recognition plaques are common ways to thank donors. Celebration events planned for Commitment Sunday and when the commitment period ends honor a job well done.

Appreciation of contributors to the campaign may be done both in private and public ways. The Thanks and Events Teams each contribute to the recognition and celebration aspects of the campaign. The Thanks Team handles the private aspect of recognition by choosing a token gift for all who commit, and determining a distribution plan for these gifts. They also decide what kind of public recognition device, if any, will be displayed in the church. Usually a plaque with names of donors meets this need, but there are many creative ways to recognize the congregation’s contributions.

The Events Team plans a simple celebration on Commitment Sunday and a more elaborate event later on (perhaps at a groundbreaking ceremony, opening of a new building, or one-year anniversary of Commitment Sunday).

It is so important to recognize commitments and celebrate the success of the campaign. The campaign will have both financial and community-building successes that should be formerly recognized. The outcome of recognition and celebration is to affirm the altruistic behaviors of members and to ensure continuity of the stewardship values.

Thanking individuals is not just good manners. It is the thanks that they will remember the next time the church asks for a donation. Reflecting on two different churches illustrates the concept that “one size does not fit all.”

St. Gabriel Catholic Church in Kansas City, Missouri needed a new piano for its worship service. There was no money in the budget, so they did a quick fundraiser. Each key on the piano could be sponsored for a gift of \$1,000. Within two weeks they

had all the money needed for the piano. A small plaque with the names of each sponsor, and what key they sponsored was well received. When it came time to launch the capital campaign, the Thanks Team learned from the success of the piano effort and offered a sponsorship opportunity for each of the new windows. They raised almost half a million dollars to replace windows, and expressed their gratitude by printing individual donor names on leaves of a large giving tree.

Hillsdale Presbyterian Church in Hillsdale, Kansas took a very different approach to thanking donors. It had been over 50 years since the previous capital campaign, and they were out of space in the sanctuary and the fellowship hall. The pressure to give annually had been very low. It helped that they loved their pastor, a young woman with three adorable children. Everyone was involved in designing the new facility, and everyone attended a “vision dialogue event” with the pastor, so they were ripe for generous giving. No one, not even the consultant, dreamed that the people would give 600 percent of annual giving in three-year commitments. When we discussed how we should thank the donors, they spoke with one voice: “The new facility will be our reward.” And now the rest of the story: their brand new spacious facility was outgrown within two years—what a wonderful problem to have!

Chapter 13: Follow-Up

*“Therefore encourage one another and build each other up, just as in fact you are doing.” —
1 Thessalonians 5:11*

Follow-up begins when Commitment Sunday ends, and continues throughout the commitment fulfillment period. The level of commitment fulfillment determines the bottom line of the campaign, so it’s critical to keep the projects that will be funded by the campaign in front of members so they can track progress and remain engaged with the process.

Commitment Sunday marks an important milestone in the campaign, but it does not signify the campaign’s end. The campaign’s success depends to a great degree on the effectiveness of the follow-up plan. A follow-up committee oversees this function during the commitment payment period, usually the three years following Commitment Sunday. This committee monitors commitment payments and sends out periodic statements and reminders. Donors who work faithfully to fulfill their commitments appreciate seeing the progress they make, and donors who are not as proactive need to be nudged from time to time to keep them on track with their commitments.

The desired outcome of follow-up is to ensure that commitments are fulfilled and that the congregation is prepared for campaigns that may come in the future. Church Development provides ongoing monitoring for its client churches throughout the commitment period to ensure that these outcomes are met. Here is the timeline of follow-up activities we use for the churches we serve.

THREE YEAR CAMPAIGN FOLLOW-UP ACTIVITIES

Activity	Frequency
1. Report from pulpit about campaign commitment totals and collections	Monthly *
2. Announcements about collections and progress of the project	Quarterly
3. Posted and updated visuals showing campaign and project progress	Quarterly
4. Follow-up Committee Meeting	Quarterly
5. Produce and mail campaign newsletter	Quarterly
6. Thank-you notes and statements to all donors	Quarterly
7. Re-solicit current members who have yet to make a gift or commitment	Annually
8. Solicit new church members	Quarterly or Annually
9. Celebratory events to commemorate anniversaries and milestones	As Needed

* Monthly for the first three months after Commitment Sunday

First Presbyterian Church of Paola, Kansas was evolving from a rural to a suburban church during the tenure of its young, former rock star pastor. Their first capital campaign set their vision into motion. The second capital campaign was held to erase the debt, which stood in the way of the second phase of the vision. New members were joining all the time, even though everyone knew that another campaign would soon be coming for the next phase. As new members joined, they were given a personal review of the planning process and the vision, and then asked for a commitment. All of those who had made commitments received regular

thank-you's, an accounting of how much they had committed, and how much they had given to date. When the three-year commitment period ended, they had raised 104 percent of what was originally committed. Their annual giving also increased substantially during that time. It sure seemed like the hand of God was present in that church.

PART 3: IMPORTANT CONSIDERATIONS

Chapter 14: Go It Alone Or Hire A Consultant?

“Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you?”

— 1 Corinthians 16

Churches who conduct capital campaigns without the help of experts run the risk of missing a vital step in the process. Churches that are new to capital campaigns or have had negative past campaign experiences are especially advised to enlist the help of a consultant. A seasoned consultant can help a church raise substantially more money than would be possible otherwise.

If you’ve managed to stay with us up to this point in the book, then you now know just about everything there is to know about how to plan and implement a capital campaign in your church. Having these resources at your fingertips gives you the option to manage the campaign without the help of an outside consultant. This is a decision that needs serious consideration.

A question commonly asked in churches considering a campaigns is, “Couldn’t we do it ourselves and use that money for something else?” It is true that many churches have managed successful capital campaigns using in-house management, and it is also true that many more churches have attempted to do their own campaigns and failed. Churches face numerous potential hazards when they take on a campaign without help.

POTENTIAL PITFALLS FOR CHURCHES

“GOING IT ALONE”

1. Failing to Hire a Campaign Manager

Someone must be the campaign’s manager. Campaign management requires that someone devote a tremendous amount of time to the campaign details—from 200 hours in a small church up to 600 hours in a very large church—during a three to six-month period of time. Many churches conducting campaigns on their own will simply assign this job to the pastor, and there is no

better way than this to drive your pastor to a “sabbatical” at your local hospital. Many a church capital campaign has completely depleted a pastor’s physical, emotional, and spiritual energy when handled this way.

The campaign manager can be one of several people. It might be someone in the church that you hire for the duration of the campaign, or it might be your church administrator, if this person’s plate is not already overflowing. Whoever you choose should have great communications skills and be highly organized.

Capital campaign firms offer a variety of services, from consulting to actual campaign management. The size of your church and the amount you wish to raise will help you determine the amount of professional assistance you need. In virtually all cases, having a highly specialized consultant/manager in your corner provides for the best possible set of circumstances for your campaign.

2. Not Involving Everyone

This book emphasizes the involvement approach to planning and managing a capital campaign. Involving everyone in the plan begins ever before the feasibility study and continues throughout each and every point during the active phase of the campaign. There are many steps in this process, and it’s easy to miss critical ones.

A high degree of member involvement not only builds community and ownership of the process, it also prepares individuals to make a financial commitment to the campaign. Churches that skip over steps along the way undercut the complex decision-making process that each individual must go through to discern God’s will and make an informed commitment to the project.

3. Inadequate Calendar Management

Timing is everything during the active phase of the campaign. Most church capital campaigns (including the feasibility study) are approximately five months long. These five months contain an inordinate number of decisions that must be made at the right time in order to keep the campaign on its tight timeline. There are volunteers to recruit, newsletters to send out, logos and slogans to be decided, goals to determine, people to be asked for gifts—the list goes on and on—and each of these tasks must happen at strategic points during the campaign. Each team will be waiting for key decisions to be made by other teams in order to move ahead with their planning. A church that is running its own campaign must face the dreaded learning curve related to calendaring, and will likely make costly mistakes that will affect the campaign’s bottom line.

4. Insufficient Communication

Communication is essential for the whole congregation during the campaign. Obviously, the congregation must be aware of the details of the capital project, but members must also be aware of the decisions made by the teams and the questions other members are asking at the events. This is accomplished only through a steady stream of communication using a variety of media: newsletters, bulletin announcements, information from the pulpit, letters, the campaign brochure, possibly even a campaign video. Cutting corners on any of these media deprives members of critical information they need to make a giving decision. Churches challenged by the campaign management learning curve will be tempted to cut back on communication when faced with an overwhelming set of deadlines.

As described above, good communication is what keeps the campaign calendar on track. A major challenge of any campaign is to make sure that everyone involved in a leadership capacity is aware of campaign developments as they occur—they need this information in order to complete their own tasks. When several teams are simultaneously making decisions that affect each others' work, communication among the leadership is key. Lack of communication at any point can cause the campaign to either grind to a halt or go in unexpected directions.

BENEFITS OF HIRING A CONSULTANT

Here are some reasons to hire a qualified consultant to lead you through the campaign process.

- A church typically raises more funds when using an experienced consultant. Results vary, but compared to self-managed campaigns, professionally managed campaigns normally raise 50 to 600 percent more in gifts and commitments.
- The decision to make a commitment is a complex one. Often, volunteers and nonprofessionals leave out a critical step in leading donors through the decision to make a significant commitment. A professional attends to every detail in the process.
- A good consultant develops a comprehensive step-by-step fundraising plan based on other successful church campaigns.
- In a professionally managed campaign, the responsibility for making sure the process flows according to plan is assumed by a single paid entity.

- Hiring a consultant to manage campaign details means there will be less of a chance of pastor and volunteer leadership “burnout.”
- An experienced consultant can spot potential problems and address them before they become roadblocks.
- Experts make our daily lives simpler and safer. Professionals from plumbers to dentists apply their specialized knowledge to specific challenges in order to improve the quality of our lives, and save us a good deal of time. It will take an expert much less time to accomplish any given task than a person who has completed a task only once or twice.
- If conflicts arise, the professional can absorb the brunt of any negative emotions and preserve the positive flow of energy in the campaign.
- Investing money up front in professional advice seems to start the flow of funds back to the church, much like priming a pump. Like a chemical catalyst, a professional fundraising consultant acts as a behind-the-scenes servant/leader to bring together everyone’s commitment to the church vision.
- If a consultant can make a ten percent difference in a campaign, he or she will have more than paid for the services rendered. If you choose the right consultant, the impact to your campaign’s bottom line will be far greater than ten percent.

Chapter 15: Campaign Budgeting

“Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.”
— Acts 20:32

The campaign budget includes expenses for printing, copying, mailing, thank-you gifts and plaques, food and beverages, consultant fees, and extra staff time. You can expect to spend less than ten percent of the total money raised on these expenses. These are necessary expenses, and cutting corners on them translates into lower returns on your church’s investment.

By completing the financial forecast and the facility master plan, you will be able to accurately estimate the overall cost of your capital project. You will also need to consider expenses necessary to make the campaign happen. These expenses average 10 percent of the funds raised. Expenses include the costs of the feasibility study, the services of a campaign consultant and a campaign manager, and other expenses such as printing, postage, copying, and food for events. Most churches will also want to budget funds for a small thank-you gift for donors, as well as a recognition plaque of some sort to display in the church. Consider allocating some of the pastor’s and other staff members’ time to the campaign budget as well.

The national average for campaign expenses is ten percent of the campaign budget, and this is a generally accepted level of expense. On average, most campaigns managed by Church Development are less than this amount. Budgeting too generously for campaign expenses can turn off donors and make them question the campaign or church leadership’s stewardship. On the other hand, budgeting too little to support the campaign is a recipe for failure. A church that budgets one percent or less for campaign expenses is very unlikely to reach its campaign goal.

The overhead involved in a capital campaign will vary greatly depending on the project’s scope and the number of member families. Here are some general guidelines for capital campaign expense budgeting.

FEASIBILITY STUDY

Feasibility study fees vary greatly from firm to firm. They can range from \$6,000 to \$25,000, depending on the scope of the study, the number of people interviewed and the size of the church. This fee includes development and implementation of a written survey, personal interviews with a specific number of individuals and/or couples, data entry and analysis, demographic research, and production and presentation of a final report of the study's findings.

GENERAL CAMPAIGN EXPENSES

To cover other campaign expenses such as printing, postage, event meals, thank-you gifts and a plaque or other recognition device, you will generally need to allocate about \$15 per family.

FUNDRAISING COUNSEL AND OTHER PROFESSIONAL SERVICES

Consultant fees vary a great deal as well. You could expect bids from various firms to range from three to ten percent of the campaign budget.

Chapter 16: Secrets of Success and Failure Analysis

“Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.”

— 1 Peter 4:10

Through the course of more than 200 church capital campaigns, what works and what doesn’t seems like common sense. Follow these tried and true methods to ensure your church’s success and avoid common pitfalls.

SECRETS TO SUCCESS

The success of any church capital campaign begins with pastoral support. Support from the senior pastor is the first step in building a foundation of ownership. Then, be sure to take the necessary time to get input from the congregation. Also remember that in order to raise money, money must be spent. Here are ten ways to ensure that your campaign is a success before it even begins:

1. Pray
2. Involve the congregation in the planning process
3. Articulate the need for a campaign
4. Select a campaign chairperson(s) who is articulate, committed and respected
5. Investigate hiring a campaign consultant for some level of assistance
6. Conduct a feasibility study
7. Create a visual representation of a building or renovation
8. Build the congregation’s commitment to the campaign
9. Identify staff who will work on the campaign
10. Convey the vision of the spiritual and material aspects of the project

WHAT WENT WRONG?

Many churches have experienced an unsuccessful capital campaign at some point in their histories. Here are the most common mistakes churches make in unsuccessful campaigns.

1. The “Out of Nowhere” Ask

This is the most common mistake. It happens when church leadership decides to just ask everyone for a gift—without involving the congregation in the vision or the decision to move ahead.

2. Scrimping on Expenses

The second most common mistake is trying to save money by avoiding campaign expenses. The average successful capital campaign has expenses of about ten percent. The average unsuccessful capital campaign has expenses of one percent. Printing and event costs, consultant fees, as well as the cost to hire a campaign manager are necessary expenses that help the campaign succeed.

3. The High-Pressure Approach

Pressuring members into a gift alienates them. Instead, provide ample time and opportunities for information-gathering and prayerful discernment, so that each individual can come to his or her own decision.

CASE STUDY—THE STREAM

Here is the story of a church called The Stream (fictional name, but a true story). Two pastors from The Stream attended a workshop that Church Development periodically offers for churches that are interested in pursuing a capital campaign. They felt energized and motivated by the workshop and wanted to move forward and were working on their strategic plan. Church Development worked with The Stream to lead them through the visioning and strategic planning process.

Once they had their long-range plan in hand, the leadership at The Stream decided that the feasibility study was an unnecessary expense that would just delay the campaign, so they skipped it. The pastors felt their plan was solid, so their board decided to jump right into the campaign, without involving the congregation in the decision and without help from a capital campaign consultant. They raised 25 percent of annual unrestricted giving in three-year commitments (remember that you can expect to raise 100% to 300% annual unrestricted giving through a well-run capital campaign). Not only did the effort fall short of what they had hoped to raise, it also had the effect of nailing one foot to the floor for the subsequent three years

following the campaign. They could not go back to members and ask for additional funds until the commitment period was over.

What lesson can we learn from The Stream? Don't skip steps in the process in an effort to save time and money. If you do, you will end up sacrificing a great deal of time and money. The steps laid out in this book are all critical to developing ownership among the membership, which will lead to a successful campaign.

Chapter 17: Stewardship Education

“...You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”
— 1 Peter 2:5

Stewardship is a spiritual principle that must be practiced daily. It must be incorporated into the regular spiritual life of a congregation, as well. Churches that take personal and congregation-wide financial stewardship seriously will be much more successful in a capital campaign than those who do not. A capital campaign presents a wonderful opportunity for individuals to grow spiritually through stewardship.

STEWARDSHIP AND FUNDRAISING—WHAT’S THE DIFFERENCE?

We talk a lot about stewardship in churches, and in this book as well. But what is stewardship? What comes to mind when someone starts talking about stewardship? Many would say they think about trying to be a good steward of the gifts that God has given them. For too many others, visions of solicitation letters and commitment cards pop into their heads—it must be time for the annual stewardship campaign.

For too many congregations, stewardship is something that happens near the end of the fiscal year, when the coming year’s operating budget is hyped in an effort to get the membership to commit to paying for it through commitments and gifts. This approach is actually the transplantation of secular fundraising techniques into a church environment. These techniques work very well for raising large sums of money for nonprofit organizations, and they can be quite effective in meeting a church’s bottom line, too. But churches that use fundraising and stewardship as interchangeable terms are missing out on the whole point of stewardship.

True stewardship is a spiritual discipline that is practiced every day. It's not just an annual campaign or a capital campaign. Fundraising is just one aspect of stewardship as a spiritual discipline. The church committed to stewardship as a tool for spiritual growth must incorporate it into every part of church life. It is a frequent topic of sermons and church school classes, volunteers speak about it frequently during church, and most importantly, it is a topic that the pastor must feel comfortable discussing with members of the congregation.

True stewardship is not results-driven, like an annual giving campaign—it is action-driven. The individual must make a conscious decision each and every day to be a good steward of God's gifts. Making a positive impact through one's gifts is a wonderful side-effect of stewardship, but it is not the purpose in and of itself (the same could be said for the purpose of a capital campaign). That the individual has given of his or her resources is the act of stewardship. It is the act of giving that transforms the giver's spiritual life. When a church shifts the focus of its stewardship efforts from, "Here's what your money can do for others/for this building/for the operating budget" to "Here's what giving will do for your own life," then true stewardship will begin to blossom in the congregation.

Studies indicate that most church members give between one and two percent of their annual incomes to their churches—a far cry from the biblical guideline of ten percent. It is estimated that only three percent of households in the United States actually tithe. This means that about 97 percent of the population has the potential to grow a great deal in their stewardship, and a capital campaign is the best tool available to help people to develop this virtue. In fact, a capital campaign is a great excuse to provide stewardship education, whether you have capital needs or not!

Stewardship, like all spiritual virtues, is something that must be learned and practiced. Once a person decides to seriously pursue the practice of stewardship, he or she begins a journey of spiritual growth that continues beyond the commitment period of the capital campaign.

PASTORS AND GIVING—GETTING BEYOND “DON'T ASK/DON'T TELL”

If you are a pastor, chances are you have strong feelings about the level of information you have access to regarding members' giving habits. Many pastors feel that knowing what people give puts them in the awkward position of "knowing too much," and that this knowledge will make members feel uncomfortable. I've heard several ministers comment that it doesn't feel right because in some ways, they are raising money for their own salaries.

The primary role of a pastor is not to be the chief fundraiser in a church; that is certain. Furthermore, the pastor's role in fundraising is not to regularly ask for money in one-on-one situations. The most important role of the pastor is to provide guidance to church leadership in the planning and implementation of a comprehensive stewardship effort. But, as a pastor, it is also important to be comfortable with the ability to openly and candidly discuss giving issues with members.

Because stewardship is a spiritual virtue, pastors must be equipped to first help churchgoers find the path of stewardship, and then continuously guide them as they grapple with their money issues and decide how they will manage the resources with which God has blessed them.

Giving levels reflect what is happening in members' personal lives. When a faithful givers suddenly stops giving, that may be a red flag that something is not right. If a pastor knows this, he can visit the family.

INCORPORATING STEWARDSHIP EDUCATION IN THE CAPITAL CAMPAIGN

Capital campaigns present a wonderful opportunity to focus on stewardship education. The principles of stewardship should be communicated constantly throughout the church year, and if your church is not currently doing this, a capital campaign is a great opportunity to start. Stewardship education in a capital campaign can be done using a combination of methods including:

- messages from the pulpit
- printed materials (such as the campaign prayer guide and newsletters)
- volunteer speakers during services
- Sunday school classes

Material for stewardship education is abundant—after all, money is mentioned more than 300 times throughout the Bible, and Jesus mentions money in the four gospels alone at least 48 times. Here are many biblical resources that are easily incorporated into a capital campaign's stewardship education strategy:

“It is not good to have zeal without knowledge, nor to be hasty and miss the way.”

— Proverbs 19:2

“It is good to give thanks to the Lord, to sing praises to thy name, O Most High.”

— Psalm 92:1

“For thou, O Lord, hast made me glad by thy work; at the works of thy hands I sing for joy.”
— Psalm 92:4

“I will praise the name of God with a song; I will magnify him with thanksgiving.”
— Psalm 69:30

“May the favor of the Lord our God rest upon us; establish the work of our hands for us—yes, establish the work of our hands.”
— Psalm 90:17

“We live by faith, not by sight.”
— 2 Corinthians 5:7

“You see that his faith and his actions were working together, and his faith was made complete by what he did.”
— James 2:22

“And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”
— Colossians 3:17

“There are different kinds of gifts, but the same Spirit.”
— 1 Corinthians 12:4

“As he looked up, Jesus saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. ‘I tell you the truth,’ he said, ‘this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.’”
— Luke 21:1-4

“So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.”
— 1 Corinthians 14:12

“Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.”
— Philippians 4:6

“If you believe, you will receive whatever you ask for in prayer.”
— Matthew 21:22

“Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you?”
— 1 Corinthians 16

“Then have them make a sanctuary for me, and I will dwell among them.”
— Exodus 25:8

“Unless the Lord builds the house, its builders labor in vain.”
— Psalm 127:1

“I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name.”
— John 15:5-16

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”
— Ephesians 4:11-13

“But Jesus called the children to him and said, ‘Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.’”
— Luke 18:16-17

“Therefore encourage one another and build each other up, just as in fact you are doing.”
— 1 Thessalonians 5:11

“Now, my son, the Lord be with you, and may you have success and build the house of the Lord your God, as he said you would.”
— 1 Chronicles 22:11

“Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.”

— Acts 20:32

“Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.”

— 1 Peter 4:10

“By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ.”

— 1 Corinthians 3:10-11

“Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, saying, ‘This fellow began to build and was not able to finish.’”

— Luke 1:28-30

“You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”

— 1 Peter 2:5

Chapter 18: The Importance of the Annual Campaign

“Then have them make a sanctuary for me, and I will dwell among them.”

— Exodus 25:8

Before you embark upon a capital campaign, make sure your church has an established annual campaign program. Annual campaigns do not need to be complicated, but they do need to be conducted each year at the same time. It is one component of a comprehensive stewardship education program. Members who have developed regular pledging and giving habits will be more ready to participate in a capital campaign.

As discussed in Chapter 4, there are many prerequisites to a capital campaign. One requirement is that a church must have a structured annual giving program in place. If your church does not regularly conduct an annual campaign, then by all means begin as soon as possible. The annual campaign is a key component in your church’s overall stewardship education program. It is the practical application of stewardship, providing structure for those who are new to the path and a constant reminder to those in the midst of the journey.

The annual giving program does much more for a church than generate operating funds. It also:

- helps the donor to implement his or her values
- provides a regular community-building opportunity for the congregation
- helps the congregation identify its values and priorities for the year ahead

An annual giving program prepares the congregation for a capital campaign, and a capital campaign prepares the congregation for a planned giving program. We will discuss planned giving more in the next chapter.

Annual campaign planning is one of the services offered by Church Development, and we recommend the same model for every church with whom we work. The recipe follows these steps:

1. State of the Church Address

This is given by the pastor, outlining how funds were spent in the previous year and what impact the funds had on the church's various ministries.

2. Revise the Vision and Set Priorities

Involve the entire congregation in fine-tuning the vision for the coming year. This can be as simple as two short meetings after services on Sunday. An agenda for the first Sunday follows:

- Present the State of the Church – verbally and on a single page.
- Ask for members' highest hopes or five to ten-year vision for the church
- Ask the group to prioritize the ideas generated

The second Sunday's meeting would look something like this:

- Present the prioritized list of ideas, written up on a single page
- Present possible costs of each of the top five ideas
- Ask for volunteers to help lead the way on each of the top five ideas

3. Stewardship Education

Use sermons, seminars, Sunday School, printed materials, and volunteer speakers to educate the congregation about the biblical principles of stewardship.

4. Ask

This is where you can get creative. There are dozens of ways to do the asking—large dinners, small groups, letters, one-on-one visits in homes, “pony express” programs; the list goes on and on—check with your denomination's office for resources.

5. Thank

This can be as simple as a personal letter to each pledging family and thanking the congregation publicly during services.

ENVELOPE MAILING SERVICES

A great way to keep regular giving first and foremost in members' minds is to use an envelope service. For as little as five dollars per member per year, the service will mail contribution envelopes into members' homes on a monthly or quarterly basis. An envelope service can increase giving by ten to twenty percent. You can find contact information for several envelope services in Chapter 22.

Chapter 19: Planned Giving and the Capital Campaign

“Now, my son, the Lord be with you, and may you have success and build the house of the Lord your God, as he said you would.”
— 1 Chronicles 22:11

A planned giving program can be as simple as a short article in the church newsletter every month asking members to remember the church in their wills, or encouraging members to give gifts of stock. Planned giving programs can offer more complex giving opportunities as well. Once the capital campaign is completed, it is time to start thinking about your church’s planned giving program.

With the aging of our congregations and the baby boomer generation’s impending transfer of wealth, planned giving has become a hot topic in churches, and for good reason: it is estimated that \$41 trillion in wealth will be transferred from one generation to the next over the next five decades, of which \$6 trillion will likely be given to charity. It would behoove all churches to learn more about the estate planning needs of members!

It is not complicated to begin a planned giving program, but there are lots of things to consider before embarking upon this venture, and thoughts on this topic could fill another book. In the context of a capital campaign, planned giving should be promoted in a very strategic way. Here are some Do’s and Don’ts for promoting planned gifts during a capital campaign.

DO: Advertise in every publication that gifts of property and publicly traded securities make great capital campaign gifts. By transferring property to the church, donors can earn an income tax deduction for the full fair market value of the asset and they will not have to pay capital gains tax on its appreciation. Many times, donors giving an appreciated asset are able to give a significantly larger gift than they would if they were to use cash.

DO: Draft basic gift acceptance policies, so that you will have a protocol for receiving non-cash gifts and bequests. These policies might include a provision that states that gifts of stock will be sold on the next business day following its transfer from the donor. This will prevent hard feelings if the church were to hold onto a stock in the hope that its value would increase and it decreases instead.

DO: Find an attorney who is a member of your local professional planned giving council, and hire this person to facilitate planned giving transactions. This person can advise the church about IRS regulations and appraisal requirements for the valuation of gifts of property.

DO: Acknowledge the donor immediately when such gifts are received.

DON'T: Give the option of using a bequest as an alternative to a capital campaign commitment! The bequest is a valuable fundraising tool, but it should be saved for your planned giving campaign which will happen after the capital campaign. The time for launching a full planned giving program which promotes a wide variety of giving vehicles is six to nine months after Commitment Sunday.

Chapter 20: Planning Subsequent Campaigns

“By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ.”

— 1 Corinthians 3:10-11

Capital campaigns are cyclical in nature. Once one campaign is completed, it may very well be time to start thinking about the next one. But subsequent campaigns require creative thinking and new ideas to continue engaging members in a meaningful way.

Once you’ve completed your first campaign, and you are a couple of years into the commitment payment period, it is a good idea to begin planning for the next campaign. Most churches that use the Church Development model for a capital campaign are eager to begin planning for subsequent campaigns, and this is usually because they found the campaign to have so many community-building and spiritual benefits for the congregation. Conducting a capital campaign every five years is a proactive way to provide for the church’s needs beyond regular operations, without financially overextending members.

Second (and subsequent) campaigns present a different set of challenges than first campaigns do. You must come up with new ideas and do things differently the second time around. Second campaigns require that you step up the intensity level; even with added intensity, you will most likely raise about one-third less money than you did in the first campaign.

While more challenging, second campaigns do present opportunities for creativity and innovation. One great idea for a second campaign is to run all of the campaign’s activities and events through a small group structure. The feasibility study, the campaign education, cultivation, and asking would all occur

within the small group environment. This model works best in churches that have a well-established small group structure prior to the campaign.

The intensity of a second campaign can be increased by using techniques that meet the visual, auditory, and kinesthetic (the feeling one gets from actively doing something) needs of the congregation. Everyone absorbs information in one of these three ways. So it is important to speak to all three. The presentation can be intensified visually by including more banners and posters, a new Power Point presentation, or perhaps the development of a video, if this was not used for the prior campaign. One way to increase the intensity of the campaign using auditory means is to give every member an opportunity to share his or her thoughts about the vision of the church in a setting where each participant has a chance to speak and be heard.

We have seen lots of creative ways to incorporate kinesthetic elements into campaigns. One church walked as a congregation from their old church to the new property they had purchased. They walked around the new property together, held hands, and prayed. Another church held Commitment Sunday services in their old sanctuary and then marched to the site of their new sanctuary to finish worship. The idea here is to plan an activity that gets people involved at an active level, helping them to connect more intimately with the project.

Involving members in the campaign process at a higher intensity using a variety of new methods will help them revisit the challenge to seek God's will through their sacrificial giving to a second or third campaign.

Chapter 21: How Do We Get Started?

When you are ready to begin planning for your church's capital campaign, call Church Development (800-443-2413). We can provide free planning, guidance, work plans, and ideas. We can show you samples from the many campaigns we have managed. We are happy to provide this information free of charge. It is part of our mission to help churches be successful with fundraising so that the church's vision can be accomplished.

Here is a review of the seven steps a church must take to prepare for and implement a successful capital campaign. Refer to Chapter 2 for a thorough discussion of each step.

1. Visioning and Long-Range Planning
2. Financial Forecast
3. Master Plan for Construction
4. Fundraising Feasibility Study
5. Capital Campaign
6. Follow-Up
7. Planned Giving

Chapter 22: Appendix of Resources

Here are some resources Church Development consultants have pulled together over the years and have found to be useful.

BOOKS

The Different Drum: Community Making and Peace

by M. Scott Peck

Good to Great

by Jim Collins

How to Increase Giving in Your Church

by George Barna

Breakout Churches

by Thom Rainer

Why Catholics Don't Give

by Charles Zech

How to Make Meetings Work

by Michael Doyle and David Straus

GENERAL CHURCH RESOURCES

National Association of Church Business Administration
(www.nacba.net)

Church Central
(www.churchcentral.com)

FUNDRAISING AND ORGANIZATIONAL DEVELOPMENT RESOURCES

Association for Fundraising Professionals
(www.afpnet.org)

The Alliance for Nonprofit Management (www.allianceonline.org)

The Chronicle of Philanthropy
(www.philanthropy.com)

CHURCH RESEARCH AND DEMOGRAPHICS

The Barna Group
(www.barna.org)

Claritas, Inc.
(www.claritas.com)

ENVELOPE SERVICES

NCS Envelope Service
(www.envelopeservice.com)

American Church, Inc.
(www.americanchurch.com)

THANK YOU GIFTS AND PROMOTIONAL ITEMS

An Open Heart
(www.anopenheart.org)

Good selection of uplifting volunteer recognition gifts. Also a lot of fun things for youth teams to do and fundraising projects.

Providence
(www.providenceline.com)

Custom-made awards, key chains, money holders, frames, calendars, etc.

Vitrionic Four Seasons

(www.V4S.com)

Umbrellas, head wear, bags, purses, crystal, other promotional items.

Alumaline & Brass

(www.alumalineandbrass.com)

Golf tags, key chains, tins, name tags, and pins.

Crown Products

(www.crownprod.com)

All kinds of mugs and containers, water bottles, and tumblers.

Points of Light

(www.polpromo.com)

Neat items featuring “light” like penlights, flashlights, miniature lanterns, and some other traditional premiums.

Gill-Line

(www.gill-line.com)

Screen-printed decals, magnets, mouse pads, sunbusters, banners, yard signs, posters, and decals.

Sweda Company, LLC

(www.swedausa.com)

A little more upscale: pens sets, calculators, executive portfolios, watches, clocks, and stainless steel tumblers.

Gift Assistants USA

(www.giftassistantsusa.com)

Every imaginable type of promotional item, including Christmas ornaments.

Bagwell Promotions

(www.bagwellpromotions.com)

Glass keepsake ball ornaments and many other items.

Monastery Icons

(www.monasteryicons.com)

Great for Catholic, Orthodox Christian and some Anglican churches. Icons, crucifixes, church banners, and icon magnets.

Sandalstrap

(www.sandalstrap.com)

Small wooden crosses, gold-plated bookmarks, and personalized pins.

Architects and Master Planners

Mantel Teeter, Church Architects
(www.mta-kc.com)

Cogun Building for Ministry
(www.cogun.com)

RNL Design
(www.rnl-design.com)

WPH Church Architects
(www.churcharchitects.com)

National Association of Church Design Builders (www.nacdb.com)
Offers a free online project pricing profiler

Myler – The Church Building People
(www.mylcom)