

HIGHER THINKING

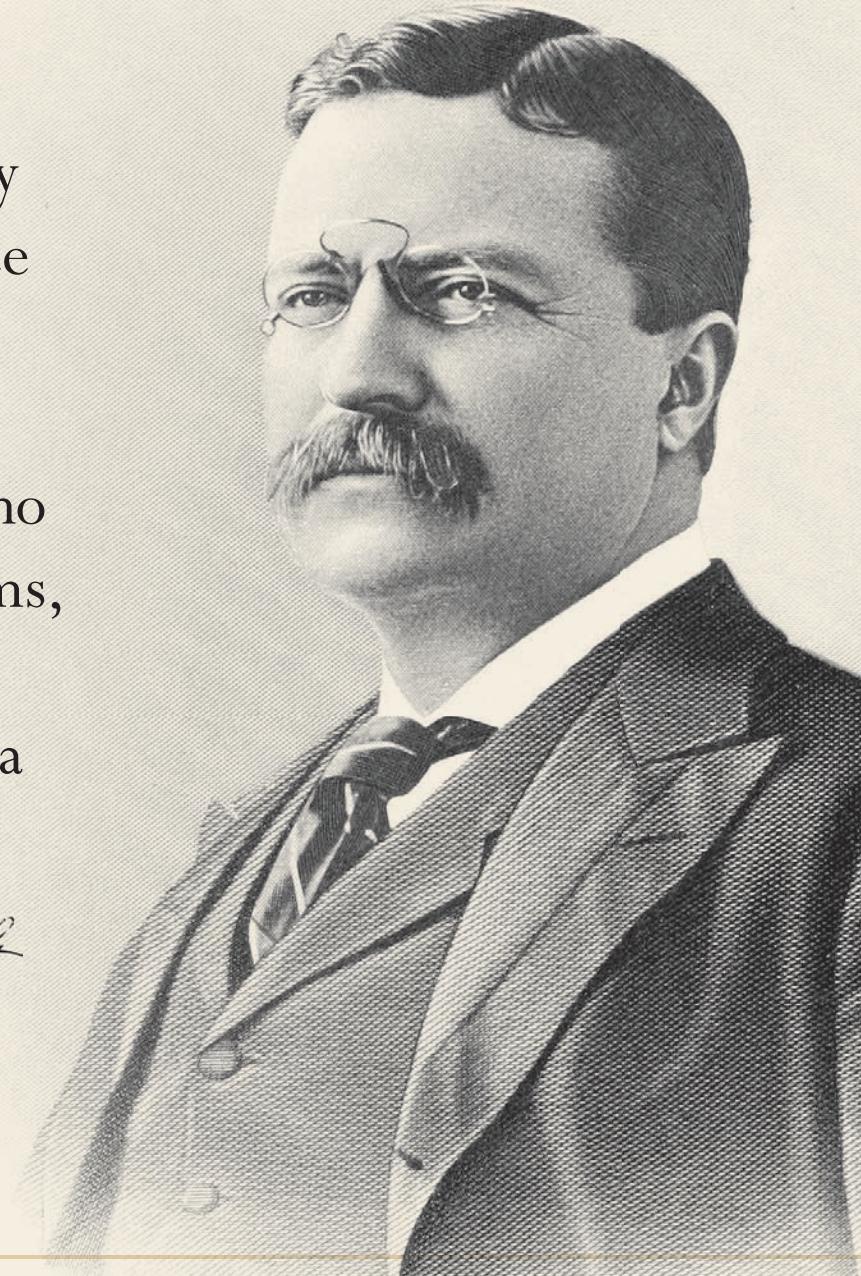
Outcomes

THE MAGAZINE OF CHRISTIAN
LEADERSHIP ALLIANCE**MOBILIZING MILLENNIALS**Four ways to empower
the next generation**WOMEN IN LEADERSHIP**A survey of the Christian
nonprofit landscape**THE FUTURE OF GIVING**Three key trends that
will impact ministries

A New Paradigm
Care Net's **Roland Warren**
looks to the future.

The credit belongs to
the man who is actually
in the arena, whose face
is marred by dust and
sweat and blood; who
strives valiantly . . . who
knows great enthusiasms,
the great devotions;
who spends himself in a
worthy cause.”

—Theodore Roosevelt



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Outcomes

Winter 2014

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Christian Nonprofit Trends

DEPARTMENTS

5 From the CEO

Investing in Others

By Tami Heim | CLA launches The Outcomes Mentoring Network.

6 Talking Leadership

A New Paradigm

Interview by Tami Heim | Care Net's Roland Warren looks to the future.

8 First Person

Humble Leaders

By Jonathan Pitts | Honoring two who have impacted me most

10 NewNow&Next

Washington Watch

Interview by Laura Leonard | Rhett Butler on charitable tax policy trends impacting Christian nonprofits

35 CLA Update

Dr. Jim Canning Named CLA Consul

Award announced during 2014 CLA National Conference

36 Reflections

On the Move!

By Steve Douglass | Fulfilling the Great Commission

38 Raising the Bar

Analytics Rule

By Emily Cox | Getting better insights from your data

40 Interior Remodel

Maximizing Board Impact

By Caryn Ryan | Three key roles for your ministry board

42 Empowering People

Speaking Up

By Stanley Carlson-Thies | Defending religious freedom amidst cultural change

44 Sources & Resources

Dare Mighty Things | Interview by W. Scott Brown

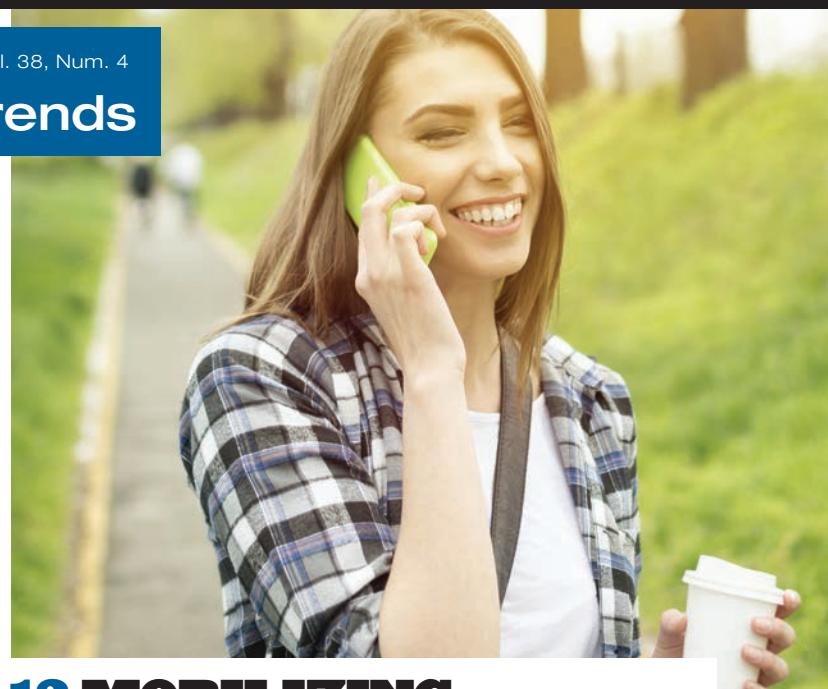
Author Halee Gray Scott on challenges of leadership for Christian women

54 Thought Leader

The Real World

By Tim Elmore | Introducing young professionals to a strong work ethic

COVER PHOTO • JACOB WEINZETTEL



12 MOBILIZING MILLENNIALS

Four ways to empower the next generation

By David Kinnaman

BIBLICALLY SPEAKING

16 THE VOLCANO SYNDROME

By Mike Hare and Eddy Hall | How conflict avoidance can sabotage your ministry

WHAT WORKS: THE DINGMAN CO., INC.

18 SUCCESSION PLANNING

Ensuring successful ministry leadership transitions

By Bruce Dingman, David Gyertson and Richard Kidd

22 WOMEN IN LEADERSHIP

A survey of the Christian nonprofit landscape

By Amy Reynolds and Janel Curry

24 MINISTRY ENTERPRISE

Business as catalyst for social change

By Amy Minich

26 GOING ORGANIC

Three keys to a vibrant ministry future

By Dudley Callison

28 THE FUTURE OF GIVING

Three key trends that will impact ministries

By Rick Dunham

32 BIG DATA

What's its role in Christian development?

By Foster Chase and Scott Rodin

Godly Wisdom

"GET WISDOM, GET UNDERSTANDING; do not forget my words or turn away from them. Do not forsake wisdom, and she will protect you; love her, and she will watch over you. The beginning of wisdom is this: Get wisdom. Though it cost all you have, get understanding." (Prov. 4:5-7)

We serve a God who holds the future in his hands. As leaders it is vital that we seek the wisdom and understanding described in Prov. 4: 5-7. That requires us to continually seek God's direction and discernment as we lead. And it means we must clearly understand the times in which we lead.

That pursuit of wisdom and understanding is why this edition of *Outcomes* focuses on Christian nonprofit trends. We ask experienced Christian leaders to explore trends affecting Christian nonprofit organizations today, and to share perspective on pursuing excellence in the days ahead.

You will find insights here on exciting trends such as fulfilling the Great Commission, harnessing the power of mentoring, planning for executive leadership succession, empowering women as leaders, responding to changes in charitable giving, equipping Millennials to lead, using data wisely, defending religious freedom, pursuing social change through business enterprise and more.

We hope that this edition of *Outcomes* will be both thought-provoking and inspiring as you look to the future. Most importantly, we hope that you will boldly enter that future remembering that as Christian leaders we serve a God who is the font of all wisdom.

"If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you."
(James 1:5)



W. Scott Brown

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The purpose of *Outcomes* is to fulfill Christian Leadership Alliance's mission to equip and unite leaders to transform the world for Christ. *Outcomes* offers those whom Christ calls to leadership with higher thinking, and lifelong learning resources, to equip them for excellence in kingdom service and stewardship.

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Investing in Others

CLA launches The Outcomes Mentoring Network.

"ONE GIVES FREELY, yet grows all the richer; another withholds what he should give, and only suffers want. Whoever brings blessing will be enriched, and the one who waters will himself be watered." (Prov. 11:24-25, ESV)

As Christian leaders, we must trust God to direct our path and equip us for what he calls us to do. My experience has been that he often sends mentors into our lives, divinely ordained, to bring out his best in us. I've been blessed with many mentors in my life. Some directly influenced me for years, while others arrived at the perfect time and deposited in me the exact wisdom I needed for the moment.

I could never directly return to my mentors all that they have given me, but I know I can transfer their wisdom into the leaders I now touch. It wasn't until I intentionally started to invest in others that I fully understood the truth about God's economy. It is in the giving where we are most blessed.

My first experience being mentored was soon after college when I was running a million dollar sportswear department in a national retail chain. My mentor was the new store manager. For the next 15 years I followed in his footsteps. Through tumultuous changes in the industry, he led with integrity and invested time in me to develop my business acumen, to refine my leadership perspective, and to prepare me to take on more responsibility than I thought possible. He saw in me the potential I could never see in myself.

Here at Christian Leadership Alliance (CLA), we want to replicate such mentoring experiences for Christian leaders today. We ex-

ist to equip and unite leaders to transform the world for Christ. Pursuing that kingdom outcome unites us, and it's through our willingness to invest in each other that God equips us. That is why we are passionate about the power of mentoring.

Outcomes Mentoring Network

Based on overwhelming feedback from CLA members and a full year of research and development, CLA is now launching the Outcomes Mentoring Network.

In collaboration with Mentor Leadership Team and EVERWISE, CLA now offers a unique online mentoring experience for Christian leaders. The Outcomes Mentoring Network will allow you to reach beyond the boundaries of

your own organization and learn from other Christian leaders from across the country and around the world.

CLA is launching The Outcomes Mentoring Network because these times call for Christian leaders equipped for kingdom excellence. We must prepare the next generation to lead. We know that a mentoring relationship can be the most impactful and transformational experience a leader encounters. The benefits for the mentor and the mentee are profound and life changing.

Benefits for the mentor include:

- Generously giving back to the Christian community by passing on your expertise
- Seeing someone grow and develop based on your guidance
- Guiding your mentee through a key stage in their career
- Sharpening your mentorship skillset and growing in your personal effectiveness
- Learning as much from your mentee as they do from you
- Gaining fresh perspective on your own vocation
- Receiving renewed energy as you experience your mentee's fresh enthusiasm

Benefits for the mentee include:

- Access to an independent, confidential and non-judgmental adviser
- Having someone sort through your ideas and guide you through making important decisions
- Encouragement as you gain confidence and a sharper focus
- Raising your self-awareness so you can work more effectively and efficiently within your organization
- Becoming better connected and gaining more access to supportive networks
- Greater productivity, competence, and professional confidence
- Enhanced professional confidence

Just as Paul invested in Timothy, we know God advances and accomplishes his purpose when men and women invest in each other for the good of the kingdom.

"Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." (Luke 6:38) •

TAMI HEIM is president and CEO of Christian Leadership Alliance (ChristianLeadershipAlliance.org).

To learn more about the Outcomes Mentoring Network, visit (OutcomesMentoring.org). The first mentoring relationships will launch in Jan. 2015. Applications are being taken now for both mentors and mentees.



A New Paradigm

Care Net's Roland Warren looks to the future.

CLA PRESIDENT AND CEO TAMI HEIM recently interviewed Care Net President and CEO Roland C. Warren. CLA member organization Care Net is a Christ-centered ministry that promotes a culture of life within society in order to serve people facing unplanned pregnancies and related sexual issues.

Prior to his tenure at Care Net, Warren served as president of the National Fatherhood Initiative (NFI), where he was dedicated to improving the well-being of children by increasing the proportion of children who are raised with involved, responsible and committed fathers.

Warren is an alumnus of Princeton University with nearly two decades of experience in the business world, and more than a decade of experience in nonprofit leadership. He has an M.B.A. from the Wharton School of the University of Pennsylvania. He is married to Dr. Yvette Lopez-Warren and has two sons.

His national media appearances include *The Oprah Winfrey Show*, *The Today Show*, CNN, C-SPAN, *Dateline NBC*, *Fox News Channel*, and *Black Entertainment Television*. He has been interviewed by major radio and newspaper outlets such as *The Wall Street Journal*, *USA Today*, *The Washington Post*, *O Magazine*, *Ebony*, *Sports Illustrated*, *Christianity Today* and many more.

As Care Net president and CEO, what do you see as the future of the pregnancy center movement?

I started my keynote at this year's Care Net conference by quoting "I Dreamed a Dream" from *Les Misérables*. If you consider its narrative, that song is about a young lady who ends up getting pregnant. The child's father leaves her. She chooses life, but look what happened...how hard it is for her and for her child.

Like that young lady, women who come into pregnancy centers — or even Planned Parenthoods for that matter — face

PHOTO USED WITH PERMISSION OF BILL DAVENPORT



Roland Warren speaks at an annual Care Net Conference.

unplanned pregnancies and have hopes and dreams and aspirations.

God has put on my heart that our work is not just about saving a baby, as important as that is; it's also about raising a child. We can't just be pro-life. We must be pro-abundant-life.

God framed this pro-abundant life concept for me through the biblical story of Mary and Joseph. Mary, from her perspective, faced an unplanned pregnancy. She had hopes, dreams and aspirations for her life, and none of them at that moment included a baby.

Sometimes in the pro-life movement we like to share that Mary said, "may it be to me as you have said" and chose life. We end the story there. But that's not the end of the story. It's just the end of the beginning.

What did God do to make sure that her unplanned pregnancy wasn't a crisis pregnancy? He sent an angel to Joseph. And God asked Joseph to do two things — to be a husband to Mary and a father to the child growing inside of her.

From my perspective, that's really important because I think we've lost that narrative. God didn't give her a social worker or a check. He helped create a family. And central to that was Joseph.

In many ways, Joseph had the same challenges any abortion-minded man today would have. He too had hopes, dreams and aspirations that didn't include a baby. But he did what the Angel of the Lord had commanded and stepped into that responsibility.

That is the vision we need to cast today. We should be in the business of not just saving babies, but also of creating families as God designed. I want to take us back to Scripture and frame the work that we're doing in a context that expands beyond the sanctity of life argument. We should object to abortion for two reasons, not just one. The first is that it's a violation of the sanctity of marriage as God designed. The second reason is that it's a violation of the sanctity of life.

I think that back in 1973 when abortion was legalized, we should have framed our argument from that perspective. We should have said, "We are against abortion because we really think that children should have fathers and mothers from the point of conception on as God designed."

I once had a reporter ask: "Is Care Net more for the baby or more for the woman?" And I said, "That's a good question, but it's like asking am I more for breathing in or breathing out. They're both essential to life. But I also reject your entire paradigm, because with both your examples someone is excluded — men."

If you look at the story of Joseph and Mary, you see the solution to the problem — marriage and family as God designed.

When Herod wanted to kill Jesus, who did God go to? He went to Joseph. He sent an angel to Joseph and told him: "Take them into Egypt." Provide and protect

the sanctity of life. There has always been a role for men in this. It's right there in Scripture. God has put on my heart to help Care Net as an organization — but also the pro-life and pregnancy center movement — to really capture that vision. That's how children end up having abundant life as God designed it.

So how do pregnancy centers engage fathers more deeply?

First, we've started to reframe the work that pregnancy centers do around fatherhood under something that we're calling "The Joseph Project." Basically we're trying to create Josephs. Our tag line for it is "One Man, Two Missions" — husband to her and father to the child growing inside of her. Provide and protect.

We're trying to inspire men to step into that Joseph role. We're using that as a framework to rally folks in the culture. And now we're linking the abundant life piece to that. This allows us to focus on both Mary and Joseph, about the centrality of marriage to their story and to the stories of those we serve.

The second thing is that we want to engage the community of men to come alongside pregnancy centers. If you think about what Joseph did, at its core he protected the vulnerable. This is going to be a way for us to rally men in general to do more and to be more engaged. If you go to the March for Life or if you go to our conference, it's 96 percent women. Part of this is calling men to do what God has called them to do, not only on an individual level, but also on a corporate level.

We've partnered with National Fatherhood Initiative and some other entities to help pregnancy centers activate this on a programmatic level.

What societal trends are impacting what you're trying to accomplish?

The issue has been framed improperly from the beginning. Even folks on the pro-life side have framed this as a woman's issue. I mean, that was one of the first things that kind of struck me when I first got involved with Care Net when working at National Fatherhood Initiative. I learned that there really wasn't a program for engaging the fathers.

I recall the context for my wife and I, who also faced an unplanned pregnancy and chose life. I knew how my decision to be a husband to my wife, and a father to our child, impacted our life decision. And I thought, "There must be more guys like me out there."

When you look at the data, 85 percent of the women who have abortions are unmarried, and 61 percent are already mothers. So the top reasons women have abortions are that they don't want to be single mothers or because they don't have the support of the father.

This is hard work though. Men can be difficult to engage. And, frankly, you know, from a satisfaction perspective, it's easier to kind of say "touchdown"

once a baby is saved. And, by the way, that's what the other side accuses us of. You know they even try to blame us for contributing to the growth of the single mother households. And you know what? That can happen if we're not casting a broader narrative that talks about creating strong families.

You go to a Planned Parenthood and the guy is standing outside the abortion clinic smoking a cigarette waiting for her to come out, and you go to the pregnancy center and the guy is standing outside the pregnancy center smoking a cigarette waiting for her to come out. What's different about this picture? And what should be different about this picture?

Abortion is a worldview that leads to a certain action. It is about autonomy and enmity — autonomy, as in "my body, my choice," which is always going to create enmity. It's about separation. Separate the woman from the man, and then the woman from the baby.

Our side is about unity and community. We're created by a God who embodies unity — the triune God: Father, Son and Holy Spirit. God created us in his image with a desire for unity and community. Our design, from God's perspective, is that a husband and wife come together united in marriage. And what's the first community? It's the family.

What about engaging the church?

A broader work must be done to help the church. Promoting a culture of life is actually its work. The church is the bride. We're in the wedding party. If you're at a wedding and the bride isn't coming down the aisle, you don't tell the maid of honor to step in to keep this thing moving. Right? You send someone back to check on the bride.

Sometimes if we think the church isn't getting it right on whatever the issue, the temptation is for a parachurch ministry to step in to do it. That's not God's design. The church isn't assisting us with the life issue. We're assisting the church with the life issue. It's a paradigm shift because that's God's design.

The church has the ability to provide people with material support, discipleship, relationship support and marriage support — all these different things that pregnancy centers can't provide long term. If we don't connect those we serve with the church, it becomes more of a retail relationship; it's transactional rather than transformational. And then we see them back in the pregnancy center again with a new guy and a new crisis.

What encouragement or advice would you share with other Christian leaders running nonprofits today?

I'm a business guy. I tend to view this work through that lens. I've always operated with the view that every good and perfect thing comes from the Lord. Some create a dichotomy between the marketplace and ministry that limits their ability to have the impact they need to have.

I would encourage folks not to do that. My view is that there are business principles that are transferable to ministry work, and I think leaders should be very aggressive looking at those models to see if there is an application in terms of the work that God has called them to do. ●

Humble Leaders

Honoring two who have impacted me most

EVERYTHING I'VE LEARNED about leadership I've learned from people. Don't get me wrong. I love reading books, listening to podcasts and going to seminars, but God has hard-wired me to respond to people.

I guess it began with my father. Years before I was born, my father latched onto the good news of Jesus, and I have never known him to let go. He modeled Jesus for me in a way that was very real. He was humble. His interracial marriage was constantly critiqued and looked down upon, but with humility I watched my father love my mother, his children and everyone around him regardless of what others thought of him, his family or his faith. He was strong. I watched my father work no less than two jobs my entire childhood, often three. He never slept more than four or five hours a night, yet when home with the family he was present and active. He was honest. He spoke truth to his children and all those with whom he came into contact. He wanted us to know that we were without excuse and that the Lord would hold us accountable for what we did with what we knew. My father was loving. He wore his fatherhood and God's calling like a badge of honor and was willing to sacrifice, whatever the cost. He is the closest thing to Jesus I've ever known, besides Jesus of course! There were others, but all who came after my father were merely reinforcing what I learned from him and what he learned from the Lord.

And then there is Dr. Tony Evans. In God's providence I married Dr. Evans' niece, Wynter, not even knowing who he was until a year-and-a-half after our marriage.

Through marriage and other God-purposed events, I received my first taste of vocational ministry through working with Anthony Evans Jr. in his music career. I often say that I have grown as a leader in the "Evans' brand" of ministry. Additionally, I served as the director of membership at Oak Cliff Bible Fellowship for four years under Dr. Evans, and now serve as the executive director of The Urban Alternative.

Dr. Evans has given me a theological and biblical framework for faith, life, work, family, marriage, parenting and the list goes on. I first trusted his voice because I watched his life. And they matched up. His talk matched his walk, just like my father's. I can't express

enough the impression that these two men have had on my life. If I were to boil down their success into one word I would say "team." Both men understood, and still understand, the importance of team in every facet of life: marriage, family, work, community and ministry. They are both very gifted, but understand that their gifts are only one piece of the puzzle that the Lord will use to bring about his purposes.

I'm thankful for a great father who walked and continues to walk in humility. I stand on his shoulders. I'm grateful for a great boss who models it, as well.

I take no credit for where I am. I know God has placed me here for this time, for which I am grateful. He has put me on a wonderful team with incredibly gifted people. He has given me the mantle to champion teamwork and collaboration. I tend to focus on arranging and rearranging people and programs for the highest kingdom impact and strive for unity and harmony. When people are pointed towards a common goal, and feel productive and useful, they form an organism within their organization that is unstoppable.

As a leader, I am far from perfect. I have found myself apologizing more than I ever thought I would, in every facet of my life. Additionally, replacing my own ideas with the thought of someone else on my team is a normal occurrence. That hasn't always been easy because my passion has been, and always will be, a major part of my leadership. But I'm learning.

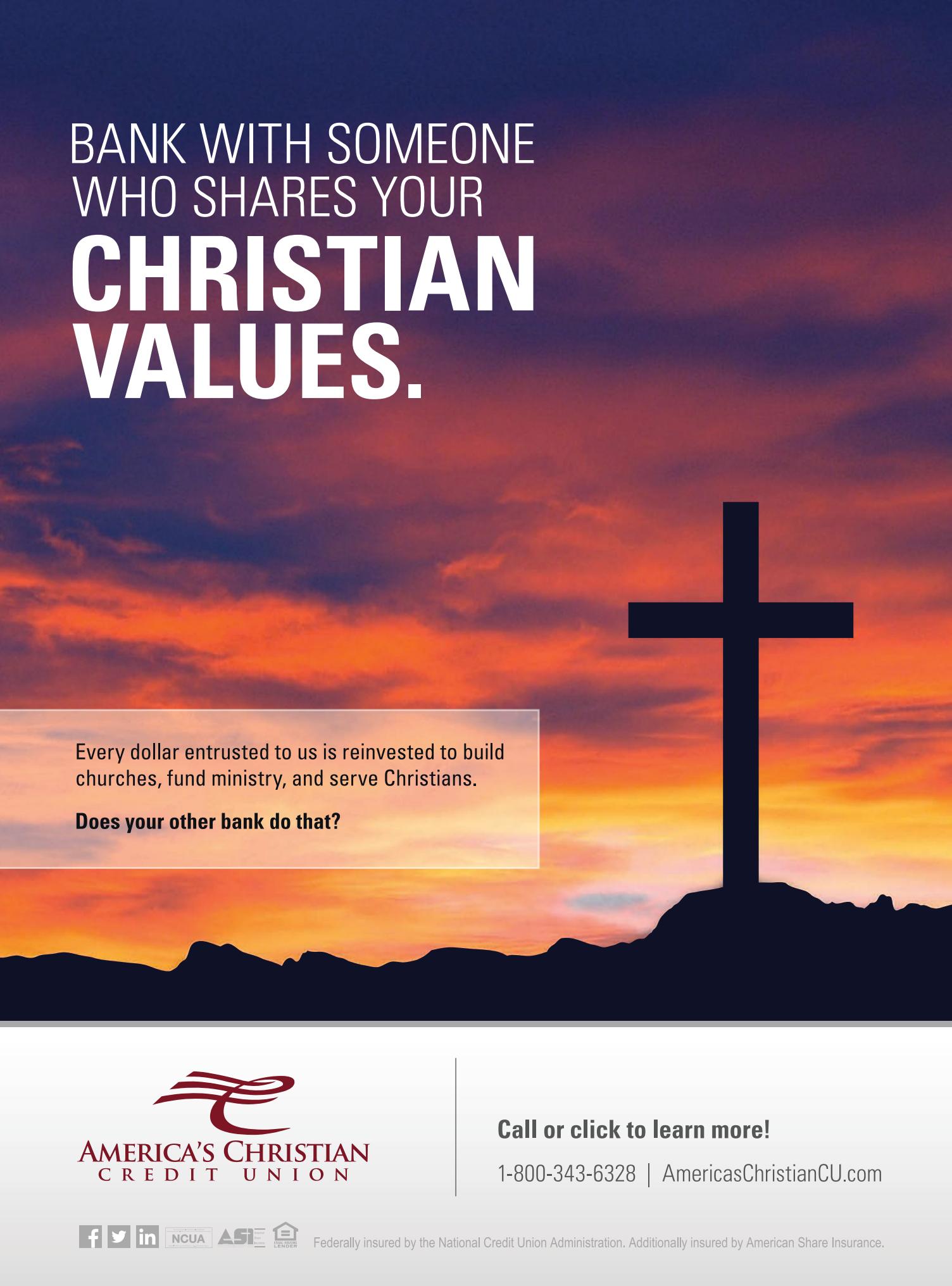
I'm thankful for a great father who walked and continues to walk in humility. I stand on his shoulders. I'm grateful for a great boss who models it, as well. His teaching and gifting are only second to the unpretentiousness with which he carries them. Mostly I'm grateful for a Savior who modeled humility for them both. In God's grace he granted me the desire for the same, and I pray and trust that he gives me the wisdom promised.

When pride comes, then comes disgrace, but with the humble is wisdom. (Proverbs 11:2, ESV) •

JONATHAN PITTS is the executive director of The Urban Alternative in Dallas, Texas (tonyevans.org). He is married to his college sweetheart, Wynter, and together they are raising four daughters.

 Hear both **ANTHONY EVANS** (special music) and **JONATHAN EVANS** (devotionals) at The Outcomes Conference: CLA Dallas 2015 (OutcomesConference.org)

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Washington Watch

Charitable tax policy trends impacting Christian nonprofits

OUTCOMES recently spoke with Rhett Butler, director of government relations at Gammon & Grange Consulting, LLC (GGC). Butler has more than 18 years of government relations and federal government experience in Washington, D.C. He served in the White House and U.S. Department of Labor as part of President George W. Bush's Faith-Based and Community Initiatives and as an adviser to lawmakers on Capitol Hill. His work at GGC includes serving as government liaison for the Association of Gospel Rescue Missions (AGRM); co-chairing the Faith & Giving Coalition — the only faith-based coalition engaged in the federal debate over comprehensive tax reform; advising The Philanthropic Collaborative; speaking about public policy and advocacy issues; and providing interviews for a range of national media outlets.

What is the goal of the Faith & Giving Coalition, and how can Christian leaders engage?

Ministries benefit from healthy public and private generosity, so we're working to make sure the next round of tax reform encourages strong private giving and philanthropic freedom. The coalition is equipping religious leaders to say and do the right things at the right times; facilitating meetings and communication between religious leaders and lawmakers on the tax-writing committees; and working with partners to

raise awareness in the faith community. Any Christian leader whose organization relies on private funding can contact me directly, and I'll add them to the coalition's private email list. (rtb@gg-consult.com)

What is the current climate in Washington regarding charitable giving?

It's not bad, but I wish it were friendlier. Lawmakers face a lot of pressure to raise new federal revenue; they generally support charities and giving, but are more willing to trim charity-related tax provisions. We saw that tension in the Tax Reform Act of 2014. Some recent analysis shows that the Tax Reform Act could cause private giving to drop by as much as \$30 billion annually. Personally, I think that number is conservative because it doesn't include the proposed disincentives for donating appreciated property or the proposed limitations on donor advised funds and private foundations. We want lawmakers to understand that charitable giving is not

revenue lost but revenue found. They need to see firsthand how charitable giving benefits their constituents and to be reminded that private giving is a powerful engine for good in society.

INTERVIEW WITH RHETT BUTLER

How vital is it for leaders of Christian nonprofits to understand and engage on federal issues today?

It's as vital now as ever, but we have to approach this with our hearts and heads in the right place. First, our hope is in an eternal King, and we're citizens and ambassadors of another kingdom. Everything flows from there. Second, we've been given truly unique and hard-won freedoms in America. Our eternal hope should make us more faithful, not less faithful, stewards of those gifts. Third, we're at a point culturally, demographically, politically, and legally that leaves us few options if we want those freedoms to last. Either more Christians commit to thoughtfully engaging more policymakers on more issues, or they don't and we make peace with the many undesirable consequences.

 Butler will be lead a workshop at The Outcomes Conference: CLA Dallas 2015, April 14–16, 2015 (OutcomesConference.org) entitled "Happy Tax (Reform) Day" that reviews federal tax reform proposals that could impact Christian nonprofit ministries.

Milestones

APPOINTED

CARL MOELLER, as CEO of Biblica, the publisher of the NIV Bible. Moeller, former president of Open Doors USA, also served as a pastor at Saddleback Church. He replaces outgoing CEO Doug Lockhart.

APPOINTED

DAVID PLATT, as president of the International Mission Board (IMB) of the Southern Baptist Convention (SBC). Platt, pastor of Church at Brook Hills in Birmingham, Alabama, and author of best-seller *Radical*, will oversee 4,800 Southern Baptist missionaries serving among 787 people groups worldwide.

APPOINTED

SHIRLEY A. HOOGSTRA, as president of the Council of Christian Colleges and Universities (CCCU).

HEADLINES:

CLA Online Academy Winter Lineup Announced

Register for the Winter 2015 CLA Online Academy sponsored by ECFA. The CLA Online Academy is powered by Azusa Pacific University College. Registration deadline is Jan. 12, and modules begin on Jan. 19. Don't miss out on these leadership enriching modules: Finding and Fixing Common Board Dilemmas; Biblical Foundations of Executive Leadership; Mentoring Emerging Leaders; Protecting Your Ministry's Finances; Internet Evangelism; Benefits and Rewards; Introduction to Major Gifts Fundraising, and CCNL Stewardship. Visit (ChristianLeadershipAlliance.org/Academy) to learn more and register.

2014 Compensation Survey Report Now Available

Christian Leadership Alliance and Compensation Resources Inc. have released the 2014 Compensation Survey Report for Christian Organizations. This convenient and streamlined data will help you design compensation programs to attract, retain, and motivate staff. See the latest data on: Pay practices for jobs by revenue, employee size, entity type and region; prevalence of bonus plans and payment; benefits and retirement packages (including paid time

SCORECARD**PASSING THE PLATE**

Over the course of 2014, Leadership Network and Vanderbloemen Search Group surveyed 727 of America's largest churches regarding their finances. Giving, in particular, has become increasingly diversified; all large churches now offer multiple options for giving. The study found that donations are slightly higher in churches that still pass the plate, and that churches that encourage online giving have higher overall giving rates.

HOW CHURCHES COLLECT OFFERINGS

Online Giving	81%
Collection Plate	80%
Donation Boxes in the Lobby	37%
Electronic Kiosk in the Lobby	25%

For more information on this study, go to <http://leadnet.org/salary>.



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InterVarsity Christian Fellowship Derecognized on Campus

In Sept., 23 chapters of the student ministry InterVarsity Christian Fellowship (IVCF) on the 19 California State University (CSU) campuses lost status as official campus organizations because of a new nondiscrimination policy that requires leadership positions be open to all students. This means they no longer have free access to rooms for meetings and cannot recruit at student activities fairs.

After the ruling, IVCF announced that it would begin "introducing creative new ways to connect with students and share the gospel message, though doing so as an unrecognized student group will prove considerably more costly. Because we are no longer allowed to participate in campus organization fairs, InterVarsity will make contact with students by deploying new tools such as mobile banner stands, interactive displays, social media, and other techniques that don't rely on established campus structures."

According to IVCF's press release, more than 40,000 students and faculty were active across

its 949 chapters last year, with more than 3,500 professing faith in Jesus Christ as Savior and Lord for the first time. The IVCF chapters on the remaining 616 campuses nationwide will continue operating as usual.

IRS Relaxes Rules for Religious Charities

In July the IRS introduced the new 1023-EZ form, a simpler three-page version of the 26-page Form 1023 formerly required for small charities to apply for tax-exempt status. According to the IRS website, "Most small organizations, including as many as 70 percent of all applicants, qualify to use the new streamlined form." This includes most organizations with gross receipts of \$50,000 or less and assets of \$250,000 or less.

"Previously, all of these groups went through the same lengthy application process — regardless of size," said IRS Commissioner John Koskinen. "It didn't matter if you were a small soccer or gardening club or a major research organization. This process created needlessly long delays for groups, which didn't help the groups, the taxpaying public or the IRS.... Rather than using large amounts of IRS resources up front reviewing complex applications during a lengthy process, we believe the streamlined form will allow us to devote more compliance activity on the back end to ensure groups are

actually doing the charitable work they apply to do."

This new process is expected to clear up the backlog of more than 60,000 applications that were awaiting review at the time the new form was introduced.

ACCU President Receives Angel in Adoption Award

The Congressional Coalition on Adoption Institute (CCAI) awarded America's Christian Credit Union (ACCU) President and CEO, Mendell L. Thompson, with the Angel in Adoption™ award "for his outstanding advocacy of defending the cause of the fatherless." Through ACCU's Adoption Loan Program, started in 2009 by Thompson, more than 1,100 children have been placed in families.

Thompson said, "This is indeed an honor, blessing and statement of God's hand on our mission. We believe that every child deserves a forever family and will work every day to advance the cause of the orphan."

The CCAI is a nonprofit organization that raises awareness about and advocates for the orphans and foster children in need of homes and families in the United States and worldwide. It awarded more than 140 Angel in Adoption awards this year to "honor the good work of those who have enriched the lives of foster children and orphans."



Mobilizing MILLENIALS

Four ways to empower the next generation

by David Kinnaman

Every organization has a worldview. In part, such worldviews consist of assumptions that are self-evidently true to those working for the enterprise. They are so much a part of us that we don't have to think about them; in fact, we don't think about them, which is why we call them assumptions!

The worldview shared within a church, faith-based non-profit or parachurch ministry is expressed outwardly in leaders' decisions: in choices about where to invest resources; in the design of ministries, facilities and leadership structures. Most of the time, to most people in the organization, the assumptions that drive these choices aren't noticeable. They don't think about them because they share the worldview within which these assumptions exist.

But what happens when a person or group of people comes along who doesn't share that worldview, those for whom those assumptions are not self-evidently true?

Enter Millennials.

Born between 1984 and 2002, Millennials, while part of our broader North American culture, also share within their generational cohort a unique set of values, assumptions and allegiances that are different from and, in many ways, profoundly disruptive to existing worldviews.

This has had — and will continue to have — significant effects on almost all of our institutions: from entertainment to ministry to workplaces to education. Understanding and integrating Millennials is critical to the success of any organization — including yours. Yet doing so can be frustrating and maddening: after all, some of our most basic assumptions are being challenged! Sometimes it might even feel a bit like trying to communicate with aliens.

Fortunately, these aliens have much to offer. And we have more in common than we have differences. Embracing those commonalities while learning to appreciate and engage the differences is key to successful intergenerational relationships at work, at home and at church.

In Barna Group's sizeable body of work on Millennials — we've conducted more than 30,000 interviews in over 200 studies with Millennials during the last decade — we've discovered four keys to empowering and mobilizing these young adults in your organization or church.

1. EMBRACE MODULARITY.

Jimmy Stewart once gave an interview in which he described working in the movie industry during the era of the "studio system." He would go to the studio every weekday. If they were shooting a picture and he was in it, he would film. If they didn't have a shoot scheduled, he practiced his singing, dancing or elocution, or made public appearances or gave interviews — whatever the studio had planned. At the end of the day, he went home.

Movie actors have a very different experience today. Instead of being under long-term contract to a studio, they jump in and out of projects, each with a contract of its own. They go where the work is and if they want professional training or media exposure, they arrange it themselves or hire a manager to make it happen.

We call this modularity, and it is the new way our lives — from work to education to relationships — is organized. In a modular world, everything can be taken apart and reassembled in a new pattern.

Consider faith. In our modular world, we can get great Bible teaching from a John Piper or Beth Moore podcast, fellowship on Facebook or Skype, an opportunity to serve at the local crisis pregnancy center and worship on the I Heart Radio app. We could even "attend" a megachurch across the country in our pajamas, by streaming the Sunday worship service on our Web browser. Modular pieces — everyone's faith expressions assembled in unique and personal ways.

For Millennials, modularity is not an unfamiliar, unfortunate side effect of globalization and hyper-connectivity, but just the way things are. Most faith-based organizations, however — especially ministries with a storied history and unique culture — function like the studio system: expecting Millennials to be all in and fully engaged.

But it is important to understand that Millennials' lives are made up of pieces, and your organization is but one. This requires an increasing need for flexibility and adaptability. For many organizations this may mean implementing flex hours, offering cross-departmental roles with a variety of responsibilities, developing customized incentive plans, promoting and supporting employees' hobbies, and encouraging employees to engage in career development opportunities outside of work. Consider intentionally reorganizing Millennials' roles within your organization at regular intervals to keep them challenged and learning new things. Most Millennials don't plan to stay at a job more than two or three years anyway, so getting creative — and modular — can enable bright, talented young leaders to stick around longer and contribute more meaningfully.

2. EMPHASIZE THE "WHY" BEHIND THE "WHAT."

Even though Millennials are living modular, flexible lives, most want the various components of their lives to come together into a cohesive, meaningful purpose. In his Barna FRAME, *20 and Something*, author David H. Kim tells the story of a twentysomething he mentored. Stephanie, a recent college graduate, was offered a coveted job opportunity at Google, which she ultimately turned down to work instead at a small nonprofit for barely more than minimum wage. For many, the mere idea of turning down job security, a great salary and the opportunity to work for an industry-leading company would be incomprehensible. But after careful deliberation, Stephanie did just that. Despite her parents' best efforts to convince her otherwise, she stuck to her convictions and spent the next few years serving the small nonprofit with whom she felt a strong connection.

Barna research shows that Millennials want passion for their job (42 percent) even more than a job that helps them become financially secure (34 percent) or that provides enough money to enjoy life (24 percent). According to a 2012 Net Impact Study, graduating university students say they would take a 15 percent pay cut for a job that makes a social or environment impact (45 percent) or to work for an organization with similar values to their own (58 percent). In the same survey, 72



THINKSTOCK BY GETTY IMAGES

Millennials flourish in environments where apprenticeship and mentoring are valued and accessible.

percent said having a job where they can make an impact is essential — compared to 53 percent of all Americans.

Understanding this factor is critical to work (or minister) effectively with Millennials. As a generation, they have developed a reputation for a lack of loyalty. But as a rule, that's just not accurate. Millennials do not often demonstrate loyalty to organizations or institutions, but they tend to be loyal to causes and to people.

What does this mean for your organization and the Millennials you lead? The good news is that you likely have a very meaningful cause to rally Millennials around! The difficulty comes in regularly unburying and highlighting the cause for people to see. Right-sizing the mission — stressing the transformation of lives and not just the building of the organization — motivates all kinds of people, not just Millennials!

Furthermore, an important shift when it comes to young leaders is to embrace them as co-conspirators in telling your organization's story. Millennials love to discover the back story, the "why" behind the "what" and the "how." As Millennials assume leadership roles, they can help us to translate the connection between organizational practicalities and missional significance for those whom they lead.

3. MENTOR (AND BE MENTORED).

Millennials flourish in environments where apprenticeship and mentoring are valued and accessible. For example, young adults who continue their involvement in a local church beyond their teen years are twice as likely as those who don't to have a

close personal friendship with an older adult in their faith community (59 percent vs. 31 percent among church dropouts). They're also twice as likely to have had a mentor other than a pastor or youth minister (28 percent vs. 11 percent).

This insight applies to business, nonprofits and churches. How well is your organization nurturing intergenerational friendships and mentoring? Are you making space for generations to rub shoulders and share their hearts and minds — not just sharing cubicles or pews?

Another benefit of having a mentoring and friendship-friendly environment is the opportunity for Millennials to share what they know with those above them on the organizational chart. The term "reverse mentoring" has come to describe the give and take between young and established leaders. Look to Millennials in your church or organization to guide established staffers in areas such as these:

- **Global perspective:** Millennials themselves come from a variety of ethnicities; they also have a unique perspective about the world and esteem diversity.

- **Digitally native:** This generation has grown up with digital tools and they understand, for example, that social media should make an organization more social, more "human," and not just be an avenue for corporate marketing and PR.

- **Sustainability and social concern:** From the environment to fair trade, Millennials are hyper-aware of consumerism's

effects on the world. From founding or cheering on nonprofits to buying TOMS shoes, justice issues are on many Millennials' minds and hearts.

- **Optimism:** Millennials often have a can-do attitude and an expansive expectation of what's possible.
- **Innovative energy:** Crowd-sourcing sites like Kickstarter and Indiegogo have helped to cultivate an entrepreneurial culture among young adults; many are unafraid to try things that have never been done before or to realign systems to simpler, digital processes.

4. OFFER VOCATIONAL DISCIPLESHIP.

As young adults begin to find their way in the world, one of their most critical issues of identity is vocational calling. Millennials see their 20s as a time to explore their career options so they can find a job that will provide the necessary sense of meaning and fulfillment.

Given how much time and energy Millennials spend at work and the pressure they put on their job to be fulfilling, it's not surprising that work is also an area of acute anxiety for many of them: 49 percent feel anxious about choosing their career for fear they'll make the wrong choice. For many Christian Millennials, this apprehension is compounded by a desire to know and follow God's will — including in their career. That's why it's particularly alarming to know that only one-third of Christian young adults feel called to their work. In fact, nearly half (48 percent) think God is calling them to different work, but they haven't yet been willing to make the change.

This is where vocational discipleship comes in: Because Millennials are so concerned about the significance of what they do, established Christians who are also established professionals or tradespeople can help them identify their life's work and connect it to their faith.

However, most Millennials — really, most adults in general — do not experience this kind of calling-driven guidance. More than one-third of Christian Millennials (37 percent) do not have an older mentor who gives them advice about work. Almost two-thirds of all churched adults (63 percent)

say that, in the past three years, they have not received any teachings or information that helped shape or challenge their views on work and career.

What might vocational discipleship look like in your organization, practically speaking? Here are a few ideas:

- Provide explicit training in how to live out Christianity in the workplace — seminars, case studies, and so on.
- Offer assessments and counseling for those in their first year or two of work at your organization: to help them adjust and also decide if their job is the right fit.
- Offer apprenticeships and internships — formal or informal — for college students.
- Encourage cross-departmental communication, "employee swaps" or lunchtime classes put on by a department to help employees understand what's happening throughout the organization.

WORKING AND LEADING TOGETHER

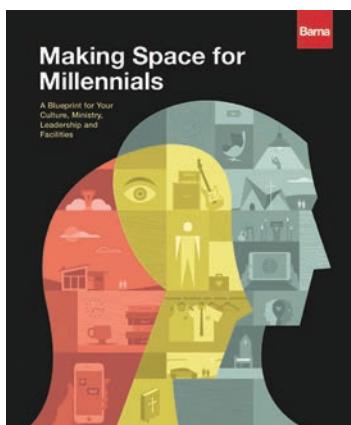
While working to implement these four strategies will go a long way in mobilizing the young adults in your organization, one of the most critical aspects of true success is how you choose to perceive Millennials.

Some will choose to see kids who need discipline and a good old-fashioned work ethic. Others will choose to see a generation of potential leaders, motivated by grand visions and hungry to live lives that matter, that make an indelible mark for the better on the world.

The established leader who can see this potential in Millennials, and who is willing to meet them in their desire for meaning, will find an engaged and eager group ready to channel their innate resources — their optimism, their technological savvy, their entrepreneurial spirit — toward the mission of God's kingdom. ●

DAVID KINNAMAN is the president and principal owner of Barna Group (barna.org) — an incredible team of researchers and writers. He is the author of *You Lost Me* (2011) and *Churchless* (2014).

 **DAVID KINNAMAN** will be a keynote speaker at The Outcomes Conference: CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)



BARNA RESOURCES:

Dig deeper into the challenges and opportunities Millennials bring to your organization — and discover how to partner with them to achieve your mission! Visit (barna.org) to get the Barna team's newest data-rich resource for leaders, based on one-of-a-kind research commissioned by Cornerstone Knowledge Network on how teens and young adults interact with the Christian community's structures, both physical and intangible. Don't miss *Making Space for Millennials: A Blueprint for Your Culture, Ministry, Leadership and Facilities*, available exclusively from Barna Group.



THE VOLCANO SYNDROME

HOW CONFLICT AVOIDANCE CAN SABOTAGE YOUR MINISTRY

By Mike Hare and Eddy Hall

A FEW MINUTES LATE FOR THE STAFF MEETING, Jeff tried to slide into his seat at the conference table unnoticed.

"Glad you could find time in your busy schedule to join us," Carolyn snapped.

Shocked at Carolyn's tone, Jeff mumbled an apology and tried to hide behind his laptop the rest of the meeting.

When the meeting ended, Jeff folded his laptop and headed for the door. "Jeff," Carolyn said, "I'd like to see you in my office." She sounded upset.

Jeff loved his work at Agape Enterprises. Eight years ago he had left a secular job taking a sharp pay cut to join Agape, where he could invest his gifts and experience to benefit the ministries Agape served. He loved his work with clients and had led the staff in sales for seven years.

But as much as he loved his work, since Carolyn had taken over as manager three years before, he had not felt secure in his job. She rarely showed appreciation for his work and often took jabs at him, like the one this morning. She would make passing remarks about expense reports that were a couple of days late and complain when he took more than a couple of days to answer her emails when he was on the road. She once laughingly commented in front of other staff that "maybe Jeff should go back to kindergarten a few days for a refresher course on how to play well with others." Jeff's eyes got wide and the others looked shocked, but no one said anything.

Carolyn invited Jeff into her office and got right to the point: "Well, Jeff, I think we both know what this is about."

Puzzled, Jeff shook his head. "I'm not sure I do. I apologize for being late this morning. I know I have a habit of getting caught up

in phone calls with clients and falling behind schedule. It won't happen again."

"You've got that right! I have been incredibly patient with you, Jeff, because you are so good with clients. I have given you chance after chance. But I am fed up with your disrespect for me and the other members of the team. You are constantly dropping balls leaving the rest of us to scramble to clean up after you. It's not worth it. I want you to clean out your desk, and be out by next Friday."

Jeff was stunned. "You're serious," he said.

"I couldn't be more serious," she glared, then managed a forced smile. "I wish you the best in whatever you do next."

Carolyn had fallen victim to the Volcano Syndrome and Jeff became a casualty of the eruption. The Volcano Syndrome is a common pattern in which multiple conflicts are avoided or minimized over time until eventually the buried frustration erupts in explosive conflict. While individuals fall victim to this syndrome, it can also come to characterize an entire organization. This happens when leaders engage in a pattern of conflict avoidance. This dysfunction often carries a high price tag, wounding people, damaging relationships, and even compromising the organization's mission.

CAUSES

- 1. Fear of rejection or broken relationships.** Sometimes people will say, "I don't want to hurt the other person," but when pressed, they will usually admit they are at least as concerned about the pain they will feel if the other person

responds with anger or by pulling away. The risk is real. There is no guarantee that a person will respond positively to corrective feedback.

2. **Ignorance of biblical teaching or unwillingness to follow it.** Titus 3:10 says, “*Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them.*” Given the clarity of that instruction, it is amazing how many churches and ministry organizations allow divisive people to wreak havoc in their ministries without dealing with them.
3. **Blindness to the opportunities conflict can create.** Working through conflict creatively provides great growth and learning opportunities for individuals and the organization. Crises are pregnant with the potential for breakthroughs. If a person’s past experiences with conflict have been mostly negative, it may feel like the only available options are negative — fight or flight. Every extremely healthy organization has developed a culture where people process conflict collaboratively, resulting in constant learning and improvement.
4. **Structural barriers.** In some cases, organizational structure may create barriers to the kinds of communication and problem-solving that is required.

CONSEQUENCES

A culture of conflict avoidance has serious consequences for the organization.

1. **Poor decision making.** When leaders fail to create an environment in which robust differences of opinion are vigorously and respectfully expressed, discussion is stifled. With insufficient information, the quality of decisions suffers. (Prov. 18:13)
2. **Broken trust.** Delayed confrontation causes tensions to escalate and damages trust. Often a sense of unfairness poisons the workplace. When employees see leaders failing to deal with obvious problems, respect is lost and frustration builds. (Prov. 17:10)
3. **Illness.** Employees in conflict-avoidant workplaces suffer above average stress-related illnesses such as ulcers, heart problems, sleep disorders and nervous breakdowns. (Prov. 13:12)
4. **High staff turnover.** Our best employees will not tolerate incompetent or ineffective leadership for long. It has been said, “People don’t leave companies; they leave managers.” High turnover also means lost opportunities to develop employees. Those who could have been developed are gone.

SOLUTIONS

The good news is that there are specific actions managers can take to create a work environment where healthy conflict is the norm.

Most people are uncomfortable with conflict, so it is not surprising that in many situations, our first instinct is to avoid it.

1. **Model healthy confrontation and collaboration.** If you don’t have strong skills in this area, be proactive in seeking training. This modeling is especially effective in shaping culture when it takes place within groups or teams. (Titus 2:7)
2. **Encourage risk-taking within boundaries.** Give people permission to experiment and fail in areas that do not put the overall mission of the organization at risk. Provide constructive feedback, using performance evaluation tools as appropriate, to help employees address deficits and develop skills. (Phil. 2:3–4)
3. **Provide training.** Offer training in healthy communication and conflict resolution skills. (1 Tim. 4:12)
4. **Call on a third party.** Especially when managers are perceived (correctly or incorrectly) as being a party to the conflict, it may be valuable to enlist the assistance of an objective third party (consultant, counselor, ombudsman, etc.). In addition to providing mediation and training, an outside facilitator may be especially helpful in identifying underlying causes of conflict and recommending structural changes. (Matt. 18:16)

Yes, conflict does at times pose a threat to your organization. But the greater threat by far is posed not by conflict, but by conflict avoidance — the Volcano Syndrome. By overcoming our fear of conflict, we can learn to transform most conflicts into opportunities to help our organizations become healthier and more effective. ☀

MIKE HARE is staff chaplain at Compassion International (compassion.com). He holds a Ph.D. in conflict analysis and resolution. He has worked as an organizational consultant since 2003 providing mediation and conflict intervention for religious nonprofits. He also has mediation experience in the business and judicial sectors. **EDDY HALL** is CEO and senior consultant with Living Stones Associates (living-stones.com), a team of church consultants working with churches throughout the United States and Canada. Living Stones offers a Church Conflict Consulting track.

 **MIKE HARE** will teach a six-hour **T1** seminar entitled “Identifying and Resolving Organizational Conflicts” for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)

Succession Planning

Ensuring successful ministry leadership transitions

By Bruce Dingman, David Gyertson and Richard Kidd

Perhaps no other event in an organization's life cycle is filled with a greater sense of expectation and angst as the transition of senior leadership. In particular, the departure of the chief executive presents unique opportunities and challenges — opportunities to evaluate and re-engineer the vision and mission of the institution — challenges of ensuring continuity and viability of current operations and future services. There is heightened risk when the CEO leaves, even under the best and anticipated circumstances. /// Executive transitions in general, and the specific genre of nonprofit succession planning, recently have received increased attention. Stemming from the work of writers such as William Bridges (Da Capo Press, 1991) and Thomas Gilmore (Jossey-Bass Press, 1998), a consensus began to arise during the early 2000s about the crucial role succession planning plays in the nonprofit world.

Some, like Frances Kunreuther in *Up Next: Generation Change and the Leadership of Nonprofit Organizations* (Annie E. Casey Foundation, 2005), began to study the effect of the generational change from the retiring Baby Boomers to Generations X and Y. The social movements of the 1960s and 1970s catapulted Boomers to the leadership of the surging number of nonprofits, as detailed by Tom Adams in *Founder Transitions: Creating Good Endings and New Beginnings* (Annie E. Casey Foundation, 2005). Today many are reaching retirement age, but find it difficult to leave. Inadequate retirement savings, lack of planning for life after retirement, the dependence of the organization on the senior leader and the recognition that little time and resources have been invested in developing the next generation, all conspire to limit successful transitions for both leaders and their organizations.

Several succession researchers have focused on this sector of business and service. Among the findings are the insights of Tom Adams at NeighborWorks, CompassPoint Executive Transitions, the Annie E. Casey Foundation, and several others. This challenge has received such scrutiny that leading academics and industry leaders founded the Leadership Transition Institute in Washington D.C. in 2013. Multiple studies agree that nonprofit executives are expected to leave at an unprecedented rate over the next five years (*Sustaining Great Leadership: Succession Planning for Nonprofit Organizations*, First Nonprofit Foundation, 2010). Recently, Vanderbloemen and Bird have applied these insights to the pastoral world where the rate of turnover in senior church leadership has increased dramatically (*Next: Pastoral Succession that Works*; Baker Books, 2014). A more detailed list of publications and related resources can be found in the appendix of a free publication available from (Dingman.com) titled “Executive Leadership Transitions.”

Succession in faith-based institutions is particularly challenging, since these entities depend heavily on leadership for vision, direction, operations, communications and fundraising. In these settings, the CEO is the face and identity of the institution’s presence, as well as the catalyst for fulfilling its mission. Historically, such organizations take on the persona of the senior leader. Perhaps it is the need for a “divine call” or the realities that such organizations usually require leaders of significant talent, conviction, commitment and sacrifice that make the CEO role of a faith-based organization so critical. All of these factors are converging to create a “perfect storm” — an unprecedented need for succession planning to address the growing demand for qualified leaders.

Having worked with more than 100 governing boards, we at the Dingman Company rarely see effective succession planning. One noted exception, however, occurred in 1993. We were given permission to share these specifics. Almost 20 years prior, Wally Erickson, president of



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Compassion International, spotted a young man doing ministry with Compassion in Haiti. He believed he had found his successor. Over the next two decades, Wally mentored Wess Stafford, providing him with a number of strategic roles including chief development officer and assistant to the president. During that time, Wess was not told he was being prepared to lead Compassion into what would be one of its most significant eras of growth and service.

Other positive examples of past clients include a university president who, knowing in a few years he would retire, wanted the board to identify potential candidates. They hired our firm to research some future candidates who would fit the ethos, vision and mission of the school. Even though the board would make the final decision as to who would be selected, the incumbent wanted them to have the advantage of identifying possible successors. Similarly, there was a president of a large Christian organization who, each year when his performance review was done, gave the board a list of two internal and three external names to consider in the event of the need for a CEO search. By contrast, we have conducted leadership searches where boards have told the CEO they wanted a person in place to serve as a potential successor. In two cases, however, the CEO required that their assistants be candidates — but neither became the president. Sometimes what a board desires is not whom the CEO prefers. Rarely has a board or CEO talked with us where they purposefully groomed a successor — except in cases where it might be the founder’s child. Sometimes there

are internal candidates who appear to be the safest choices, since they are a known entity. However, these candidates often do not possess the breadth of experience in and beyond the organization to be well prepared for the senior role. As a result, internal candidates are frequently unable to move the organization into a planned future that builds upon but is not limited by their own experiences within that organization.

Despite the challenges, intentionally orchestrating leadership successions can be one of the greatest opportunities to re-energize vision, adapt mission, assess current conditions, re-engineer structures, strategically reallocate resources and deploy the right people for God's next season of ministry and service. A leadership change provides a unique opportunity to assess the current and future viability of the organization, including its mission relevance, functions, operations and structures. Effective transitions require focused attention to the "fit" between the organization's current needs and future opportunities with the skill sets, experiences and dispositions of its leadership.

Succession planning also can provide

the opportunity to examine and strengthen board governance and the critical relationship between the board and the CEO — factors emerging as among the most important in successful leadership transitions. When mission drift, operational dysfunction or other crippling crises occur in organizations, it is not unusual to find the root causes to be in the unclear relationships between the governing board's expectations and its CEO's implementations. We have a helpful resource titled "Governing Board Effectiveness for Faith-Based Organizations" that provides a summary of best practices for organizations, which may assist in examining and strengthening the essential relationships between the board and senior leadership.

Based on the current research in succession planning, leadership development, policy board governance and organizational effectiveness, as well as our experiences with multiple faith-based nonprofit clients, we have identified seven key questions for succession planning to help boards and search committees with this most critical responsibility. While focused on the actual transition process, these seven queries can provide a foundation

for succession planning policies, procedures and strategies that help anticipate and prepare for succession.

Senior leadership successions, when strategically managed, provide a providential opportunity to better serve the organization's vision and mission for the challenges and opportunities ahead.

Space does not permit a detailed discussion of each of these questions. Additional exploration of these keys to effective succession planning — including approaches for organizational assessment, essentials for effective board/CEO relationships, suggestions for developing leadership profiles to fit the present and future needs of the organization,



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preparing the current CEO for an orderly departure, decisions on using outside counsel, as well as developing and promoting from within — can be found in “Executive Leadership Transitions” available as a free download from (Dingman.com).

In conclusion, the changing needs of and pressures on the next generation of faith-based nonprofit executives require a new breed of leader and a new class of governing boards.

Senior leadership successions, when strategically managed, provide a providential opportunity to better serve the organization’s vision and mission for the challenges and opportunities ahead. How the board prepares for these changes, manages the departure of current leadership and prepares for the arrival of the successor sets the standards for an organization’s image, position and future ministry effectiveness. Managed well, succession

planning can equip your organization for a new season of relevance. Handled poorly, it could take a decade or more for the organization to recover its momentum and distinctive contributions to the causes it seeks to serve. Ultimately, for faith-based organizations, God prepares, commissions and enables leaders. Prayerful, faith-filled and well-executed succession planning can be an important tool he uses to identify and support those leaders through whom he will advance his purposes for your organizations. ●

Key Questions

Successful Leadership Transitions

How Well Are We Leading?

What's Our Current Reality?

Who Do We Need To Lead Us?

Where is Our Next Leader?

How Do We Say Goodbye?

How Do We Say Hello?

How Do We Keep It On Track?

BRUCE DINGMAN, recognized by (*BusinessWeek.com*) as one of the top 100 search consultants worldwide, has been president of The Dingman Co. since 1998. **DAVID GYERTSON** is a leadership development specialist, and **RICHARD KIDD** is an ordained minister and executive search professional. Learn more at (Dingman.com)

 **BRUCE DINGMAN and RICH KIDD** will teach a 90-minute workshop entitled “Do-it-yourself Executive Searches” for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)

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Women IN LEADERSHIP

A survey of the Christian nonprofit landscape

By Amy Reynolds and Janel Curry

In order to achieve their missions, nonprofits need to draw on deep and diverse pools of talent. Women have been increasingly moving into leadership roles in this sector across the United States, contributing to the range of perspectives and skills needed for success. But in spite of making great strides, women continue to be under-utilized and under-represented in leadership positions in the nonprofit sector, even though they make up a majority of the nonprofit workforce.

Women make up 40 percent of the CEOs in nonprofits generally, and 48 percent of the board members. Within large nonprofits (those with budgets over \$25 million), they hold 21 percent of CEO positions, and make up 33 percent of the board. Women of color are even more absent from this group, making up less than 5 percent of board membership (*Benchmarking Women's Leadership*, Colorado Women's College, 2013).

We (in partnership with the Center for Social Research at Calvin College) recently completed the first two — out of three — phases of the Women in Leadership National Study, housed at Gordon College. This study specifically focused on evangelical nonprofits and included more than 1,300 Christian nonprofit organizations and more than 100 colleges and universities. The nonprofit organizations in our sample include members of ECFA, as well as members of the Accord Network and CCDA (Christian Community Development Association). The group of colleges and universities included higher education institutions that are part of the ECFA or Council for Christian Colleges & Universities.

The first phase of the study involved the analysis of 990 data for this group of organizations, which provided the names of more than 12,000 board members and 2,500 leaders for nonprofits. In the second phase of the study, the leadership of a subset of these

**Compared
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leadership.**



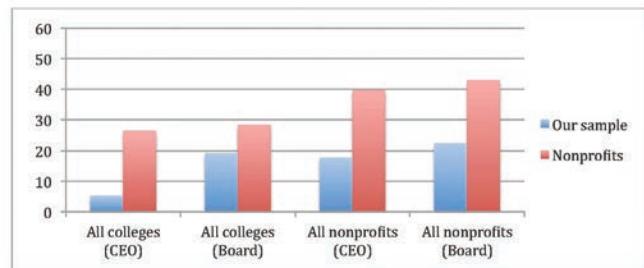
organizations participated in a survey on the role of women in leadership. These surveys were completed by men and women in leadership in more than 110 organizations.

What have we learned about our community? We want to share five key findings.

1. EVANGELICAL NONPROFITS FALLING BEHIND

Compared to nonprofits more generally, evangelical nonprofits are doing about half as well in terms of their drawing on the skills of women in leadership. Women make up a majority of their staff and volunteers, but make up about 16 percent of CEOs in our sample, 19 percent of leaders and 21 percent of board members.

COMPARISON OF PERCENTAGE FEMALE (CEO/BOARD)



2. ORGANIZATIONAL VARIABILITY

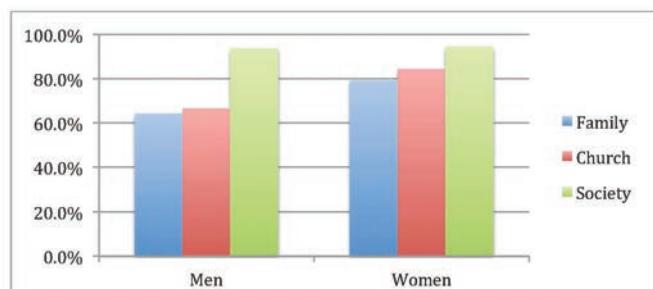
Women are much more likely to be in leadership positions within organizations related to family life and children than they are in other ministry/service organizations. For example, 40 percent of board members and 64 percent of those in leadership in family-oriented organizations are female, compared with 18 percent of the board and 16 percent of leaders in mission and ministry groups. Furthermore, organizations with larger budgets are more likely to have fewer women on their boards and in leadership than smaller organizations.

3. DIFFERENTIATION AMONG SPHERES

Another major finding of this study is that people differentiate amongst spheres (society, church, family) in terms of where they believe women should serve in leadership. More than 90 percent of the men and women participants in our survey held a belief that both women and men should serve equally in leadership in society. Views on the role of women in leadership in church and family were more divided.

Is this an opportunity? The evangelical nonprofit sector occupies a place at the boundary of church life and society more generally. Could this provide a space for being proactive in using women's leadership skills for the advancement of mission? Organizations should seize this opportunity to engage this underutilized resource!

PERCENTAGE HOLDING EGALITARIAN VIEWS IN DIFFERENT SPHERES



4. LACK OF ORGANIZATIONAL CLARITY

Organizations do not clearly state their organizational views on women in leadership. In analyzing the mission/vision statements and strategic plans of organizations, we found very few that mentioned equity among men and women as important to the organization. This lack of public clarity may explain other findings – that men view their support for women in leadership in their organizations to be greater than do the women. Furthermore, many men and women leaders who are egalitarian are attending churches that do not share this same perspective. This may add to women's uncertainty as to where their male peers stand on women in leadership. A lack of statement or plan leads to uncertainty or assumptions that may or may not be true. It is not surprising, then, that a fifth of women in our sample support women leading, but feel that their direct peers do not.

5. DIFFERENCES IN MEN AND WOMEN IN LEADERSHIP

Finally, we also found that men and women serving in leadership do not look the same. Men are likely to be married. Women, however, are more diverse in their marital status. Male leaders have more children than female leaders and are more likely to have children. The family is the sphere where men and women alike held the most conservative views regarding the role of women. Organizations can navigate these waters by being proactive in continuing to develop women's skills through their years of high family demand in order to enable them to move into leadership roles when family demands lessen. Being intentional about supporting both men and women in being able to manage family and work can only lead to stronger families for all.

In sum, we found that many women and men in nonprofits support women leading, but that women are not leading, by and large, in most nonprofits – with the exception of those with a family focus. To that end, the research suggests that organizations need to be more explicit in their position on women leading. Leaders within organizations also need to be more explicit in their support of women leading. Further, organizations need to be intentional about making greater equity a reality. This intentionality may be expressed in a strategic plan, involve setting goals for percentage of women serving on boards or be as simple as being explicit in job advertisements that men and women are both encouraged to apply.

As we finish up the third stage of this study, which will involve interviewing leaders in organizations that have been successful in drawing on the talents of women, our goal is to identify best practices that help organizations succeed in drawing on this deep well of talent to the benefit of mission. ☀

AMY REYNOLDS, PH.D., is assistant professor of Sociology at Wheaton College, and **JANEL CURRY, PH.D.**, is provost at Gordon College. To learn more about this Women in Leadership National Study, go to (Gordon.edu/womeninleadership).

 **AMY REYNOLDS, JANEL CURRY and HELEN STERK** will teach a 90-minute workshop entitled "Best Practices for Developing Women Leaders" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)



Ministry Enterprise

Business as catalyst for social change

By Aimee Minnich

As I listened to a Rwandan woman talk about how her life had been transformed, I was stopped in my tracks. I've been working in the nonprofit world for more than five years and I began to think many of us are doing it wrong. She said, "There are two things my people need to transform their lives: Jesus Christ and business. Business is the catalyst for social change."

This woman had been part of an initiative with Full Circle Exchange where the women are given training, a healthy wage and access to Western markets for the sale of their products. Full Circle Exchange is a nonprofit but they understand the need to function like a business. It's a big idea that is catching on around the country — one that we call Ministry Enterprise.

Ministry Enterprise is not just a business that uses its profits to fund ministry work. The business itself advances the mission as well as provides funding. A Ministry Enterprise aligns ministry with business practices, with the goal of making a profit, which will be used to fund the charity's operations. Ministry Enterprise is a profit-making venture that funds and complements a purely charitable purpose.

Let me briefly touch on why Ministry Enterprise is necessary, how it differs from other ministry concepts and some challenges you'll likely face in getting started.

STAGNANT GIVING AND CHANGING DEMOGRAPHICS REQUIRE NEW THINKING

Consider this: According to The Urban Institute, the number of charitable organizations in the U.S. has increased by 25

percent in just the past 10 years, which translates into much greater competition for giving dollars. And since religious charities have traditionally relied on donations to fund our ministries, it's no surprise that we're being forced to explore new strategies for funding sources.

According to Giving USA's annual Survey of Philanthropy, charitable giving has remained stagnant for more than four decades. This survey, which reports the amount of the nation's Gross Domestic Product (GDP) that goes toward charitable giving, found that in 2012 that number was approximately 2 percent — which is nearly identical to the survey taken in 1971 when the number was 2.1 percent. Suzanne Perry, senior editor at *The Chronicle of Philanthropy*, calls this giving rate "the stubborn 2 percent."

And not only has charitable giving remained flat, the changing demographics of wealth and philanthropy in the U.S. are expected to put further pressure on charities' fundraising efforts in the future. Older donors have funded much of the ministry work of the past 50 years. These donors gave in response to direct mail to an organization whose leader they respected for their steadfast support of faith, family and freedom (think Billy Graham and Focus on the Family). As this generation passes their wealth to their children, the Boomers, giving stays flat. Boomers tend to be a wealthy generation but one that is less sacrificial than their parents.

When we look at the next generation of donors, giving prospects look a little murkier for traditional Christian ministries. Generation X — the generation immediately following Baby

Boomers — is considerably smaller in number than the Boomer generation, so ministries need to recognize the potential for less giving. Even though Generation Y (Millennials) is larger than Gen X, we will not be able to rely on them for giving in the same way as their parents and grandparents. Unfortunately, Millennials are expected to bear the weight of unfunded entitlements, meaning they will face increased taxes and less cash flow for giving.

According to the Pew Research Center, it's not just the size of the generations that will change the face of giving. The diversity of these generations will also affect how they spend their giving dollars. For instance, research shows that Gen Xers are more skeptical than Boomers, and want to be more involved in the giving process. Millennials — who are entrepreneurial and more cause-oriented than any generation before them — are increasingly steeped in social enterprise, sustainability and corporate social responsibility. They expect their purchases, their political affiliations and their charity to create good in the world.

The bottom line: If we want to win over younger donors and make up for the potential coming decline in charitable giving, we need to give a serious look to incorporating Ministry Enterprise.

MINISTRY ENTERPRISE: HOW IT IS DIFFERENT

Ministry Enterprise as a concept has been around in various forms for a few years. Mission-focused organizations have been working on Business as Missions (BAM), Kingdom Business and Faith-based Entrepreneurship for at least a decade. And academics have been discussing social enterprise and social entrepreneurship for far longer.

Because there aren't any uniform definitions for these concepts, we won't try to specifically define them, but it's important to illustrate how Ministry Enterprise is similar to — yet distinguishable from — those general concepts. This chart should help illustrate their differences.

Social Enterprise	Social Entrepreneurship	Ministry Enterprise	Business as Mission	Kingdom Business
For-profit businesses seeking to do good and do well.	Using entrepreneurial abilities to pursue social good.	Ministries pursuing greater effectiveness and sustainability to better live out God's love in the world.	Using business to minister to the poor and evangelize.	Honoring God through business to spread the Gospel.

CHALLENGES TO GETTING STARTED

Despite the growing need to embrace Ministry Enterprise, the process of combining business and ministry isn't easy. First, you need a BIG IDEA for the business — one that both aligns with your existing vision and mission while offering serious funding potential as well. The idea needs funding, which may be raised through donations or as venture capital. In setting up the pathway to profits, you'll want to consider whether to keep the new venture in house or as a separate endeavor. Things like taxes, the culture of your organization, the structure of your economic model, how you plan to raise money and the risk involved in your idea will all influence how you set it up. Finally, you need an amazing team to start, tweak and grow the idea into a full-fledged Ministry Enterprise.

While these steps can be summarized quickly, it takes much longer to unpack them and begin putting them into practice.

If you are serious about exploring Ministry Enterprise, we invite you to attend our six-hour intensive Ministry Enterprise ITI seminar at the CLA Outcomes Conference in Dallas, April 14–16, 2015 (CLAConference.org). We will help you walk through exactly how to identify the BIG IDEA for your Ministry Enterprise, what tax implications you should consider, how to fund the business operation and how to navigate the cultural shift within your organization.

Ministry Enterprise is an exciting avenue to consider when it comes to growing your ministry and creating a long-term, sustainable Christian operation. We hope to see you in Dallas in April.

AIMEE MINNICH serves as president and general counsel at National Christian Foundation-Heartland, where she splits her time between working with donors and ministries. On the donor side, she helps business owners and their families structure their giving for maximum impact and minimal taxes. With ministries, Aimee helps nonprofits improve sustainability through non-cash giving and innovative funding strategies. Learn more at (heartland.nationalchristian.com)

 **AIMEE MINNICH** and **BILL HIGH** will teach a six-hour ITI seminar entitled "Maximizing Impact through Ministry Enterprise" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)

THE GO EXCHANGE; KEEPING FAMILIES TOGETHER

When the leaders of the Global Orphan Project learned that 80 percent of orphaned children are abandoned when their parents can no longer afford to care for them, they knew something had to be done. Joe Knittig, CEO, decided he needed to invent a new adage: "Give a man a fish, he'll eat for a day. Teach a man to fish, he'll eat for a lifetime. Invest in a man's fishing company and become his customer, and he'll feed his community." That led the group to start the GO Exchange, a sustainable, profit-making venture that helps more than 500 families stay together, while allowing GOEX customers to purchase beautifully made items. Created in 2010, The GO Exchange is a global marketplace made up of workers and artisans in Haiti and East Africa who earn a living wage making apparel, accessories and other products that are sold online and through an Ambassador Program where Global Orphan Project supporters host in-home trunk shows.

The mission of The Global Orphan project is to provide orphan care and orphan prevention ministry to children in 20 countries. The GO Exchange provides parents with living wage jobs that can help them keep their families intact. Learn more at (goproject.org)

GOING ORGANIC

Three keys to a vibrant ministry future

By Dudley Callison

Nonprofit ministries don't start out to become institutions. Most are born naturally out of a passionate calling for God's kingdom, seeking to address some cause, need or opportunity in our world. They are "organic" in the sense of being flexible, dynamic, lean, ready and able to adapt to the changing landscape. Yet, with few exceptions, most move incrementally toward institutionalization.

Growth and momentum lead us into enlarged infrastructures, bloated systems and static processes. Ministry leaders often spend more time thinking and working to underwrite the annual budget, and less time focusing on the leading edge of the cause that inspired their service. If not corrected, we become like "fitness trainers" counting calories and trimming weight instead of motivating and inspiring others into healthy kingdom engagement.

For nonprofit ministries to become more organic the leader must confront assumptions about how a ministry should be structured and then explore every option for becoming more nimble in the pursuit of a cause. Consider these three ways to keep your ministry on a healthy, growing edge.

1 DITCH THE FALSE ASSUMPTION REGARDING HOW YOUR MINISTRY SHOULD OPERATE.

If you use the language of "cause" and "movement" to describe your ministry, then why assume that you should be structured like a for-profit company? Don't misunderstand me: organisms need some measure of "skeletal" structure to stand up, but the structure exists to serve the cause and nothing more.

Within some nonprofits, the operational systems have become a burdensome

exoskeleton demanding resources and prohibiting change when needed. Your systems should be robust enough to support the weight of your ministry without becoming the beast that devours more resources than necessary. In our highly interconnected world, don't assume you need an expensive headquarters, multi-line phone system and dedicated intranet. Don't assume your office space needs to be big enough to accommodate everyone who works in operations. And don't assume that all of your systems need to be in-house to be effective.

Even the for-profit sector has proven that lean, organic systems are efficient and effective for their bottom line. All the more should nonprofits assume that nimble, low-cost ways of operating can push valuable resources into our causes. For example, big nonprofit ministries can afford to operate every piece of the financial



By moving toward organic systems, you can position your ministry to allocate more resources toward your greatest point of kingdom impact.

drive chain internally — donation processing, receipting and financial management. But many smaller ministries would save valuable resources by outsourcing the donation processing function to a turnkey vendor. For the past seven years, Christian Associates has saved money on donation processing by contracting with VisionQuest Alliance, a kingdom-minded ministry partner that provides economies of scale within financial systems. We have retained all donor interactions while allowing a trusted partner to handle the paper checks, electronic giving and receipting for our supporters. Downsizing and outsourcing can be a simple way of becoming more organic as a ministry.

2 DECENTRALIZE YOUR WORKFORCE.

Long gone are the days when a person must show up at the office to work. In fact, this coming generation doesn't understand that line of thinking at all. Much of their formal education happened through collaborative online platforms, and they assume serving in a non-profit ministry will allow them to work closer to the cause. An April 23, 2013 *Forbes* article by Adriana Lopez entitled "Coworking: Is It Just A Fad Or The Future Of Business?" gave us what could be a glimpse into the mindset of future ministry staff. Contingent workers — described as "professionals who work independently as freelancers, contractors or solopreneurs" — are sharply on the rise. For the full article, go to (tinyurl.com/adrianalopez-coworking).

The Bureau of Labor Statistics estimates that by 2020, 40 percent of the U.S. workforce will not work in a traditional office environment. While issues such as the Affordable Health Care Act may push along this trend, ministries should consider the value of placing more staff closer to the leading edge of ministry. The decentralized office is here to stay, and any ministry desiring to press into organic systems will do well to move toward it. Yes, remote staffing impacts hiring practices and managerial styles, but the men and women who will lead your ministry into the future have already adopted a decentralized way of thinking about work.

For Christian Associates, our International Service Center is located in

Littleton, Colo. We locate our office, rent-free, within the space of Security First Insurance Agency, a for-profit company led by two men who love the Lord and believe in our cause. However, our Human Resources, Recruiting, Training and Staff Care & Development departments operate remotely from various locations. Pushing these systems into the field ensures that recruiting happens where prospects live and training happens within the ministry context.

Decentralizing opens new doors for your operations staff to participate in front-line ministry. Some of the best ideas we've had regarding organic systems have come from our operations team serving as practitioners in ministry. We heard, "While serving on our ministry team, I realized something missing in our training for team leaders." This valuable insight may not happen if the operations staff works only from the headquarters.

3 DEMONSTRATE ORGANIZATIONAL STEWARDSHIP TO YOUR DONORS.

The economic recession led to significant funding issues for many nonprofit ministries. Financial partners wanted their money to go toward meeting real-time human needs, and they demanded greater transparency within financial reporting. Let's face the facts: donors don't want to give toward administration and overhead expenses. The drop in funding forced many of us to trim the fat in our budgets, some even to the point of cutting into muscle (essential services) or amputating ministry programs that were too costly.

By moving toward organic systems, you can position your ministry to allocate more resources toward your greatest point of kingdom impact. You can tell your financial partners that, by adopting less expensive ways of operating, a greater percentage of their donation goes toward addressing the causes that they care about.

Let's take communications as an example. Institutions will hire a communications staff, spending huge amounts on salaries to keep web content and print collateral up to date. Organic systems will move your ministry into less expensive ways of communicating with your audience through social media, short video stories and brief print materials that drive people toward less expensive digital content.

The operational costs for quality communication services through independent contractors can be far less expensive than traditional staffing approaches.

This next generation exists fluently in a digital world. The average teenager will trade a monthly Starbucks gift card for pushing your best content out on Twitter, Instagram and Facebook! And lest you think that this would distance you from your audience, the Pew Research Internet Project reported in January of this year that "74 percent of online adults use social networking sites," including 65 percent of those in the 50–64 age range and 49 percent of those in the 65-plus age range.

Your audience may enjoy the occasional newsletter in the mail, but they are already online receiving digital content from many sources. Tapping into these less-expensive ways of operating will engender trust in your donor population. Demonstrate that you are both grateful for their stewardship in giving and committed to organizational stewardship in your spending.

For just a moment, go back to the exciting, dynamic purpose of your ministry. Ask yourself some honest questions: Have we become a static, inflexible institution? Are we focused on resource development just to keep the system running? What can we do to become more organic in our systems and push more resources toward our cause? The organic organization is lean, adaptable and decentralized in every way that makes sense. As a ministry leader, thinking organically can place more of your focus on the mission that activated your calling and guide your ministry into a healthy, vibrant future. ●

DUDLEY CALLISON serves as the president/CEO of Christian Associates International (christianassociates.org), a missional movement planting next-generation churches in 25 countries. He is an inspirational speaker, ministry leadership consultant and missionary practitioner.

 DUDLEY CALLISON and ANN STEIGERWALD will teach a 90-minute workshop entitled "Pathways to Gender Balanced Leadership," and Dudley Callison and Eric Curtiss will teach a 90-minute workshop entitled "Kingdom Resources for Kingdom Impact" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)

THE FUTURE OF GIVING

Three key trends that
will impact ministries



By Rick Dunham

AS WE LOOK TO THE VARIOUS TRENDS that will impact Christian nonprofits in the coming months, one that is critical to understand is related to giving. With donations being the lifeblood of Christian nonprofits, it's important to understand the state of play and what could affect giving as we move forward.

There are three trends that I see bubbling to the surface that are especially important to understand:

1. GIVING TO RELIGION ON THE DECLINE AS OTHER SECTORS GROW

In the latest edition of *Giving USA*, the gold standard for giving trends in the United States over the last 50 years, one of the most interesting findings is the fact that giving to religion is on the decline, while giving to other sectors has actually increased. In fact, overall giving has increased by 12.3 percent since 2009, while giving to religion has decreased 2.4 percent.

While giving to religion (which is almost exclusively giving to houses of worship) still attracts the highest percentage of giving (31 percent) compared to all other sectors, that percentage has slipped from over 50 percent a few decades ago to where it is today. This should raise a red flag for all in church leadership.

To better understand the underlying dynamics, let me point you to a study on religious giving by John and Sylvia Ronvalle. In 2007, their study showed that while giving to religion grew between 1968 and 2005 by 79 percent (after adjusting for inflation), actual per capita income rose by 116 percent. So even though incomes grew, the proportion given to religion declined.

Then there's the 2008 study by Christian Smith and Michael Emerson, which shows that 1 out of 5 (20 percent) of American Christians give nothing. And if the average Christian household gave just 10 percent instead of the 2.58 percent they currently give, it would result in an additional \$168 billion in donations.

The chart below — from a 2005 study by the Center on Philanthropy at Indiana University (now the Lilly Family School of Philanthropy) — gives you a better idea of how paltry giving is among Christians:

**TOTAL GIVING AND RELIGIOUS GIVING AS A SHARE OF INCOME BY RELIGIOUS AFFILIATION
SORTED BY RELIGIOUS GIVING AS A SHARE OF INCOME**

	% Who Give	Mean Giving	Family Income	Religious Giving	Total Giving as % of Income	Religious Giving as % Total Giving	Religious Giving as % of Income
Latter-day Saints	93.7%	\$4,016	\$64,334	\$3,574	6.24%	89.0%	5.55%
Pentecostal/ASG	64.4%	\$1,405	\$40,038	\$1,172	3.51%	83.4%	2.93%
Other Protestant	80.2%	\$2,495	\$67,028	\$1,723	3.72%	69.1%	2.57%
Baptist	64.4%	\$1,402	\$53,534	\$1,078	2.62%	76.9%	2.01%
Lutheran	77.4%	\$1,615	\$67,954	\$1,004	2.38%	62.1%	1.48%
Greek/Russian/Eastern orthodox	70.7%	\$1,091	\$50,577	\$677	2.16%	62.1%	1.34%
Jewish	88.3%	\$3,822	\$123,305	\$1,552	3.10%	40.6%	1.36%
Methodist	73.3%	\$1,257	\$64,140	\$790	1.96%	62.9%	1.23%
Episcopalian	80.4%	\$2,006	\$85,833	\$1,044	2.34%	52.0%	1.22%
Presbyterian	81.9%	\$1,461	\$69,147	\$827	2.11%	56.6%	1.20%
Catholic	73.7%	\$1,122	\$75,861	\$559	1.48%	49.8%	0.74%
Muslim /Buddhist	69.9%	\$1,248	\$74,245	\$450	1.68%	36.1%	0.61%
Jehovah's Witness	64.8%	\$472	\$35,228	\$193	1.34%	40.9%	0.55%
None	56.0%	\$792	\$71,556	\$191	1.11%	24.1%	0.27%

I BELIEVE AT THE CORE OF THE PROBLEM IS A FUNDAMENTAL MISUNDERSTANDING OF THE THEOLOGY OF MONEY AND GIVING.

This same study also showed there are only 2.6 percent of households in America that give 10 percent or more of their income to charity.

I believe at the core of the problem is a fundamental misunderstanding of the theology of money and giving. Jesus placed our relationship to money at the core of our spiritual health and our relationship with him. He made it clear in Matthew 6 that how we relate to money directly affects the degree to which he has our heart.

But the data shows we just don't believe this is true.

We have a soft theology that gives followers of Jesus a pass on the level to which they invest in kingdom purposes. We parse percentages, with giving too often an afterthought. We don't take seriously the commands of Jesus related to giving. We have watered down God's view of true generosity and too many organizations and Christian leaders have succumbed to over-spiritualizing fundraising, believing that God will somehow just provide needed resources without engaging and challenging believers to support God's kingdom work — a belief not supported by Scripture. The result is the underfunding of ministry, directly muting its impact.

And God grieves.

The rise of spiritual darkness is self-evident in our world today. If ever there was a time for followers of Jesus to invest heavily in the advancement of God's kingdom, it is now. But the trend seems to be moving in the opposite direction.

2. THE THREAT TO THE CHARITABLE TAX DEDUCTION

The charitable tax deduction has been under attack since the first budget proposed by the Obama administration back in 2009. In that budget (and every one since) the Obama administration suggested the marginal tax rate be increased to 39.6 percent on household income of \$250,000 or more and the deduction for charitable giving be capped at 28 percent. The Center on Philanthropy at Indiana University has estimated that the negative impact of this action on giving could total approximately \$4 billion.

As of today, the marginal tax rate has been increased to 39.6 percent on incomes over \$400,000, but the 28 percent cap on charitable tax deduction has not been adopted.



The ongoing budget crisis continues to threaten the future of this deduction as even the latest proposals coming out of Congress create concerns. For example, in 2014, U.S. Rep. Paul Ryan, chairman of the U.S. House Committee on the Budget, proposed a 2 percent floor on charitable gifts (you would be able to deduct all gifts for the year that were above 2 percent of your adjusted gross income). Considering the average percentage given per household is around 2 percent, this would have a direct impact on giving.

Since well over 50 percent of giving comes from the top 3 percent of households who are most likely to be influenced by the charitable tax deduction, changes to the deduction could have serious ramifications for giving. It's not that people would stop giving, but the amount they could afford to give could be directly affected.

The future of the charitable tax deduction is incredibly dynamic, so this is something to be monitored very carefully. America has both the most aggressive charitable deduction as well as the largest charitable sector in the world. Per capita annual giving in America is over \$1,000 while the next most generous nation, the U.K., is around \$300 per capita annually. The charitable tax deduction plays a key role in encouraging this level of giving, which is why this trend is so important to watch.

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3. THE ONGOING SHIFT TO PEOPLE GIVING ONLINE

One of the major shifts over the last five years has been the movement of donors to online giving. While it still represents less than 10 percent in overall giving, it is a growing trend that is becoming increasingly important.

What is vital to understand is that online gifts are not being driven primarily by online communications, but rather by the donors themselves. Back in 2010, we wanted to find out what was driving online income. So we conducted a study with Campbell Rinker Research among donors and found that a letter in the mailbox was more than twice as likely to drive an online gift than an online communication.

At that time, 48 percent of donors had given through a charity's website (with 29 percent of 65 year olds saying they had done so). Today, 60 percent of all demographics (including those 65 years old and older) say they have given an online gift. That's a pretty significant shift in using a charity's website to make a donation.

The trend in older donors choosing to give online is also important to consider. Based on our 2014 study, when these older donors receive a fundraising letter in the mail, 38 percent say their response to give is also through the mail, while 53 percent choose to give online. These numbers have flipped from our 2010 study which found that back then, 52 percent responded through the mail and 38 percent responded with an online gift.

The clear implication is that you must make it easy for a donor to give through your website. The more friction, the greater the likelihood the donor will not complete the giving transaction. Unfortunately, there is a massive gap between known best practices related to website navigation and the structure of the giving form to ease the giving transaction, as our national Online Scorecard study revealed earlier this year. (You can download that study for free at dunhamandcompany.com.)

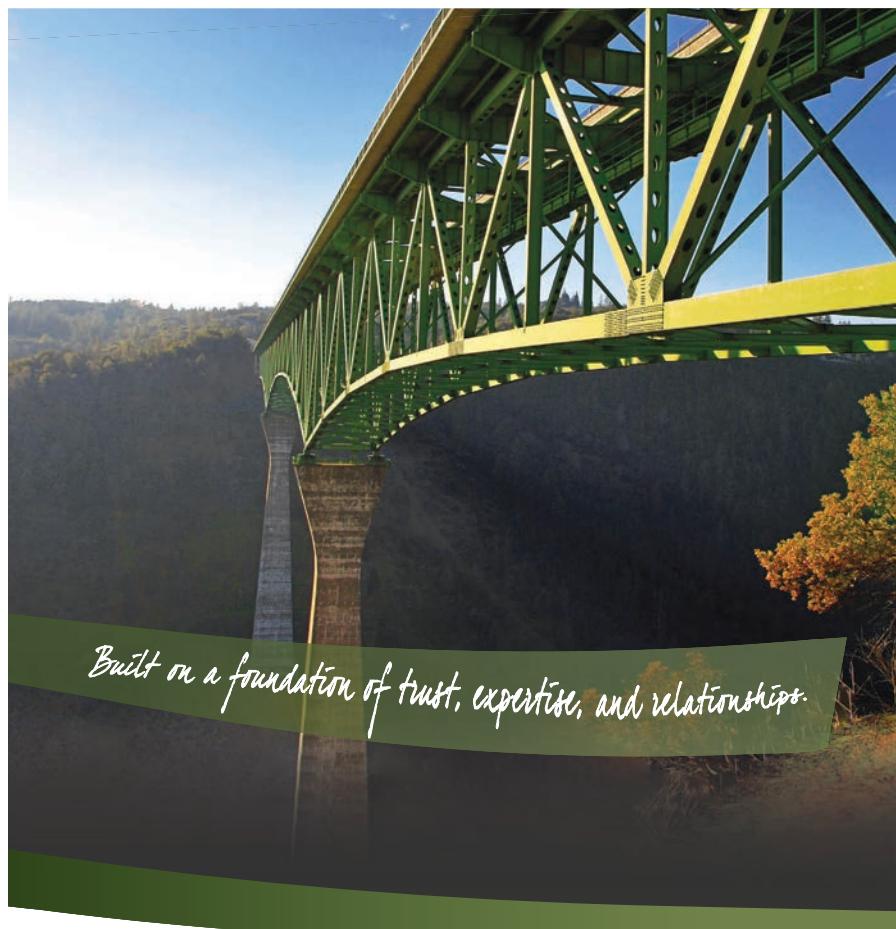
While you and I may not ultimately be able to affect what changes Congress might make to the charitable tax deduction, we can buck the trends by making it easier for people to fulfill their desire to give online by providing an optimized website and giving form. And we can educate God's people about the importance God places on our

relationship to money and how that is central to our walk with him. ●

RICK DUNHAM is president and CEO of Dunham+Company. Rick is a 36-year veteran in fundraising and organizational development for nonprofit organizations. In 2002 he founded Dunham+Company, which has become a global leader in providing fully integrated fundraising strategy for nonprofit organizations. Today, D+C serves over 50 organizations in the

United States, Canada, United Kingdom, South Africa, and Australia. Rick is a member of the national CLA Advisory Council. Learn more at (dunhamandcompany.com)

 **RICK DUNHAM, BRAD DAVIES and TRENT DUNHAM** will teach a six-hour **TM** seminar entitled "Building an Effective, Integrated Fundraising Program" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)



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BIG DATA

What's its role in Christian development?





By Foster Chase and Scott Rodin

BIG DATA CAN BE DEFINED AS A CONTINUOUS ACCUMULATION OF INFORMATION from sources both inside and outside of an organization that can provide a wealth of insight, information and analytics. The technology behind big data has given us the ability to capture, explore and share personal information at a rate and scope that is hard to comprehend. We now have unprecedented access to a staggering amount of information about those who already support us financially, and those who might. As that information continues to broaden, we need to evaluate the ethics of using this information.

We believe Christian organizations and ministries must be guided by a theology of development that is thorough in scope and carefully followed. Our profession requires us to have a biblical basis guiding the way we raise kingdom resources to fund our work. Such a statement will focus our resource-raising efforts on the work of building genuine, God-honoring relationships. It will instill in us a desire to see our giving partners grow in their love for giving as they grow closer to God as one outcome of our work with them. As a result, we will be committed to be used by God to help our giving partners engender hearts that are rich toward him. This biblical approach will then guide our use of the information available to us about our giving partners in the form of big data.

Where does big data come from? Most of us are unaware of the extent to which every part of life is being captured. From social posts, photos, donations, sites visited, our physical location (GPS) and the texts we send and receive, we can see trends, make amazing connections and gain understanding of behaviors to help us be more efficient and effective. It has become common practice to layer on top of an internal database easily available “wealth analytic” tools, sorting by location, public records and other privately gathered data. Think Zillow, Equifax and Salary.com — all well-known and easily used. Added to that you can see what people “Like,” “Pin” or “Tweet” and the result is a fairly robust profile. Once it is sorted and analyzed, you can observe what motivates people — both long-term supporters and those new to your organization. It can help you spot trends among different age, economic or demographic groups, which you can use to communicate your message more selectively.

But we need to keep in mind that the use of big data is an ethical decision before it is a tactical one. Here is an example.

Imagine being able to look at a funder’s records and learning not only giving data such as their average gift and frequency, but also being able to tell if it is comparable to other organizations of your size and focus. Would you like to know their socio-economic level as well? Would you find value in seeing what other organizations they support? If you knew they gave to an organization that did not necessarily support your goals, would it affect your relationship with them? Would you still engage with them? Would you still accept their donations?

To address these concerns, we encourage faith-based organizations to consider five recommendations when it comes to using big data.

1. Create a clear theological/biblical foundation that guides your development work, if you don't already have one. Without it, the use of big data will be just one of a host of ethical challenges you will not be equipped to face. A well-developed biblical foundation will help ensure that the relationships you have and seek to build with your partners have the priority in every ethical development decision, including your use of big data.

2. Create a comprehensive policy on information gathering that covers essential questions, such as:

- Why are we collecting information and how will we use it?
- What data will we collect on our own?
- What data will we purchase/use from others?
- What data will we choose not to collect/review?
- What data will we share?
- Who is responsible internally for keeping the data secure?
- Who will analyze the data?
- How will we communicate our policy to our giving partners?

Developing a policy on data usage and answering these key questions will give you and your team a plan for how to move ahead.

3. Once you have answered these questions, you can then start to gather information and initiate a data project. Once gathered, keep in mind three key things:

A. Data Cleanliness

1. Be consistent in your time frames for comparison. In other words, make sure you are factoring seasonality into how you select data. Compare December to December rather than December to June.
2. Filter outliers out of the data. Ignore any unusual large or small gifts that could skew the larger picture.
3. Consider your sources of information (internal vs. external). Is your internal data more reliable than any purchased or third-party data? Keep your data sources separate so you don't mix sources.

B. Data Analysis

1. Use a cross-functional team if possible to look at the information. Combining different people from various teams gives a depth of experience and viewpoints that help provide a broader and potentially more robust view of your data.
2. Look at the big picture, seeking themes and impressions. Are things moving in a positive or a negative direction? Are gifts decreasing in size but increasing in frequency? What is that telling you?

3. Evaluate over different time periods, but be consistent in method. Compare the same information (size, frequency, category, etc.) from January to June with July to December to see what seasonality does to your analysis.



We must never let the use of big data shift our reliance from God's provision to our own skills and cleverness.

C. Data Presentation

1. Plan for who is viewing information; different teams need different information. This will help make sure you tailor information to who is using it.
2. Be intellectually honest with presentation of the data. Be careful not to fit the results to your opinion or intentionally skew data to fit your preconceived ideas. If the results do not match up to your thesis, your thesis may need to be revised.
3. A picture (graph) is worth a 1,000 words. Trends and themes are easier to see when graphed and can tell a story more clearly than a narrative.

Armed with this information you can and should be able to see trends and patterns. From these you can create options, opportunities and experiences for people. But be careful. The more you know, the more responsible you are to use that information wisely, keep it secure and be a good steward of what has been entrusted to you.

4. Be sure your use of big data does not become a substitute for the important work of spending time with your supporters. No matter how sophisticated big data may become, it will never take the place of the relational insights and perspectives you gain from being *with* your supporters. Shifting time away from visiting supporters to time spent in the office poring over data charts and trends is always a mistake. Use data wisely to support what you do in person, but never let it become a substitute.

5. Finally, be careful not to allow your use of big data to replace your trust in God to be your provider. We have a tendency to equate more data with more control, and with more control comes the temptation for manipulation and a reliance on our technique and tactics to raise the money we need from donors. We must never let the use of big data shift our reliance from God's provision to our own skills and cleverness. Gathering more data must require greater integrity with how we handle it and a deeper faith in how God will meet our needs through those we invite to support us. Used properly, big data can help us plant and water more strategically, but it will always be God and God alone who brings the increase.

FOSTER CHASE is the founder of MinistryLINQ, whose focus is helping churches and ministries be more effective in their mission through payment consulting and a suite of donation and payment processing solutions.

DR. R. SCOTT RODIN has been serving nonprofits for over 30 years. He is president of Rodin Consulting, Inc. and has authored ten books including *The Steward Leader*, *The Third Conversion* and *The Choice*.

 **FOSTER CHASE** will teach a 90-minute workshop entitled "The Future of Payments," and **DR. R. SCOTT RODIN** will teach a six-hour ITI seminar entitled "Set Free to Lead" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)



Dr. Jim Canning Named CLA Consul

Award announced during 2014 CLA National Conference

DURING THE 2014 CHRISTIAN LEADERSHIP ALLIANCE (CLA) national conference, April 14-16, 2014, CLA President and CEO Tami Heim announced that Dr. Jim Canning had been named as a CLA Consul.

Being named Consul is CLA's highest honor. It recognizes distinguished and exemplary service to the field of Christian nonprofit leadership. A CLA Consul, over at least a 40-year span of service, has provided substantial assistance to the work of CLA, and has represented the ideals of Christian nonprofit leadership in their own personal character and work.

Dr. Canning is a trained CPA who spent 17 years of his career with

Ernst & Young. He then served for 15 years as vice-president and chief financial officer of World Vision International, and for several years on the faculty of the Crowell School of Business at Biola University.

During his career in public accounting, he worked with Christian organizations including World Vision, Focus on the Family, Wycliffe Bible Translators, Fuller Seminary, Far East Broadcasting, The Salvation Army and others. He continues to serve as an adviser and board member for various ministries.

He holds a B.S. in Accounting and an M.B.A. in Business Administration from Cal State University at Los Angeles. He also holds a B.A. in Christian Education from Biola University and a Ph.D. in Executive Management from the Peter Drucker Graduate Management Center at Claremont University.

In announcing this award, Tami Heim said, in part: "Jim was a co-founder of the Christian Management Association (now Christian Leadership Alliance) and served as a board member for CLA for a number of years. He has been a frequent speaker at both CLA national conferences and local chapter meetings over the years. In addition, he has been a guest lecturer at a number of schools including Cal State University, Claremont School of Theology, Azusa Pacific University, George Fox University and Whitworth College.

Jim has been a blessing to me in my role as CLA president. He's someone that I have turned to for the inside scoop on the history of this great organization, and I can attest that he's still as passionate about CLA and its mission today as he was from our very first meeting back in 1976. He's still giving back to help make CLA a success." ●



*As iron sharpens iron,
so one person
sharpens another.*

—Proverbs 27:17

Christian Leadership Alliance (CLA) is launching a new online mentoring network to fast-forward CLA's mission to equip and unite leaders who will transform the world for Christ.

We invite you to participate!

We're seeking mentors who will share their God-given expertise to equip a new generation of Christian leaders, AND we're seeking Christian leaders interested in being mentored.

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www.OutcomesMentoring.org



On the Move!

Fulfilling the Great Commission

I BECAME INVOLVED FULL-TIME in Christian work in 1969. In the next several years I learned what God was doing not just through our ministry but others as well.

It was good then, but it was much less than what God is doing today. Consider some amazing facts:

- The church in China has grown to 100 times the size it was when the Communists took over 60-plus years ago.
- The church in India has seen over 50 million people express faith in Christ over the last 15 to 20 years.
- In the Middle East, many people are having dreams of Jesus calling them to follow him.

Let me illustrate this for you with the story of a young woman I'll call Anna. As a teenager living in North Africa, she had been repeatedly sexually abused as she was growing up.

One day she passed by a house with a small sign that said, "Jesus is love." Shortly after that, Anna failed a critical test at school and had thoughts of suicide. With nowhere else to turn, she cried out, "Reveal yourself to me, Jesus of love."

Well, Jesus did appear to her in a dream and said to Anna: "Accept Me as your Lord and Savior." She immediately went back to the home with the sign about Jesus. They gave her a DVD called "Magdalena" — the women's version of the JESUS film. Anna watched it three times, responded to Christ and couldn't stop crying for two days.

Transformed, she led her mother and sister to the Lord. She played the DVD for her fellow students, and in just one week, 25 students came to Christ.

She is now a first-year student in university and leads a group of 30 women on her campus. These women now are boldly telling others that Jesus is love.

In many places, people are taking ownership of spreading the message and multiplying it into the lives of others.

Let me give just a few examples:

- Andres is a Colombian student who was inspired by the vision not just to minister but to multiply. He started by launching a movement group on his campus. Not long after that he started a second group on a second campus. Then he turned the first group over to his friend, Freddy, and started a third group on a third campus. Freddy apparently got the picture of what to do and turned his group over to Diego. Freddy then started a fourth group on a fourth campus. Altogether, 50 movement groups have been launched from Andres' initial efforts.
- In Ethiopia, a number of students were challenged to take risks and own the spread of the gospel into relatively unreached areas of their country. When they did that, they were arrested and thrown into a jail cell. Immediately they started ministering to their cellmates. When the prison guard saw that, he decided to

move them to another cell. Of course the students now had new people to witness to. Over 29 days they were moved to 25 cells and witnessed to 1,100 cellmates — many of whom made decisions for Christ.

God is moving today at a remarkable pace.

In the last decade, digital means of ministry have rapidly multiplied the ability to spread the gospel and follow-up with new Christians:

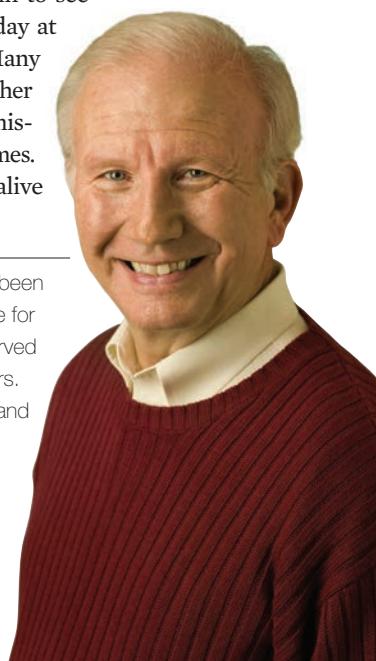
- In the area of follow-up, one ministry has found ways to have 50 percent of those who indicate decisions to enter into follow up.
- In terms of significant reach into the world of non-Christians, another ministry saw over 300 million visits to their evangelistic websites in 2013.
- Social media has opened up whole new, inexpensive means to get people thinking about Christ. Yet another ministry has over 26 million followers on Facebook.

Another development in recent years is the formation of very kingdom-minded partnerships.

- In the digital area, for example, a very effective partnership has emerged involving 53 ministries.
- In church planting, a partnership has emerged in the last four years that has 33 members and over 100 more organizations expressing interest. The member organizations have planted more than 500,000 house churches over the last several years. They have developed simplified methods of getting things started and growing.

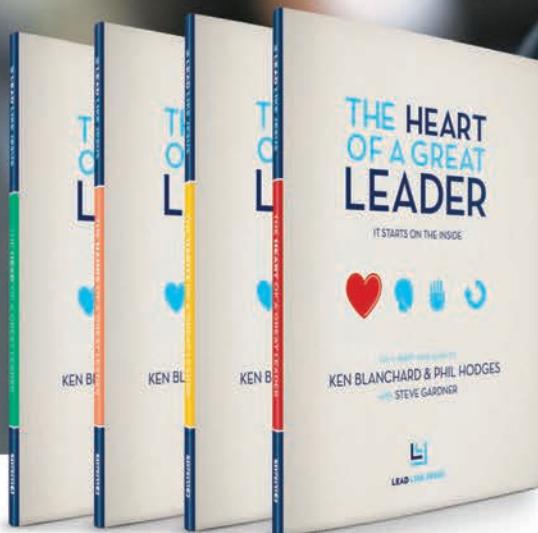
I trust you can begin to see that God is moving today at a remarkable pace. Many groups are working together to see the Great Commission fulfilled in our lifetimes. It is a great time to be alive and in ministry. ☽

STEVE DOUGLASS has been with Cru/Campus Crusade for Christ for 45 years and served as its president for 13 years. He is a graduate of M.I.T. and Harvard Business School. (Cru.org)





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Analytics Rule

Getting better insights from your data

MEASURING MINISTRY OUTCOMES is a growing trend among Christian nonprofits. Such measurement helps organizations answer the question, "How are we doing?" This question is critical. But an even more important question is, "How do I make the best thing happen?" While measurement helps you understand how you are doing, it is analytics that guides you along the path to make the best thing happen.

There are two key components of analytics: data, and analysis of data. Understanding your data is paramount to gaining insight from data analysis.

Simply put, analytics is the systematic evaluation of data. Analytics helps answer questions such as, "Where is our outreach most effective?" "Are there differences in outcomes across regions?" "Is our ministry impacting one demographic more than another?" or "What method or approach is most effective in achieving our mission?"

Five years ago, the Board of Bible Study Fellowship (BSF) adopted a strategy to begin measuring ministry outcomes. This was followed by a research and analysis roadmap that has produced important insights for the organization. These initiatives have provided greater understanding of how our method of Bible study influences spiritual growth and helped us understand the factors that influence member participation in BSF. These findings have been incorporated into our leadership training models. We also evaluate and analyze our training to determine what is most impactful across various demographic groups and geographic regions. By examining trends in enrollment and attendance, we are better able to predict enrollment by geographic region, class type and class size. These predictions are used to determine more accurate lesson quantities shipped to classes, reducing costly short orders.

We started with asking, "How are we doing?" and are now asking "How do we make the best thing happen?" With God's guidance and armed with information, we have come closer to achieving our vision of eradicating biblical poverty.

Having seen the benefit of analytics for our ministry, I want to share four keys to better analytics that will offer your organization greater insight from its data:

1. Take inventory.

Leaders are often unaware of the wealth of data already being captured within the organization. So take an inventory across departments to understand what is being captured, how measures are defined and what format the data is in (i.e. qualitative versus quantitative). Identify and document the systems or software being used to capture the data.

2. Begin to centralize and standardize.

After taking inventory, don't be surprised to find data collection and analysis occurring, to some degree, in almost every department of the organization. What you'll most likely find is duplication of effort and variation in methods used to measure the same concept. Whether it's Operations, IT, Marketing, Finance or Donor Relations, departments often require the same metric but differ in how that metric is defined and therefore measured. The need for standardization and centralization will become evident the deeper you dig.

3. Measure what matters.

One of the questions you need to ask as you centralize and standardize is "How is this data informing the mission?" If the data you work so diligently to capture is promptly put on a shelf and never looked at again, this may be a metric you can stop measuring. Asking hard questions of the data you're collecting will help you identify what you can stop measuring and identify new metrics to capture.

4. Quantify.

Data is often captured in a format that makes it difficult to analyze. Reams of free form text from field reports or interviews, while providing valuable insight, are often impossible to analyze in a systematic way and are time consuming to read and summarize. Where possible, quantify the data. Ask for feedback using scalable response categories. Capturing data in this way allows you to look for patterns in the data and reduces the time for review.

Once you know what you are measuring, how the data is being captured and that it's being captured in a form that can be easily analyzed, the task of analysis begins. While this task will require the right skill set and tools, it fundamentally involves asking the right questions of your data.

Analytics can provide a wealth of insight to leadership and make measurements come to life. It can influence the direction of the strategic planning process, identify weaknesses and potential threats to the organization, and envision and increase the confidence of leaders. ●

EMILY COX, PH.D., conducts research for Bible Study Fellowship (bsfinternational.org), a role she has filled for BSF for the past four years. Prior to coming to BSF, she was a researcher in the health care field for more than 15 years.

 **EMILY COX** and **DAVID MARTIN** will teach a 90-minute workshop entitled "Beyond Measurement to Analytics" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)

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Maximizing Board Impact

Three key roles for your ministry board

TODAY, MANY EXTERNAL FORCES are driving boards of Christian ministries into “fiduciary” mode. Richard Chait, in his book *Governance as Leadership: Reframing the Work of Nonprofit Boards* (Wiley, 2004), says that spending too much time in fiduciary mode cuts out the time boards must spend to maximize impact. You have to get the fiduciary aspects like financial literacy, legal compliance, integrity and ethics right, but that is insufficient for accomplishing your goals.

There are three key roles for ministry boards. Excelling at all three is vital. These roles are acting as fiduciary, acting as resource strategist and acting in generative mode anticipating and planning for the organization’s future.

Fiduciary

As a board member, in your fiduciary role you owe the duties of care and loyalty to the organization. You promise to put the interests of the organization ahead of your own if there is a conflict. You also commit to having the necessary financial controls in place to assure your ministry’s clients and stakeholders that the resources entrusted to the organization will not go astray.

Unfortunately, the improper actions of a growing list of Christian ministries and churches have created shocking consequences for children, stakeholder and members. These are examples of organizations that devoted too little energy to fiduciary responsibilities. Apostasy is the result; youth in particular see organized religion as embodying the opposite of the biblical principles they teach. As a board member, then, this is your first job: following the guidance of Romans 14:13, to be a living example for others by assuring your ministry’s accountability and transparency.

Resource Strategist

When acting as a resource strategist, you are asking questions about the “marketplace”—the place where you serve. This is about getting the basics of supply and demand for your services right, understanding how your organization creates value for your stakeholders better than others providing similar services, and staying distinctive in what you do. As your strategy is firmed up, it is time for resource allocation. This is a key role of the board, and doing it well will positively impact ministry. Allocating financial resources (budget) and people resources (individual roles and goals) must be done in close alignment to strategy. Simple tools exist to help the board and/or senior executives with this critical task.

Generative Mode

In generative mode, the board makes sense out of the unasked and unanswerable questions that allow an organization to see itself and its mission differently. The board turns its attention to issues outside of day-to-day operations, allowing the organization to create its own future, reframe troubling trends and circumstances into opportunity and stay vital through difficult times. How much emphasis your

board places on this depends on its current circumstances. Allowing time for this mode is more valuable if your ministry has passed the turbulent start-up phase, you are not experiencing a crisis and ministry basics are in place. True excellence in mission sustained over a lengthy period suggests you do this well on your board.

Commit to all three modes to increase your impact:

- 1. Start by ensuring you have the right people on your board with the skills to engage in all three arenas.** We are a body of Christ, and not everyone has to have the gifts for all three areas. But you are not going to have a discussion on fiduciary issues if every person on the board sees those as unimportant.
- 2. Design your board meetings with intentional agendas encompassing the right balance of all three modes over time.** This is based on current need. If you face severe moral or ethical issues, this may not be the time for strategic issues.
- 3. Design your board level metrics to encompass both accountability and impact measures.** What gets measured gets our attention. If it's important, measure it. A criticism of metrics is that they can lead you away from God. Just remember that tools are tools, and as such are neither inherently good nor bad. It is vital to find a way to use metrics, not to supplant God's role, but rather to let metrics help your board access God's wisdom.

Paul said: *Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever* (1 Cor. 9:25). Let's live into this with our boards! ☺

CARYN RYAN is the managing member for Missionwell (missionwell.com.) She has served on the boards of several Christian organizations. With deep CFO experience in both for-profit and nonprofit companies, her passion is to help ministries thrive.

 **CARYN RYAN and MAGGIE BAILEY** will co-teach a 90-minute workshop entitled “Financial Concerns of Board Members” for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)





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Speaking Up

Defending religious freedom amidst cultural change

TODAY, PRACTICES THAT MANY evangelical ministries believe are required by God and conducive to human flourishing are increasingly being redefined by public opinion and government policy to constitute harmful discrimination that must be ended.

Note just four developments:

1. The California State University system, its action legitimized by a harmful 2010 U.S. Supreme Court decision, has ruled that student clubs may not require their leaders to adhere to the respective clubs' precepts, resulting in the de-recognition of InterVarsity student groups on 23 campuses.
2. In October, by choosing not to review federal appellate court decisions, the same Supreme Court has promoted the spread of same-sex marriage to yet additional states — in a process that provides no specific religious freedom protections for dissenting religious organizations and persons.
3. In July, against the advice of many religious leaders, President Obama declined to include an exemption for religious organizations when he issued his Executive Order banning LGBT job discrimination by federal contractors.
4. And when President Michael Lindsay of Gordon College signed one of those letters to the president, asking for no more than what Senate Democrats had put into a similar bill only half a year before, activists seized on his act of free speech to pillory the college for its community conduct standards, two local governments suddenly discovered that the college and its students must be unacceptably bigoted, and the institution's vital accreditation has been put at risk unless its sexual conduct policy is changed.

To be sure, evangelicals in the U.S. are experiencing nothing like the violent persecution suffered by many religious people overseas. Yet countercultural faith-based organizations face growing storms. Restrictive rules are increasing. Even more worrisome, basic understandings and fundamental freedoms are in flux. For example, recall that recently more than half of the U.S. Senate was ready after the Hobby Lobby decision to limit the protections of the Religious Freedom Restoration Act, a bill that only 20 years ago was adopted with broad support and proudly signed into law by President Bill Clinton.

It is tempting to project these trends into the future and to despair. It is even more tempting to duck for cover, seeking to blend into the background to avoid public opposition. Yet as long as there are opportunities to help shape public policies and public opinions, faith leaders and faith-based organizations must speak up. Advocate for the

freedom you need — the freedom that organizations and leaders of other faiths also need. Speak up to preserve the broad freedom of religion and conscience that has been fundamental to America from its beginnings and that is a model for the world.

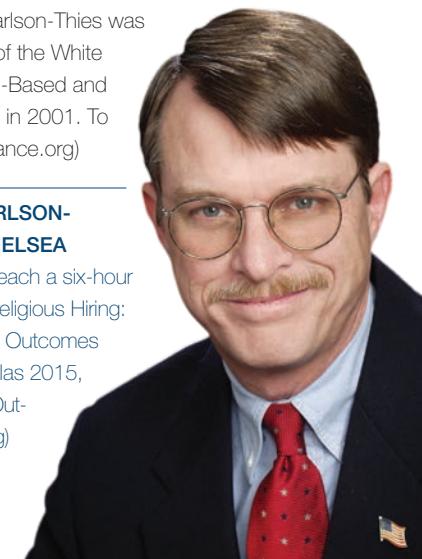
Speaking up means helping your elected officials and influential community leaders understand that gospel convictions are the root of the good fruit that your organization contributes to society. It means taking opportunities to say how that root will shrivel and those fruits will diminish if public policy stops protecting the freedom for faith-based organizations to be true to their convictions. It means risking public disfavor to speak up for needed religious freedom protections because silence only aids restrictive policies and public views.

Now is the time for evangelicals to recommit to religious freedom as a fence, not a hammer. For example, in the same-sex marriage debate there are legitimate religious freedom issues: a fence of protection is required for churches, adoption agencies and other ministries that embrace biblical truth. However, we must communicate those issues with wisdom and winsomeness since increasingly for many in our society, marriage equality and LGBT rights are matters of basic justice and conscience. How then shall we live together? How can we reconstruct a vibrant public square? We must engage in respectful dialogue and debate. Religious freedom as a fence requires government to create meaningful protections for the countercultural practices of ministries at the same time that it seeks what it views as new forms of equality.

We know that in the end, the King of Kings will rule. What will happen between our darkening time and that bright day we cannot know. That's a good reason to seek discernment and not depend on our organizational smarts. It is reason to engage in prayer and not just the most expert research into trends. It is reason to ask God for the courage to be bold, and not to rely on even the most careful strategic planning. ●

DR. STANLEY CARLSON-THIES is founder of the Institutional Religious Freedom Alliance at the Center for Public Justice. Carlson-Thies was a founding member of the White House Office of Faith-Based and Community Initiatives in 2001. To learn more visit (irfalliance.org)

 **STANLEY CARLSON-THIES and CHELSEA LANGSTON** will co-teach a six-hour ITI seminar entitled "Religious Hiring: Shine a Light" for The Outcomes Conference, CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)





I READ EMAILS
WELL INTO THE
NIGHT TO ~~KEEP~~
~~UP WITH MY~~
~~WORK.~~

HELP
KIDS ENCOUNTER
JESUS



Terry Swenson
Vice President, Communications

Young Life



Book Discussion:

Dare Mighty Things

Author Halee Gray Scott on challenges of leadership for Christian women

Outcomes editor-in-chief W. Scott Brown recently interviewed author Halee Gray Scott, Ph.D., about her new book *Dare Mighty Things: Mapping the Challenges of Leadership for Christian Women* (Zondervan, 2014), in which she unpacks the results of her decade-long research on female Christian leaders.

Halee Gray Scott, who has a Ph.D. from the Talbot School of Theology at Biola University and an M.A. from the Haggard Graduate School of Theology at Azusa Pacific University, is an author, global leadership researcher and consultant who focuses on issues related to leadership and spiritual formation. She began her teaching career at Azusa Pacific University and now teaches courses in spiritual formation, theology and leadership in seminaries across the country. She is a regular contributor to *Her.Meneutics.com*, and her writing has appeared in *Outcomes*, *Christianity Today*, *Christian Education Journal*, *Real Clear Religion*, *Relevant*, *Reject Apathy*, *Books and Culture*, *Kyria*, and *Gifted for Leadership*.

What led you to write *Dare Mighty Things*?

Growing up I was taught that I could do and be anything. I really believed that. But when I became a Christian and went to seminary, I heard a lot of friends and colleagues discussing the limitations and challenges that they faced.

For example, while I was both teaching and serving as a librarian at Azusa Pacific University, a female student came up to me and said, "Halee, I know God has a call on my life. I know that I have leadership gifts, but every time I go to the Bible store and visit the section for women, it's all flowers and fluff and nothing that helps me become a better leader." I resonated with her comment. I said, "You know, what? You're right. There isn't

a whole lot to guide us and articulate some of the challenges regarding leadership."

Then I spoke with a colleague, another librarian, who was then a student at Fuller Seminary. She was the only student there with a Fulbright at that time. She is a very smart biblical scholar. She said, "You know, all these people have hopes for me. They want me to be this great biblical scholar, but Halee, I want to be a mom. How do I do that? How can I be a mom and a biblical scholar at the same time? I don't know how to do it."

I started thinking about the challenges. And I thought, "I have a lot of women coming to me and talking about challenges of leadership, and we don't have a lot of material for facing those challenges."

Academia was under the assumption that we were still arguing about whether women could or should be leaders. Meanwhile, there were a ton of women leading everywhere. They were leading in churches. They were leading in nonprofits. They were leading in Christian universities. And the only empirical work available on Christian women leaders were studies focused on women working in Christian universities.

I wanted to expand that research and include nonprofit organizations, which I did through Christian Leadership Alliance. After my Ph.D. dissertation, which focused on quantitative research on this topic, I added a more qualitative approach, interviewing Christian women worldwide. I wanted to hear and tell stories of how Christian women are leading around the world. I've talked to female leaders in Kenya, Thailand, England, Australia, New Zealand and all across the United States. Out of all that research came *Dare Mighty Things*.

How do you hope your book impacts the thinking of readers?

I'd like to answer this in an analogy. I used to live in Glendora, California. Behind my house was a trail that they trained firefighters on.

One day I set out on it. It's almost a complete vertical climb. I mean, it is really tough. I didn't have a Garmin. It was my first time on the trail. I didn't really know what to expect. And I had been on that trail for maybe two hours. I had gone more than ten miles. And I looked down at the trail and thought, "It's really tempting just to go back down from here." But then I thought about my own life philosophy of wanting to finish what I've set out to do. So I decided to keep going and see where this goes.

I didn't go a half-mile before I got to the top. And once there I was rewarded with amazing views of the San Gabriel Mountains to the north, the Rim of the Pacific to the west, downtown Los Angeles, the whole valley. I mean, it's just absolutely stunning.

I lived in L.A. County, the most populated county in the nation, but there was nobody up there with me. And it was the most amazingly beautiful sight I have seen. If I hadn't pressed forward, I would have missed it. And how many people were down there in that valley who hadn't pressed forward to get to the top of that mountain to see what I was seeing.

With *Dare Mighty Things* I hope to give people a roadmap to say, look, you know, at 10.5 miles you may feel like quitting, but if

you just press forward, this is what it's going to reward you with ... just keep going. I want to show women the obstacles but also show them there are so many women who have overcome these challenges before. They're not alone, and it is definitely worth it to follow God's call on their lives and to dare mighty things.

In the book you said the first challenge for most Christian women is to believe they're leaders. Why is that?

The first thing is our view of leadership. Our minds often move towards the most extreme examples of leadership: a U.S. president, general or corporate CEO. For centuries we defined leadership in more masculine terms. Women don't always identify with that. So they say, "I'm not a leader, I don't have that assertiveness. I don't have that aggression."

The second thing is a lack of confidence. Research has often borne out that women have an extreme lack of confidence when it comes to work and exercising leadership.

The third thing is that a lot of leaders, especially when they're younger, need someone to draw out their giftedness. They need someone who will say, "The way you organized everyone on this team, that's a leadership gift, pay attention to that...." I don't think a lot of women have that.

In that context, how important is mentoring in helping women grow in leadership?

It is extremely important for women to be mentored by other women, or by men in some cases. The mentoring process enables you to see yourself as a leader, to understand and recognize your own giftedness in ways that you wouldn't be able to do on your own. It builds confidence. It fuels your ability to step forward and dare mighty things.

You also said the church is failing women because it's not sharing a comprehensive vision of what they can accomplish. Can you elaborate?

Well, I hate to pick on women's ministries in churches. But they provide the best illustration. The typical approach to women's ministry is very superficial. It includes some biblical training and teaching, but often it doesn't include teaching women how to use their giftedness to serve others. It becomes what I call spiritual obesity. Women go to Bible studies to grow, grow, and grow, but they're not out there using it. They're getting fed, but they're not exercising it in their daily lives.

I don't know the theological or the philosophical foundation for the current women's ministry paradigm, but it's not very challenging for women. That's why so many women are

dissatisfied with it. You're never going to be truly joyful and satisfied until you're living out your calling. Just going to church and getting fed doesn't do it. You have to be impacting the lives of others.

You extol the virtues of "the strenuous life." What do you mean by that?

When I was in my Ph.D. program I was really overloaded. I was taking full time classes, working full time at APU as a librarian and professor, and running my own editing business. At that time, I was also asked to volunteer to help start a women's ministry in my local church. So I came alongside to assist the person hired to develop this ministry. She was in her late 50s or early 60s, and her philosophy was that women were stressed, hurried, busy, and in pain, and needed to be pampered. She ended up doing a lot of teas, community events, and arts and crafts. We couldn't have disagreed more. My philosophy was that women are hurried, stressed, busy, and therefore need a theological framework through which to filter their lives in order to live better in tune with their faith.

That's what I mean by the strenuous life. We're not going to find contentment being pampered. That's not how God built us. His intention is for us to take up our cross, share the gospel and show others the powerful ways God has worked in our lives. That's where we're going to find joy and contentment. It's not easy. It's really hard.

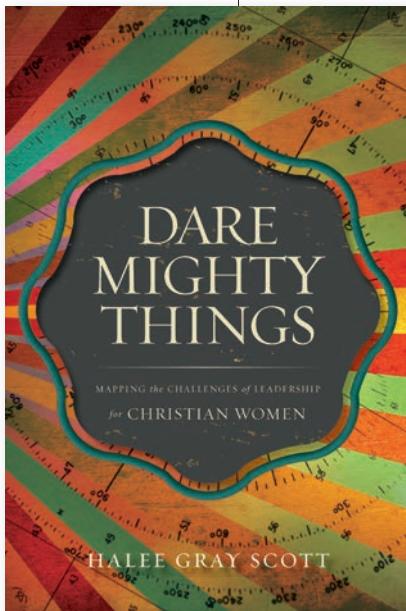
How do we engage the hearts and minds of the next generation regarding stepping into leadership?

The millennial women whom I've spoken with, and whom I've studied, have become discouraged by the lack of progress. I mean, women remain underrepresented in top leadership positions. Just think of seminaries, how many women make up the student bodies versus how many are actually on staff at local churches. Young women are looking at this. They also see some of the sacrifices that the generation before them made.

I've had to make this decision in my own life. The people who I look up to in academia — the people that were able to devote their entire careers — didn't have kids. I considered the lives of women who I really looked up to and decided I wasn't willing to give up having a family. I want to be around for my kids.

It's a messy choice. People my age (I'm either a young Gen Xer or an older Millennial) were told we could do anything. We could have it all. We found out that's not true. That's why it's important to expand how we discuss the ways women can and do lead today. ●

Learn more at (HGScott.com)



 DR. HALEE GRAY SCOTT will lead a workshop titled "Relational Intelligence" at The Outcomes Conference: CLA Dallas 2015 (OutcomesConferences.org)

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The Real World

Introducing young professionals to a strong work ethic

RECENTLY, I RETURNED FROM AN OVERSEAS TRIP TO ASIA, tired and depleted. Upon arriving home, however, I was scheduled to speak at an event in Michigan. So I did what any healthy American would do: I repacked my bags and fulfilled my obligation... one very tired man.

One of our interns was scheduled to join me. He was a recent college graduate, so I assumed he'd be a bundle of energy and the breath of fresh air I needed. But alas, I was wrong. He told me he felt he couldn't go on the trip because he was tired.

Tired? Tired from what? I wondered. He had barely put in 40 hours that week. I was stunned to think that I, a 54-year-old man, had more energy than a 22-year-old.

More than once, I've encountered young team members who've never been introduced to hard work. Many have a 4.0 GPA, but have never had to work a day in their life. When they work with us for a project or an internship, it's their first exposure to a high-energy team working hard to fulfill a mission. We love them — but realize we're the first to introduce them to a "work ethic."

Consider why youth today may enter the workforce with a poor work ethic:

1. This may sound cruel, but it's true: School has coddled them.

Sure, they work hard to write a paper or take a test, but it isn't like the real world. In K-12 schools, many are spoon-fed answers to ensure high test scores; some college majors enable students to tour four years without any early morning classes.

2. Often, parents have protected their children from hard work.

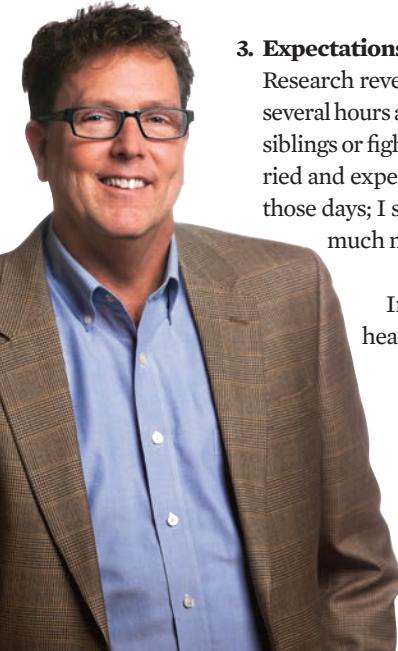
Unlike my teen years, where the average student had to work to have money, the average adolescent today doesn't work until college or beyond.

3. Expectations have shifted regarding responsibility.

Research reveals that 100 years ago, "tweens" were working several hours a day on the farm; teens were leaders for younger siblings or fighting in World War I; and by 19, many were married and expecting children. I'm not suggesting we return to those days; I simply believe it's inside our young adults to do much more than get lost on Instagram or Twitter.

In countless survey results I've perused, I have heard supervisors moan:

- Young staff members refuse to "pay their dues."
- Young people seem nonchalant about their job, with little ambition.
- New team members often say, "This job is beneath me."



My guess is we all wrestle with this. So here are a few ideas for communicating a strong work ethic to the next generation:

1. Discuss specific expectations up front. Manage expectations by having candid conversations about the reality of your work conditions and expectations. In our office, we only take people with high-energy temperaments; others can't keep up. We tell them that up front.

2. Explain to them that they possess one trait that every team needs. While they may be at the beginning of their career, the one thing they have going for them is their youth. They may have no work experience, but most of them have the ability to come in early and stay late. Let them know how valuable that is to you.

3. Model what you want. Have them shadow you on projects they will manage. Show them how you and other team members approach the task. Then let them know that while they aren't required to emulate your methods (you value their creativity), you do want them to share your work ethic. The Mirror Effect is at play: eventually, your team will reflect whatever values and ethic you demonstrate.

4. Describe what success looks like. At Growing Leaders, we unveil what we look for in new interns or staff. It can be summarized as initiative, high energy and a strong work ethic. For team members, we hire for three elements as well: character, competence and chemistry. We remind them that their career will develop in a crock pot, not a microwave.

Work can be an act of worship to our Creator. It is about more than money — it's about finding meaning in life. When we don't equip and encourage our young people to work, we clip their wings. Let's get our young people working. Together let's model what it looks like to enjoy work while laboring at something that counts. ●

DR. TIM ELMORE is a leading authority on how to understand the next generation and prepare tomorrow's leaders today. He is a best-selling author of more than 25 books, an international speaker, and president of Growing Leaders (growingleaders.com).

 DR. TIM ELMORE will teach a six-hour ITI seminar entitled "A New Approach to Leader Development" at The Outcomes Conference: CLA Dallas 2015, April 14–16, 2015. (OutcomesConference.org)

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