

CHURCH ADMINISTRATION - Lecture 1

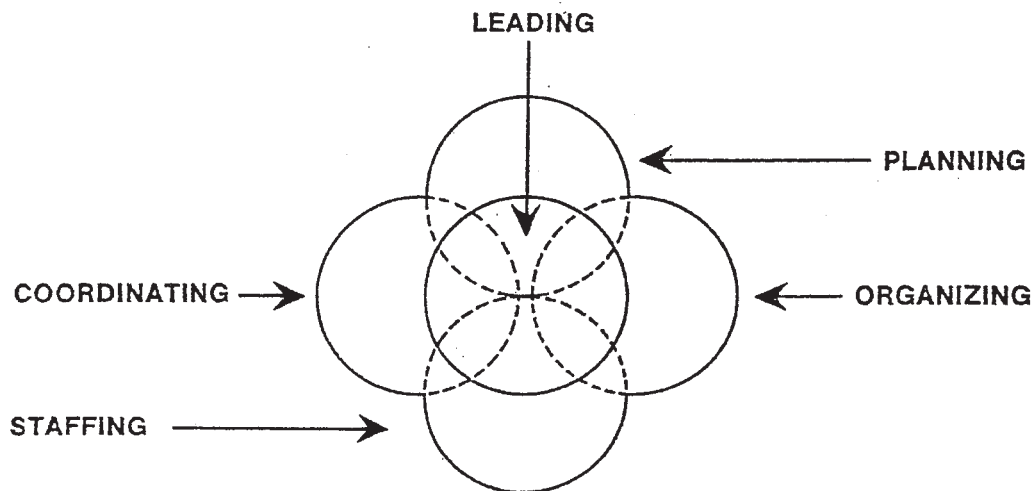
INTRODUCTION

"A discipline helping the church to order its life, enabling it to move toward the fulfillment of its mission."

Administration concerns itself with the spiritual care and nurture of the congregation, its faith development, and its witness to the community. A gift of the Holy Spirit that serves the common good of the church.

1 Corinthians 12:27-28

Administration is the drawing up of realistic plans and the establishing of effective procedures, so that goals can be achieved and all involved enjoy job satisfaction as they can see the significance of their contribution to the success of the whole enterprise.



LEADING: It is the art of influencing people to work for the achievement of individual or group goals.

PLANNING: Involves determining a course of action for the future. It includes assessment of needs; setting of goals; priorities and procedures; and provision for review.

ORGANISING: Includes structuring of groups for life and work, clarifying relationships, assigning responsibilities, delegating authority and establishing accountability.

STAFFING: Encompasses selection, training and developing the skills of people for the work that needs to be done.

CO-ORDINATING: Refers to the synchronizing of a group's efforts so that they are timely and of sufficient quantity and quality.

One of the most worldly and unchristian ways of dishonouring God is by the careless, sloppy, confused and confusing manner in which some try to carry on His work.

Planning and administration is so bound up with preaching, with evangelism, and with pastoral care, that it can never be separated from them.

Ordinarily and under normal conditions, there will be little or no successful preaching, evangelism, or counselling without proper biblical, spiritual planning, structure, leadership - in other words, without sound Spirit-motivated Administration.

BOOKS ON CHURCH ADMINISTRATION

Shepherding God's Flock - Jay E Adams

I believe in Church Growth - Eddie Gibbs

Your Gift of Administration - Ted W Engstrom

Sharpening the Focus of the Church - Gene A Getz

Strategy for Leadership - Edward R Dayton and

Ted W Engstrom

Church Secretary's Handbook - Patricia McKenna Seraydarian

Administration Series for Churches - The American Lutheran Church

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CHURCH ADMINISTRATION Lecture 1

ASSIGNMENT

"Some ministers call church administration/management a waste of time; others see it as a necessary evil. Many resent the time it requires which keeps them from the 'real work' of the ministry." - Jay E Adams.

1. Comment on the above statement
2. In your own words, define "Church Administration".

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ASSIGNMENT 1.

Regardless of what people may say about the subject of church management, it is true to say that a church without a management system, is doomed, at best, not to be effective at all, and at worst, it is doomed to fail altogether. The truth of this matter is emphasized by Michael D. Comer,¹ in an article titled “managing Your Ministry”,² when he wrote:

“Often new pastors are quickly awakened as they leave Bible school or seminary and begin pastoring their first church. They spend much of their time performing business functions. While most Bible schools do a wonderful job of teaching theology, hermeneutics, homiletics, and basic Bible knowledge, few schools adequately prepare a pastor to deal with finances, accounting statements, legal matters, building programs, and basic personnel supervision. In my experience dealing with churches, church denominations, and corporations, I have found church management is more of an art than a science. Although basic management can be taught in formal classes, true church business management is often learned through experience and advice.”³

As is pointed out in the quote above, there can be said to be three basic attitudes towards the subject of church management. The first is that administration is a waste of time. People who adopt this attitude, clearly bring dishonour to the name of God.

The most succinct passage of Scripture which defines the importance of proper church management can be found in 1 Timothy 3:4-5 where Paul wrote concerning the qualifications of a bishop or overseer: “one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?)”

In raising the subject of the importance of the good management of a church, Paul compares the church with running one’s own home and he tells Timothy that if a person cannot manage even his own home, then how would it be possible for such a person to manage the church. The management of a church overall, and the management of the different ministries in the church, are therefore of paramount importance and the text can be taken to indicate by necessary implication that church administration is of paramount importance.

In the article referred to above,⁴ Comer deals with the matter of church administration from a purely business point of view and identifies five principles that apply to running a church as an ongoing and viable business concern.

MAINTAIN PERSPECTIVE.

Referring to the Pareto Principle of management, often taught in business management classes, he refers to John Maxwell⁵ where he taught that, for instance, 20 percent of the tasks are really important and should therefore take up 80 percent of the time spent in a day, whereas 80 percent of the things that have to be attended to, are only important enough to warrant taking up 20 percent of the time. It really boils down to a question of priority being given to the right things. Lesser important things such as ordering of stationery, for instance, should not be the job of the pastor, but could be delegated to someone in the office.

¹ Michael Comer is a specialist organisational consultant attached to the Assemblies of God in the USA.

² http://www.ag.org/top/Church_Administration/Articles_and_Links/chuadm_mang_managment.cfm

³ Supra.

⁴ See footnote 1, Supra.

⁵ Developing The Leader Within You.

BUILD A GOOD BUSINESS REPUTATION.

King Solomon once wrote: “A good name is to be chosen rather than great riches, loving favor rather than silver and gold.”⁶ So often churches are concerned with the matter of raising money to the extent that they do not always remember that a good reputation is more important than a good bank balance. Giving attention, for instance, to the prompt payment of bills by a church is just as important as a person giving attention to the prompt payment of personal bills. In this regard, Comer cites an instance of a pastor taking over the leadership of a particular congregation. One of the first things he noticed was that the church owed a sum of money to a supplier and that the bill had been outstanding for a period of time. Because there were adequate funds in the church bank account, the pastor made it his business to settle the bill immediately.

ENHANCE WORKING RELATIONSHIPS.

It is the duty of the good administrator to also equip those who work in the church, be they volunteers or paid staff. Some principles for enhancing good working relations are: recognise that people are creative; people have a need to be needed; people need to be trusted and work needs to be delegated to them to do; people need to be given decision-making powers which will invariably be given them within certain specified parameters; people need to be recognised for the work that they have done by way, say, of thank you's at appropriate occasions.

The good manager therefore, spends time with the people under him, mentoring, training and encouraging them.

PLAN AND PREPARE.

The pastor must be prepared to plan ahead, revise plans according to changing needs, set periodic goals, use planning aids like calendars and planners etc. to guide him in his plans, and he must also not neglect preparation for meetings. People who work in business environments where spending is closely checked and monitored, will not take kindly to loose financial management in the church environment. Whereas people were prepared to just trust the leadership in the past, they now insist on a track record of proven integrity by the leadership.

MANAGE CHANGE.

While the Gospel message itself never changes, the pastor needs to appreciate that the church exists and functions within a changing environment. Newer methods are being developed for doing things and he should also, for instance, look at how the church could use such innovations as the Internet, to get the Gospel out to the people. Where there is resistance to change, he must facilitate a process whereby people are not only told of change, but are also nurtured into accepting necessary changes.

The fact of the matter is that in the environment in which we live today, church administration is crucially important. The manner in which the administration is conducted, could determine whether the church survives or not and whether the church is relevant or not.

Church administration encompasses not only the efficient running of the church as a business entity, but also necessarily involves the various ministries of the church such as evangelism and counselling. The good church administrator must walk in the utmost integrity not only in relation to the church business, but in respect of his personal affairs as well.

⁶ Proverbs 22:1 NKJV.

CHURCH ADMINISTRATION

LECTURE 2

LEADERSHIP

"The congregation delegates particular tasks to particular people so that it may be enabled to carry out its work and its mission more effectively. This is true also for the work of administration. If the congregation as a whole attempts to do the leading, planning, organizing, staffing and co-ordinating, it will either be neglected or it will end in chaos. The work of administration must be delegated and assigned to particular persons and groups for effective congregational life."

Church leaders must recognize that the Scriptures are the basic Management Guide for the church.

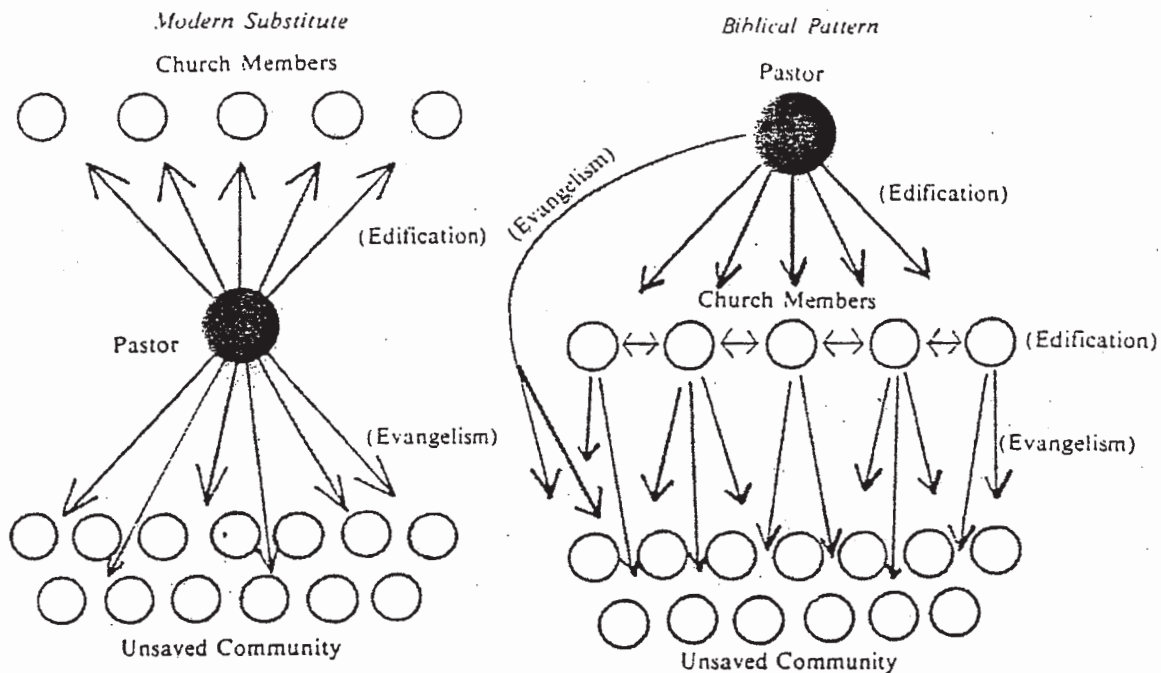
Leaders must consider it of prime importance, therefore, not to allow the church to be run strictly according to business principles.

The basic aim and object of Leadership in the local church is equipping others to carry out the work.

Ephesians 4:11-12

One man cannot do everything - each leader in the local church has his/her own particular area of responsibility..

In the early church everyone evangelised everywhere. "When this again occurs in the modern church, there will be a return of New Testament power".



According to this faulty, foolish unbiblical model, the congregation hires a minister to do its work of evangelism. This arrangement is impossible. It is a full-time task to shepherd and teach (edification). One man cannot do that and, in addition, hope to reach the multitudes around him as well. Truly, on this plan, the pastor is in the middle. Nor is the flock taught to engage in edification with the pastor.

According to the biblical model, the pastor and teacher is just that. He instructs, equips, and inspires the congregation to assume its own evangelistic and edificational ministry (note arrows between members). He also evangelizes as a Christian and as the leading example for the members of the local church.

NATURAL LEADERSHIP

Self-confident
 Knows men
 Makes own decisions
 Ambitious
 Originates own methods
 Enjoys commanding others
 Motivated by personal
 considerations
 Independent

SPIRITUAL LEADERSHIP

Confidence in God
 Also knows God
 Seeks to Find God's Will
 Self-effacing
 Finds and follows God's methods
 Delights to obey God
 Motivated by love for
 God and man
 God dependent

If a person is called to a leadership position in a church they must have the right ability and knowledge to carry out their responsibility.

They must carry out their functions willingly, cheerfully, faithfully, honestly, as unto the Lord.

DISCIPLINE - The leader is able to lead others because he has disciplined himself.

VISION - Vision includes foresight as well as insight.
 Vision includes optimism and hope.

DECISION - When all the facts are in, swift and clear decision is the mark of the true leader.

COURAGE - Courage is not a thing of the moment, but continues until the task is fully done.

HUMILITY - Leaders must be humble people.

HUMOUR - Clean, wholesome humour will relax tension and relieve a difficult situation more than anything else.

ANGER - At times, Jesus got angry. (John 2:15-17)
 Righteous anger is a good quality, provided it is kept under control.

PATIENCE - If we run too far ahead, we lose our power to influence.

FRIENDSHIP - Being able to draw the best out of other people.

TACT AND DIPLOMACY - The skill required in reconciling opposing viewpoints without giving offence and without compromising a principle.

INSPIRATIONAL POWER - The power of inspiring others to service and sacrifice.
 Nehemiah 4:6

EXECUTIVE ABILITY - The translation of vision into action.

THE INDISPENSIBLE

REQUIREMENT - Acts 6:1-7 Spiritual leadership can be exercised only by Spirit-filled men and women. Other qualifications for spiritual leadership are desirable. This is indispensable.

"However brilliant a man may be intellectually, however capable an administrator, without this essential requirement he is incapable of giving truly spiritual leadership".

SUMMARY

A good leader must be prepared to extend the base of leadership by encouraging others to share their particular expertise for the good of the whole. We must be ready to welcome other people to work alongside us, who have abilities in specific areas greater than our own, without feeling personally threatened by their presence. Remember, the chain is as strong as its weakest link. So a team will break apart unless weak links are reinforced.

There will be little in the way of sustained church growth without inspiring and facilitating leadership. Have you identified the leadership requirements of your church in terms of your spheres of ministry? Do each of your leaders have workable job-descriptions? Do they work together as a cohesive team? Are you alert to spot new and potential leaders, or is the leadership a closed circle? Does your leadership encourage initiative among the members, or does it regard any move among them as a potential threat? Do your leaders need further training to upgrade their skills to cope with a larger and more diverse operation? Are your leaders prepared for an evaluation of their performance? Do we pray regularly for our leaders, that their vision might be kept clear, that they will be able to sustain their creative drive, that through their decisions the whole congregation might be challenged, excited, involved and fulfilled?

CHURCH ADMINISTRATION

LECTURE 2

ASSIGNMENT

"Choosing men for leadership roles in the church or any of its auxiliaries without reference to spiritual qualifications must of necessity result in an unspiritual administration."

J Oswald Sanders

Comment on the above statement with scripture references where possible.

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ASSIGNMENT 2.

For want of a better distinction, it is true to say that a good leader in the church should have qualities relating to leadership ability which for want of a better term, may be called non-spiritual abilities, as well as certain uniquely spiritual capabilities.

In Exodus 18:14-23, for instance, Jethro gave a brief list of these qualities, telling Moses that while he was the leader, he should, in the matter of judging the people, delegate less difficult matters to be heard by leaders who were truthful and upright. Ability in and of itself, is not a spiritual quality, nor is the delegation of authority, but it is clear from the counsel that Jethro gave to Moses, that there has to be certain spiritual qualities as well. In the rest of this article, we are going to concentrate on some of the spiritual qualities of a good leader.

There are essentially two lists in the New Testament which set out the qualities of a good leader. The first of these lists can be found in 1 Peter 5:1-11.

1. Leaders in the church are to encourage (exhort) those under them who are leaders themselves, or who are leaders in the making, to adopt certain Spiritual qualities.¹
2. The leaders are to lead the people of God. They are equated here with shepherds.²
3. They are to exercise their duties as leaders voluntarily and not out of a sense of compulsion.³
4. When the leaders lead the people, they are to lead without seeking dishonest gain. Their motive for leading should not be for the money they can get for doing so, but even if they are blessed to be in a position in which they are being remunerated, their motive should be to lead the flock rather than to collect a salary cheque.⁴
5. They are to lead by example rather than just tell the people what to do.⁵
6. The leader should be a humble person.⁶ The reference here to younger people submitting to elders could also be taken as meaning that younger people in leadership should be submissive to older leaders and be prepared to take advice from them as they are themselves being prepared to lead the church.
7. Leaders should be vigilant and should guard the people against false teachings.⁷
8. The leader should in the final analysis, resist that which is false, but should be careful to do so on the basis of what is taught in the Scriptures.⁸ It therefore follows that in order for a person to be a leader in the local church, he/she has to be familiar with the Scriptures.

Paul also gave a list of qualities contained for us in Titus 1 and in 1 Timothy 3. As the lists are essentially the same, we will look at the spiritual qualities for a leader which Paul lists in 1 Timothy 3.

1. The leader must be blameless.⁹ By this is meant that he should be a person of reputable character and a person with a good standing in the community. He should in other words, be a person who is beyond reproach.
2. The leader in the church must be the husband of one wife.¹⁰ Within the context of cultures where polygamy is foreign or not accepted, this requirement must be taken to mean that the man must lead a chaste life and be faithful to one woman to whom he must be married.
3. The leader must be temperate.¹¹ In other words, he must deal in the matters of leadership with even-temperedness and fairness.

¹ See 1 Peter 5:1.

² 1 Peter 5:2-4.

³ See 1 Peter 5:2.

⁴ See 1 Peter 5:2.

⁵ See 1 Peter 5:3.

⁶ See 1 Peter 5:5-6.

⁷ See 1 Peter 5:7.

⁸ 1 Peter 5:8.

⁹ 1 Timothy 3:2.

¹⁰ 1 Timothy 3:2.

¹¹ 1 Timothy 3:2.

4. He must be sober-minded.^{12 13}
5. leader must also be hospitable.¹⁴ In the opening verses of 2 Timothy 2, Paul again takes up this matter when he urges Timothy to pass on the message which he received to trustworthy men who would be able to teach.
6. He must not be given to strong drink.¹⁵
7. He must not be motivated by greed.^{16 17}
8. He must be a good manager of his home and of his affairs,¹⁸ for if he is not able to exercise control over his own household and his own affairs, he will not be able to exercise control and good stewardship over the things of God.¹⁹
9. the leader in the church should not be a recent convert.²⁰ In giving this instruction, Paul was only too aware of the temptation of pride and arrogance that could overtake such a person who becomes a leader. Furthermore, it is logical to assume that as a new convert, he would not be familiar with the Scriptures and therefore, that he would not be able to divide the word of truth correctly as is required from a leader.

Secular ability is a good thing for a leader to have so that he can administer the affairs of the Lord properly, but in considering the suitability of a person to be a leader, regard should also be had to the spiritual qualities and these qualities should be as important as the managerial qualities that may be expected of a leader.

¹² See 1 Timothy 3:2.

¹³ Also see the comment above on being vigilant.

^{14 14} See 1 Timothy 3:3.

The leader must be able to teach. See 1 Timothy 3:3.

¹⁵ 1 Timothy 3:3.

¹⁶ See list of requirements above.

¹⁷ See 1 Timothy 3:3.

¹⁸ See 1 Timothy 3:4.

¹⁹ See 1 Timothy 3:5.

²⁰ See 1 Timothy 3:6.

CHURCH ADMINISTRATION

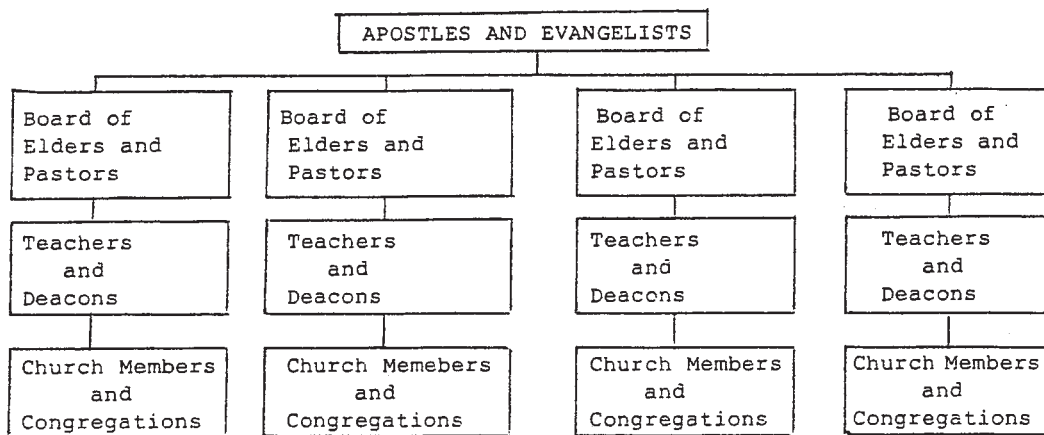
LECTURE 3

ORGANISATION, STRUCTURE AND DELEGATION

The local church needs order and structure and organisation within its ranks so that people know very clearly where they fit in and what is expected of them.

From the early days of the Old Testament elders assisted in ^{BEARING} ~~becoming~~ the organisational and pastoral load. Exodus 18:13-26

As the early Christian church developed, its structure would have been something like this:



In our modern day churches this basic form of structure has changed depending upon the size of the congregation and the particular denominations or group but the main principles remain.

If a local church is to operate efficiently and effectively for God's glory, it must be correctly and adequately structured.

Organisation and structure in a local church must be a practical working model - something that can be staffed and operate for the benefit of the church as a whole.

It must also be something that can be shared with the whole congregation and where members with particular gifts or talents can become directly and actively involved.

"Church growth cannot be sustained unless the laity are mobilised to fulfill their distinctive ministries both in the Church and in the world. The majority of church members have little understanding of their place and function as members within the body of Christ. For them belonging to a church means no more than turning up, singing up, and paying up. Developing an adequate theology of the laity is an urgent task which faces the church."

The only way congregations will become involved is if

- i) they themselves are spiritually motivated,
- ii) they are fully aware of the church structure and places where they may slot in,
- iii) they are encouraged and made welcome every step of the way, and
- iv) they see that they can be used and not abused.

Delegation means authorising or appointing someone else to do the job in hand.

"When properly used, delegation can greatly increase a church's effectiveness. The lone leader is limited in strength, ability, and time; but these three factors are multiplied when he shares his responsibility with others."

- a) Be sure that the person is capable of doing what is delegated to them.
- b) Be certain that they are willing to accept the responsibility.
- c) Continually keep in touch with the responsibility delegated.
- d) Be ready and able to step in if and when assistance is needed.

When committees are appointed for specific tasks then it is a decided advantage to keep them small, give them a very clear and definite mandate of what is expected of them, and set a deadline date for a report back.

A committee, generally, is something that is alive and active and of benefit to the church.

SUMMARY

The issue of gifts is crucial for church growth. We have attempted to show that gifts are distributed among the people of God so that no one is exempt. We have also noted the wide variety of these gifts. The task of the ordained ministry is not simply to minister to the congregation but to create and direct a ministering congregation through the detection, development and deployment of God-given resources. The church members are not there to enable the ordained minister to do his job; he is there to enable the congregation to fulfil theirs. This being so, we must examine our situation to discover how these principles are being worked out in practice.

What proportion of the congregation have identified their gifts? What steps do we envisage taking to help everyone identify their gifts? Once recognised, are our structures elastic and diverse enough to encourage people to develop and employ their gifts in fellowship with others?

Increased diversification will necessitate an enlarged leadership team with new specialist skills and the need for coordination so that the diversification does not result in fragmentation and frustration. I believe that there are enormous supplies of untapped resources within the Church. The present high level of unemployment in the nation palls into insignificance in comparison with that which prevails in the Church. Unidentified gifts represent unlived life. Let us find ways of helping each other identify our gifts and affirming one another in their development. The mission which Christ has committed to his Church represents the greatest enterprise with which we can be identified. Its implementation requires the total mobilisation of all our God-given resources in unending waves of committed creativity.

CHURCH ADMINISTRATION

LECTURE 3

ASSIGNMENT

Assume you are a member of a church with 100 members.
Your church leadership/council (of which you are a member)
have adopted a growth plan to increase membership to at least
500 within a period of five years.
Prepare an organisation structure chart which would supply
the administration necessary to achieve this goal.

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ASSIGNMENT 3.

INTRODUCTION.

The planned growth of the church in this assignment is up to a membership of 500 but if the church is to remain vibrant, the goals that will need to be set administratively, will have to be set and extended even beyond the five year period. In answering this question, the following general structure will be assumed as the structure for the administration of the church.

Church council.

- Pastoral committee.
- Missions committee.
- Administration committee.
- Music committee.
- Public relations committee.

All of the committees will do the work which has been assigned to them and which falls within the boundaries to be discussed below, and to report to the church council. We will discuss each of these committees and functions in more detail, but it should be noted that not all of the subfunctions of each function will necessarily constitute a separate committee, although, should the membership go beyond 500 and depending on the needs of the congregation, some or all of these subfunctions can in fact become committees. As will be seen, this model is not intended as a rigid model, but naturally lends itself to flexibility, being dependent on the way in which the congregation actually grows.

PASTORAL.

In this model, the pastoral committee has been assigned a significant function. This function will only be traversed lightly because of space constraints.

1. Intercession. This function will never become a separate committee, but it is a function which resorts under the pastoral committee. The pastoral committee should encourage the membership of the church in the ministry of intercession since this is not a special gift, but a commandment to which everyone who claims to be a born again believer, should subscribe.
2. Area visitation teams. In each area of the city where members of the church reside, area visitation teams should be established. The area visitation team reports to the pastoral committee on the needs of the members in its area of jurisdiction and it is also delegated to follow up visitors to the church to make them feel welcome and to ultimately encourage them to come into membership.
3. Bible study cell groups. This is a function of the pastoral committee but if the church functions well, much of the matter concerning the establishment of Bible study groups could also be delegated to be managed by the area visiting teams. This arrangement might be desirable if there are a lot of people in a particular area and lots of smaller Bible study groups need to be established to make sure that members are cared for and that members do participate actively in the groups. The Bible study groups can also serve as a net to catch people not cared for by the area teams.
4. Mercy ministry. A mercy ministries' committee may be established where the membership goes beyond 500 but this project would at least initially, fall under the area visitation teams. Mercy ministry would include:
 - 4.1. Meals on wheels for the sick and for people in need.
 - 4.2. Hospital visitation and visiting the sick at home.
 - 4.3. A counselling ministry something similar to the caring listeners in our church. There would have to be someone to train people up in this ministry and to supervise the ministry. This could be the task of one of the pastors.

4.4. Special needs. There will invariably be people in the church with special needs. The mercy ministry team might for instance, relay to the church council and the appropriate departments in the church that say, it would be helpful if someone at the office could just email a copy of the bulletin for the week or reports of the annual general or vestry meeting to blind members who have screenreaders, so that they could read these for themselves. The mercy ministry team would of course also take care that the documentation is emailed in a format which would be accessible to screenreaders since not all document formats are accessible to screenreading software. A document image saved as a JPEG file, for instance, would not be accessible to a screenreader program at this stage, although technology might make this a possibility later on. Attention would also be given to things like having wheelchair ramps in the church, wheelchair accessible toilets and interpreters for deaf people, just to mention a few other examples of special needs. Special needs projects could include:

- 4.4.1. People with disabilities.
- 4.4.2. The elderly.
- 4.4.3. The youth.
- 4.4.4. Retrenched persons and job seekers.
- 4.4.5. The chronically ill and persons who cannot get to church on account of their illness.
- 4.4.6. HIV and AIDS sufferers.

Many of the subfunctions mentioned here, would overlap frequently. Therefore, if any of the subfunctions became full projects in their own right, the project leaders would have to co-ordinate their activities in order to manage the overlap. In the same way it is also possible for the pastoral function to overlap generally, with other functions and a co-ordination through the church council would have to be facilitated.

MISSIONS.

While the little that is said here about the missionary function may appear to be deceptive, the missionary function of the church, in line with what is taught in the Great Commission, should not be under rated. While there should be a missions committee, each and every member of the church should, ideally, be involved in mission activity. The missionary function of the church would include:

- 1. Support for local and foreign missionaries.
- 2. Missionary awareness throughout the church.
- 3. Evangelisation.
- 4. Teaching and discipleship.

ADMINISTRATIVE FUNCTION.

The administrative committee would deal with the following matters:

- 1. Office administration.
- 2. Staff recruiting and human resource management.
- 3. Finance.
- 4. The building maintenance and building committee.
- 5. Leadership training.
- 6. The establishment of a book and MP3 library in the church.
- 7. Public relations which would include among others, the following:
 - 7.1. Making of statements to the press.
 - 7.2. The issuing of notices to the public.
 - 7.3. Radio broadcasts.

MUSIC DEPARTMENT.

The music department would be responsible for all the music at the services, the selections of the songs and hymns to be sung (although this latter aspect should not be too rigid) and to insure that hymns sung are doctrinally correct. There is a lot of music out there today which professes to be Christian, but the

doctrinal content of much of this music is often questionable. If we are going to teach correct doctrine, it is important that our music reflects that correct doctrine as well.

MISSION STATEMENT.

The proposed mission statement would read:

“To proclaim the good news of the Gospel to all the world; to make disciples of all men and to commit the teaching of the Gospel to trustworthy men to proclaim the Gospel and to teach others; to show the love and care of Jesus not only within the church body, but to others outside of the body as well.”

CHURCH ADMINISTRATION

LECTURE 4

CHRISTIAN COMMUNICATION

Few churches pay sufficient attention to their internal communications. There may be a great deal of planning activity at committee level but few of their concerns percolate through to the people in the pews.

"Much congregational management fails either from the lack of Christian communication or from its breakdown. If the communication that exists is not carefully established and ~~mentioned~~ ^{maintained} as Christian communication, then the sort of communication that develops will tend to be non-Christian; gossip, slander, half-truths will flow quickly along the grapevine. It is important that everyone involved in church administration understands the principles of Christian communication and to learn how to use and promote it."

Ephesians 4:25 - "Therefore each of you must put off falsehood and speak truthfully to his neighbour, for we are all members of one body."

Ephesians 4:15 - "Instead, speaking the truth in love, we will in all things grow up into Him who is the Head, that is, Christ."

Paul's efforts to explain how Christian communication may be established and maintained are intended to show that such communication is fundamental to any consideration of Christian unity, organization and function.

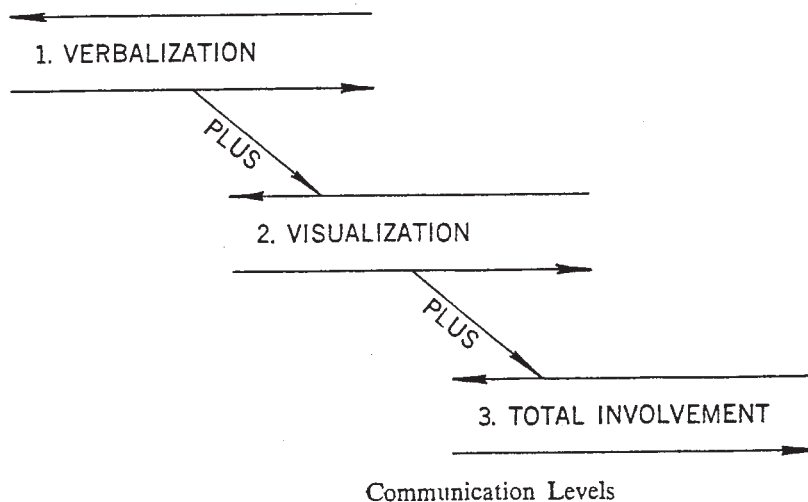
1. Christian Communication is Verbal

There are great advantages in face-to-face communication especially when informing others about a change or decision that is likely to be unpopular or that maybe misunderstood.

The person or people to whom you are verbally communicating have opportunities to ask questions, to have a statement repeated, to raise objections, or to ask for examples.

Usually the best presentation is a combination of the written and spoken word.

Often the best way to present information is to introduce and explain it personally from a printed handout leaflet.



2. Christian communication is Truthful
To speak untruthfully does not necessarily mean that your statement is a downright lie - it can also mean that the truth has been bent a little to suit your purpose.
"Honesty is the only policy".
3. Christian Communication is Adequate
The communication must be to all those who function closely with you.
People must not be taken for granted.
1 Corinthians 12:12 following.
In a local church situation organisation structure each link is as important as the other if the whole church body is to be effective.
4. Christian Communication is Loving
Communication not only allows for the movement of information and data but it also provides for the fostering of brotherly love.
There must always be an atmosphere and a sense and feeling of good relationships for Christian communications to be effective.

COMMUNICATION LINKS

1. Weekly Announcements
Bulletins - a vital link between the church and its congregation.
Printed bulletins should be ideally handed to every congregation member as they enter the church building for the Sunday Service.
This gives them a chance to read them prior to the service and discuss it with others after the service.
2. Notice Board
Every church should have a large notice board on which posters and notices can be fixed. Notice boards should, ideally, be separated into different sections.
It is a sign of the life or stagnancy of a church.
3. Church Newssheet/Newspaper
This should be a regular basis - monthly, bi-monthly, quarterly.
4. Attendance Records
This assists in many areas of church administration.
Visitors - first timers - changes of address - regulars - those not currently attending - mailing list - assessing number of people attending services.
5. Pastoral Care Cards
Available in pews for those with special personal needs.
6. Tapes (audio and visual)
Important for those who cannot attend services.
7. Leaflets and Circulars
Advertising coming events - roster lists - prayer needs.
8. Telephone
Direct link and line of communication to those in need - prayer chains - conference calls.
9. Face-to-face Contacts
Regular meetings are essential for this purpose.
Meetings of individuals, or committees, or members/congregation.

CHURCH ADMINISTRATION

LECTURE 4

ASSIGNMENT

"The glue that holds an organisation together is good communication. It is necessary for the individuals within the organisation to know what others are doing, to be able to communicate about the changes that will be taking place, and to be able to inform each other and the outside world as to where they intend to go."

COMMENT ON THIS STATEMENT IN RELATION
TO THE LOCAL CHURCH.

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CHURCH ADMINISTRATION.
ASSIGNMENT 4.

INTRODUCTION.

It goes without saying that communication in the local church is important, especially if the local church is part of a greater denomination. Good communication begins at the grass roots level: firstly among the members themselves, then between the different organs that are responsible for governance in the local church, then between the ultimate governing body and the rest of the church and finally, between the local church and the governing bodies set over the local church. In this paper, however, we are going to look at the matter of governance in the local church and the importance of communication at this level since, if there is no communication at this level or if the communication is bad, there cannot be said to be adequate communication between higher bodies and the local church either. Therefore, communication at the level of the local church is most important.

It should be noted as a general observation that most of Paul's epistles were written to local churches. It is true to say that often, when a letter was written to a particular church, the letter was intended to be written to each of the congregations that met in a particular locality and it is also true to say of the pastoral epistles, that while they were written to individuals, they were written with the intention that they should be read in the particular churches. Paul, in his epistles, was not communicating in his capacity as an overseer to the leaders only, in the churches he had established, but he also intended his communications to reach down into the congregations themselves.

In the opening verses of 2 Timothy 2, for instance, Paul instructs Timothy to "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."¹ It is important to note here that while there is an instruction to Timothy to communicate the teaching of the Gospel to faithful people, this instruction also is one which applies to every active member in the church to communicate what he knows, to those who might be following him in leadership in due course.

Similarly, Paul urges members to communicate truthfully to one another since the church, being the local church, is one body.²

There are a number of ways in which communication in the church can be fostered and if communication is good, this will also encourage people to become involved in the affairs of the church instead of just being pew sitters.

The first of these means of communication is the church bulletin or the weekly notices. The notices can be used to tell people what is happening in the foreseeable future, usually the coming week, and if a person is new to the church, will also give that person the opportunity of seeing what is going on in the life of the local church, with the view to him/her finding their little niche for getting involved and offering their particular gifts for the furtherance of the body. A person might learn of opportunities to attend Bible studies, men's or ladies' meetings, craft groups and ministry opportunities where through community upliftment programs he/she can individually exercise his/her gifts.

Bulletins should be handed to people as they enter the building and they should be given an opportunity, before the commencement of the service, to read the bulletins. In the case of people who cannot read in the normal manner, there is also the possibility of emailing the bulletin to them so that they can read the bulletin for themselves, make notes of any questions they want to ask or activities in which they want to participate, and can take the necessary steps to benefit from these activities.

However, it is not only important for the church to communicate to the members, but the members themselves, need to communicate with the local church. It is for instance, not always possible to put

¹ See 2 Timothy 2:2.

² See for instance, Ephesians 4:25.

every little bit of information in the bulletin and in some instances, without there having to be a veil of secrecy over everything, it may not always be desirable to communicate certain things like telephone numbers, in the bulletin. The member should also be free to approach the church office during the week in order to obtain information which for any reason, was not communicated in the bulletin.

Noticeboards are another way in which communication within the local church can be fostered. As indicated before, it is not always possible to convey every necessary bit of information in the bulletin itself. This may also be due to the fact that the nature of the information to be communicated, is so lengthy that it would otherwise turn the bulletin, which should ideally be a folded leaflet only, into a tome of epic proportions. Things like missionary newsletters, the different duty rosters for say, the coming month, a fuller description of the different activities in the local church, could be placed on the noticeboard and in the case where the congregation is a large congregation, there might have to be several noticeboards placed throughout the sanctuary, on which the relevant matter is set forth.

A third method of communication is the pigeon hole system. The advantage of this system is that minutes and reports can be given to individual members of the church. The advantage of the pigeon hole system is that it could save the church endless sums of money which would otherwise have been spent on postage, thereby depriving the church of necessary funds to carry out its mandate.

A fourth means of communication is the newsletter. In our church, for instance, there is a weekly newsletter where different items of news are published for prayer and for informational purposes. The newsletter contains items which, although informational, are still succinct and to the point. The advantage of the newsletter is that a member can communicate information without having to try and get that information published in the notices themselves.

Then there are what are called electronic communications. Electronic communications here, cover a number of different types of communication. In the first instance, we did mention email earlier. Then there is the telephone which can be used to organise and co-ordinate activities and to hold necessary telephone conferences.

Besides the telephone, there are also other means of voice communication which can be undertaken over Windows Live Messenger and Skype for instance. Both of these programs are free to install and use on personal computers and obviate the necessity of having to incur costs for convening telephonic conferences.

On Skype, for instance, it is possible for up to 10 people to meet at a time and to conference. During the course of the conference and while the talking is going on, it is also possible to instantaneously transfer documents between computers. Ideally, minutes should have been given to the participants before the meeting is to be held, but if the meeting is held over something like Skype, copies of the minutes and other documents may be transferred from the secretary to all of the attendees at the conference. Where something from previous meetings is in dispute, and provided that the secretary is organised, he/she can extract the record of the decision in dispute from previous minutes, going back even years, and transmit same to all of the participants at the meeting.

While the meeting is in progress, it is also possible for one person, who has a question to ask another, to ask the other person that question directly, without interrupting the proceedings of the meeting, by text messaging that other person on Skype.

The disadvantage attaching to this type of communication though, is that the person chairing the meeting may effectively lose control of that meeting, that is, if there is too much text messaging going on in the background. At meetings, therefore, a protocol for the use of text messages should be agreed on in order to insure not only that communications are open at all times, but also, that the meetings are conducted in an orderly fashion.

If the local church has a free Windows Live messenger account, there is also a virtual harddrive that comes with the Windows Live Account and on which documents may be stored. Currently the free virtual hard drives that one can have with Windows Live Messenger, has 25 Gigabytes of space which means that an inordinate number of documents can be stored conveniently in files and folders for participants in meetings to be able to access quickly and efficiently in order to facilitate the conducting of meetings. Virtual hard drives can in addition, also be used to enable participants in a meeting to

download documents beforehand, to enable them to prepare for meetings. All of this can actually save the local church the cost of having to post documents to people, and also saves the secretary the arduous task of having to email documents to every single participant in the meeting.

A final advantage of having meetings in virtual space is the fact that the participant, if he/she is the type of person who is good at multitasking, can participate in the meeting and at the same time, be doing work at the office, thereby making meeting times more convenient.

When meetings are held in cyberspace, though, there are certain additional legal constraints that should be born in mind. The parties should for instance, agree for the purposes of the minutes of the meeting, that the meeting was held at a particular venue. The minutes must specifically state that the meeting was held at a particular venue and that the venue for record purposes, was agreed to by the parties at the meeting.

As a participant in the running of a cyber church for people with disabilities, where we minister to people around the world, we often convene meetings where the participants are from such diverse places as the United States, Canada, the United Kingdom, South Africa, Australia and New Zealand. When we conduct meetings the minutes will invariably contain a statement that by agreement, the members resolve that the meeting is agreed to have been held in the United States, for instance. This would obviate any difficulties relating to jurisdictional issues in the event of their being any dispute, since the laws pertaining to the area where the meeting is deemed to have been held, will apply.

In the final analysis, there is nothing like face to face communication. This type of communication is extremely useful especially where the subject matter of the communication is a difficult matter. Matters pertaining to change, for instance, are best addressed through face to face communication, especially where the recipient of the communication is a person who is resistant to change.

CHURCH ADMINISTRATION

LECTURE 5

ADVERTISING AND PUBLICITY

Ray Adams - "Far too many Bible-believing pastors, who ought to be the first to recognize the value of promoting the work of Christ through the media, seem never to have given serious thought to the variety of legitimate ways and means that are available. Publicity is not sub-Christian."

BIBLICAL SUPPORT OF PUBLICITY

Luke Chapter 3 - John the Baptist prepares the way for Christ.

Luke 3:15 - "the people were waiting expectantly"

Matthew 5:14-16

Publicity, when accurate, honest, appropriate and Christ-centred, is scriptural. Publicity, in general, must not be equated with the sensationalism, the exaggeration, and the fraudulent misrepresentations that have characterised much American religious publicity."

WHAT ADVERTISING WILL NOT DO

- .. It will not convert hard or soft-core pagans to the Christian faith.
- .. It will not transform a community of effectively unchurched people into regular church attenders.

WHAT ADVERTISING WILL DO

- .. It will stimulate interest in your church.
- .. It can stimulate thoughts and impulses that may have been dormant for years.
- .. Advertising can serve as a positive first step in persuading both unchurched people and those dissatisfied with their past church affiliation to try your church.,
- .. Advertising can reach a far greater section of the community than personal visitation and contact and evangelism.

QUESTIONS THAT ADVERTISING CAN ASSIST IN ANSWERING

- .. Do the people of your community know where your church is?
- .. Do they confuse your church with other religious groups?
- .. If you mention the name of your church, do non-members comment favourably about it?

CHURCH BUILDINGS SHOULD BE YOUR FIRST STEP IN ADVERTISING

- Are the buildings and grounds clean, tidy and well maintained?
- Do they create a favourable impression from the road?
- Is your church notice board up to date?
- Is your church notice board friendly and informative?
- Are there street direction signs indicating your position?
- Are the premises flood-lit at night?

BASIC ADVERTISING PRINCIPLES

Gain attention

To be effective, an advertisement must be noticed - it must

4. Be Creative, not Strange!!
We must not lose touch with reality in our efforts to be different and attract attention.
5. The Bottom Line
If your ads attract new people to your church then they are successful. If they do not, your campaign is a flop.

CREATING AN ADVERTISING STRATEGY

1. Who are you aiming at?
Generally speaking, our advertising should be aimed at the unchurched. No one advertisement will have universal appeal and for advertising to be successful it must be specific.
2. Stress Benefits, not Features
Most church advertising is feature orientated. People are more interested in benefits than features - they want to know what they personally can get out of your ministry.
3. The Big Idea
Church advertising should stress one central theme if it is to catch people's imagination.
4. Ongoing Promotion
Advertising is a long term strategy, not a one shot effort. The reason why the vast majority of church advertising is ineffective is that too little of it is ~~done~~ ^{done} at too infrequent intervals.
5. Marketing Mix
Advertising is only one part of your church's marketing mix. Advertising can only persuade people to try your church once. Your church must live up to its advertising.

PRACTICAL MEANS OF ADVERTISING

1. Newspaper
A good newspaper advertisement should gain attention, keep interest, create a desire, spell out a conviction, indicate an action.
2. Direct Mail
The recipient has to be persuaded and motivated to open the letter or leaflet, read the letter or leaflet, and then act or respond to the letter or leaflet.
3. Banners
Must be simple and straight-forward. Must be legible and able to be read at a glance. Must be professionally done. Must be in a prominent position.
4. Posters
Must be colourful. Must have all the facts. Must be simple. Must create interest.
5. Car Stickers.

CHURCH ADMINISTRATION

LECTURE 5

ASSIGNMENT

"Advertising will be increasingly required in a church's outreach programme. to create awareness and to identify prospective new members who have indicated an interest in the church. Beyond this, advertising cannot go. It is then up to the individual church to arrange visitation and other programmes to complete the process of leading these men and women to a personal commitment to Jesus Christ and a desire to become responsible members of His church."

"Christian faith is the most advertisable commodity on earth."

1. Comment on the above two statements.

2. Prepare a draft advertising leaflet designed to encourage a non-churched community to attend your church.

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KWAZULU-NATAL BIBLE COLLEGE.
CHURCH ADMINISTRATION.
ASSIGNMENT 5.

In line with an application of the Great Commission contained for us in Matthew 28:18-20, it is logical to assume that in the modern world in which advertisement plays such a vital part, that advertisement in various forms must necessarily also be an extension of the great commission. However, there are some things that advertisement cannot do for unchurched people.

For one, while advertisements may draw the unchurched people into the church, they cannot in and of themselves make people into disciples of Christ. That has to be done firstly and primarily through the preaching of the word, and secondly, but equally importantly, through the building of relationships between church members and visitors. It should also be noted that, as will be seen in more detail below, advertisement may not necessarily result in people coming into the church as such, although you may have many people contacting your church, because it meets their needs.

In order for advertising to be successful, therefore, it is also important that the pastor spends a bit of time preparing the people and making sure that they are prepared to receive and handle visitors correctly. If a visitor arrives at the church and is not welcomed in by the people, this may turn the visitors off altogether. It should be remembered that when one advertises one's church, one only has one bite at the cherry and if one misses out on that bite, the prospective souls that could have been won, might be lost for ever.

There are several ways in which one may advertise one's church. We are only going to discuss some of these ways here, briefly.

ADVERTISING IN THE MEDIA.

The commonest way of advertising through the media is to advertise the church in the press. There are a number of ways in which this could be done. There are the advertisements of the weekly services, but with the rise of cost of living, this may be expensive and is a method which should only be resorted to if the financial resources are substantial.

It would be more desirable, however, as can be seen from the sample leaflet attached, to use this method for special occasion advertising. The leaflet below combines special occasion advertising with the normal run-of-mill advertising of services. That having been said, the other way of using the "media" of course, is to resort to the leaflet.

ADVERTISING ON THE INTERNET.

Pamflet advertising can be carried out effectively by having people drop leaflets into letterboxes, but when it comes to the matter of conventional advertising over the internet, we are confronted with a number of problems. For one, the newly developing branch of the law known as internet law, is rapidly growing in its sophistication and randomly dropping advertisements by email into mailboxes, could actually be constituted as an invasion of the privacy of the individual. Furthermore, this type of advertising, if resorted to, would make the church appear no different from the world around it and in and of itself, would directly render the church an unattractive prospect. It is true, however, that email addresses may be harvested from emails where addresses of multiple recipients have not been hidden properly, or it may even be possible to purchase lists of email addresses from local internet providers, web sites who offer these addresses for sale and from various institutions who have already gathered people's addresses, but this would not only be unethical, but a waste of money which could have been used for the church' missionary function.

A very effective and non-invasive way of advertising the church, is through the setting up of a church web site. The web site should be designed in such a way that it is presentable to the eye, but at the same

time, it should also be screenreader friendly. Web sites often contain pictures and graphics which are unfriendly to screenreading software, but this difficulty can be overcome by the web designer actually labelling the graphics with descriptive text. An example of a web site with graphics which has been developed with screen readers in mind, is the web site of Freedom Scientific, the manufacturers of the JAWS For Windows software. The web site can be found by going to <http://www.freedomscientific.com/> on the internet.

Internationally, there are two sets of standards that are laid down for web accessibility for people with disabilities, namely the standards of the World Wide Web Consortium, which is a Microsoft initiative, and which is situated at <http://www.w3.org> and section 508 of the People With Disabilities' Act (United States) of 2002.

While many church web sites, especially those of churches in the United States, have not heeded even the provisions of section 508 and have gone unpunished for it, the section and the standards of the World Wide Web Consortium offer a tremendous mission opportunity, even to people with disabilities.

The web site should be designed with the fact in mind, of meeting the needs of people who want to visit the web site. A useful draw card for the web site would be what are called "freebies". People surfing the net always like to visit a web site with this thing in mind: to get something for themselves, for nothing. Sermons which address the needs of people and especially their need for a saviour, therefore, could offer the prospective visitor to the church web site, an endless benefit. The preaching of the Gospel could be truly international, even though it is done from the local pulpit, while a radio station on the internet, could also play a significant part in sharing the hope we have, with the world around us. In 1 Peter 3:15, for instance, and in pursuance of what we have just said, we are commanded to always be ready to share the hope we have, and this is done by acknowledging Jesus and by then saying that our hope is in Him and in his atoning work on the cross.

People are often like chickens with their heads chopped off, running here, there and everywhere in search for solutions for their problems. One of the things that the church web site could offer is a facility where prayer requests can be made as well as a facility where online counselling can be offered to them in a non-threatening environment.

The drawback of the church web site, though, is that it does not have specific appeal to the local community. However, it does have international appeal and an international ministry and could draw people who visit the country and who happen to be in your area, to the church. Furthermore, Godly advertising could also open the door to international funding opportunities to enable the church not only to carry out its God given calling locally, but also to invest heavily into missionary activity.

The church web site can, however, be advertised in the bulletin or even in the periodic church newsletter so that people who have missed services and who want to hear particular messages again, can go to the web site and download same.

Before embarking on a church web site, I would establish a committee that would deal with the matter and especially with what is going to be on offer and the costing of the project. This committee, however, will not report to the public relations committee only, but would report to that committee and the central governing body simultaneously. The church web site committee will be an ongoing committee with the view to overseeing the church web site on a continuous basis to insure that communications made through the web site are always truthful and up to date.

With a web site that has an international appeal, however, it is important to note in the final instance, that the leadership should see to it that the web site only contains wholesome and true material.

INTERNAL COMMUNICATION.

As important as it is to advertise to the outside world, it is also necessary and important for there to be internal advertising in order to keep members of the church interested in the church itself. This can be

done through the bulletin, a periodic newsletter and/or noticeboards. Here we concentrate on advertising events within the church such as for instance, things like Men for the Master, Ladies for the Lord, Oggs etc, youth, special interest groups, etc.

The bulletin and the newsletter could contain directions and even a road map to help people find the church more easily while the premises itself, should be clearly signboarded.

THE STATE OF THE PREMISES.

Advertising by conduct is equally important. If the church premises do not look attractive from the road, or if the premises are not adequately kept or if there are not proper ablution facilities, for instance, this could put people off attending the church. The condition of the premises is a good indicator of the attitude that the church as a whole has toward the matter of church in general, and their concern for prospective visitors in particular.

WORD OF MOUTH ADVERTISING.

This is the most ideal form of advertising. While a church may never be perfect, if on the whole, contentment reigns within the congregation and if people sense their own worth in the church, they will be inclined to reach out of their own accord and invite others to services, acting as God's postman, so to speak.

CONCLUSION.

While advertising in and of itself, is a relatively new concept, the command to follow the Great Commission, in and of itself, is as old as the hills. It is true to say that when a church advertises, that the advertising must be Godly and truthful, but when the church embarks on advertising, it has a genuine message of hope as old as the hills. Advertisement should therefore be seen merely as an extension of the mandate of the church and not as something new to which the church should adapt.

HOPE FELLOWSHIP CHURCH.

45 CHURCH STREET,

PIETERMARITZBURG.

3200.

POSTAL ADDRESS: P.O. BOX 354,

PIETERMARITZBURG, 3201.

PHONE (REGULAR OFFICE HOURS): 033-202.

PHONE (AFTER HOURS): 033-203.

FAX: 033-204.

COUNSELLING HOTLINE (8AM TO 4PM ONLY):

0800362.

EMAIL: INFO@HFC.COM

WEB SITE ADDRESS: [HTTP://WWW.HFC.COM](http://WWW.HFC.COM)

EVENT OF THE WEEK.

WHEN THE HURT WON'T GO AWAY: our ongoing study in the book of Job, which is conducted at our morning services. Hardship is the lot of everyone, even the children of God, but the difference between the child of God and the rest of the world lies in the fact that no matter how tough the going gets, he can still have a sure knowledge of the presence of God in the teeth of adversity.

EVENTS OF THE WEEK.

Office hours: 08:15-17:15.

Monday:

07:45-08:15: Office devotions and prayer meeting.

09:30-10:30: OGGS Bible Study and tea. (Members bring eats to share).

14:00-16:00: ongoing training for volunteering counsellors.

Tuesday:

07:45-08:15: Office devotions and prayer meeting.

10:00-11:30: Various ladies' bible studies (see schedule attached).

14:00-15:00: Rector's ladies Bible study.

19:00-20:00: Cell group leaders' training.

Wednesday:

07:45-08:15: Office devotions and prayer meeting.

08:30-09:00: Maintenance team work schedule meeting.

10:00-13:00: Ministers' meeting.

19:00-20:30: Various Bible studies (see schedule attached).

Thursday:

07:45-08:15: Office devotions and prayer meeting.

09:00-11:00: feeding scheme for the poor and service.

19:00-20:30: Youth Bible study.

19:00-21:00: Band and choir practise.

Friday:

05:30-06:30: Hour of power (prayer meeting).

06:45-07:15: Men for the Master followed by breakfast.

07:45-08:15: Office devotions and prayer meeting.

17:00-18:00: The venture club for pre-schoolers.

19:00-21:00: Youth meeting.

19:00-21:00: Young adults.

Saturday:

07:00-08:00: Ladies' prayer meeting.

08:15-08:45: Ladies for the Lord breakfast.

Sunday.

07:45: Early service and communion.

09:30: Family service (communion on the third Sunday of every month).

18:00: Evening service (communion on the fourth Sunday of every month).

CHURCH ADMINISTRATION

LECTURE 6

LOCAL CHURCH PLANNING, AIMS, GOALS AND OBJECTIVES

It is God who plays the major part in any of our planning and goal setting strategies. All plans that we make are only provisional - "there is a question mark hanging over every tomorrow."

PLANNING THAT IS PLEASING TO GOD

1. We plan in the knowledge that we serve a God who plans.
He is a God of purpose and a God of order.
The greatest example of planning is God's entire plan of salvation which was formulated before the foundation of the world.
2. We engage in planning in recognition that we are responsible co-workers with God.
God has created us as intelligent beings and expects us to use our judgment and discernment and intelligence in deciding issues rather than "looking for sign posts at every turning".
There is a delicate balance between divine guidance and dependence upon God on the one hand, and human resourcefulness and responsibility on the other and this is expressed very well in Psalm 32:8,9.
3. As co-workers with God, Christians are held accountable for their actions.
When we are co-workers with God, He expects us to use the resources which He supplies using our intelligence and endeavouring to be as effective as possible for His glory.
To whom much is given, from him much is expected.
4. We engage in planning in the understanding that, in the final analysis, we are utterly dependent on God's providence.
God guides us by giving us gifts of knowledge, discernment, and faith which enable us to plan effectively.
We begin by praying for guidance and then we plan, believing that God has heard our prayer and will answer us. We plan prayerfully and positively.
We acknowledge our dependence on God not simply at the planning stage, but at every level of implementation.
We must realise that our planning is always provisional.

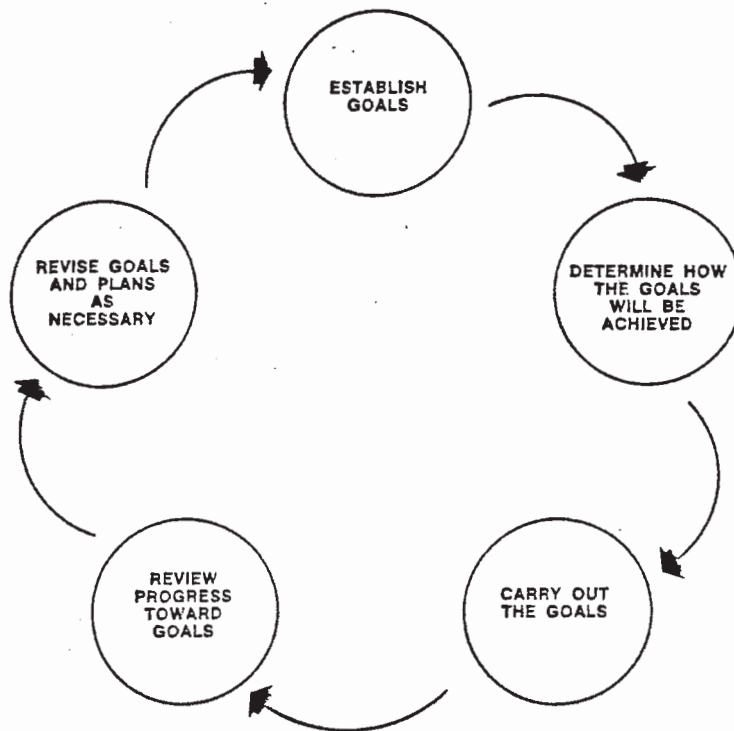
REALISTIC AIMS, GOALS AND OBJECTIVES

If you aim for nothing, you are sure to hit it!!

In other words, if you do not aim or set a target or a goal, then you will never achieve anything.

God demands from us that we must, with His help and guidance, plan to carry out the Great Commission.

THE GOAL-SETTING PROCESS



Each of the above five components is part of an integrated total process. Overlooking any of the integrated components can cause a breakdown in the total process.

First, decide what you want your church to accomplish or where you want your church to be in the future.

Next, develop an order of priorities.

Then, express these priorities in the forms of goals.

After goals have been established, develop plans to achieve them.

The goals tell what you want to achieve, the plans tell how to go about achieving the goals.

Plans are the step-by-step explanation of the ways in which the goals will be accomplished.

Review the situation from time to time to make sure that satisfactory progress is being made.

The more actively people become involved and participate in the church work, the more successful the church will be in carrying out its mission.

OPERATIONAL GOALS

Goals may be either short term (say 1 year) or long term (three years or more).

A goal may be defined as a realistic, accomplishable, measurable future event.

A goal is not an end in itself but rather merely a step along the way in the life of the organisation.

1. A goal must be achievable
2. A goal should have a deadline date.
3. A goal must be measurable
4. A goal needs to be supported by a plan.
5. A goal must be supported by the necessary resources.

GUIDELINES FOR GOAL SETTING

1. Limit goals to major objectives
2. Assign goals to people/committees/groups and then hold them accountable
3. Keep the goal-setting process simple and flexible.
4. Take people into account in setting and assigning organisational goals
5. Provide guidance in helping individuals set realistic goals for themselves.
6. Don't set goals in a vacuum

PRACTICAL REALITIES

1. People are more willing to commit themselves to goals which they participated in setting and are less likely to commit themselves to goals that originated with others.
2. People perform better if they can measure their progress.
3. Most people desire to make a significant contribution to the organisation if they are given the opportunity.
4. Goal setting utilises the concept of delegation and mutual agreement on what has been delegated.
5. Goal setting emphasises results rather than means.
6. People perform better when they have some control over their future.

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CHURCH ADMINISTRATION

LECTURE 7

FINANCIAL MANAGEMENT, FORECASTING AND ACCOUNTABILITY

1. CHURCH CASH MANAGEMENT

Church leaders have a Biblical responsibility to correctly collect, handle, invest and disburse church cash in the best interests of their church and for the further promotion of the Great Commission.

Cash management is not merely the process of safeguarding church funds. It is the careful use of a congregation's cash resources in order to accomplish a more effective ministry.

The ultimate purpose of cash management is to make sure that whatever cash the congregation has available is always working toward the attainment of that congregation's goals for ministry.

"To hoard the gifts which we are to manage for congregations and God is to render inactive the living expressions of love from God's people."

A Biblical model for church cash management is found in Matthew 25:14-30.

It is not the size of the financial responsibility that makes the difference - it is the attitude of responsible stewardship that counts.

2. PRACTICAL CHURCH CASH MANAGEMENT

The benefits of proper cash management:

- maximum utilization of cash funds.
- potentially higher income through various investments of idle cash.
- efficiency in church planning and programmes as the cash is utilised to greater efficiency.

Every congregation is involved in cash management.

Investment of spare cash is one important practical aspect of cash management. There has to be a balance between high return/interest and low risk.

Cash management saves money that might otherwise be spent through careless planning.

Budgets depend on the availability of cash funds and church programmes depend on budgets.

Cash management maximizes the use of cash before it is spent. Budgeting maximizes the way in which available cash is to be spent.

A church budget defines how money is to be spent.

Cash management seeks ways to conserve cash not yet needed for budgeted items.

Cash management is a way in which stewardship responsibilities can be fulfilled.

Luke 19:11-26 Church leaders are entrusted with God's money and they are asked to be faithful, wise and diligent in stewardship and whatever can be due to improve church cash management is part of good stewardship.

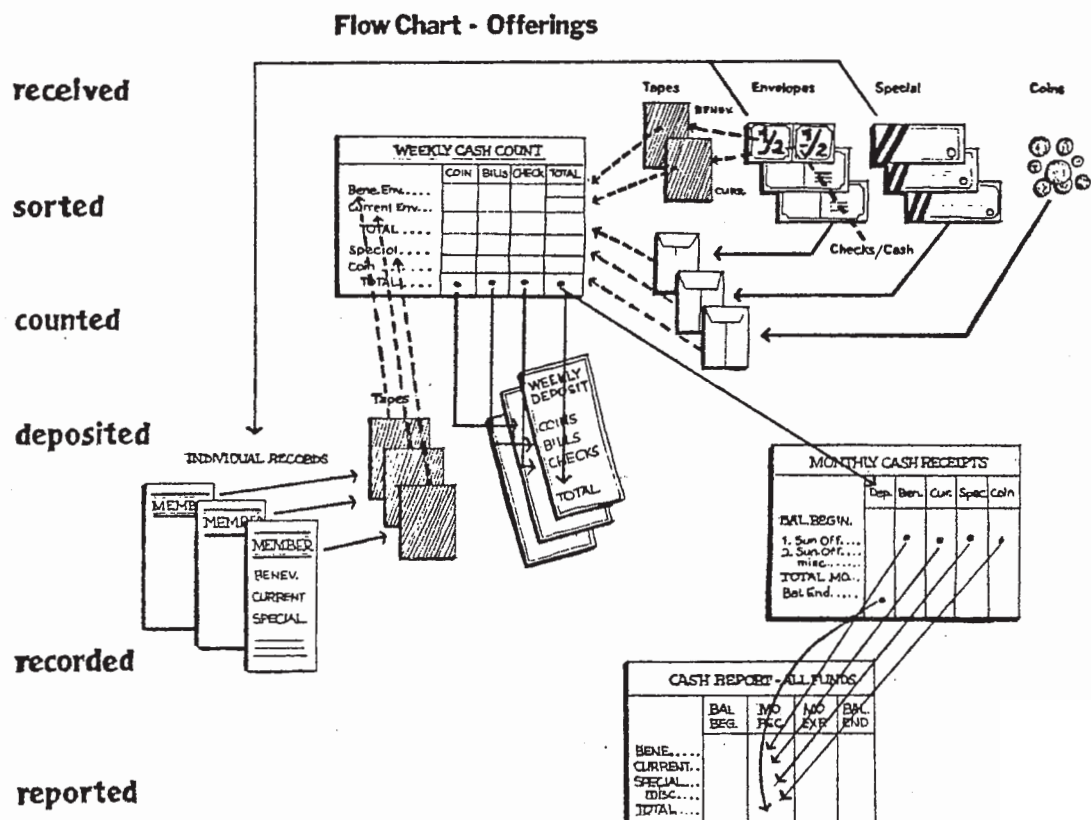
3. CHURCH INCOME

Church cash management begins at the point where a gift is placed in the offering bag.

Income may be received in many forms and ways:

- church service collections.
- general donations.
- special/specific donations.
- planned giving/envelope system (normally monthly)
- special appeals
- sale of tapes/books/magazines etc.
- decreased estates
- interest on investments

Church cash management means not only saving funds but also safeguarding funds.



It is essential that there are effective security measures in force to prevent any pilfering or incorrect recording of offerings received. As a matter of principle, and in the interests of good cash management and church accounting, at least two people should always count the cash.

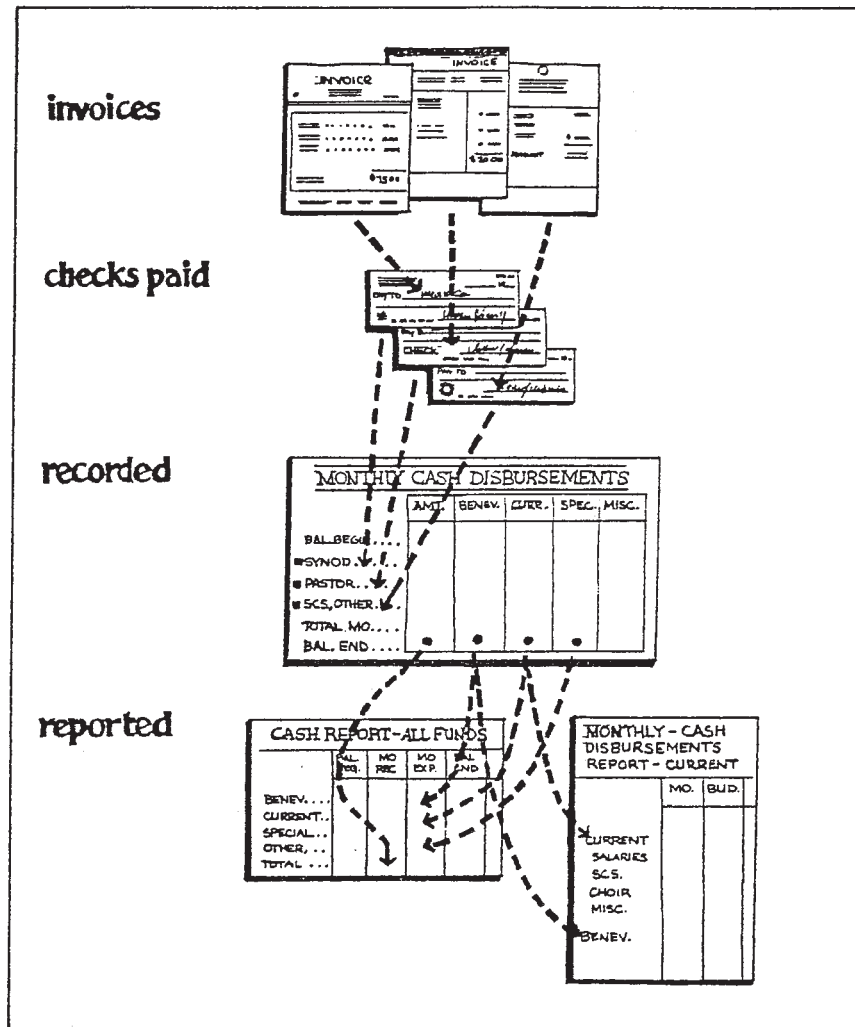
The purpose of this control is to protect the cash and to protect those who count the cash.

4. CHURCH EXPENDITURE

Church cash management is more than worrying about investing surplus cash and correct recording of incoming cash - it also involves careful use of purchasing and spending procedures.

It is important that, when you spend the church's money you acquire the right thing, in the right quality, in the right quantity, at the right time, at the right price, from the right supplier.

Flow Chart - Disbursements



6. CASH MANAGEMENT PERSONNEL

6.1 Finance Committee

Responsible for overall cash management procedures.
 Action on report backs.
 Investment of funds.
 Asset purchase exercises.
 Accountable to church council.

6.2 Offering Counters

Counting, checking, sorting, totalling and recording of offerings.

6.3 Bank Deposits

Must ensure that money is banked as soon after offering taken as possible to ensure maximum security.

6.4 Recorder/Bookkeeper

Recording of all deposits/disbursements.
 Checking suppliers Invoices.
 Payments of expenses/purchases.
 Reconciling Bank Statement
 Filing of bank deposits/suppliers Invoices..

6.5 Treasurer

Monthly/Quarterly/Annual accounts.

Budgets/Cash forecasts.

General supervision of routine cash management.

Reporting/accounting to Finance Committee.

Annual audit.

7. FINANCIAL FORECASTING

A financial forecast into the month's ahead can make the management of a congregation's resources more effective and can help to achieve the church's goals more readily.

In most larger churches an annual budget is an accepted part of the planning cycle. When it is used properly it helps to define direction, emphasise programmes; guide spending within approved limits, and generally offers a means for better resource allocation and stewardship. Preparing a budget forces people to consider future goals and to plan for attaining them. It compels advance programme planning and decision making.

In preparing the budget the church leaders have an opportunity to anticipate what may come to pass rather than to be surprised when it happens.

The budget is a plan for spending - it is a guide and a control over that spending - and it indicates the source of where the funds are coming from. It is a forecast of anticipated income and expenditure, of the cash flowing in and out of the church over a given period of time.

The preparation of financial forecasts involves:

- i) gathering historical financial and statistical data, analysing trends, and forecasting possible outcomes in the near and distant future,
- ii) Assessment of congregational needs, goals, ministry.
- iii) Accumulation of all information and development of a needs analysis of future programmes.

Once a budget is prepared and approved by the Finance Committee and Church Council it has to be presented to and approved by the whole church congregation - usually done at the annual church congregational meeting.

The annual budget is only part of the programme of a congregation, to fit into the overall planning cycle, not outside or apart from it.

It becomes an integral part of evangelism and stewardship, of worship and education, of building maintenance and fund raising. The life of the congregation runs through the budget. It empowers the life and mission of the church.

The way a congregation's financial forecast is prepared, the way it is adopted, and the way it is used will determine its influence on the life of a congregation and the missions of the church in that community and around the world.

8. FINANCIAL ACCOUNTABILITY

There shall be regular report back of financial income and expenditure to the Finance Committee, Church Council and congregation.

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