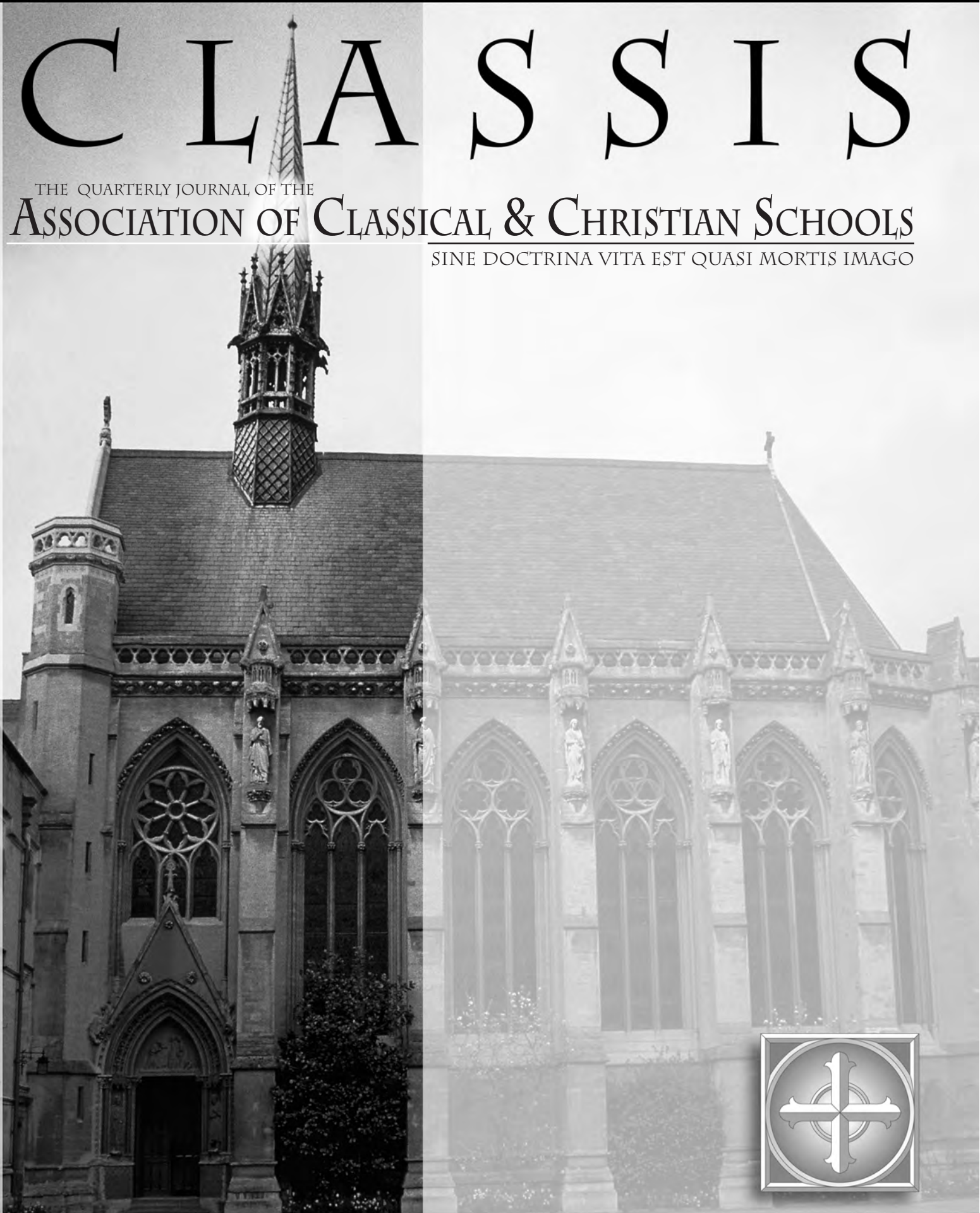


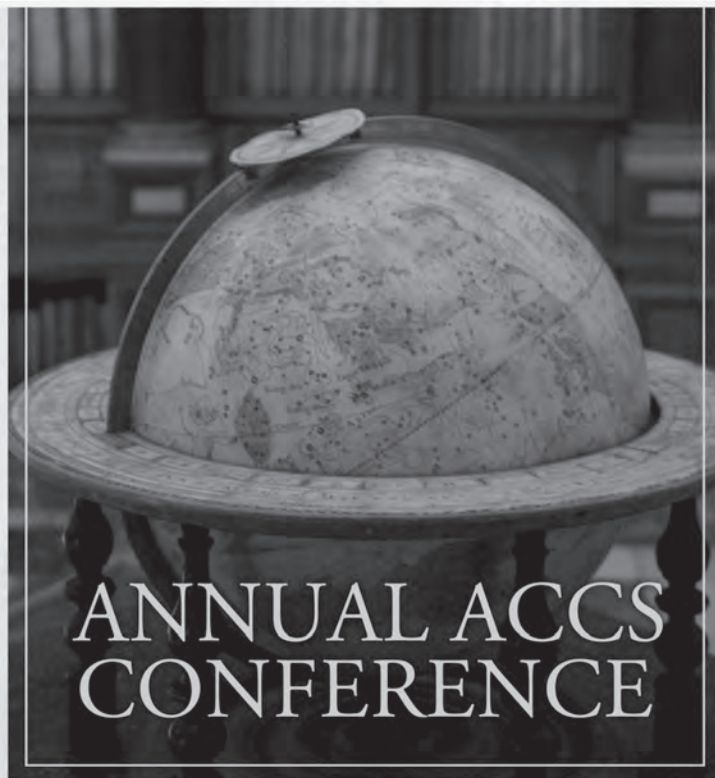
CLASSIS

THE QUARTERLY JOURNAL OF THE
ASSOCIATION OF CLASSICAL & CHRISTIAN SCHOOLS

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GEORGE GRANT

George Grant is a twenty-year veteran of Christian and Classical Education. And he has the scars to prove it. He is the pastor of Parish Presbyterian Church in Franklin, TN, but much to the consternation of his long-suffering wife, three children, and three grandchildren, he has also founded a veritable alphabet soup of organizations: FCS, NCF, KMSC, SZRT, CS, CF, F7, CCSA, and probably a few more that we've forgotten about just now. Oh yes, and once upon a time he also wrote some books.

MATT WHITLING

For the past eighteen years, Matt has taught elementary and secondary classes at Logos School in Moscow, Idaho, and currently works as both secondary and elementary principal there. He also coaches boys' basketball. He is the author of the *Imitation in Writing* series. A member of Christ Church, he serves as a parish elder.

DOUGLAS WILSON

Douglas Wilson is the pastor of Christ Church in Moscow, Idaho. He is a founding board member of both Logos School and New Saint Andrews College and continues to serve as an ex-officio member of the ACCS board. He has authored numerous books on classical Christian education, the family, and the Reformed faith.

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Sine doctrina vita est quasi mortis imago

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ACCS

CLASSICAL CHRISTIAN EDUCATION FOR THE WORLD

CLASSIS IS A QUARTERLY JOURNAL OF ARTICLES AND BOOK REVIEWS DESIGNED TO SUPPORT AND ENCOURAGE SCHOOLS AROUND THE WORLD WHICH ARE RECOVERING CLASSICAL CHRISTIAN EDUCATION. HARD COPIES ARE AVAILABLE TO ACCS MEMBERS AND BY SUBSCRIPTION.

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Stewardship

by Patch Blakey

Jesus told many parables about wise and faithful stewards, and enjoined us to be good stewards. A steward is a person who manages another's property, business, home or financial affairs. The steward is accountable to the owner for ensuring that the owner's possessions are being adequately maintained and managed. The Apostle Paul said, "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). ACCS wants to be both a faithful steward of all it has entrusted to it as well as being a good example to others.

This past year, ACCS joined the Evangelical Council for Financial Accountability (ECFA). ACCS has been actively contemplating this action for some time, but has needed to do the necessary "leg work" to be able to meet the high standards of financial accountability required to join this organization. As Dan Busby, president of ECFA, says, "ECFA's members must pass all of the Standards all of the time. Noncompliance with even one of the Standards disqualifies an organization from ECFA membership."

Why did ACCS even consider joining ECFA? In his second epistle to the church in Corinth, the Apostle Paul wrote, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12).

Paul stated that we are not to make ourselves the standard for our own conduct. Just as ACCS provides accountability

to member schools through accreditation, ACCS thought that it was important enough as an organization to have itself held accountable for its financial activity. While the ACCS bylaws have always required that ACCS receive an annual financial review, it seemed to be of further advantage to our membership to be held accountable by a well-known Christian financial organization independent from ACCS. ECFA met that need.



ECFA is one of the nation's largest nonprofit financial accountability agencies. Its membership represents more than \$18 billion in annual revenue. Because of the organization's commitment to the Lordship of Jesus Christ and the authority of the Scriptures, they have a strong reputation for integrity, accountability, and transparency. As it says in Proverbs, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13:10). ACCS wants to be associated with such men of wisdom as represented by ECFA.

As a further introduction to ECFA, we have included an article by Dan Busby, president of ECFA, on avoiding common fund-

raising mistakes. Other articles and additional information on joining ECFA are available on the ECFA website at www.ECFA.org.

ACCS is aware that funding the operation of a school is a topic of high interest among the ACCS membership, and development is a central aspect of this important subject. As a consequence, we are also pleased in this issue of *Classis* to include articles from men who have answered the call to be good stewards through their roles and extensive experience, past and present, at ACCS schools in the area of development and stewardship. In addition, this issue includes a research primer on the stewardship literature base extant by a professor of stewardship. Finally, there is a stimulating book review of a small but valuable book on raising Kingdom resources.

I hope classical Christian schools find this issue helpful in both a philosophical as well as practical fashion. Because of the significant value (no pun intended!) of this subject, ACCS hopes to have much more to publish on this topic in future issues of *Classis*.

Patch Blakey is the ACCS executive director.

“I Want to Be a Fundraiser”

by Rob Spykstra, Veritas Academy

Imagine for a moment the following conversation between Aunt Helen visiting for Christmas and her eight-year-old nephew: “So Johnny, what do you want to be when you grow up?” He curtly replies, “I want to be fundraiser.” “Did you say a fundraiser? Don’t you want to be a fireman or professional football player?” she asks with curiosity. “No, I want to be a fundraiser, you know, raise funds for non-profits.” Aunt Helen sits speechless. Johnny’s parents are considering counseling for their son.

Most fundraisers did not have Johnny’s foresight. Most of my colleagues came to their position out of a passion for the organization. Many reluctantly took on what no one else wanted to do—ask for money. Can someone who didn’t set out to be a fundraiser, or who has reluctantly put their hand to this particular plow, become a great fundraiser? Yes, great fundraisers are not born, but they can be made. And what makes a great fundraiser also makes a great development program.

There are five characteristics to a great development program and a great development officer.

The first characteristic is one that is completely outside of our control: favor, God’s favor. A great fundraising program is one which recognizes that God is the mover of hearts, thus absolutely dependent upon God’s favor. Paul declared to the Athenians, “God who made the world and everything in it, being Lord of heaven and earth . . . gives to all mankind life and breath and everything in it” (Acts 17:24, 25). The acknowledgement of God’s

sovereign care for everything is a sound foundation for every fundraiser and development program. It is a protection against both pride and despair—pride

favor, a development officer will deepen his or her understanding and confidence in their school. Each of our schools has a particular history, culture, and distinctive

A great fundraising program is one which recognizes that God is the mover of hearts, thus absolutely dependent upon God’s favor.

when a substantial gift arrives unexpectedly in the mail, or despair when after spending months cultivating a relationship, we hear the word “no” to our request.

But if we are dependent upon God’s inscrutable favor, is there anything we can do? Yes, a development officer is a person of prayer, and appeals for others to pray. At Veritas we daily pray that God will move individuals to support Christian education and particularly classical Christian education. We ask our faculty and staff, our board, our parents, and friends of the school to pray for this favor. We can pray. Also, as a development officer waits upon God’s favor, he or she ought to be involved in only a few activities, primarily, activities that develop genuine relationships. On average it will take ten to twelve meaningful “touches” from the initial introduction to the school to the point of receiving a first time gift. Great fundraising programs focus on making regular contact via email, over the phone, and in person—genuine touches that express care and concern for God’s calling on that donor’s life.

Finally, as we wait upon God’s

that sets it apart from every other educational institution in our neighborhood and within the ACCS. As the fundraiser cultivates relationships, his or her passion for those particulars will become evident. The potential donor will not be simply listening to a set of bullet point facts, but to the heart of the school conveyed through the fundraiser. The development officer must regularly enter the classroom to be reminded of the great things God is doing in the lives of the children.

A second characteristic to a great fundraiser and fundraising program is faith. The officer must believe that “the earth is the LORD’s and the fullness thereof, the world and those who dwell therein” (Ps. 24:1). A great fundraising program banks on the reality that God is the owner of all things and distributes its resources to whomever and whenever He chooses. To have this reality in the face of economic turmoil, the great fundraisers are cultivating their devotional life. Reflect on the prophet Isaiah. What did he need to see before he took the call of God into a difficult ministry? He needed a vision of God that humbled him and glorified God. When this occurred then Isaiah was able to say, “Here am I, send me” (Isa. 6:8). A

Rob Spykstra is the development director at Veritas Academy in Leola, Pennsylvania. Learn more about this ACCS accredited school at <http://www.veritasacademy.com/>.

I Want to Be a Fundraiser . . .

vigorous devotional life energizes faith in the greatness of God.

The third characteristic of a great fundraising program is focus. The fundraiser must focus on Jesus Christ as the greatest treasure. In other words, our first concern must be the salvation of others. Once a donor knows Christ as their greatest treasure, they understand their role as manager of the financial resources God has given them. When Jesus Christ is one's infinite treasure, earthly treasures are no longer something to be hoarded. Yet, it is a dangerous work fundraisers have in working with potential donors. We are in danger of treating individuals merely as objects for our school's financial needs. Paul was careful. After commending the Philippians for their financial support he does not want to be accused that he is hinting for more. "Not that I seek the gift, but I seek the fruit that increases to your credit" (Phil. 4:17). The fruit is the blessing that comes by the donor fulfilling God's call on their life.

Lauren Libby, current CEO and president of Trans World Radio, calls this the spiritual dynamics of calling. "The fundamental premise is that those who are called to ask will seek the guidance of the Holy Spirit in finding givers who are called to support their particular ministry purpose."¹ Our schools are called by God to educate children in a love of God and others through classical Christian education. Our fundraisers are called by God to enter into the lives of others whom God has called to support our schools. Great fundraisers recognize that this is a spiritual exercise whereby we are helping those responsible for God's resources to give where God calls them. Fundraising programs must keep focus on Jesus

Christ as the greatest treasure.

Fourthly, great development programs and development officers demonstrate fitness in their treasure, talents, and time. The blessing of the Great Recession is that it has caused our schools to be fit with our limited resources. Donors are more prayerful and intentional in their giving. They are identifying the ministries which are at the core of God's calling on their lives. Fundraisers must demonstrate fitness to donors. The general fundraising world recognizes this. "Donors don't wish to be associated with a sinking ship. Rather, they want to support well-managed organizations which efficiently accomplish shared visions."² A development officer will be honest with their donors about the financial condition of their school, share thoughtful plans how the school is responding, and generally keep donors informed on a regular basis. Besides quarterly updates, schools ought to provide an annual report of giving in association with the annual financial report.

Fitness also applies to development officers in terms of their talents. Great fundraisers are lifelong learners striving for excellence. Jerold Panas writes, "It means functioning as you are supposed to function. Not necessarily being the best in the field, but being the very best you can be."³ Because many of us came into our development positions indirectly we must refine our talents by reading, attending quality seminars, and having regular interactions with other fundraisers. This also means being fit in the use of time. There is no silver bullet to fundraising. Great fundraising works at gaining the attention of prospective donors,

growing their interest in the school, revealing how the donor's call matches the school's vision, and finally, asking. Success is found where development officers are accountable for these simple but profound steps.

Finally, the last characteristic of a great fundraiser is faithfulness—faithfulness to thank God and those whom He has moved to give. At Veritas it is our aim to thank every donor over the phone whether it is \$5 or \$5,000 within 48 hours of receiving the gift. We follow up each call with a personal, written thank you message. In four weeks we send out a tax deduction letter again thanking them for their gift. If their gift is over a certain threshold, our headmaster sends a personal note and a small gift is delivered. Faithfulness to thank also refers to the giver of all good gifts. Paul writes to the Corinthians, "You will be enriched in every way for all your generosity, which through us will produce thanksgiving to God. For the ministry of this service is not only supplying the needs of the saints, but is also overflowing in many thanksgivings to God" (2 Cor. 9:11, 12). Consider the prayers offered to God when someone gives to a school. The student gives thanks for his education. The parent who receives a scholarship gives thanks. The teacher gives thanks for a paycheck. The donor gives thanks for the opportunity. The grandparent gives thanks for his Christ-like grandchild. The board gives thanks for a good financial report. The bookkeeper gives thanks for a bill paid. The headmaster gives thanks for a small portion of the vision realized. The development

Continued on page 16

Avoiding Common Fund-Raising Mistakes

by Dan Busby, ECFA

Keeping the trust of donors requires an understanding of your donors. In a recent study (www.publicagenda.org), donors were asked about the fundraising appeals they receive.

received. But if you really want to lose donors you should make sure you do so slowly and provide as little concrete information as possible about what their gift allowed your ministry to accomplish!"

much more than just a good story.

Why do so few ministries do a good job of communicating ministry outcomes? It's really hard work! It requires intentional planning for the collection of data—often from locations remote from the ministry office, perhaps half way around the world.

In a recent visit with the leadership of Central Ohio Youth for Christ, an ECFA member, they shared that program outcome measurement is a priority to which they are committed. Their donors have positively responded to periodic reporting—including comparative data by time periods—of gospel presentations, decisions for Christ, discipleship and church integration, with more detailed breakdowns in each category.

"Too often ministries are so busy raising their next dollar, they forget to thank donors for their last gift"

It is not surprising donors rejected marketing practices that mimic the corporate world, such as highly polished direct mail campaigns, telemarketing, unsolicited premiums, and multiple or duplicated appeals in a short period of time.

Whether we all agree with the results of this study or not, when the mailbox runneth over with letters from worthy ministries, it is certainly a good time to avoid fundamental fundraising mistakes. Here are just a few mistakes that are reported to ECFA by donors:

1. Failure to appropriately thank your donors. Too often ministries are so busy raising the next dollar, they forget to appropriately thank donors for their last gift.

Larry Yonker, principal at the Elevation Group, comments: "One sure way to lose donors is to fail to appropriately acknowledge the contribution they have made toward your work. Sure, Laws or ministry policies may require you to provide a receipt for gifts

Mr. Yonker continues, "On the other hand, donors are like all of us: they never get enough of the two most powerful words in the English language: 'Thank you.' But thank you means more than two words printed on a receipt. 'Thank you' means letting people know up-front what their gifts *will* accomplish—then later confirming what their gifts *did* accomplish. 'Thank you' means finding appropriate ways to let major donors know about the impact of their work, whether that means a personal note from field staff or an invitation to visit the project and the people it helps first hand."

One survey reported 40 percent of donors said that a great thank you letter alone had the power to influence their next gift; an astounding 85 percent would give again if a leadership volunteer called them to acknowledge their support.

2. Nebulous reporting of ministry outcomes. "Just tell me a good story." This is what some donors might have said in the past. Today, many donors expect

3. Reporting ministry outcomes that are "too good to be true." If claims of ministry outcomes stretch a donor's imagination, it is generally wise to communicate the basis for the data or statements. Even though the information may be completely truthful, if a donor finds it hard to believe, the decision of whether or not to give could be impacted.

What if a ministry claims that every dollar of every gift goes directly to a program because a major donor has funded overhead expenses? Possible? Yes, though it is rather unusual. A little hard for donors to believe? Perhaps. Does a gift of this type eliminate overhead expenses? No, the overhead still exists. Presumably a restricted gift for overhead would relate to the ministry's current accounting period. A few words to explain all this to the donor will be very helpful.

What if a ministry's fundraising expenses are unusually low? Once

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Avoiding Common Fund-Raising Mistakes . . .

again, explain it to donors. It is the rare ministry that has zero or nearly no fundraising expenses. A few ministries have no fundraising expenses because they are funded by a related ministry. Perhaps volunteers conduct all or nearly all of the fundraising for the ministry. If so, explain this.

What if overhead expenses, when expressed as a percentage of total expenses, are very low because most of the ministry's revenue consists of gifts-in-kind (GIK)? Instead of claiming superior performance simply based on expense ratios, explain to donors the positive impact of GIK on expense ratios.

4. Lack of clarity in fundraising appeals and response vehicles. Before any fundraising letter is sent, a ministry should decide whether gifts in response to the letter will be recorded as unrestricted or restricted for accounting purposes. Likewise, when a potential donor reads the letter, he or she should have a clear understanding whether an unrestricted or restricted gift is being solicited.

Then, the response vehicle must also be consistent with the appeal letter. For example, if the appeal letter presents the need for a certain project, the response vehicle should give the donor an opportunity to give to that project. There may be other giving opportunities such as "where needed most" in addition to the project. An appeal letter describing a restricted project with an accompanying response vehicle that does not offer an option to give to the project (a broadening of the appeal between the appeal letter and the response vehicle) generally fails ECFA's truthfulness in communication standard.

5. Using a restricted appeal for a donor acquisition mailing. New donor acquisition mailings should generally be limited to unrestricted appeals because the cost of acquiring each new donor is often so significant.

Let's say the cost to obtain a new donor is 80 cents of each dollar raised, so 80 cents of each dollar raised pays fundraising costs and 20 cents goes to the program. If the appeal letter discusses the general needs of the ministry (e.g., an unrestricted appeal), the use of the gifts received from this appeal to primarily pay fundraising costs is generally considered appropriate because of the life-cycle of a donor that, on the average, will bring in more gifts in the future.

Let's turn the page and use a restricted appeal to obtain new donors. The appeal letter describes the project but there is no mention that 80 cents of each dollar raised will go to pay the fundraising expense. Most donors responding to such an appeal probably would think their gift will be used for the project, perhaps with a reasonable overhead fee deducted. But they would not dream that only 20 percent of their gift will go to the project.

There is a way to ethically use a restricted appeal for new donor acquisition. Let's say the cost of the appeal is \$50,000 and the entire amount is paid from unrestricted funds. In this case, the entire proceeds received from the appeal will be used for the restricted purpose, perhaps less an administrative charge. The funding of the donor restricted appeal from unrestricted funds is legitimate.

6. Failure to use the correct terminology for a challenge gift. Confusion between matching gift and challenge gift terminology abounds!

A matching gift opportunity is typically defined as an "at risk" promise by one of more donors to *match* other gifts, usually with a dollar and/or a time limit on the match. With the promise of a matching gift, ministries can truly say that a donor's gift will be multiplied through the matching concept.

A challenge gift is generally considered to be a *completed* gift whereby the donor(s) *challenge* other donors to support the ministry. There is no matching or multiplier effect because the challenge gift has either already been completed or will be completed regardless of how much other donors give.

Care should be exercised to avoid using matching gift with multiplier terminology when describing what is actually a challenge gift. Leading the donor to believe the gift will be multiplied when this is not true is problematic under ECFA's truthfulness in fundraising standard.

Summary. A review of these six fundraising mistakes demonstrates why raising ministry funds is not as simple as it often appears. It requires careful planning, an understanding of the fundraising landscape, and the Lord's guidance.

Priorities in Board Development

by Peter Baur, Westminster Academy

When consulting with boards, I begin with an illustration. Imagine a line that begins with a plateau and slopes down to a valley. Along the side of the slope, I draw a boulder. Below the boulder, I draw a stick figure

“lose its way” because of major, obvious changes or decisions—as stated above, the changes often come from “good ideas” that inch the entity (school) away from its calling. After many of these good decisions, horrified, someone

successful college athlete myself (oh, so many years ago!) value all that athletics brings to the table. Let me also say that without predetermined, strong parameters and protections in place, the “good idea” of athletics can be a culprit for diluting a school’s mission and vision. Its specific mention here reflects anecdotes from schools for which this has been the exact case.

One school of the two schools mentioned above, at the risk of losing its enrollment, stayed in a decaying section of the city of Philadelphia rather than accept an offer to move to an up-and-coming part of town with acres of land. Their mission and vision required that they stay. They are a Quaker school who understood part of their calling was *to* the city. The “good idea” to move would have moved them from part of their core for existing. Many good ideas—“Well, we can still take kids to the city,” for example—were offered, but their clear core and committed missional board won the day. They have continued to thrive and have embraced the city around them. As a result, they have one of the most powerful community involvement programs in the nation and their graduates are distinct in their understanding of the issues faced by cities. Having a clear understanding of where the stake is on the side of the hill gives you the freedom to say “no” and particularly to “good” ideas.

Why begin an article on the role of the board in development talking about the critical need to remain committed to your mission and vision? Because all of us are aware of how easily compromises can be made when money is involved. Our firm commitments can become rather pliable when we

If the current board is not clear on and able to articulate their model of classical Christian education, then there is more important work to be done before emphasizing development and fundraising.

gamely positioned under the boulder holding it up. I use this to illustrate the primary function of a board. The boulder represents the school’s mission and vision and once the position of that boulder has been established, a “stake” is driven in the hill and the board’s job is to hold it there. Anyone who has shared the responsibility of participating on a “mission-driven” board, and in particular one in which the mission involves swimming against the current of present culture, understands why the boulder is on the side of the hill. Holding to a specific mission in these circumstances is hard work; gravity (present-day culture, expectation of parents, and sometimes, even a “good idea”) pulls the boulder to the bottom of the hill. Without the constant (constant!) energy given to holding the boulder in place it is likely it (mission and vision) will slowly creep to the bottom, and (most) often as the result of one good idea after another. You see, rarely does a mission-driven entity

realizes the amount of distance the boulder has actually fallen from its original place . . . and few boulders are likely to be pushed back up the hill. At this point the decision becomes whether to begin another school that will not “lose its way.”

I have worked in independent school education for over thirty years and also began a non-profit educational program to support disadvantaged students. I have sat on numerous boards. The main independent schools (two over 150 years old) for which I worked were highly successful in bringing resources to their programs to support their work, but each has had different outcomes for maintaining the integrity of their mission. They both understood the strategic core of what they offered and needed to maintain, but one found the good idea of a bigger athletic program (and the donors it could bring) chipped away at one of their core principles. Let me emphatically state that I am not opposed to strong, successful athletic programs and as a

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Priorities in Board Development . . .

find ourselves in financial hardship or being offered something that doesn't "necessarily" compromise our mission, but suddenly is re-categorized as an "enhancement" to our program that will attract more families—or keep some from leaving. This is not to say that the understanding of how our mission and our vision is lived out may not mature over time, but it must be clarified what it is that *truly* makes your school classical and Christian and it must be understood where that stake is on the side of the hill. Any "maturing" that brings changes should be intentional, thoughtful, careful, part of a larger plan and not a compromise on the mission and vision. The role of any board in development *must* begin with the development of the board. The board is responsible to see to the overall welfare and success of the school and does so by first protecting the vision and mission of the school, but is also responsible for fiduciary oversight, establishing overall policy, and hiring and evaluating the head of school. Board members must be properly engaged over the mission and vision of the school and fully buy into it before being asked to serve and must understand their primary role is to protect the integrity of the model of education to which that school is committed. *The point to be made here is that given the particular and unique mission of classical Christian schools, the most important component of developing a necessary and strong fundraising (development) role for the board is to identify board members who share a passion for the model of education and then to take the time and energy to properly train those board members so their commitment to the model is not compromised by*

pragmatism, personal agendas, or an inability to say "no" to good ideas.

Before going any further, let me unequivocally interject here that the first priority in board service is finding board members who are godly, wise, and humble.

If you have been around new entities, you may have heard of the transition from a "founding" board to a "strategic" board. I believe this to be a real and necessary part of the maturing of any entity. It does not mean that founders shouldn't serve on strategic boards, but it means that board attention moves from how do we get this thing up and running and out of being involved in the day-to-day activities of the school, to what strategies do we need to employ that create the best opportunity for long term success and the most robust expression of our mission and vision—or how do we strategically move to excellence in all areas of the school. Consider that just as schools seek to hire administrators, teachers, and staff, *strategically* knowing the ultimate long-term desired outcome should dictate the hiring. This is done through identifying the roles and responsibilities that are needed to best carry out the mission and vision of the school in the day-to-day operation of the school and classroom experience. So must the board identify the roles and responsibilities of board members with a strategic mindset. One of those key strategic roles is the ability to engage resources that will allow the school to thrive. This may sound like a nod to pragmatism, but making sure pragmatism does not drive decisions is the issue. Things must get done and engaging the proper resources—people who have particular skills and abilities—is appropriate. Crucial

is understanding that at the board level the strategic roles have far greater ability to influence permanent and significant change than at any other level. This simply underlines that when boards are moving to a strategic composition, the commitment to find individuals who are committed to the model of education is paramount, and intentional, detailed training in what that means and looks like is also critical. Note! If the current board is not clear on and able to articulate their model of classical Christian education, then there is more important work to be done before emphasizing development and fundraising. As a test, hand each board member a sheet of paper and ask them to delineate the three most distinct aspects of the school's classical Christian education and cite an example. If you come up with as many different answers as there are board members, you are in trouble. Where many boards fail as they move to an active, strategic, fundraising component is placing the dollars (personally or via networks) an individual may bring to the table over the individual's understanding of and commitment to the mission and vision of the school that (potential) board member has. Often the idea is that if that person doesn't fully buy in, the other board members will provide the necessary balance. Whoops! There goes another inch down the slope.

So, a strategic board must include individuals who understand the need for fundraising at the board level as a strategy for assisting the school in reaching the fullest expression of its mission and vision. (Note: "fullest expression" includes paying faculty, staff, and

Priorities in Board Development . . .

administrators well, providing the teachers what they need in terms of program material and training, and it also includes working toward facilities that are a representation of those things that are good, virtuous, *and* beautiful.) As important as having board members who understand the nature and importance for development are the strategic implications of seeking board members of means themselves. These should be willing to access their networks in a way that gives the greatest opportunities for bringing financial resources to the school, to strengthen the mission and vision, and not just “good ideas” that may move the boulder down the slope. Let me reiterate here that these individuals must be asked to participate on the board *not* because they can bring resources to the school, but because they have a passion for what the school is doing and as a result of strategic thinking are also people of means. Consider that most boards will try to include a lawyer, builder, accountant, educator, PR expert, and individuals with business experience because they bring experience and or expertise to the board that will assist the school in helping it most effectively reach its mission and vision at a certain point in time. They too, should first be chosen because of their commitment to protecting the mission and vision, but their expertise and experience provides added value to the board’s ability to serve the school well.

Given this broader perspective, let me jump to some very practical board principles as they relate to development:

1. As the governing body of the school, the board should understand it sets an example for

all others who will be approached to contribute to the school. Therefore, every board member should give sacrificially to the school. Foundations and often other donors want to specifically know what percent of the board has given because they understand this reflects appropriate leadership.

2. Board members should set an example as the leaders of the school by being the first to give or pledge each year.

3. Each board member should actively engage those in their networks to raise awareness of their school. This is true for both fundraising and admission.

4. There should be individuals on strategic boards who are able to and can willingly, enthusiastically, and actively engage people of means to hear the school’s story.

5. All board members should be willing to learn from those board members (see #4) who understand how to engage the hearts, souls, and minds of others over the mission and vision of the school and should be willing to learn how to ask those individuals if they would be able to support the school financially. The board should be continually growing in its ability and understanding in how to bring resources to the school.

6. A director of development will always have a limited sphere of influence and therefore will rely on the board to make introductions to their networks to broaden the pool of potential donors. This is good strategy. The director of development, along with the head of school, should assist in establishing a plan for the board’s fundraising efforts above and beyond the efforts of the director of development and head of school. For some boards, this involves establishing

a development committee.

In conclusion, a well-functioning board thoughtfully and consistently seeks to advance its understanding of how best to serve the needs of the school for both the short and long term. Most important is maintaining a clear and “permanent” commitment to the core principles of the school’s mission and vision. This needn’t hinder (it should actually motivate) the board’s ability to engage people at the board level who can enhance the school’s ability to attract strong financial support for the school’s mission and vision.

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How Do We Measure Success?

by Mark Koscak, Providence Academy

Implementing a development program at a Christian school is a lot like sharing the Good News of the Gospel of Jesus Christ. Our job is to share the Good News and to glorify God, and it is the Holy Spirit's job to convict the hearer. We are not, and cannot be, responsible for the results. There are times the person will be humbled and accept Jesus as their Savior, there are times a person will nicely put you off, and there are times they will laugh in your face!

As a development director, it can be tempting to try to be the Provider. As our confidence grows, as our strategy and tactics improve, we can be lulled into thinking that there is a direct relationship between effort and results; i.e., for every three people I ask for help, I can expect one to say yes. The problem is that God doesn't give us a formula, and God retains the title of Provider no matter how hard we try.

What Does God Require of Us?

1. Share the good news about the things that God is doing in your ministry.
2. Help people see the needs in your ministry (volunteer, prayer, financial).
3. Invite them to join God in His work at your ministry.
4. Follow up.

Henry Blackaby's Bible study, *Experiencing God*¹, was a great help to me in learning about development. He said to watch where God was working and to join Him. As we are diligent to watch where God is working and as we are diligent to join Him, we will

experience Him through His work.

How Do We Implement These Requirements?

Share your passion! It is exciting to be in the middle of God's work at Providence Academy. There are two aspects to sharing the passion: the heart and the mind. As you tell stories that connect with a person's heart, you help them to get excited about God's work at your ministry. As you share the quantifiable aspects of the work, you show how the work is making a difference. Our goal in sharing our passion should be to connect at a heart level and at a mind level.

Know Your Market. Many people will say, "Hey, there is a guy in so-and-so, and he has millions of dollars. Go see him to see if he can help." Sounds good doesn't it? "He gave a million dollars to the Christian Blue Hat Society," they continue. It's as if they think he is just waiting for you to knock on his door, so that he can invite you in for cookies.

Most people with this type of affluence have numerous levels of screeners, and they typically say, "Don't call us; we'll call you." Don't get me wrong, there may be an opportunity, and God can provide in many ways, but I wouldn't spend a high percentage of your time on the "Hail Mary" play. The bottom line is relationship. Who are the most likely to give?

- Parents
- Grandparents
- Businesses where parents and grandparents work
- Friends and relatives

- Vendors
- Others that have a relationship with the school

Keep a database. Keep information on every relationship that you have. It should include name, address, phone number, email address, relationship information, past giving, pledges, and contact history. At Providence Academy, we currently use eTapestry© fundraising software as our development database.

Develop Back Office Support. Organize your effort so that thank you letters and pledge reminders are sent on time. Ensure that the giving and contact histories are captured. Record address changes and new contacts. Remove outdated information.

Match People to Their Gifts and Passions. There are many gifts within the body of Christ. Some people have the gift of helping, some have the gift of prayer, and some have the gift of giving. As we identify people's gifts and passions we can plug them in as volunteers, prayer warriors, or givers. Over time, you will find that many who help via prayer or volunteering become givers to the ministry as they become invested in what God is doing in your ministry.

We need to find ways to glorify God and to share our passion with our whole database. Yet, God has gifted some people to be givers. He gifts these people to fund His kingdom in a greater way than the average person. He also expects them to be wise stewards. They will naturally need more attention to ensure that they are being wise. They will ask more questions, have more concerns,

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How Do We Measure Success? . . .

and need regular updates. We need to develop relationships with these people and to keep them up-to-date on good news and needs.

In a similar way, God has given some people great influence. We also need to keep them up-to-date with good news and needs. People in either group (those with affluence and influence) probably need a periodic update via a personal meeting where their interests and questions can be addressed and where solicitations can be made.

Communicate. Share the good news and the need with your market via an organized plan. We give God glory when we share the good news about the work that He is doing at our ministry. We are faithful when we show people how they can get involved in His work. Develop a plan for sharing the good news and the needs.

Find ways to share information with parents:

- Send out emails
- Publish newsletters
- Mail appeals
- Meet with the parents of new students
- Conduct periodic school-wide parent update sessions

Find ways to share with grandparents:

- Include grandparents on the mailing list for newsletters
- Publish a newsletter for grandparents
- Plan events that will focus on grandparents
- Send appeals through mail

Communicate with businesses:

- Include businesses on the mailing list for newsletters
- Develop advertising opportunities

Thank your supporters.

- Mail a thank you letter to every giver
- Call givers periodically to express your appreciation
- Send an occasional personal note
- Mail a copy of a student newspaper with a note
- Send a thank you note or piece of art from an elementary student

Develop a one-hour tour of the school

- Share your school's history
- Share your "God stories"
- Share your curriculum
- Share what it means to be a Christ-centered and classical school
- Develop a presentation that lets the students show off their knowledge through chants, songs, recitations, etc.

Questions to Consider as You Gauge the Development Effort

1. Do the parents, grandparents, businesses and friends in your constituency know the good news regarding God's work at your ministry?
2. Do they understand the need for a Christ-centered and classical school?
3. Do they know how they can get involved?
4. Do businesses have a way to advertise?
5. Do you thank everyone that helps more than once?
6. Do you have a process that is designed to capture the appropriate information on your ministry's family of friends and have you organized the back office support to maintain prompt communications?

Of course, the bottom line is important, but it reminds me of the great verse Psalm 37:4, "Delight yourself in the Lord and He will give you the desires of your heart." As you delight yourself in the Lord by sharing the good news (the things God is doing in your ministry), as you help people see the needs in your ministry, and as you invite them to join God in His work at your ministry, you will find that God works through your diligence.

NOTES

1. Henry Blackaby, *Experiencing God: Knowing and Doing the Will of God* (Nashville: Lifeway Press, 2008).

Manuscripts Still Unread . . .

A Research Primer on Our Stewardship Literature Base

by Scott M. Preissler, Southwestern Baptist Theological Seminary

“Come tread with me upon paths yet untrod, and read with me those still unread manuscripts of God.”

Henry Wadsworth Longfellow

Most Christian leaders can point to a book or two on biblical stewardship they have read or have in their libraries. Few, however, have read deeply into this precious subject of Christianity. Fewer still would even recognize what stewardship subjects are ready resources to their leadership needs. With the great many of these literature resources “out of print,” in the words of Longfellow, a majority of stewardship literature resources over time have largely gone and continue to go “unread.” This is a critical issue in a time in America where we live to influence a culture that is largely materialistic and self-absorbed. 2010 will be remembered for a number of things, one of which was that 2010 was the sixth time in modern history where Americans lived with a negative savings rate. The American “depression” years were the last time Americans spent more on average than they earned.

How The Research Was Conducted:

The largest library on the subject of biblical stewardship can be found in Fort Worth, Texas, at the Center for Biblical Stewardship. The Center also holds the only collection of stewardship-related art and historic artifacts on church and parachurch giving. These resources were invaluable in conducting this summary

study for *Giving* magazine.

During the period of 2003 through 2011, this author used a literature research method known as content analysis¹ to examine the many subject themes in our present and past stewardship literature. I found that Protestant stewardship themes can be summarily organized into a distinct group of research topics:

- Stewardship biographies
- The personal side of giving—personal finance, debt prevention, time usage, and one’s spiritual calling in life
- Church-specific stewardship literature
- Stewardship education, teaching, and research resources
- Parachurch and missions stewardship thinking
- Economic sufficiency, the poor and marginalized, international relief, micro-enterprise, and ecological trusteeship
- Ethnic and cultural perspectives on stewardship
- Religious perspectives on raising funds, donor studies, and non-financial resource development
- Stewardship publishers
- Gender studies and contributions in stewardship literature

Today, only three basic classifications of stewardship literature have been developed by the Library of Congress (LOC). These LOC classification types do not often record works by independent authors or publishers, nor the large base

of literature this research found to be present before 1928.

Method:

Stewardship books from Protestant, Catholic, and Jewish faith traditions over the last 200 years were selected to study. This included all known or recorded current and lost literature in book form, to initiate a current literature base on the subject of religious stewardship. Sermons, papers, and pamphlets were not included. Content analysis is also a technique for literature categorization in both written and digitized formats. This categorization is carried out by observation and recording of patterns or repetitive themes.

The system followed a set of carefully repeated and layered recordings of data discovered about each book determined to deal with stewardship literature. Each book or bibliographic record was entered into EndNote bibliographic software. Following the entry, research, and re-entry of book and bibliographic listings, each listing was then checked in a layered recording system to determine whether that entry contained content information on subject areas.

Results:

Stewardship literature was found to be broad enough and interdisciplinary in nature to the point a literature base could be established.

Research Outcomes:

This research will assist graduate students, nonprofit researchers, developers of curriculums, and the many

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Interdisciplinary Descriptions of Topics	Number of Books	Percentage of Total
Personal Giving & Finance Resources	764	24.18%
Church Stewardship Resources	911	28.83%
Stewardship Education & Research	633	20.03%
Parachurch & Missions Stewardship	236	7.47%
Economic Sufficiency, the Poor, International Relief & Development, Ecological Trusteeship	243	7.69%
Ethnic, Female, & Cultural Perspectives	258	8.16%
Religious Perspectives on Raising Funds & Resources	115	3.64%
Total	3,160	100%

religious education institutions or associations which provide education to Christian leaders today. Not all religious literature written about stewardship was or is ever submitted to the Library of Congress. Second, and as a result, all books not submitted to the Library of Congress do not receive an International Standard Book Number (ISBN) or International Standard Serial Number (ISSN).

Research as reported by Conway², Harkins, and Waits points to stewardship practice as more of an exception than a rule in today's religious organizations and ministries. At the commencement of the twenty-first century, religious leaders do so without much of a basic twentieth century understanding of stewardship literature or writings.

For the last 80 years stewardship has increasingly become absent in religious synagogues, colleges and universities, and seminaries.³ A recent study of pastors reported over 90 percent graduate without more than a topical mention of this key ingredient of training for leadership success.

It is our biblical mandate to live as stewards, recognizing God as provider and encouraging

individuals to live free from financial and accompanying spiritual bondage. To learn to live the way of the biblical steward is to increase discipleship depth and growth, to work into spiritual maturity, and on behalf of our Great Commission to effect Christian social change. Yet most denominations today can only offer outdated or limited resources to help people and their own leaders learn this type of biblical knowledge found well over 2,300 times in the Scriptures.⁴ Its practice can revolutionize religious impact, mission advance, personal and family commitment.

In summary, over the last 30 years, stewardship research clearly reports:

- Seminaries, Christian and Catholic colleges, and Bible colleges don't consistently teach stewardship. When they do, it is limited to topical classes. In fact, only two comprehensive curriculum to degree programs are in development today
- Church and parachurch leaders don't choose to regularly speak on it
- Churches and synagogues don't regularly program for it
- Most of the 50+ NAE (National

Association of Evangelicals) denominations do not have comprehensive resources to encourage stewardship

- Ministry leaders have responded to research that they don't generally understand it
- Emerging Protestant, Catholic, and Jewish leaders do not generally practice it

We are essentially entering the twentieth-first century without a twentieth century stewardship "mind" to fuel gains now occurring in both church and parachurch movements. Imagine what the church and parachurch could face in the twentieth-first century without a revival of these historic stewardship concepts.

Upon reading to determine the status of stewardship literature outside of the United States, this same problem is occurring. The logic behind the lack of international stewardship literature is: pastors can't preach if they don't study; pastors can't study if they don't have books; books on stewardship are scarce outside the United States and Great Britain; books on stewardship are virtually unavailable in international theological education.

The following maxims are true when it comes to literature from international theological training centers:

- Stewardship materials are crucial to developing in-country capacity for international theological centers to resource themselves
- When international theological centers are resourced with assets and financial gifts of support by their own alumni or other "national" benefactors, theological centers can better produce and retain leaders who will impact their own society

Manuscripts Still Unread . . .

and be a force for social change.

In essence, international theological schools are fast becoming less adept at creating or recording stewardship literature. International Christian leaders are replicating the stewardship silence so prevalent in our own first-world country. Certainly, a better understanding of stewardship and giving from one's own culture could set the stage for better understanding how to further resource our service and work overseas.

Recommendations:

Recommendations and hopes for further outcomes include:

1. Renewing an awareness among Christian individuals about what faith traditions say and have said historically about giving, returning portions of giving and the tithe, and social concern.
2. Encouraging more and new reflective literature development from the perspectives of women, different cultural traditions, African-American and Hispanic perspectives, and international theological centers of influence and seminary/synagogue leadership training.
3. Filling the gaping stewardship voids in American and world church education.
4. Redeveloping and delivering curriculums which include stewardship values for faculty in religious higher education, synagogues, and seminaries.

In practice religious leaders belatedly have recognized that a great deal of their time is spent handling issues which require organizational and managerial, as well as theological skills. Sadly, religious educational institutions

and a majority of religious leadership literature has not clearly addressed nor met the needs to develop stewardship as a religious leadership skill. Early writings on religious stewardship, now uncovered, clearly indicate that lost historical stewardship literature did as much to bring out discussion and teaching of stewardship equated with leadership, as much as our "quickly out-of-print" stewardship books have today. The integration of stewardship literature with faith-based nonprofit leadership education must become a core competency in Christian seminary and higher education. Delivery systems already exist and include hundreds of religious colleges and universities, synagogues, and seminaries worldwide. Stewardship training must get on the "radar screen" in the curriculums of private, religious, secondary and higher education. Kingdom work will advance with measurable impact when stewardship education is equated with faith maturity development. When this intersection of stewardship education and values occurs, then a renewable "giving fuel" may be produced by God's people to advance faith work and compassionate social change worldwide.

A reintroduction of stewardship literature and website versions of "lost" and recirculating out-of-print stewardship literature could have international effects on Christian leaders in training. Recirculating these lost treasures could remind us again that stewardship is not what one does. Rather, stewardship defines who we are and "whose" we are. Until this service is performed we will continue to lack an ability to

review writings for perspectives to contrast to the unique stewardship questions of our present day.

Notes

1. Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Beverly Hills, CA: Sage Publications, 1980).
2. Daniel Conway, Anita Rook, and Daniel Schipp, *The Reluctant Steward: A Report and Commentary on the Stewardship and Development Study* (Indianapolis: Saint Meinrad Seminary Press, 1992).
3. David P. Harkins, *Strengthening Financial Development in Theological Education* (Pittsburgh: The Association of Theological Schools, 1994).
4. Larry Burkett, *The Word on Finances: Topical Survey of Scriptures and Commentary*. (Chicago: Moody Press, 1994).

Book Review: The Sower

Reviewed by Harold Naylor, Tall Oaks Classical School

Some of the most profound books are the shortest and easiest to read. Of course, that does not make them easy to digest. Nor does it mean that implementing culture change comes quickly, even when supported by the Scriptures themselves.

Scott Rodin and Gary Hoag are the mentors and stewardship big brothers that I need. They understand that raising Kingdom resources means that we will have to see how our Lord Jesus Himself raised up people and caused them to release their time, talent and treasure.

The book is divided into two sections of four chapters each, "The Calling of the Sower" by Rodin and "The Seasons of Work for the Sower" by Hoag. These eight chapters were studied by our school board, and we discussed one chapter per meeting until we completed the book this past August.

During the course of the book you will be challenged to look at "what works," which is short-term and transactional versus "what builds up," which is long-term and transformational. To quote Rebekah Basinger, "The basic premise of *The Sower*—that growing givers' heart should be a priority for the fundraising programs of Christian ministries—is a message that today's hard-pressed fundraisers need to hear and practice. It's a challenge to balance the very real financial needs of our organizations with the spiritual nurture of donors, but as the authors suggest, the resulting eternal fruit makes

doing so well worth the effort . . ."

In the beginning Rodin calls us to a journey from transaction to transformation. Transactions can be reduced to mechanical principles and "turn the crank"

bondage to one-kingdom freedom is the next concept. Because of the Fall, man's relationships degraded and, as a result, there are areas of our lives that we (wrongly) believe are ours to own.

The Sower: Redefining the Ministry of Raising Kingdom Resources

by R. Scott Roding and Gary G. Hoag

Winchester, VA: ECFA Press, 2010, 112 pages, \$12.99.

techniques. Transformation means that we must look at the outward actions in light of the heart we have in doing that work. It is the same "being vs. doing" described in the New Testament with Mary and Martha. One was consumed with doing right all of the time; the other saw being and sitting at Jesus' feet as the most important. This is a good place to start since many of us fundraisers measure our work by being busy or frenetic with event after event and mailing upon mailing.

Transformation, then, begins in our own hearts when we prioritize *being* over *doing*. It is time that we grow and "fill the seed bags" so that we have something to sow. Rodin asks us to look at our own transformation—are we on the path and do we have a sense of God's calling on our life, i.e., are we doing what we are called to do or is this a job? This leads us to plea to the Lord: "Help me discern how you want to use me as an instrument in their journey to become a more godly steward"

Moving from two-kingdom

The more we try to carve these out and manage them for our benefit, the more the Lord will show us our utter inability to manage anything. Like the rich young ruler, we want to ask Jesus about everything except money and still enter the Kingdom. Jesus answers with a one-kingdom answer: sell everything you have and give it all to the poor. Jesus is teaching that serving two masters is impossible. Where have we heard that before?

Rodin uses the Macedonians (2 Corinthians 8:1–9) as examples of joyous givers, those who gave in the midst of poverty yet were privileged to do so. The way I have seen that work out is when a donor makes a meaningful gift and then thanks me (the school actually) for the honor and joy of seeding wealth into Kingdom building. I call this the bilateral blessings of good stewardship.

Rodin ends his part of the book with five spiritual disciplines that, when practiced, orient us for the work as a sower.

With Scott Rodin's work as the foundation, Gary Hoag explains that raising Kingdom resources is raising up stewards to be rich toward God. He begins by recalling the parable of the poor steward

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The Sower . . .

who decided to build bigger barns. Two-kingdom bondage led to his demise. One-kingdom living prevents us from having an accumulation mindset and, ultimately, frees us to live fully human as we subject everything to God's will. He owns it all and we are free to use everything for His glory.

Using the analogy of the *Farmers' Almanac*, Gary describes the four seasons of work for the sower:

Winter: This is our time for preparation, to understand the role of the sower, how to fill our seed bags, and how to prepare the soil.

Spring: Time to sow biblical principles. We must know the hindrances to growth for the steward.

Summer: The time to see the spiritual growth of stewards. We are taught how to enlist others in helping during this highly productive time to encourage Christian generosity.

Fall: This is where we see the harvest. In this phase we are

taught how to maximize the harvest, to celebrate God's provision, and to accept when the crops are not as plentiful as we would have expected.

One of the most valuable aspects of these chapters is the side-by-side comparison of secular fundraising versus biblical steward-raising. Here is one example from Winter:

Secular Fundraising	Biblical-Steward Raising
1. Leaders consider their role as being the fundraisers for the organization.	1. Leaders understand that their role is to sow biblical stewardship principles; God is the Fundraiser.
2. Leaders strategize to get people to make gifts to their organizations.	2. Leaders gather biblical truths that encourage people to become givers who are rich toward God.
3. Leaders do whatever works to get people to respond generously.	3. Leaders model generosity and pray for God to help people grow spiritually in the grace of giving.

The seed is God's Word spread liberally and wisely. We are to cast the seeds everywhere. There are many factors that affect how the seeds come up, just like the seeds the farmer scatters in Mark. This parable concludes with the amazing multiplier of thirty-fold or more. When we scatter seeds in the way Scriptures teach we should not be surprised to experience returns that defy human understanding; they do.

Read this book to equip yourself to see the wonderful role God has for you as His "sowing agent" in a field that is ripe for the harvest. God is calling you to be thoroughly Christian in every dimension of resource raising.

Continued from page 4

I Want to Be a Fundraiser . . .

officer gives thanks for one more gift closer to the annual goal. On and on, an overflow of thanksgiving is given to God.

So perhaps we ought to encourage Johnny in his dream to be a fundraiser. If he is a great one he will be a person of favor, faith, focus, fitness, and faithfulness.

NOTES

1. Lauren Libby, "Maximizing Generosity by Aligning God's Calling," in *Revolution in Generosity*, ed. Wesley K. Willmer (Chicago: Moody Publishers, 2008), 198.

2. William T. Sturtevant, *The Artful Journey* (Chicago: Bonus Books, Inc., 1997), 11.

3. Jerold Panas, *Born to Raise* (Chicago: Pluribus Press, Inc., 1988), 1988, 47.



From its beginning, ACCS has advocated as its definition of “classical” the form of education that Dorothy Sayers described in her 1947 essay, *The Lost Tools of Learning*, and subsequently popularized in *Recovering the Lost Tools of Learning* by Douglas Wilson. Both of these authors advance the pedagogical methodology of the Trivium, which includes three aspects: grammar, dialectic, and rhetoric. Further, ACCS advocates, along with Miss Sayers and Mr. Wilson, that children tend to grow through developmental stages that generally coincide with the three areas of the Trivium. Children that are taught with these developmental stages in mind are receiving an education using classical methodology.



But there is another aspect to this, and that is to teach children their Western heritage through reading the great works of the West. These books provide the classical content. Such books are necessary to appreciate the arguments that have formed the way we think. This is so that our children can adequately provide the Christian antithesis to the humanistic arguments of our heritage that are still being advocated by our godless culture today. ACCS willingly acknowledges that it has a defined understanding of what constitutes a classical education and seeks to encourage that concept without apology.

Excerpt from the ACCS Position Paper: “What Constitutes ‘Classical & Christian’ for ACCS?” The entire paper is available at www.accsedu.org > About.



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