

CROSS Connection



The Cross Connection is a monthly publication of the Eastern Washington-Idaho Synod published for its clergy, members, deacons, lay leadership and ecumenical partners.

May 2017

God's beloved People,
Christ is Risen! Christ is Risen Indeed!

With those words shouted into a darkened sanctuary, Pr. Eric Dull and Pr. Kate LePard led us into the final part of the great Easter Vigil and the joy of the resurrection of Jesus. What a wonderful night we had at St Mark, Spokane!

The vigil service has inspired me since the first time I witnessed a New Fire in a parking lot above downtown Tacoma at St Leo's parish. Soon we were engrossed in the great stories of the faith enacted by small family groups and I experienced the dawning realization that my life is bound up in these stories, carried. It happened again this year and I realized that to live in these stories is to be held in faith and carried by this narrative vessel toward resurrection as a way of life, a sure path, a deep comfort, a kind of "home" made of words that bear me in trust.

I pray your Easter was equally moving and I join you in giving thanks for musicians, custodians, ushers, readers, flower-bearers, and pastors who made our Easter worship so rich. I am borne again by the Word within the words of our worship!

And now we turn forward to Synod Assembly where we face the end of a 9-month call process and the beginning of a new season of leadership for the synod. If you aren't already praying for our process, please join me now in giving thanks that God has raised up nominees for various leadership positions including that of bishop of the synod. I can tell you that this call process for bishop presses faith to new depths for the candidates, and so I ask you to pray for Matthew Erickson, Peg Harvey-Marose, David Kappus, Kristen Kuempel, Paul Palumbo, Mike Sager, and Shelley Bryan Wee. Their biographical information and introductory videos can be viewed on the synod website at www.ewidsynod.org. This is the same place where all your pre-assembly materials are waiting for your download.

As with every call process we're looking for more than a hireling. We're looking for a trustworthy shepherd who can offer wisdom, preach with power and conviction, name a thing, or issue or situation for what it is, and inspire confidence that the Lord of the Church is with us in the mission of the Holy Spirit.

We pray: ***Almighty God, you have given your Holy Spirit to the church to lead us into all truth.***

Bless with the Spirit's grace and presence the people of the Eastern Washington and Idaho synod as we prepare to elect a bishop. Keep us steadfast in faith and united in love, that we may manifest your glory and prepare for the way of your kingdom; through Jesus Christ, our Savior and Lord. Amen.



Presiding bishop

Falling and not afraid

By Elizabeth A. Eaton



Our living and our dying are great mysteries.

Not long ago a young reporter contacted me wanting to talk about death. She had suddenly come to the realization that she would one day die. She wanted to know what happens to

us when we die, was there life after death and what did Scripture say about heaven? These are meta-questions.

I know how I felt when I was 28. I didn't want to die. My whole life was ahead of me. I couldn't accept that there was a limit to my time on earth. And there was a bit of a fear factor. What would happen to me? What if there was not a resurrection? Would death be painful? Did my life have meaning? I felt a little guilty about these doubts and fears because I was already ordained—I should be steadfast in my faith and have no doubts about my ultimate future. But I did.

Here is what I learned from my experience at that time in my life: Life is precious and beautiful and, even in its painfulness, something to be fiercely protected. Also, doubt is not the opposite of faith but is part of faith. Doubt and questions can lead us to clearer understanding and deeper faith.

Based on our tradition's conviction that it is God's gracious will to be merciful, that God intends good for all people and all creation, that no amount of good deeds or of bad will determine God's relationship with us, or our eternal future—this is God's work, God's grace—I tried to answer the reporter's questions.

Lutheran Christians do believe in life after this earthly one. Paul wrote: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by

the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his (Romans 6:3-5).

There are many passages in Scripture that speak about heaven—beautiful descriptions of reconciled humanity singing praises to God, the end of mourning and crying and pain and death, and the beauty of the heavenly city. And we hear God's fulfilled promise: "See, I am making all things new" (Revelation 21:5).

Our living and our dying are great mysteries. The images of heaven we read in Scripture are the best and inspired efforts of the finite to describe the infinite. Human language and understanding are too small. But I am sure of this: God is love. God's love is infinite and complete. In this life we only get a foretaste of that. When our earthly life is done we will be enfolded in that love and loved completely by the one who knows us completely.

Paul put it this way: "For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known" (1 Corinthians 13:12).

My spiritual director told me this story. There was a woman who missed her footing in the dark and fell out of an open hotel room window. She clung desperately to the ledge all night, only to see at sunrise that she was 6 inches from the ground the whole time.

Our lives are like that—trying to hold on no matter what, not believing that God is there ready to receive us.

I thought about that for a while and only later came to realize that I am falling and not afraid. I don't know what will come next in this life. I can't definitively describe heaven. But I do know my life is in God's hands. 

A monthly message from the presiding bishop of the Evangelical Lutheran Church in America. Her email address: bishop@elca.org.

This column originally appeared in *Living Lutheran's* April issue. Reprinted with permission.

Stewards of the Kingdom

Lisa Therrell, Faith Lutheran, Leavenworth, WA

Today is Maundy Thursday. As I look at the painted mural of Christ crucified on our sanctuary walls, my soul feels anguish. Anguish for the events of that day, 2,000 years ago, when Jesus prepared for his own death by having a farewell meal with his disciples. And anguish for this day, knowing our Earth and her denizens are in such travail, and in so many ways. And I also reflect on the humble servanthood of Christ, as he washes his disciple's feet; a servanthood we are called to emulate, and that today we commemorate by washing each other's feet. Thy Kingdom come.

We live in uncertain and disturbing times. It's all too easy to give up, and retire to the things that bring us pleasure. But week by week we are called out to "Go in Peace, Serve the Lord." Here at Faith Lutheran, one way we hear and respond to that call is to be stewards of God's good creation. Our mission statement at Faith Lutheran reflects that intention, "As disciples in Christ, we are called to Incarnate the gracious, healing, and reconciling presence of God through: Sacramental Worship, Congregational Nurture, and Ministries of Peace, Mercy, and Justice for all Creation." This intention is also reflected in the ELCA vision statement and values.

Here at Faith Lutheran we formed an Earth Stewardship Group. The catalyst was a sincere conviction that we all need to do our part to stabilize climate change. As global temperatures rise, and sea level rises, and super storms rage, and droughts linger on, we acknowledged that we all have a role to play. Perhaps we could contribute to reducing our collective carbon footprint.

This has led to initiatives like starting a community solar project, bringing recycle containers to downtown Leavenworth, and positioning ourselves to influence local politics. One current project is to raise the funds needed to install water bottle filling stations around town, with the goal of reducing the fossil fuel wasted on bottled water. Another project is to spearhead synod-wide workshops on creation care. There is so much more that could be done. What if we all joined hands to work on this together? Thy Kingdom come, on Earth, as it is in Heaven. Amen.

They Are Just Kids

*A mission interpreter story by Pastor Donald Short
Pilgrim Lutheran Church, Othello, WA*

How many times have we decided for our children that they do not have a say in the life of the church? We wait until our children are confirmed to allow them to vote on congregational matters. Some congregations withhold the sacrament of Holy Communion until the children of the congregation have taken a first communion class. We think our children are powerless. We think our children should be shielded from the cares of the world. We think our children should leave the work of the church to the grownups.

The children of Pilgrim Lutheran Church in Othello apparently missed the memo. For the season of Lent the children of Pilgrim Lutheran's Sunday school raised money to buy bees and trees through the ELCA Good Gifts program. Bees are priced at \$20 and trees are \$10 each, or a grove of ten trees for \$100. The Sunday school set a goal of \$500 and decided to host a bake sale and other projects to raise the funds.

The congregation of Pilgrim Lutheran understands the need for fruit trees and bees since we live in an area surrounded by orchards and vineyards. Plus, the cookies were delicious! The net proceeds for the bake sale were over \$400, and then the children decided to sell farm fresh eggs to reach their goal. By the time the Lenten season had passed the fundraising total reached \$520, twenty dollars above the goal! The children have decided to buy two groves of trees, or twenty trees total, and sixteen bee hives! Well done, good and faithful servants! You have proven true what the Apostle Paul wrote; "God chose what is weak in the world to shame the strong." (1Corinthians 1:27)

Latino Ministry

by Pastor Helga Jansons Director for Evangelical Mission

Ministry among Latino people in our synod ranges from renting out space to a Latino congregation, Child Care/ After School Programs mostly attended by Latino children, Citizenship and English as a Second Language classes, to bilingual worship. This is our greatest opportunity and challenge for building cross- cultural relationships and expanding our style of ministry. The high population of Latino people in our geography, predominantly from Mexico, are the gift we have been given by God to help us grow (not necessarily numerical) as a denomination. As we encounter the colorful Mexican culture and passionate faith, our Lutheran intellectual way of communicating becomes apparent/evident. While our love for music, food and art are common ground, we are stretched to appreciate our differences and try to incorporate both cultures into our congregational lives.

So, how do we begin to do ministry among Latino people? The first thing is always about building relationships. In doing so, there is a longstanding history to counter, and this takes time. As a denomination, we are mostly Anglo and together with the varied immigration status of Latino people there is already a power imbalance. Socio-economically it is Anglo people that need to make the first move toward relationship and connection. Inviting Latino people for coffee and having a one to one conversation is the best way. Make sure to be able to linger in conversation since hearing about family and sharing about one's own, is often essential before mentioning anything to do with the church.

Speaking even a few words in Spanish shows that we care to make an effort to connect. For example, phrases like Como estas? (How are you?) and Muy Bien, gracias (Very well, thank you). Pastors and communion assistants could memorize the words: El cuerpo de Cristo dado por ti (The body of Christ given for you) and La sangre de Cristo derramada por ti (The blood of Christ shed for you). For adults it is harder to retain a new language but we can learn a few things by rote. Latinos are very forgiving when an Anglo tries to speak Spanish. They usually figure out what you are trying to say. Most Latinos know more English than they acknowledge. They just don't want to be embarrassed by saying the wrong thing. Anglos who can pronounce Spanish words could read the Bible to those who only speak Spanish. We don't need to understand each word when we are reading.

Once trust has been built, Latino people are open to learning what a Lutheran church is about: beliefs, history and how Latino people would be welcomed. The Latino people that I have met are incredibly warm and include and introduce everyone. Genuine hospitality is essential. To be welcoming signs inside and outside the church, mission statements, and pictures or plaques would be in both Spanish and English.

Most are Roman Catholic or Evangelical in background and those roots run deep. Across the ELCA churches that resemble either of these denominations – mostly Roman Catholic – are growing. However, if people are not educated in how a Lutheran church functions, where lay people are involved as volunteers and take leadership roles, then Latino people will only attend on Sundays. ELCA churches with the largest Latino populations are discovering this. Latino people are reticent to assert their views which means that it can be difficult to engage Latino people in leadership positions. However, over time, when recognizing and affirming the natural spiritual gifts of Latino people and with lots of encouragement, training and support, ministry among and by Latino people can thrive.

A way to grow Latino ministry is to offer programs for children. Tree of Life Lutheran Church in Yakima has proven this to be true. First Communion classes are well attended. Don't be surprised, however, when those who have participated in Lutheran ministry, still baptize their baby in a Roman Catholic church. We have a long way to go building bridges across denominational lines not just cultural ones.

P.S. All are welcome to be part of the synod wide Latino Ministry team that meets in Mattawa, WA.



ALL ARE WELCOME!

“OPENING UP THE ELW”

A pre-Assembly opportunity to sing favorite hymns and learn new ones with suggestions for how to enrich and enliven congregational song.

Presenter will be Carolyn Payne
Music Director at Salem Lutheran Church, Spokane
and member of the team that traveled the synod 10 years ago to introduce
the ELW when it was new.

Come early on Friday, May 19, to Central Lutheran, 512 S Bernard.
(This is also a free parking venue, if you want to use the shuttle to the hotel.)

Coffee will be on at 9:30, singing will be 10:00-11:30.

“COME!”

“SING!”

“LEARN!”

Join the Holden Village Summer Staff!

Holden Village, an ecumenical retreat center in the North Cascades mountains of Washington and home of Holden Evening Prayer, is seeking summer staff! Summer volunteer staff can serve for as little as two weeks and for as long as 3-4 months. As a staff person, you will have access to hiking trails in the neighboring Glacier Peak Wilderness; teaching sessions from faculty that include Nadia Bolz-Weber and Alan Storey; and opportunities to create pottery, weaving, and other arts and crafts.

Room and board are provided to all volunteer staff. Positions are available for ages 18 and up, and options are also available for families with school-age children. Visit www.holdenvillage.org/volunteer and check out the Short Term Staff, Key Staffing Needs, and Family Volunteers pages for a full list of open positions. We hope to see you in the Village!

P.S. Interested in visiting Holden but not quite ready to volunteer? Check out www.holdenvillage.org/visit to learn more about visiting Holden as a guest.

Call Process Status

A Process beginning/congregational study	I Interim	AP Associate/Assistant Pastor
B Names received or on-site visits in process	P Pastor	VP Visitation Pastor
C Call in process/issued	CP Co-Pastor	D Deacon
NV New Vacancy	LP Lead Pastor	L Lay Position
TC Term call	SP Supply Pastor	TM Transition Minister (available for the open-ended call)
VP Visitation Pastor		

POS	LOCATION/CONGREGATION	STATUS	PASTORAL CARE	
P	Boise, ID – King of Glory	B	John Hergert	I
P	Chelan, WA – Holden Village			
P	Chewelah, WA – St. Paul Lutheran	NV	Bob Edwards	SP
P	Colville, WA – St. Paul Lutheran	NV	Doug Stensby	I
P	Davenport, WA - Zion	NV	Stacey Friedlein	TEEM
P	Ephrata, WA - Holy Trinity	NV	Karen Edwards	I
P	Genesee, ID - Genesee/St. John	A	Supply	
P	Goldendale, WA – Christ the King	NV	Mary Johnson	SP
P	Leavenworth, WA - Faith	A	Misael Fajardo-Perez	I
P	Lind, WA – Good Hope Lutheran	NV	Ginny Johnson	SP
P	Mattawa, WA – Grace Lutheran	NV	Ginny Krekling	I
P	Otis Orchards, WA – Peace Lutheran	NV	David Olson	TM
P	Pasco, WA – First Lutheran	C	Phylis Stromme	I
P	Quincy, WA - St. Paul Lutheran	NV	Karen Edwards	I
P	Spokane, WA – Bethlehem Lutheran	NV	Steve Wee	SP
P	Spokane, WA – Messiah Lutheran	NV	Betty Krafft	SP
P	Spokane, WA – Prince of Peace	B	Bob Chenault	I
P	Spokane, WA – St. Mark's Lutheran	B	Eric Dull Kate LePard	CP

Rev. Adam Barnhart will conclude his ministry as Pastor at Holden Village June 2017.

Boundary Training for Rostered Leaders

The Eastern Washington-Idaho Synod will host a Boundary Training for Rostered Leaders Thursday June 8 at First Lutheran Church in Kennewick, WA. Those on the roster of our Synod are encouraged to participate in Boundary Training periodically. Registration details will be emailed to those on the roster.

Materials used will be from the Faith Trust Institute.

Annual Forms Are Helpful For Planning

Congregational (i.e. Parochial) Reports are helpful, essential and downright fascinating to us in the Synod Office.

Please log on and submit your report: <https://webapps.elca.org/FormAAndC/Login.aspx>

If you need log in information, call the Synod Office: 509-838-9871

Rostered leader reports are accessible at this link: <http://www.elca.org/en/Resources/Office-of-the-Secretary> Thank you to those who have submitted them, and to those who have it on their "To Do" list, you can do it right now! ☺

Have Information You Would Like to Share?

Contact us at the synod office if you would like to contribute to the newsletter, promote an event on Facebook or the synod webpage:

509-838-9871

gibd@ewaidsynod.org

Pray with us

We ask that you keep the ministry of the church, our synod, and the whole world in your prayers, as well as the people listed below . . .



Congregations and Rostered Ministers in the call process.
Representatives to the Synod Assembly, for safe travels and a fruitful Assembly.

Prayer Requests . . . to be included or removed from the Synod Prayer Request list, please send your request to the synod office@ewaidsynod.org, or call 509-838-9871.

Lutheran Campus Ministry at University of Idaho Job Opening

The Campus Christian Center at the University of Idaho is looking for a director for our campus ministry. The director will support, plan and implement a Christian campus ministry including worship, pastoral care, educational/discipleship, and spiritual growth opportunities for students and faculty/ staff at the University of Idaho.

For more information please go to <http://www.uicccenter.org/>.

For an application please contact us at campuscc@gmail.com

Synod Assembly Is Almost Upon Us

Closing Worship on Sunday May 21 Is Open to All!

Come Worship With Us at 10:30 am Doubletree Hotel ~ Spokane

grace draws us in, grace sends us out. "

Mission Interpreters: Sharing Our "Shorts"

by Ken and Stephanie Tesch, Lord of Life, Kennewick and Pastor Helga Jansons

For those of you who have attended Synod Assembly, a popular part of the assembly is called "Synod Shorts". People share short stories of exciting and fun ministry in their congregations, capturing the difference that ministry is making in people's lives. It is inspiring to know that God works through us and sharing a story touches our hearts. It is a learning experience that sparks our imagination, creates new ideas and ways to do ministry throughout our synod.

Some of these ministry stories have been captured by people submitting stories to the Living Lutheran and in the quarterly EWAID insert. Some stories are found on the synod website under the "Mission Interpreter Story" tab. Recently the synod newsletter "Cross Connection" included mission stories. For those in Cluster G, Lower Columbia Basin Cluster, the Facebook page "The Grape Cluster ELCA" is also a source for stories of faith and mission.

Sharing our shorts can build enthusiasm in your own congregation. You can be a Mission Interpreter for your congregation. Look for training coming your way. This is our Mission: God's Work, Our Hands, Feet, Words and Love.

**EASTERN
WASHINGTON
IDAHO SYNOD**

of the
Evangelical Lutheran Church in America

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**May 2017
Newsletter**

Let Down the Nets
Lifting Our Vision
Jesus First, Last, Always
God's Grace, Our Gratitude
The Spirit Powers Us
No Fear! Transformation
Connections Multiply Miracles
Go, Tell & Serve



Please reproduce any and all articles for publication in congregational newsletters or bulletins.

The **Cross Connection** is also available on the synod website at

<http://www.ewaidsynod.org/synodpublications.html>.

Deadline for articles is the 5th of each month.

Synod Calendar

April 2017

- 29 EWU Campus Ministry Auction - Advent Lutheran - Spokane Valley
- 28-30 Faith Forming Catechumenate
Grace Lutheran - Wenatchee, WA

May 2017

- 1 Guide book for Assembly go live
- 6 Mission Interpreter Training - Columbia Basin
- 10 Rural Ministry Resources meeting
All Saints - Spokane, WA
- 19 Synod Council Meeting - Doubletree Spokane
- 19-21 Synod Assembly - Doubletree Spokane
- 21 Synod Office Closed
- 29 Memorial Day - Synod Office Closed

June 2017

- 8 Boundry Training - Tri-Cities
- 9-10 Candidacy Committee Meeting at Synod Office



Eastern Washington-Idaho Synod
Evangelical Lutheran Church in America
God's work. Our Hands

Staff

- Bishop The Rev. Martin Wells
- Director for Evangelical Missions .. The Rev. Helga Jansons
- Program Administrator Cathy Steiner
- Assembly Manager Julia Bennett
- Communication Director Gib Dominguez
- Net-Worker Rev. Phylis Stromme
- Net-Worker Rev. David Kappus
- Net-Worker Rev. Barbara Harrison-Condon

THE PARISH PAPER

IDEAS AND INSIGHTS FOR ACTIVE CONGREGATIONS

EDITOR: CYNTHIA WOOLEVER—WWW.THEPARISHPAPER.COM

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FINANCING THE LOCAL CHURCH: WHAT DOES IT COST?

Even though they are not members, Bill and Dorothy go to a church in their neighborhood once or twice per month. They are fond of the pastor and proud of the congregation's ministry. They also take pride in contributing a small amount when they attend services feeling satisfied that they have contributed their fair share toward the church's expenditures. Is their assessment realistic?

What Does It Cost to Run a Church?

The annual budget for Protestant congregations averages between \$200,000 and \$250,000 per year.¹ Because of the broad range in budget sizes, it is helpful to compare total expenditures to the average worship attendance for the same year. Most Protestant congregations receive an average of \$2,500 a year per each worshiper. Typically, smaller churches report higher per-worshiper contributions. And, some worshipers consistently give more than others. Experts believe that about one-third of individual contributors in a local church make up three-fourths of the total received in contributions.

While all congregations report that individual contributions (in the form of offerings, pledges, donations, or dues) are their biggest source of income, based on recent surveys, 80 to 90 percent of total income comes from these individual worshipers. The percentage varies little across congregations, but conservative Protestant churches are slightly more dependent on individual donations.

Income and operating expenses. Most congregations (85 percent) own their place of worship or meeting space. Thus, their budget line items include utility expenses, maintenance and landscaping costs, facility insurance, and in some cases, debt retirement on capital improvements or expansion. Even those churches without a building incur expenses associated with rental space, electronic equipment, and furniture.

Another budget item relates to church staff. The majority of congregations employ just one full-time clergy person. Churches take their financial commitments to their pastors and staff seriously. Congregations compensate pastors with salary, housing or housing allowance, health

insurance, retirement contributions, and reimbursements. Inflation, rising health insurance rates, and other factors mean many congregations struggle to adequately meet their financial obligations to pastors and other staff.³

In total, operating expenses and staff account for about 80 percent of the typical church budget.

What else makes up a church budget? Congregations affiliated with a denomination make annual contributions to their judicatories or national agencies. Funds help the denomination carry out tasks that are beyond the scope of a local church and promote mission efforts nationally and internationally. The percentage that local churches give to denominational agencies varies, but the median is about 8 percent of the church's total budget.

Some congregations set a percentage of the church budget for local mission and ministry. These budget items include all types of church programming (choir, youth group) as well as local mission work (food pantry, community outreach). Because churches define the "mission" category portion of their budget differently, the typical percentage ranges from 15 to 30 percent or more.



"PERCENTAGE GIVING IS WHEN 20% OF YOU GIVE A LOT MORE THAN 80% OF US."

Where Does the Money Come From?

Although congregations rely on individual contributions as their biggest source of income, the second largest source of revenue comes from trust funds, investments, or bequests. Around 60 percent of congregations report this type of annual revenue, indicating \$33,000 as the median yearly amount.

After individual contributions and endowments, the third largest source of congregational income reported is charges for use of the church's facilities or buildings. About one in four churches receive some rental and usage income. These congregations report an annual median amount of \$5,000 in income.⁴ For both endowments and use of church facilities, more mainline Protestant churches report generating revenue in this way compared to conservative Protestant churches.

Why Do People Give?

About half of U.S. worshipers regularly give 5 percent or more of their net income to their congregation. Greater numbers of conservative Protestants practice percentage giving compared to mainline Protestant worshipers. When worshipers are asked to identify the factors that influence their decision to make financial gifts to their church, the most important reason is that they feel a sense of gratitude for God's love and goodness.⁵ Other major influences on worshiper giving include:

- wanting to contribute to God's work
- a sense of religious duty to give
- the Bible's teaching on giving
- a sense of obligation to support the church's work
- hearing about specific needs
- a sense of gratitude for help my family or I have received from the church

Beyond these personal reasons for giving, research shows two organizational strategies yield higher giving levels in churches of all sizes.

An annual financial stewardship campaign. First, churches with a well-designed and executed annual campaign generate more revenue per worshiper than churches that attempt to raise funds without such a strategy. A campaign should invite worshipers to go on record with a financial pledge or commitment for the coming year. Such an approach yields about 30 percent more revenue than no such effort.

Ask every worshiper to practice percentage giving. In the typical congregation, one in four worshipers give

10 percent or more of their income to the church. What about the other worshipers? Encourage them to give a percentage of their income and make it easy for them to calculate their current giving level. Then, ask them to grow their current gift by 1 percent in the coming year.⁶

Questions for a Financial Tune-up

Discussing a few key questions can move the governing board and lay leadership in a positive decision-making direction.

- Does the board have a general sense of the percentage of budget allocated to each broad expense category? Does that allocation reflect the values and beliefs of members? Have the percentages changed in significant ways in the past ten years?
- Has the board or relevant committee reviewed the building usage guidelines or policies in the past year or two? Do the fees adequately compensate the church for the expenses associated with that use (including utilities, set-up and clean up, insurance)? If not, are these expenses covered by the church's mission budget?
- Does the congregation conduct an effective annual stewardship campaign? What criteria are used to assess its effectiveness?

Advice for Worshipers

How much should Bill and Dorothy put in the offering plate when they attend services? While the answer depends on the size of the church and its budget, the statistical averages indicate that around \$48 per week per worshiper helps most congregations reach their budget goals. Thus, if Bill and Dorothy drop \$100 in the plate, they would be well on their way to more fully sharing in the costs of the congregation's ministries.

1. Median congregational incomes reported in the U.S. Congregational Life Survey (2008) and the National Congregations Study (2012) were adjusted for inflation.

2. Cynthia Woolever, "Keeping Up with the Pastor's Pay: Trends Behind Clergy Wages," *The Parish Paper*, October 2016 (Vol. 24, No. 10).

3. National Congregations Study (2012).

4. Cynthia Woolever, "Ten Reasons Why We Give," blog post (2010), <http://presbyterian.typepad.com/beyondordinary/2010/03/ten-reasons-why-we-give.html>

5. See the Lewis Center for Church Leadership resource, "50 Ways to Improve Your Annual Stewardship Campaign," <https://www.churchleadership.com/50-ways/50-ways-to-improve-your-annual-stewardship-campaign/>.