

Getting Started: A manual for new Alliance leaders

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Welcome Letter from the Secretary General of the WEA

Dear new Evangelical Alliance leader,

I am thrilled to extend to you a warm welcome as you assume your new responsibilities of leading a National Evangelical Alliance. You may find yourself approaching these new responsibilities with elation, excitement and hope, or you may have a sense of awe, mixed with uncertainty or even fear. These are natural reactions for any leader facing new opportunities and challenges.

I would like to express to you our solidarity with your task. The World Evangelical Alliance wants to encourage, support and assist you in this challenge in whatever way we can. Our desire is to provide you with resources, and to join you in prayer for the good of your country and Evangelical Alliance.

Experience reminds us that every new challenge and opportunity provide us with the chance to grow and learn. I hope this new leaders' starter pack might help you launch into this new phase and quickly get up to speed so you can lead your EA into a flourishing organization. This pack brings together resources that should prove helpful in meeting your more immediate needs. It will also provide you with a basic understanding of the ministry of the World Evangelical Alliance.

So, I pray for you and trust that our great and almighty God will bless you to be a blessing to the Church of Jesus Christ, to your nation and to your Evangelical Alliance.

Sincerely, in the love of Christ,

Geoff Tunnicliffe



Dr. Geoff Tunnicliffe
Secretary General of the
World Evangelical Alliance

Introduction

Dear friend and colleague,

We were recently asked by the new General Secretary of a national Evangelical Alliance what we could give him, to help in his exciting but awesome responsibility.

That got us thinking. This excellent 'Starter Pack' is the result: designed for both new national Alliances, and for new General Secretaries in existing Alliances. It is a work in progress. And it is only a 'Starter': an introduction to areas in which you can get deeper training from the WEA Leadership Institute (see <http://www.worldevangelicals.org/training/weali.htm>).

One explanation - don't be worried by the word 'Association'. An Association is simply a membership body (an Evangelical Alliance, or a Chamber of Commerce, or a group of Christian Bikers', or whatever). We have examined general Association Leadership materials, checked them against the Bible, and then adapted them to the specific situation of national Alliances

These helpful materials come with our prayers that the Lord would bless you in your responsibilities

Gordon Showell-Rogers, WEA Associate Secretary General

About the World Evangelical Alliance

The World Evangelical Alliance at a Glance

Over two billion Christians in the world today are represented by three world church bodies. The World Evangelical Alliance (WEA) is one of those, serving and representing more than 600 million evangelicals.

Launched in 1846 to unite evangelicals worldwide, the WEA continues to be a dynamic movement with 7 regional and 129 national Evangelical Alliances, and over 150 member organizations. WEA's mission is to speak as a trusted voice, to equip members and leaders for global impact and to connect its members and others for common action in the furtherance of God's reign.

VISION

Seeking Christ-like transformation around the world, the World Evangelical Alliance serves as the dynamic center for equipping and resourcing, the globally trusted Evangelical voice, and the connecting hub for greater strategic impact.



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MISSION

The World Evangelical Alliance exists to foster Christian unity and to provide a worldwide identity, voice and platform to evangelical Christians. Seeking empowerment by the Holy Spirit, they extend the Kingdom of God by proclamation of the Gospel to all nations and by Christ-centered transformation within society.

WHAT WE DO

REPRESENT WITH A GLOBAL VOICE

The WEA is uniquely positioned as a representative voice; advancing evangelical values, addressing concerns and advocating for the marginalized.

WEA's voice includes its engagement at the United Nations and behind-the-scenes diplomacy with governments, as well as its engagement with the media on global issues.

EQUIP FOR GLOBAL IMPACT

Through its commissions and initiatives, the WEA serves to equip its members with publications, research, leadership training and resources on topics of theology, missiology, social justice and more. Many of these resources are available free at

<http://www.worldevangelicals.org/resources/>

CONNECT FOR COMMON ACTION

In accordance with Jesus' prayer in John 17, unity among Christians and evangelism go hand-in-hand. As the world's largest evangelical association, the WEA connects many church networks, ministries and organizations for greater strategic impact.

WEA's various projects foster unity, synergy and collaboration between its members and many others on topics of common concern. The WEA has, since its beginning in 1846, stressed the importance of united prayer.

MEMBERS

Define Membership

The World Evangelical Alliance embraces member-bodies whose identity and vocation are rooted in historic biblical Christianity. WEA affirms and seeks the biblical unity of Christ's body, the Church, celebrating the diversity of practices and theological emphases consistent with the WEA Statement of Faith, recognizing the existing dynamic tension between undeniable unity and marvelous diversity. Its members join in common concern to live and proclaim the Good News of Jesus amongst all nations and peoples, seeking holiness, justice, and transformation at every level individual, family, community, and culture. In this way the Father is honoured, the kingdom of his Son is extended, and the Holy Spirit's empowering presence moves freely in giftings, community renewal, and ministries.

Alliances

Our full members include the following 7 regional organizations plus 128 national evangelical alliances. Click on the regional name to go to the listing of national alliances in that region.

Global Partners

Global Partner Membership is given to international organizations that shall serve as non-structured ministry partners of WEA in a specialized field and contribute to achieve WEA's objective.

Church Networks and Denominations

These members are networks of churches (located in one or a number of countries), organized with a written constitution, in agreement with the Statement of Faith and Objects of the World Evangelical Alliance and contributing members of the National Evangelical Alliance of their respective countries.

Associates

Associate Members are independently incorporated organizations with their own specific ministries and accountability, an international scope of ministry, and the capacity and authority to serve in and beyond the WEA community.

GOVERNANCE

International Council (IC)

To keep the World Evangelical Alliance focused on the cutting edge of spiritual, social and political realities, it is governed by an International Council drawn from each region of the world plus selected members at large. These men and women represent the cultural mosaic that is the fabric of today's global Church.

North American Council (NAC)

The mission of WEA's North American Council is to support the work of the WEA and its national Evangelical Alliances worldwide, in empowering and mobilizing local churches and Christian organizations worldwide to spread the Gospel and disciple the nations for Jesus Christ through:

- Promoting in tangible ways, through Evangelical Alliances, the active partnership and functional unity of the evangelical Church within North America and around the world, so that the Gospel of Jesus Christ will be effectively made known (John 17:21, 23).
- Facilitating the networking of evangelical church leaders and others capable of providing assistance to the evangelical Church both within and outside of North America.
- Receiving, managing, and disbursing funds in North America and abroad for the purpose of promoting, strengthening, and expanding the activities of evangelical churches within and outside of North America.

WEA Central Leadership



Rev. Dr. Geoff Tunnicliffe
Secretary General / CEO



Gordon Showell-Rogers
Associate Secretary General



Dr. Wilf Gasser
Associate Secretary General



Christopher Chou
Chief of Staff / COO



Dr. Rob Brynjolfson
Director of Strategic Programming



Com. Christine MacMillan
Director of Public Engagement



Dr. Brian Stiller
Global Ambassador



Philippa Peck
Director of Development



Timothy Goropevsek
Director of Communications



Joanna Goncalves
Director of Finance

NETWORKS

COMMISSIONS

IT Commission

The World Evangelical Alliance Information Technology Commission has been established to apply technology for dissemination of information and sharing of resource within the WEA constituency and throughout the greater evangelical Church.

In a vision to serve and empower the dispersed global Church, the IT Commission aspires to create a global digital infrastructure to build modern-day networks and systems effective in providing a digital forum to help increase effectiveness in communication, exchange of information and promotion of partnership and collaboration among Christians and ministries on the web.

The WEA IT Commission leverages on the vast international network, partnership and collaboration of the constituency' and affiliates of the World Evangelical Alliance.

Please join us in our efforts to furthering the Kingdom of God by reviewing the links on the right side of this page to find out more information about our ministry.

[Click here to visit the ITC website](#)

Mission Commission

Serving the Global Mission Community

The WEA Mission Commission responds to the needs of national and regional mission movements around the globe. For the past 26 years, the MC has dedicated its energies to strengthening these continental and national entities, and promoting movements in nations that currently are not a significant part taking the Gospel from every nation to every nation. The MC is the only global platform that serves this important function.

Over 250 MC Associates (representative leaders from our global constituency) from 85 national mission movements in seven regions are currently banded together by the Mission Commission. We work together in identifying and addressing common issues in the global missionary enterprise through joint research, gathering to discuss findings, planning and executing cooperative projects, and developing widely accessible resources that promote the health and growth of Evangelical cross-cultural mission entities around the globe. Projects like the development of African National Mission Movements and the Global Dialogue Forum have greatly shaped missions from the younger and older nations to address critical issues related to their growth and effectiveness.

The Mission Commission continues to identify cutting-edge needs and to develop the tools to address issues. Many of our most vigorous movements are reporting a plateau in recruitment and mobilization efforts. The MC is committed to getting to the root causes of this trend and working towards overcoming it. Francophone

African as well as Central and Eastern European countries are just beginning to emerge as a missionary sending force and are requesting that the MC guide the process of their development.

[Click here to visit the MC website](#)

Religious Liberty Commission

The Religious Liberty Commission is monitoring the religious liberty situation in more than 100 nations, defending persecuted Christians, informing the global church, challenging the Church to pray(www.idop.org) and giving all possible assistance to those who are suffering. The Commission also makes fact finding trips and meets with governments and ambassadors speaking up for the suffering brothers and sisters. At the United Nations the Commission reports about the situation and arranges special hearings with Christians from countries under pressure.

Purpose

The purpose of the World Evangelical Alliance Religious Liberty Commission (RLC) is to promote freedom of religion for all people worldwide as defined by [Article 18](#) of the United Nations Declaration on Human Rights, and in accordance with [Scripture](#). Our aim is to help all people, but especially Protestant Christians, to exercise their faith without oppression or discrimination. Because the World Evangelical Alliance (WEA) represents some 600 million Christians in 128 countries, it is both an effective and influential global network.

In particular, the WEA-RLC will seek to protect the freedom of [Evangelicals](#) by monitoring religious liberty, responding to infringements of religious liberty and promoting the need for constant vigilance in maintaining religious liberty. Our [specific approach](#) to mission is based upon the initial [developmental process](#) from 1988-92. The RLC is one of several [commissions](#) of the World Evangelical Alliance.

[Click here to visit the RLC website](#)

Theological Commission

At its annual meeting in Sao Paulo, Brazil in 2009, the WEA Theological Commission revised its vision and purpose statement. The revised statement appears below:

Providing theological reflection from a global perspective

Our vision:

To be a prophetic Evangelical voice that is globally representative, faithful to Scripture, theologically informed and which speaks with clarity and relevance to both the church and the world.

Our purpose:

In faithfulness to Christ and in order to serve the Church, the Theological Commission of the World Evangelical Alliance exists to provide international theological reflection on issues of importance affecting the church and society everywhere.

[Click here to visit the TC website](#)

Commission on Women's Concerns

MISSION, VISION, OBJECTIVES

The WEA Commission on Women's Concerns (CWC) is a global network of compassionate and visionary women seeking to identify and address the unique needs of women around the world. CWC provides, through WEA, an internationally respected voice and platform for women of the church globally.

CWC endeavours to partner with other international women's organizations for the benefit of women world-wide. Examples of organizations include ENTRUST (Europe), Women of Global Action (Africa), KNOW YOUR BIBLE (South Pacific), European Freedom Network (EFN) and others.

PRESENT OUTCOMES OF NEEDS ANALYSES

Major issues being addressed include poverty, illiteracy, HIV/Aids and advocacy, counselling, gender equality according to scripture, domestic violence and abuse of women, the worth of women, capacity building, education and leadership development. Since 2008, human trafficking became a primary focus also, and members of the CWC serve on the WEA Human Trafficking task force.

[Click here to visit the CCW website](#)

Youth Commission

Reaching the world for Christ has long been the cry of the church. But, often we have lost sight of Jesus' command to "let the children come to Me" (Matt 19:14). Now, with over one-half the world under the age of 25, it is clear that, if we are to reach the world, we must reach youth. Yet, youth materials and programs are sparse in most countries.

Experience has shown that building youth ministry networks is the most effective way to leverage our resources. The need is for each nation to find leaders with a passion to reach every young person for Christ and then to equip them to network their ministries to become a movement of God's Spirit that multiplies worldwide.

[Click here to visit the YC website](#)



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INITIATIVES

WEA at the United Nations

Serving a constituency of some 600 million evangelical Christians, the World Evangelical Alliance (WEA) is uniquely positioned to represent an evangelical voice at the United Nations (UN). Since the relocation of its Headquarters to New York in 2010, the WEA has increased its engagement at the UN promoting peace and reconciliation, advocating for the poor and needy, and also communicating evangelical beliefs and values.

The WEA holds Special Consultative Status in the Economic and Social Council of the UN (ECOSOC) which serves as the central forum for discussing international economic and social issues, and for formulating policy recommendations addressed to Member States and the United Nations system.

[Click here to visit the WEA UN website](#)

Global Human Trafficking Task Force

The World Evangelical Alliance has chosen to name a spokesperson on the issue of Human Trafficking. This has resulted in the instigation of an anti-human trafficking global task force where 600 million WEA members can become informed spokespersons in their own sphere of influence.

The framework for the taskforce builds its action through the principles laid out in the:

United Nations Protocol, 2000

It has developed strategic and effective action to both prevent and combat trafficking. The task force has the potential to raise up community leaders of both male and female gender.

The Chair of the task force is a member of the UN's ECOSOC through The Salvation Army's International Social Justice Commission.

[Click here to visit the GHT website](#)

International Institute for Religious Freedom

The "International Institute for Religious Freedom" (IIRF) is a network of professors, researchers, academics and specialists from all continents, which work on reliable data on the violation of religious freedom worldwide and are interested in adding this topic to college and university programmes, especially in the areas of law, sociology, religious studies and theological programmes.

[Click here to visit the IIRF website](#)

Micah Challenge

Our vision: A world free from extreme poverty.

Our aim: A global movement encouraging Christians to be committed to the poor and hold governments accountable for their pledge within the Millennium Development Goals (MDGs).

Our mission: A global voice on poverty for Christians. Encouraging you to be informed, to engage and to speak out for justice.

[Click here to visit the MC website](#)

Leadership Institute

The WEA-LI provides training to acquire essential association leadership skills for effective service.

IMAGINE what will happen when together we strengthen National Evangelical Alliances through effective leadership development programs in every one of our countries!

The Leadership Institute was officially launched as a WEA initiative during the General Assembly in Pattaya, Thailand (Oct. 2008). The mandate of the Leadership Institute is to strengthen National Evangelical Alliances by developing effective leaders.

Many National Alliances in the WEA constituency struggle in realizing their strategic role as a platform for Evangelical voice and action. There is little understanding of associations and their function. Little time is devoted to growing membership and servicing constituencies. Lack of finances is often cited as the main cause of weakness. Yet working partnerships seldom emerge and the Alliance is sometimes seen as a competitor for limited resources. Without greater training, our networks will not begin to achieve their transformational ministry potential as strong associations mindful of their representative and proactive role in society.

[Click here to visit the WEA-LI website](#)

Global Task Force on Nuclear Weapons

The World Evangelical Alliance is forming a Global Task Force on Nuclear Weapons, and invites interested individuals to apply to serve on the Task Force. The Rev. Tyler Wigg-Stevenson, an American Baptist minister with expertise in the theology and ethics of post-Cold War nuclear weapons policy, will serve as Chairman of the Task Force.

The Task Force, comprised of 10-15 members, and representing each of the WEA's seven regional bodies, will exist indefinitely and have the following three-fold mandate:

- Formulate and proclaim on behalf of the WEA a biblically grounded, theologically sound position regarding nuclear weapons in the second nuclear age (post-Cold War).
- Inform the global body of Christ about this position, and equip the church to act on it, with special emphasis on the 600 million Evangelicals worldwide.
- Open and engage church-based channels for Track II diplomacy to address and reduce the nuclear threat.

[Click here to visit the NW website](#)



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Global Generosity Network

The Global Generosity Network (GGN) is a joint initiative between the Lausanne Movement and the World Evangelical Alliance to encourage evangelical Christians to better stewards of their resources, live more generously and give more of their income to Kingdom causes where it is most needed.

The GGN challenges the global Church towards whole-life discipleship that includes radical generosity and wise stewardship. The GGN believes that such generosity will result in a dramatic increase in giving to Christian causes and especially to global mission where it is most needed.

[Click here to visit the GGN website](#)

Creation Care Task Force

With a global backdrop of serious ecological challenges, growing awareness of the Christian call to care for creation, and an increasing need to provide leadership in this arena at a global level, the WEA has decided to create the Creation Care Taskforce.

The purpose of the taskforce is to implement WEA's mission of "equipping, connecting, and being a global voice for the evangelical community" in the area of creation care. Specifically this means the taskforce will work to equip evangelicals, and especially evangelical leaders, to care for creation; help connect and leverage the capacities of evangelical creation care organizations for greater impact at national and global levels; continue raising awareness of creation care within the global evangelical community; and through partner relationships become a body that is ready and able to engage governments and other relevant entities in targeted prescient environmental work.

[Click here to visit the CC website](#)

Who to Contact



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Background to the World Evangelical Alliance

A Brief History of the WEA (by William D. Taylor)

<http://www.worldevangelicals.org/aboutwea/history.htm>

Unique among evangelical organizations, WEA is characterized by five charter qualifications. First, a doctrinal confession guides it—grounding it in historic evangelical affirmations. Second, it has constitutionality—governed by Bylaws and General Assembly delegates, which guarantee historical continuity. Third, it is a church-based movement—listening to its constituency as its core authority. Thus, it is not an organization established and maintained by individuals. Fourth, its constituency is global—rooted in 129 national and seven regional alliances, 104 associate members, six affiliated specialized ministries and six commissions. Finally, it functions as a network while providing the services of an alliance—through its resources, departments and commissions. WEA is the broadest organizational and global manifestation of what it means to be an evangelical.

1. The Evangelical Alliance, 1846-1951

WEA's roots began in 1846 with the establishment in England of the Evangelical Alliance, incorporated in 1912 as the World's Evangelical Alliance (British Organization).

The 1846 historical context is instructive. The English conscience was disturbed by growing social injustices, especially working conditions and child labor. The Church of England experienced the Scottish Disruption and the Tractarian Movement exodus. Darwin was developing his evolutionary theories, and Marx and Engels published the Communist Manifesto in 1848; France, Germany and Italy all experienced revolutions in 1848.

The Second Great Awakening (1791-1842) created a desire for Christian fellowship across the boundaries of church and geography, especially in the British Isles and USA. "It was a time that called everywhere for the influence of an [sic] united and powerful Christian Church." (Ewing, 12). British meetings starting in 1843 led to the watershed London gathering in August 19-September 2, 1846 at Freemason Hall. Representatives came from England, Scotland, Ireland, Wales, Sweden, Germany, France, Holland, Switzerland, the US and Canada. Some 800-1000 Christian leaders, representing 53 "bodies of Christians", met for 13 days in worship, preaching and business.

Controversy emerged when British participants moved to exclude slave-holders from membership. The atmosphere was charged by the delayed arrival of Mollison M. Clark, an American negro minister from the African Methodist Episcopal denomination in New York. Given "the right hand of fellowship", he affirmed "...his sense of the value of the newly-formed Alliance and of his privilege in being admitted to its membership...." (Ewing, 19). After six days of heated debate, the final constitution did not address slavery due to American pressures. Howard's judgment: "It is sobering and saddening to realize that disagreement on a social issue such as slavery, which today would not occupy five minutes of debate in a worldwide evangelical forum, should scuttle the attempt to build a truly representative body of evangelicals on a global basis." (Howard, 13) A "confederation" was formed—not a new "ecclesiastical structure"—to express existing spiritual unity, with a doctrinal statement of evangelical convictions. (Howard, 11). For 100 years the Evangelical Alliance operated as an informal structure and platform for evangelical unity under the four "Practical Resolutions". (Ewing, 20)

During 1846-1955, "branches" were established in France, Germany, Canada, USA, Sweden, India, Turkey, Spain and Portugal. General Conferences, focusing on Christian fellowship and unity were held in London (1851), Paris (1855), Berlin (1857), Geneva (1861), Amsterdam (1867), New York (1873), Basle (1879), Copenhagen (1884), Florence (1891).

They emphasized the proclamation and expansion of the Gospel; established the long-lasting Universal Week of Prayer starting in 1861; protested against the "Papacy and Popery"; advocated for religious liberty "...the succor of the oppressed." in Europe, Russia, Turkey, Persia, Japan, Madagascar, Brazil and Peru (Ewing, 58); defended "The Lord's Day", attacking Sunday labor, and "...organised games and amusements". (Ewing, 83); and backed freedom of slaves in the USA, and their resettlement in Africa. Their official magazine was "Evangelical Christendom".

2. World Evangelical Fellowship: 1951-2001

Up to 1951 the Alliance was primarily a British venture, with uneven support in Europe and the USA. Two world wars had decimated hopes for greater unity. Evangelicals lived a new historical context: Americans founded the National Association of Evangelicals in 1942; 51 nations in 1945 signed the UN charter and in 1951 the UN headquarters opened in New York; the World Council of Churches was founded in 1948; Remington Rand delivered the first commercial UNIVAC I computer.

2.1 Holland, 1951

Some 91 men and women from 21 nations met in Holland as the International Convention of Evangelicals to re- envision the old EA into a global fellowship. Leaders included J. Elwin Wright, Harold J. Ockenga, and Clyde W. Taylor from the USA and John R. W. Stott and A. Jack Dain from England. Dain and Stott drafted its threefold purpose: The furtherance of the gospel; the defense and confirmation of the gospel; and the fellowship in the gospel. (Howard, 28-34).

2.2 WEF from 1951-1982

Word spread of this new, global body, with its Executive Committee, co-international leaders, and four commissions—evangelism, missionary, literature, Christian action. WEF’s leaders traveled indefatigably, establishing and expanding the new global evangelical body, always with scarce funding. Executive leadership and office headquarters for WEF

1. Roy Cattell (England) and J. Elwin Wright (USA), co-secretaries, 1951-1953
2. A.J. Dain (England) and J. Elwin Wright (USA), co-secretaries, 1953-1958
3. Fred Ferris (USA), International Secretary, USA, 1958-1962
4. Gilbert Kirby (England), International Secretary, 1962-1966
5. Dennis Clark (Canada), International Secretary, 1966-1970
6. Gordon Landreth (England), interim International Secretary, 1970-1971
7. Clyde Taylor (USA), International Secretary, 1971-1975
8. Waldron Scott, (USA) General Secretary, 1975-1980
9. Wade Coggins, (USA) Interim General Secretary, 1981

WEF’s early leaders invested dreams, time, health, and personal finances to launch the new vision. In 1954 Wright traveled to 21 nations; in 1975 Taylor also visited 21 nations. Some Europeans complained that WEF was too American. Trying to internationalize such a ministry was difficult, though membership gradually expanded as new national alliances were founded. WEF’s international governing body—later called the General Assembly—was to meet every three years.

Frustrations soon emerged: a vision struggling in isolation, with limited operating unity and serious doctrinal differences. (Howard, 59). As always, WEF faced “...the ever-present spectre of the financial limitations....”. (Howard, 62). WEF was primarily the incarnation of its executive traveler.

Under Canadian Dennis Clark, officing in Toronto, new vision expanded WEF but also created tensions. For some Americans he was too anti-American and biased toward “Third World” Evangelicals. Doctrinal challenges in

Europe and Africa continued. Clark stepped down in 1970 and after a short interim by Gordon Landreth the baton passed for five years to the indefatigable Clyde Taylor.

During the 1970's, an issue was the relationship between WEF and Lausanne. Lausanne leaders had wondered whether to launch a new global entity or seek merger. Some 1951 players found themselves in different camps. In 1974 WEF leaders were asking, "Is there life after Lausanne"? (Howard, 100-112). With WEF apparently fading, the visionary Lausanne movement declined merger.

Waldron Scott became WEF's new and first full time general secretary, with creative goals and energy for the struggling movement. WEF's priorities were articulated anew, but the grassroots were not cultivated. Historic tensions re-emerged—funding, uncertain ownership of WEF, insufficient leadership. Differences grew when Scott wanted to broaden the definition of "evangelical". He, like Clark, appeared biased in favor of "Third World" churches.

The 1980 seventh General Assembly met in England with a challenging agenda: membership and structure, WEF and Lausanne, and more problematic, WEF and Rome. Shortly afterward, Scott tendered his resignation, plunging WEF into another crisis. Wade Coggins provided interim leadership until David M. Howard became General Secretary in 1982.

From the 1960's into the 1980's, some WEF components had begun to flourish under visionary leadership. The Theological Commission set the standard under India-based New Zealander, Bruce Nicholls, with its key projects and publications. Cooperative ventures with Lausanne began. Germans provided new funding for the TC.

The Missions Commission was launched in Korea, 1975, under Korean woman missiologist Chun Chae Ok as its first Executive Secretary and later Indian Theodore Williams. The MC emerged as a player in the global missions scene with its early focus on "Two Thirds World emerging missions".

Countless people have made WEA what it is today, not just its executive leadership. John E. Langlois of Guernsey, Channel Islands, merits mention for his vital 40 year WEA contribution through counsel, leadership (various commissions and the IC) and finances. "Humanly speaking, WEF would not have made it without John." (Howard).

2.3 WEF from 1982-2006 and a new name, World Evangelical Alliance

The following provided executive leadership and office headquarters for WEA

1. David M. Howard (USA/Singapore), 1982-1992
2. Agustin "Jun" Vencer (Philippines), 1992-2001
3. Gary Edmonds (USA), 2002-2004
4. Geoff Tunnicliffe (Canada), 2005 to present

Howard traveled the world with the dream of evangelicals in common cause. Scores of alliances were visited and some 40 founded. Regional alliances grew and the International Council's role matured. Howard's title became General Director, and later International Director. Travel was grueling, and the organizational and financial crisis hit hard in 1985, in spite of new vision casting with a fresh mission statement (Howard, 156). Howard's ten year (double the tenure of any previous executive!) legacy is strong: he established integrity, fiscal

responsibility, pastoral vision while growing his team of commission and alliance leaders, and the IC. He will be remembered for moving headquarters from the USA to Singapore in 1987, for WEF was now finally to the global church epicenter.

In Manila 1992, Filipino Agustin “Jun” Vencer became ID until 2001. A Majority World leader! Vencer’s commitments: to establish and strengthen national alliances, reflecting his Philippine experience; to embody Biblical wholism, integrating Gospel and social concern. Commissions and self-supported staff grew under his tenure. The Religious Liberty commission and the leadership training department began. One commission was phased out. Tireless travel characterized Vencer’s nine years. The historic funding challenges re-emerged with three offices: Singapore, Manila, USA.

Vencer’s tenure concluded at the Kuala Lumpur 2001 General Assembly, without a successor, but with a new name—World Evangelical Alliance. An interim operating team was capably led by IC Chair, David Detert, (France-based American executive), for a year. The Asia offices were closed and headquarters returned to the USA.

Early in 2001 WEA asked Interdev for a comprehensive evaluation of the movement; the report was presented by Interdev’s Gary Edmonds. At a 2002 WEA gathering in England, the International Council invited Edmonds himself to become WEA’s new Secretary General. Edmonds reduced debts by closing the Wheaton office and moving it to Seattle. He negotiated the decision to sell the Singapore property. Edmonds worked to revamp WEA, a move that didn’t garner the desired support. Ironically the Interdev report recommendations were not implemented. Edmonds resigned early in 2004 and WEA found itself again in leadership and funding uncertainty.

A new era began in 2005 when Canadian Geoff Tunnicliffe became International Director. The Evangelical Fellowship of Canada invited WEA to move its administration and financial functions to Toronto and provides vital support. WEA now grows with new human and financial resources from alliances and affiliates. Tunnicliffe brings a singular gift mix and collegiality to WEA. Offices opened near Vancouver, Canada (Leadership), San Francisco (Information Technology), Washington, D.C. (Global Press), and Geneva (United Nations). WEA Affiliate member, the Christian Media Corporation, offered its services in media, communications and technology.

3. An evaluation of WEF/WEA

Howard’s book, “The dream that would not die” is well named. WEA’s Biblical vision for practical unity is driven by Christ’s John 17 prayer. Its strengths go beyond those presented in the first paragraph. WEA embraces the tectonic shift in the epicentre of global Christianity in its constituency and leadership, regional and national alliances and commissions. Leadership grapples anew with the meaning of “evangelical”, even as they sort out relationships to evangelicals in other communions, to the World Council of Churches, to Lausanne and other global groups. Commissions are being strengthened, with the Mission Commission and its reflective practitioners setting the standard. WEA’s Religious Liberty Commission and presence in the United Nations represent bold public advocacy voices. WEA serves as both alliance and network. WEA is defined and recognized as representatives of a distinct worldwide constituency, and participates in the annual Conference of Secretaries of World Christian Communions.



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WEA has its weaknesses. Some considered it a “gated community” not welcoming the broader evangelical family into membership; others perceived it as an inflexible ecclesiastical structure. As it struggles with perennial financial limitations, will its constituencies “own” WEA to provide necessary human and financial resources for it to serve its purposes excellently? Some still perceive it as too Western-driven and funded, and it has suffered from uneven leadership.

Today however, a new day dawns upon a revitalized WEA with its regional and national alliances, commissions (theology, religious liberty, mission, youth, women, information technology), affiliated specialized ministries, and organizational ministries. WEA today is a network of churches in 129 nations that have joined to give a worldwide identity, voice and platform to more than 600 million evangelical Christians.

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Understanding Evangelical Alliances as Associations

An Introduction to Associations

Some years ago the WEA came into awareness that it is a member-based organization frequently described as an association. So don't be fooled by the name, whether it is fellowship, council, alliance, association, network or forum. An association is a voluntary gathering of people around a common cause or purpose. This section provides new Alliance leaders with some of the foundational pieces needed to understand associations and to provide resources to lead the association effectively.

Association Effectiveness in a Nutshell

It is interesting that when you purchase a new piece of technology, whether it is a mobile telephone or new computer, it will come with two operator's manuals. The weightier and frequently intimidating full operation manual is a well developed booklet or electronic document where you expect to find everything you need to solve every issue, problem or dilemma. The other manual is the "quick start" manual that gives you just enough information to get you up and running. This leads me to believe there are three kinds of people in the world, those who won't begin to use something without a full understanding provided in the operator's manual, those who only want the quick fix found in the "quick start" manual, and those who prefer to explore new territory on their own without guidance. When it comes to leading an Evangelical Alliance, which are you?

The WEA Leadership Institute is developing this "quick start" manual for new leaders who are thrown into the task without much warning (or others already doing the job) who prefer to get the basics now and learn the rest later. This article will form part of the "quick start" manual because we believe new leaders need to have a quick grasp of the core elements needed to run an association well. Of course, you may want the full "operator's manual" : to get that, we urge you to sign up for the Association Leadership Essentials Part one course which covers this content in much greater detail.

The Purpose and Function of an Association

Evangelical Alliances are member-based organizations. Member based organizations are associations. Associations are unique organizations that differ from churches, denominations and para-church organizations in startling ways. Associations have very clear targets: they exist to serve their membership. This allows them to set very clear priorities: every day, the association leader focuses on one thing – ensuring the dues-paying members get what they need to be satisfied association members. Association leaders develop new skills and abilities relating to: membership development, membership dues strategies, communications strategy, marketing/public relations, programs and services, education/training programs, research and development, strategic planning, government relations, international relationships, conferences and meetings, board governance, committees and task forces, local and national staff, local and national volunteers, legal issues,

finance and budgeting, non-dues income products, information technology, publications/Internet, and a God-given vision for their country that transcends and includes denominations and high profile Christian organizations.

Different Association Models

It may not surprise us to learn that there are a variety of association models from which to build and grow your association. The question of great importance to a new association leader is, How to select the most effective alliance/association model for your unique context? You can read more about the 5 Association Management Operating Philosophies and Models in the starter pack or in the June 2011 edition of WEA-LI Imagine (http://www.worldevangelicals.org/mailli/2011_6.htm). These models are: Association as Business, Association as Parachurch Organization, Association as Expert, Association as Connector, and Association as Connector & Facilitator. As you can imagine, the "association as connector and facilitator" model is the highest functioning model where the association connects members who are the experts, and facilitates higher productivity through cooperation and collaborative efforts. It takes a unique skill set to grow your Evangelical Alliance into this kind of an association.

Excellence in Governance

Every association needs to develop structures of authority and accountability that are culturally and legally appropriate. In a future edition of the WEA-LI Imagine we will look at the challenges of developing an International Board of Governance, to help to understand principles of excellence in Governance that transcend the cultural diversity recognizably present in our global family. But in short, as an Alliance leader you will need to understand governance and develop a governance and leadership structure that ensures accountability, integrity, results and sustainability in your context.

Defining and Growing Membership

When we realise that associations are member-based organizations, we immediately realise that understanding and satisfying the association membership is the number one job priority. So, as an association leader you will create responsive membership categories by researching the needs of your current and future members—and through research, you will determine what the members value. There are several articles in the new leader starter pack as well as in previous editions of WEA-LI Imagine (<http://www.worldevangelicals.org/training/newsletter.htm>) dealing with membership renewal, recruitment and research.

The challenge of every association is how to achieve and maintain growth. Evangelical Alliances can grow only when Evangelical Churches and denominations grow, but even then, the growth of the association is not automatic. As an association leader you will give time and energy to growing your association membership by focusing on its primary members—and constantly researching the changing needs of these members in order to meet felt and urgent needs.

Programs, Products and Services

We have already mentioned the importance of researching the association's membership to determine needs. This is because the membership of an association will not be easily satisfied if they do not receive meaningful programs, products and services. When members value the programs, products and services provided by the association they are more likely to renew their membership and encourage others to sign-up as well. As an association leader you will continually improve and Update your alliance/ association's products, programs and services—and evaluate your association's current “menu of benefits and services.”

Developing and Casting Vision

Some may ask, Are Evangelical Alliances merely associations or should they aspire to something else? John Pearson would caution new association leaders to ensure that they do not attempt to “do the work of a church or ministry” because this places the association in a position where it competes with its own membership. The end result will be detrimental to the association. However, there is an element of calling that is vital to the life of every Evangelical Alliance. Association leaders will recognize the need for a national vision that unites and impacts the Church to transform the country for the glory of God. As an association leader you need to hear from God as you envision your alliance/ association's future impact—and discern what God is calling your association to do and to be (What John Pearson calls your b.h.a.g. – big holy audacious goal.).

Developing a Long Term Strategy

John Pearson reminds us of a statement by Peter Drucker: Vision without implementation is delusion. Association leaders, already experienced in life and ministry, know that through God's enabling they must turn vision into results. However, you may benefit from developing strategies developed with a long term perspective. As an association leader it could be beneficial to develop a 3- year strategic plan for your alliance/ association's products, programs and services—and evaluate, improve or discontinue these so that you do not continue to invest time and energy in activities that keep your Alliance from greater effectiveness.

Leading Towards a Better Future

Finally, with a vision for what God wants to accomplish and a plan on how to get there, it is time to develop the team of staff and volunteers to get the mission accomplished. As an association leader you will lead and manage the alliance/ association board, staff and volunteers for greater kingdom impact. The ongoing development of staff and volunteers is a critical piece of Kingdom leadership. When we look at the leadership qualities of our Lord, we can observe that he dedicated much of his time to the development of his followers. A mark of Kingdom leadership is a commitment to growing people, not using them. How are you doing at developing the people who serve with you in your association?

Concluding with Life-long Learning

Who wouldn't be timid after reading this considerable list? If you are fairly new in the role of an Evangelical Alliance leader, and you are progressing from “you don't know what you don't know,” to “now you know what you don't know” please remember that the WEA Leadership Institute is here to serve your needs. Be on the look out for our new webinar offerings on hot topics, as well as our online courses where you can get a concentration of great course material on very pertinent topics for association leaders. Yours is a great task and the Holy

Spirit, who is our teacher and enabler, can prepare you to be an alliance leader who catalyzes the churches in your country to a wonderfully transforming impact for the glory of God.

A Functional Description of an Evangelical Alliance

If your Evangelical Alliance was given a “job description” what would it look like? Some time ago, a group of experienced and professional leaders gathered to lay a foundation for the curriculum of the WEA Leadership Institute. Shut into a large boardroom hosted by a Global Partner of the WEA this group was tasked with developing a list of outcomes or competencies that would steer the course development for our training programs. Around the table, and spilling into corners of the room, energetic participants represented the World Evangelical Alliance main office, Regional General Secretaries from five regions, and recognized experts in association management, donor relations, partnership development, public engagement and curriculum development. Instead of merely, green lighting (brain storming) a list of desired outcomes, this capable crew began by describing the job of an effective Evangelical Alliance.

To this day, this functional description and the outcome profile that followed, serve to guide the training programs of the Leadership Institute. The purpose of this edition of the WEA-LI Imagine is to present the content of this work and document to the public and make it available especially to new Evangelical Alliance leaders who may be asking some basic questions like: What is the purpose of an Evangelical Alliance? What does an effective Evangelical Alliance do? How does an Evangelical Alliance get on with its mission?

Unites

A national Evangelical Alliance provides a platform that gathers Evangelicals from the broadest Christian spectrum, around God’s Great Commission and Great Commandment. It is inclusive by nature but qualifies its membership through its statement of faith and expectations of and adherence to a Biblical standard of living.

Represents

A national Evangelical Alliance encourages united action from its constituencies and speaks on their behalf. It understands its publics and represents Evangelical thinking to these. It speaks collectively to secular society and governments. It engages in intrafaith and interfaith dialogue over issues of common concern. It also speaks for the voiceless and promotes peace and justice within its context. It does so with a style that is respectful yet clear and uncompromising in matters of faith and conscience. It is adept in the use of media and other public means to communicate its message.

Serves

A national Evangelical Alliance researches the needs of its constituencies and finds ways to meet them. It provides members with services and products that build, equip, and generate greater capacity. It establishes high, consensually derived standards and makes training available that enables constituencies to meet these standards.

Leads

National Evangelical Alliances utilize core management principles and practices that cater to their unique organizational nature and purpose. Healthy boards provide oversight, approve key outputs, help provide financial stability, and hold the executive accountable for the operation of the organization. Alliance leaders regularly participate in training opportunities to develop and grow their leadership, management, and governance skills.

Funds

A national Evangelical Alliance operates on a sustainable, theologically sound funding model. It courageously and creatively generates funds by exploiting the spectrum of potential funding streams. It tells its story passionately and compellingly. Funding proposals are well written and supported with clear outcomes. It respects and honors its donors and gives them cause to trust them. It understands its donor segments and manages those relationships effectively. It conducts itself with integrity, demonstrating fiduciary responsibility. It is creative in problem solving and operates in the spirit of generosity.

Partners

A National Evangelical Alliance promotes a culture of collaboration among its constituencies that lead to project initiatives. It identifies stakeholders and provides a platform to convene them around potential areas of collaboration. It facilitates process steps towards partnership formation and provides ongoing support. It emphasizes healthy relationships between partners and is willing to mediate conflict. It operates in the spirit of a Kingdom mindset, emphasizing Kingdom goals and a spirit of generosity.

Conclusion

The reader will notice that the first three in this list are the core activities of Evangelical Alliances. Many Alliances express these in their own words. For example, the World Evangelical Alliance uses the words Connect, Equip and Represent. The European Evangelical Alliance describes its function as: a meeting place, a platform for common action, and a voice for Europe's Evangelicals. The New Zealand Christian Network describes its function by saying it seeks to Gather Christians to share topics of interest & concern, Build networks to bring Christians together, Speak with and listen to the Church and the wider community throughout New Zealand.

The second three are methodological and describe how to go about fulfilling the functional tasks. These six descriptive areas are also well developed in some of the work produced by the European Evangelical Alliance (Towards A Healthy Evangelical Alliance) and the Evangelical Association of the Caribbean (Towards a Viable, Visible, and Vital National Alliance/Association) but here serve as summary of the basic task of Evangelical Alliances.

When a new leader of an Evangelical Alliance sits down behind the CEO's desk for the first time, or goes to "work" on the first day, he or she may prayerfully ask, "Where do I begin?" But the more important question is, "What are we supposed to do?" Simply put, his or her new job is to get the Evangelical Alliance to express the unity of the Church of Jesus Christ, represent Evangelicals as a trusted voice before their nation, and to serve its member organizations and churches as they fulfill their God given mandates, thus impacting the nation with the

Kingdom of God. An effective EA will fulfill these tasks by leading well, developing needed funding and promoting cooperative efforts and strategic partnerships.

Association Models – Different Strokes?

John Pearson tells the story of a seasoned executive of an international ministry association arranging for a breakfast get-together while he was in town. John quipped, "I've admired this man's pedigree when it comes to understanding associations. He attended the American Society of Association Executives meetings, took courses and read all the books, but he wanted to get my opinion regarding new plans for the association he was running." So, the friend laid out his plans and asked "What do you think about this?" John replied almost automatically, "Well, that depends on which model of association you follow." This well experienced association executive had never realized that there were different models of associations and each model would approach a planned service, product or program differently. After John mapped out on a napkin the five common models of associations along with the strengths and weaknesses of each, the colleague told John, "this information alone made the trip worthwhile."

What model of association do you follow?

There are five common models of associations and each has its own strengths and weaknesses. This article seeks to simply create awareness about these models and ask some basic questions about functionality and relationships. Which model is the best for your Evangelical Alliance? What role does the member play? How does the leadership of the association relate to the members? What are the expectations for each?

Association as Business

The "association as business" model sees the member as a customer. The association sells products, programs and services to the member/customers. The relationship is one way. Members are not expected to contribute anything except money.

Association as Parachurch Organization

The "association as parachurch organization" model differs from the "association as business" model in that the members are more actively engaged in the organizational activities. Volunteerism is encouraged. However, the member's role is principally that of a donor. This is a common model for ministry associations because we are very accustomed to this kind of organization. The relationship is top down.

Association as Expert

The "association as expert" model operates as the source of expertise. The association provides the information and needed expertise that members seek. Members may provide ideas or assist in the distribution of expertise, but the association leadership and staff serve the membership primarily by providing answers to the common concerns and questions of the members.

Association as Connector

The "association as connector" model serves to connect members with needed experts. The leadership of this model recognize they are not the experts, but are skilled at connecting members with the needed experts. Members may provide expertise. The relationship is more reciprocal, but random.

Association as Connector & Facilitator

The "association as connector and facilitator" model is a high functioning model where the association connects members who are the experts, and facilitates higher productivity through cooperation and collaborative efforts. Members are active participants, as well as beneficiaries.

John Pearson leads the Association Leadership Essentials course (ALE 1) and one of the "take-aways" for each participant is to clarify the most desirable model for each context and a plan to get there or improve how the association serves in its desired role. Association Leadership Essentials part one will be offered in September 2011.

Association Board Governance

Effective board governance has been identified as a universal need amongst members. This section provides some preliminary and basic information about effective board governance.

Principles of Excellence in Governance

The following Principle of excellence in Governance was developed during a workshop (June 2014) that brought together the WEA Senior Leadership and the General Secretaries of the Regional Evangelical Alliances.

Draft Statement of WEA Governance Standards Revised – October 2012

Definition of Governance

Governance establishes and nurtures relationships¹ between the members, board, staff and volunteers of Alliances; provides structure² and process³ through which objectives/goals are set, achieved and evaluated, develops policies⁴ that advance the mission⁵ and protect⁶ the best interest of Alliances.

¹ Relationships: good governance will clarify roles, responsibilities, and accountability in ways that enable the chief executive officers of Alliances and the governing boards (i.e. councils, committees, forums) to steward the authority given to them by the membership to advance the respective mission.

² Structure: good governance defines who makes which decisions and how such decisions are communicated and implemented. It creates means by which resources are protected and used appropriately. It enables the membership to articulate its vision and then acts to fulfill that vision.

³ Process: good governance establishes processes that give voice to appropriate segments of the Alliances in respective decisions. Such processes will enable the appointment of effective leadership, the care and protection of resources, the advancement of members' collective interests, and the accountability of governing bodies to the membership.

⁴ Policies: good governance involves the development of policies that define the way various actions, relationships, processes, and organizational values will be expressed within the organization and the board. For example, the governance body may develop a policy that defines how conflicts of interest involving board members will be handled. Another example would be policy related to the provision of continuing education for employees. Sometimes policy is necessary to define how an Alliance will receive and acknowledge financial gifts.

⁵ Advance the mission: the primary responsibility of good governance is to advance the mission of the organization it serves. All actions and decisions taken by the governing group will be taken with a view to advancing this mission.

⁶ Protect the interests: good governance requires the members of the governing group to exercise a duty of loyalty to that organization. Members of the governing group (i.e. board, council, etc.) have a responsibility to make decisions in the best interests of the organization. Governance involves risk management, i.e. ensuring that decisions made do not put the organization into a position that threatens its very existence.

Alliances are “Kingdom” agencies. Governance within Alliances will express the spiritual values which Jesus taught and modelled. The spiritual warfare which characterizes all Kingdom work also affects governance and those charged with the exercise of governance must engage it with the leading and empowerment of the Holy Spirit, as well as for the glory of God. Governance practices will reflect and be sensitive to cultural values, but ultimately biblical values must guide its expression in Kingdom institutions.

Governance orders relationships, both formally and informally, among individuals, organizational elements, and institutions. Good governance can only flourish when these relationships are attended to carefully, prayerfully, and respectfully.

Governance provides an essential means by which collective vision becomes reality. The missional character of Alliances is advanced by the practices of good governance.

Good governance can be learned and its practice continually improved through education and careful attention to principles that characterize effective governance. It is a discipline and competence to be cultivated by all of those called and appointed to exercise such leadership.

Good governance will include:

A. Foundational Commitments:

- Personal and corporate spiritual discernment and listening through prayer: good governance in Kingdom agencies becomes a witness to the transformative Gospel and should be inspired by the nature and character of God and led by the Holy Spirit;
- Sensitivity about contextual and cultural differences informed by Scripture and committed to living biblical values;
- Respect for diversity among Evangelicals (as far as possible the governing board will include a variety of people (age, gender, ethnicity, experience, vocation), reflecting the diversity of viewpoints within the membership), but commitment to the Alliance’s statement of faith, mission and values.

B. Relational Commitments:

- Development of mutual trust and respect within the governing group;
- Support unity within the Alliance by promoting partnership, collaboration among stakeholders, and advocating its legitimacy;
- Understanding the authority vested by the membership in the governing group and accepting the responsibility to be accountable to the membership for the exercise of this authority on its behalf;
- Defining standards for membership in the Alliance and maintaining their fair application.

C. Missional Commitments:

- Understanding the mission, values, and vision of the organization and committed to their advancement;
- Understanding the identity of the organization and advocating for its interests;
- Stated agreement with core values (including a Statement of Faith and WEA’s ‘Practical Resolutions’, the ‘Principe déontologique du CNEF or the Lausanne Covenant’);⁷
- Conscious attention to the development of the Alliance, with focus on the future (being innovative and creative) while respecting the past.

⁷ Alliances will need to define carefully what specific documents contain the mission, values and vision to which those appointed to governance bodies will sign their commitment.

D. Operational Commitments:

- The responsibilities of governance are defined clearly,⁸ as well as the responsible use of authority on behalf of the membership;
- Concern for and commitment to act for the good of the whole Alliance, rather than lobbying for or acting only in the interests of part of the membership;
- Establishing clarity about different roles, e.g. the relationship of the chief executive officer to the governing group, the functions and responsibilities of the governing group, the functions of the individual board members, etc.;
- Defines the way the governing group (i.e. board, council, etc.) operates:
 - Appointment of board members, their qualifications, their orientation and continuing development, and their terms;
 - CEO appointment, care, evaluation, and release;
 - Responsibility to establish primary goals for the Alliance and involvement in strategic planning to achieve those goals;
 - Evaluation of programs and initiatives;
 - Ensuring responsible, financial oversight, including budgeting, annual financial reviews, and compliance with acceptable accounting standards;
 - Protection of assets and other resources (e.g. personnel, intellectual property, etc.);
 - Ensuring legal compliance to the extent that this is compatible with the values of the Alliance;
 - Active participation in funding the Alliance and fund raising;

Elements of good governance

1. Communication
 - a. Frequency of meetings: governing groups should be meeting face-to-face minimally twice a year, but maintaining ongoing dialogue and interaction throughout the year;
 - b. Good record keeping of all legal documents and correspondence, creating and preserving accurate minutes of all meetings and decisions, preserving the institutional memory and telling the “story”;
 - c. Effective decision-making processes,⁹ defining a quorum¹⁰ for official meetings, defining what level of agreement is necessary for important decisions,¹¹ whether all decisions are made by official vote or whether some decisions are made by consensus;
 - d. Encouraging robust discussions and ensuring that all members in the governing group are speaking to the issues.
2. Recruitment, selection, and appointment of board members:
 - a. Broad diversity (geographical, ethnic, gender, skills, experience, connections, reflective of constituency) of board membership consistent with the Alliance’s mission.
 - b. Clear process for selection and appointment;
 - c. Defining their role and responsibilities;

⁸ This will usually be expressed in the bylaws that the respective Alliance has adopted.

⁹ These would include decisions made in face-to-face meetings, those made through email communications and other electronic means (e.g. conference calls). All such options should be defined in the membership’s bylaws. All decisions, however made, must be recorded in official minutes. The minutes are the “voice” of the governing group.

¹⁰ The word “quorum” refers to how many of the defined members of the governing group must be present in a meeting to enable official business to be conducted (e.g. 60% of appointed members).

¹¹ For example, 70% of those members present must be in agreement for the appointment of a chief executive officer.

- d. Succession planning for Board members;
- e. Honouring board member service.
3. Ongoing training/education/development
 - a. Orientation of new board members to their role;
 - b. Ongoing evaluation and assessment of the governing group and individual board members to assist their development;
 - c. A clear statement of board member expectations.
4. Regarding the Chairperson
 - a. Both the process for appointment of the chairperson and length of term need to be determined;
 - b. A clear understanding about responsibilities and role within the board;
 - c. Able to facilitate the work of the governing group;
 - d. Encourages participation of the board members in decision-making;
 - e. Setting and circulating agendas and keeping to the approved agendas.
5. Good understanding of the governance model being used, understands the difference between governance and management, and good decision-making processes. Manages conflicts of interest responsibly.
6. Risk management and crisis management plan (e.g., emergency succession policy).

*Values of Good Governance*¹²

1. Transparency and confidentiality: Good governance involves finding a balance between transparency and confidentiality. Board members should expect that that matters and opinions expressed in board meetings will be held in confidentiality. Discussion which leads to a decision should be confidential within the Board. Boards will communicate decisions and relevant information to all interested parties in a timely fashion. Boards should not function in secretive ways.
2. Humility. Board members listen carefully to the opinions of other board members, devoting themselves to the service of God and others.
3. Integrity. Board members must act with integrity, acting consistently with biblical values of truth, justice, and holiness.
4. Singleness of purpose. Board members act with a view to the Great Commandments and the Great Commission, seeking to advance God's Kingdom agenda. Board members will have a passion for mission and people, seeing people as people precious in God's eyes and not just instruments to achieve a goal.
5. Trust and respect. All the preceding values help build trust and respect. Also needed is "heart time" together and an understanding of our need for each other. With trust and respect most problems can be overcome; without them documents and by-laws etc may not be sufficient to solve a problems
6. Diligence and prudence. Board members come to meetings fully prepared and able to engage issues based upon information received. They make decisions based upon the best wisdom, biblical understanding, professional competence, and common sense that they possess.
7. Duty of care. Board members act in the best interests of the membership and the mission of the Alliance.

¹² See the *Globe Study* for additional values (table 2) that might be pertinent.

Documents Important for Sustaining Good Governance

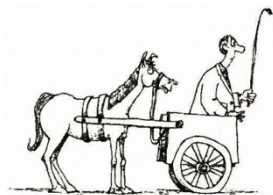
1. Job descriptions for the chairperson and the board members (individually and collectively);
2. Up-to-date bylaws;
3. Board policies collected together and available to the board members;
4. Foundational documents for the Alliance, including any legal documents (e.g. letters of incorporation);
5. Definitions / glossary of terms;
6. Statements of mission, values, vision, including key goals and strategic plans for the Alliance. Definition of what constitutes an effective Alliance;
7. Code of ethics and life-style policy. This would include reasons which would require a board member to resign;
8. Statement of faith for the Alliance;
9. Copies of documents that must be submitted to maintain legal standing, e.g. annual reports, government reports, etc.;
10. Explanation of roles and relationships among National Evangelical Alliances, Regional Evangelical Alliances, and World Evangelical Alliance.
11. Up-to-date list of board members, membership, organizational functions, and employees, where such information will not place individuals in danger.
12. Employment policies, in accord with required labour laws.

Building Association Membership

The nature of our Evangelical Alliances is that they are member based organizations. Member based organizations have a special interest in the growth and development of its members. The intention of this section is to provide some introductory materials to help you begin to understand the nature of associations and the importance of the members to your association.

Defining Your Membership

The Cart before the Horse



Keeping and recruiting members is one area where you do not want to get the cart before the horse. This English idiom simply means not mixing your priorities, objectives or methods. You may not realize it yet, but trying to solve membership growth or dropping membership numbers by diversifying member categories, or developing new programs, products or services may actually lead you in the wrong direction. As an Evangelical Alliance, your existence and unique value depend entirely on being clear about who your primary members are.

In difficult economic times, associations struggle to keep and recruit members. At such times, associations or Evangelical Alliances (or EA), will be tempted to diversify membership categories by creating new member categories. Another quick fix is to develop new programs, products and services. Desirable programs, products and services are essential ingredients to keep and recruit members, but the key word is “desirable.” Adding new membership categories may lead to short term growth, but can be devastating in the long run if the association

loses direction. So, before you are tempted to head down either path, let's look at the critical topic of primary membership.

What's wrong with diversification?

I am motivated by novelty. I love new ideas, new gadgets, new programs, new products, new services ... the list is endless. It takes a lot of reasoning to convince someone like me that diversity might be a problem. But here it is. In appropriate expansion through membership diversification can threaten the health of your association. An EA that diversifies membership categories inappropriately might invest too much staff time, budget and resources on recruiting the wrong members. For example, developing a campaign to recruit Christian married couples into EA membership, as opposed to supporting an affiliate's National Marriage Week initiative might be inappropriate diversification. Strong marriages are a worthy goal, but unless the EA's primary members have clearly said this is a critical priority, it may take resources away from other previously-agreed upon member products, programs and services.

There are two main problems that may result from member category diversification or untested program, product and service development. The first problem is primary *member alienation*: a term referring to an increased dissatisfaction and distance on the part of a member. In other words, making primary members feel that they are not being properly served by your association. Consider an Evangelical Alliance whose primary membership consists of church networks and denominations. Perhaps, this EA has already recruited such a large percentage of denominations and church networks that the membership department makes an appeal to add "Churches" or "Individuals" as members. After this is approved, the membership department gears up a strong campaign to gather churches and individuals. Meanwhile, the CEO's and Directors of church networks and denominations notice this appeal, and begin to think, "Our association is starting to recruit our own people." Suddenly, this looks a little like sheep stealing, or competition. You can see how, this type of member diversification, if pursued without primary member endorsement, ends up alienating and worrying its primary member. OK, perhaps the primary members are not threatened by this. However, if this new diversification directs resources away from the primary member, they will begin to feel that they are no longer well served. This too is primary member alienation.

Many associations will see member diversification as an acceptable and necessary adjustment to make the association relevant during times of change. Consider this quote from the American Society of Association Executives:

Member defection has risen to unnerving levels at some associations, creating the need for more sophisticated analyses of what people want from associations. Many associations have tried to stay relevant to the needs and expectations of their core constituencies by updating member benefits and services. While these fine-tuning changes have helped with member retention, numerous organizations have found that more fundamental changes to their membership structures are needed if these groups are to maintain membership levels and be successful in recruiting in this new environment. (<http://www.asaecenter.org/Resources/AMMagArticleDetail.cfm?ItemNumber=6079>)

This may work for many associations, but it is a dangerous path for Evangelical Alliances. As an EA considers expanding its membership categories, it is critical, however, that new membership categories will still be aligned with one of the central membership benefits of most Evangelical Alliances--the representation of evangelicals across their nations. For example, if an EA decided to weaken its statement of faith in order to

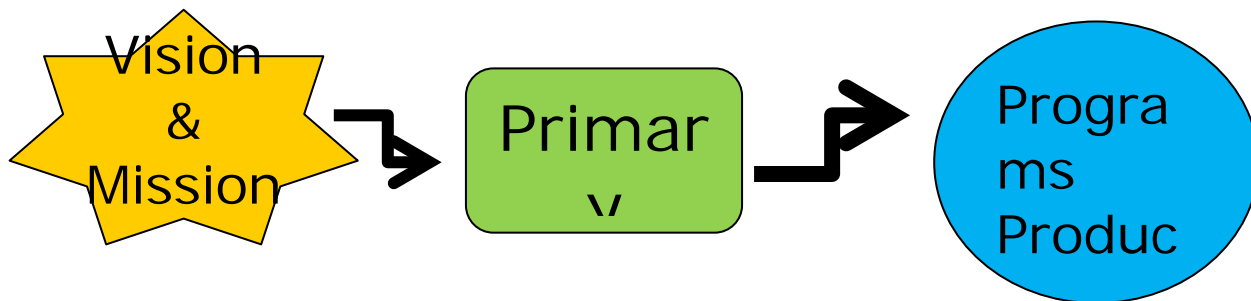
adopt a new membership category that was not clearly Evangelical the representative role and function would be weakened. Would your Evangelical Alliance accept “charismatic Catholics,” or Non-Evangelical relief and development agencies? The point under consideration is not whether an EA can or should include either of these as members, but that doing so might threaten the unique service that an EA offers its primary members, which is Evangelical unity and representation.

The second problem with diversifying membership categories is *missional drift*. This problem occurs when diversification of either member categories or programs, products and services, lead the organization away from its stated mission or purpose. For example, let’s say an EA was created to give expression to the unity of the body of Christ, promote and represent evangelicalism nationally and to serve the body of Christ in their country (this would be a typical expression of purpose), but new leadership begins to endorse and promote a program that is agreeable to only a portion of its membership. The endorsement of this program threatens unity and causes the association to move away from its mandate: giving expression to the unity of the body of Christ.

So, Who Is Your Primary Member?

This question always appears to be a “no-brainer,” so obvious that it defies explanation. It reminds me of the time I asked the director of a men’s ministry of a local church who their intended audience was. The reply was, “All the men in XYZ town.” This is a target so vast it will surely evade fulfillment. No ministry can be all things to all people. It might desire to reach all the men in the town, but it will only reach a specific identifiable portion of the men in that town, and the more clearly this is defined, the easier it will be to fulfill its mandate.

Here we lean on Peter Drucker, the management guru, who defined customer (or in our case member) as the person “who must be satisfied for the organization to achieve its results” (Drucker: 25). This statement aligns two important components: the person who is to be satisfied, and the achieving of results. We see there is an alignment between the mission of the EA and the primary member. Everything else is derived from this alignment. The mission determines the members. The mission and the members determine the programs, products and services. See the diagram below.



If we go back to our examples in the previous section, the EA whose membership consists of church networks and denominations can begin to clarify its primary member by asking, “Who must be satisfied for the EA to achieve its results?” The answer would certainly be the CEO’s or Directors of those networks and denominations. Perhaps, other key participants in those organizations need to be satisfied as well. Eventually, as the EA focuses on this primary membership, its programs, products and services are developed or re-invented to ensure that these people are satisfied. Now the quarterly magazine is edited with the CEO of these

organizations in mind. The annual conference or assembly ensures that the program is designed to serve these agencies. Products and services are developed to serve these networks and denominations. The customer is clearly defined and the rest of the task of fulfilling the EA's mandate is made easier.

John Pearson points out a number of benefits for clearly identifying the association's primary membership in his course *Association Leadership Essentials – Part 1* (Pearson). The reason an EA needs to identify its primary membership is to get to know them and understand what they value. Answering the second question provides your EA with the data you need to satisfy your primary customer. When you answer this question, you define your customer as one who values your service, who wants what you offer, who feels it's important to *them*. Thus, the problem of member defection should be reduced and recruitment of new members made easier. Regarding our programs, products and services, John Pearson also tells us that those who chase off in too many directions suffer from diffusing their energies and diminishing their performance. Whether or not you can have an active dialogue, identifying the primary customer puts your priorities in order and gives you a reference point for critical decisions on the organization's values.

Let me conclude by simply answering the question, Why is it so important to identify your primary member? Because of the following realities: You cannot become all things to all people. You cannot serve every member niche well. When you do focus on one primary member, it clarifies everything (budget, staffing, calendar, priorities, board member recruitment, etc.) and you will be willing to risk certain things for your primary members, but not for a lower-priority supporting member.

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- Drucker, Peter F. *The Five Most Important Questions You Will Ever Ask About Your Organization*. Josey-Bass: San Francisco, 2008.
- Meister, Miriam and Farber Sirkin, Arlene. "Research, Then Revamp." ASSOCIATION MANAGEMENT, June 2001. (<http://www.asaecenter.org/Resources/AMMagArticleDetail.cfm?ItemNumber=6079>) Accessed January 4, 2012.
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Developing a Growth Strategy for your Evangelical Alliance

Membership Growth Is Critical for Every Association

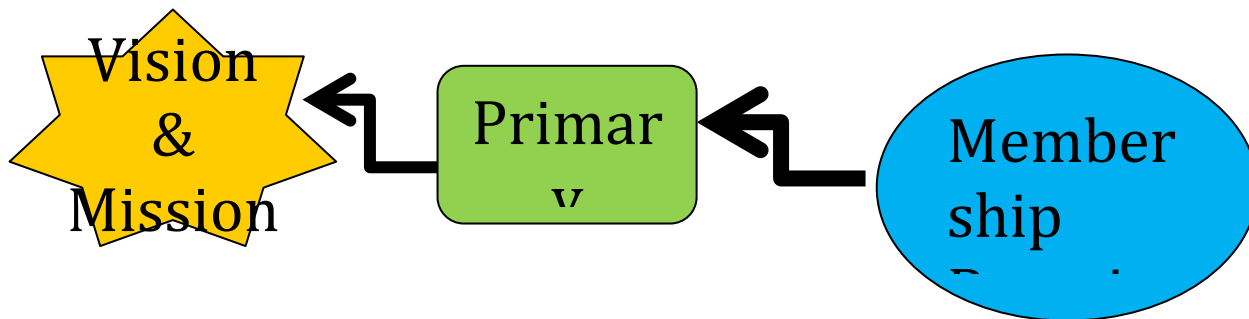
The one thing churches and associations have in common is the need to grow. We fight natural attrition. Populations change, grow or diminish. People and organizations age, and pass on. Membership growth is the only way to fight a pernicious slow decline. If you don't plan to grow you stagnate.

This presents a very real challenge for Evangelical Alliances, especially Regional or Global Evangelical Alliances like the WEA and our Regional Evangelical Alliances, because our membership consists of national Evangelical Alliances of which there is a limited number. Furthermore, unlike a church, we cannot just go out there and evangelize to see converts coming into the fold. The creation of an Evangelical Alliance requires a process of

gestation, the maturing of a vision, a prompting from the Spirit, and some transcending impulse that galvanizes a drive to form an E.A. That impulse might be an unexpected turn in national politics, a sudden festering of persecution, or a proposed legislation that would curtail the religious freedom of churches. On occasion, the impulse may be a vision for what God could do in a country when His people collaborate and work together. I think you get the picture. There are now 129 Evangelical Alliances around the world and we trust God will increase those numbers.

Focus On the Priorities

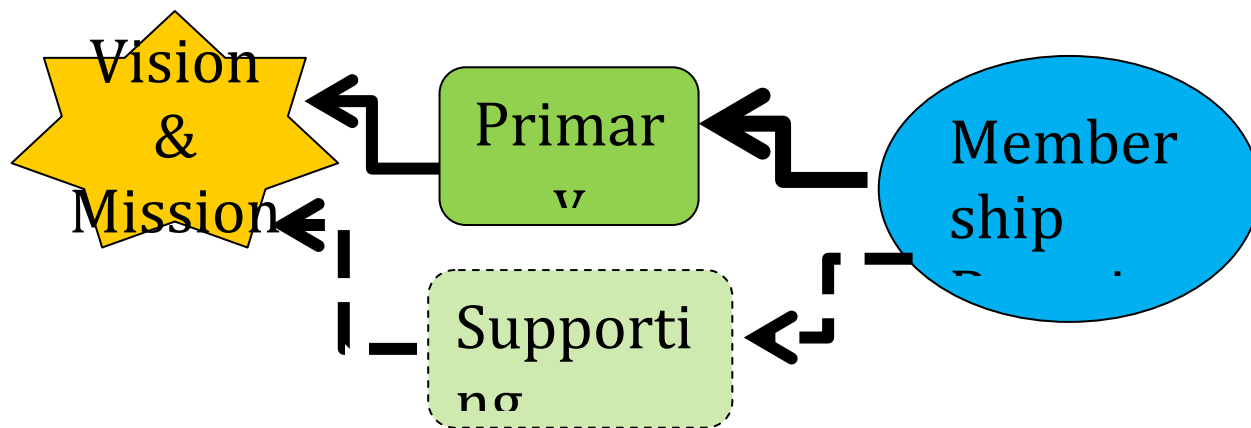
What “on the ground” difference can we make to increase the membership in our alliances or associations? John Pearson, in his lessons on Association Leadership Essentials (Part 1) reminds participants that membership growth must be clearly focused, but how do we know what our priorities are? Membership growth strategies need to be focussed on priorities and the top priority is to focus on your primary members. Normally, we can determine who fits the primary membership category by analyzing the vision and mission of the association. In other words, your membership recruitment strategy, when focussed on the primary members will lead you to fulfill your vision and mission. If this is not the case, something is amiss.



When membership growth has been lean, or when budgets are under stress, we might be tempted to drive growth by focussing on supporting membership categories. Supporting members are those that do not fit the primary membership category. See the membership pages at worlddea.org for more information about the WEA structure. The WEA maintains several supporting membership categories. These are:

- Alliances (Primary members)
 - National Alliances
 - Regional Alliances
- Global Partners (supporting members)
- Church Networks and Denominations (supporting members)
- Associates (supporting members)

Following John Pearson’s analysis, and in consideration of the variety of membership categories in the WEA, the priority for membership growth should be focussed on National and Regional Alliances. The following diagram represents the subordinate position supporting members would hold in a well prioritized membership growth strategy.



5 Membership Growth Methodologies:

The Association Leadership Essentials lesson on membership growth presents five common methods for growing your association or alliance. These methods may undergird the philosophy and strategy for membership development in many associations.

1. Member-Get-a-Member

This method utilizes a strategy that mobilizes its membership to bring in new members. We are familiar with this strategy because many churches operate using this method in their evangelistic efforts. The member-get-a-member method can be very effective, but requires a highly motivated and well informed membership. Also, when a membership drive is everyone’s responsibility, it tends to be no-one’s. Associations that use this method develop systems to stimulate and reward effective membership recruitment. These incentives can take the form of reduced fees and other perks for star recruiters. The leadership of an alliance that uses this method needs to celebrate the efforts made by strong recruiters, featuring their stories and expressing appreciation for their efforts.

2. Director of Membership Development

This method for recruiting new members features a designated person – usually a staff position – that is tasked with the responsibility of developing new members. The advantage of this method is that a qualified and skilled person can implement a focused strategy. Finding this person can be a challenge, especially if it is a volunteer position, as it may well be in smaller associations and alliances. Leaders of alliances will find ways to reward strong performance and success in recruiting new members.

3. Membership Recruitment Team

The membership recruitment team approach to growing membership chooses to empower a team of people to drive the recruitment strategy. Whether these are staff members or not, or even a combination of staff and volunteers, will depend on the context of each Alliance. An advantage of this method is that a diversity of perspectives, skills and qualities, are brought to the table and utilized for the benefit of the Alliance. It may take some time for a team to become highly efficient at recruiting, but once achieved, this can be a very effective method for developing and implementing a recruitment strategy. Don’t forget to find ways to celebrate the participation of each team member.

4. Annual Membership Recruitment Campaign

This method focuses the recruitment strategy on an annual campaign or member drive. This campaign may occupy a month or six weeks and becomes the primary focus of the Association's activities during a specific period of time. Frequently, everyone pitches in and serves to support the membership drive in some form. Of course, this method requires thorough planning and preparation. Incentives and rewards still serve to motivate the campaign and celebrate the successes of strong recruiters.

5. Incentives and Special Offers

Frequently incentives and special offers are used as a method for membership recruitment in combination with many of the above recruitment approaches. Incentives are likely tied to such things as reduced fees, early-bird fee discounts, and price reductions for the programs, products and services offered by your association. Sometimes, to attract new members, an association may offer the first year at a reduced fee. Or, may ask for the same fee, but extend the period of membership from 12 months to 18 months, etc. Special offers may include half-off prices, or introductory subscriptions and trial memberships. A trial membership might offer a new member three months at no cost.

A Combination of the Above

Of course, our astute readers have realized that associations with very active membership strategies are probably using more than one of the methods mentioned above. For example, it would be natural for an association that hires a director of membership development to assign a committee to work with the director, thus building a membership recruitment team that enjoys the added benefit of a staff person to provide leadership and focus. Furthermore, strong associations recognize the power of satisfied members recruiting other new members. Beyond endorsements, satisfied and highly motivated members become great recruiters for your alliance. Also, the annual drive can help the whole organization remember it is all about the members and recruiting new members is a primary task of every association.

Luke recorded in Acts 2:27 a reminder to the Church that it is God who actively brings people into the fold:

And the Lord added to their number daily those who were being saved.

Acts 2:47

The drive to recruit new members into our associations and alliances is not a drive to see people committing their lives to God or enter the Kingdom of God. Yet, our organizations are spiritual in nature, and there is always a divine element in the drive for recruitment. As we focus our strategies, our prayer should be "Lord, who do you want to join this Alliance?" Or, "Lord, shows us how you are already at work bringing people in to share this vision." And we are deeply conscious of how building an Evangelical Alliance is a spiritual activity and must be led by the Spirit, empowered by God and glorifying to His son Jesus Christ.

Serving Association Membership

What do your members think?

Have you ever heard someone cite statistics with the caveat "one can do anything with numbers?" In fact, this underlying suspicion about the reliability of statistical research pushes the jokes about statisticians just slightly behind the popular Lawyer joke genre. For example ...

A historian, an engineer and a statistician are duck hunting. A duck rises from the lake. The historian fires first, and shoots ten feet over the duck. Then the engineer shoulders the shotgun and shoots ten feet under the duck. Then the statistician exclaimed, "got him!"

Though the interpretation of statistics might be open to different perspectives, most of us would agree that research is an invaluable tool to understand many realities about the world in which we live and serve. In fact, regularly conducted research, with proper follow through, can make the difference between a good and great organization.

Why research?

Look at Peter Drucker's well-known five most important questions for businesses and organizations, and you will find that two of the five questions are research oriented: #3 What does the customer value? And #4, What are our results?*

Now, consider the benefits of using research to strengthen the ministry of your National Evangelical Alliance or association. John Pearson frequently reminds us that associations address parades and not audiences. He uses this analogy to remind us that we serve a moving constituency, and the changing membership needs to be continually re-educated about who we are and what we do. Now, consider the inverse: because our membership continually changes, we need to be proactive and intentional about understanding our constituency and listening to their needs. This will help us to target our resources and ensure we address the perceived needs of our members. Targeting the expressed needs of members benefits our associations by increasing the value members place on their membership. Also, by understanding our membership through research, we can get a glimpse of our own Alliances as seen through the eyes of our constituencies.

There are other important uses for research. When an Evangelical Alliance is considering a major program shift or change, like launching a magazine, or opening an office, research allows your association to test the waters, before diving in. Sampling opinions and responses before committing will save headache, and lost momentum, as well as valuable and limited resources.

During the last decade of the previous century a popular trend in leadership studies focused on becoming learning organizations. Fostering a learning culture was all the rage. The advantages of being a learning organization extend beyond merely knowing what your customer values and what your true results are. Furthermore, a learning organization is a forward thinking entity. We are told that learning organizations enjoy distinctives that are great assets for associations. Such associations:

- Are adaptive to their external environment
- Continually enhance their capability to change/adapt

- Develop collective as well as individual learning
- Use the results of learning to achieve better results.**

What research?

Evangelical Alliances recognize that one of the significant roles they play is that of the trusted voice for Evangelicals in their country or region. This role can only be fulfilled if the association carries on its ministry with a consensual consciousness. How do we know if we operate with a consensual consciousness or even serve as the trusted voice? Granted, Evangelical Alliances also need to serve as a prophetic voice, and help lead our members to a larger collective vision. This is where research is important. Research will tell us whether we are on track, straggling behind or too far ahead.

Member satisfaction is an important area for research. Do your members renew because they believe strongly in the vision and mission of the Alliance? Or, are they reluctant and continue to renew out of a sense of obligation (Not being a member is a message they do not want to send.)? Do you know why members do not renew their memberships?

Associations will also benefit from researching activity valuation. It is important to know how your membership values each program, product and service offered. Knowing the valued "products" of your association will help you to manage your limited resources effectively.

Unmet expectations, similar to member satisfaction, serve as another area needing research. When an association inquires about expectations members held that were not met they begin to identify felt needs that are not addressed. Common unmet expectations indicate where your association needs to grow and improve.

How to research?

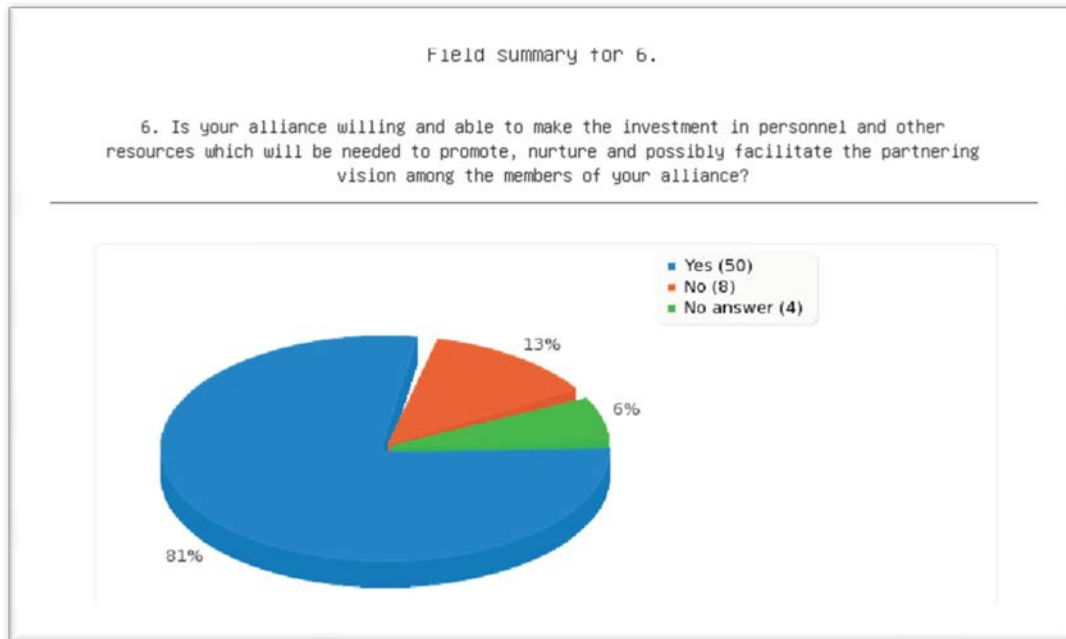
Sending out an extensive questionnaire form will obviously increase your clerical workload. Don't be intimidated. Research can now be conducted easily, quickly and with little resource investment.

There are a number of tools available to your association. For example, most Evangelical Alliances have an Internet presence, and some can easily and quickly develop a polling "app" or script that enables visitors to express their opinions. Frequently these polls are one question surveys and attract interest in the site because responses are immediate. The danger, though, is that this method is open to abuse. The data can be skewed by multiple voting, special interest campaigns, or simply because the sampling is so open, random and anonymous that one cannot be certain that it was the opinion of the constituency that was sampled.

In a similar vein, one National Alliance has the practice of sending out a one question poll every month. The question would relate to a matter of national or international interest. When this is sent to a subscriber list it provides some assurance that the feedback represents the opinions of the membership. This quick, simple opinion polling can be conducted without wearying your constituency.

Internet and web-based survey programs provide inexpensive tools for more extensive research (www.surveymonkey.com has a free service allowing up to 10 questions). Usually, the questionnaire can be made public or remain private so you can customize the desired sampling base. Results are electronic and normally include graphical representations of data. This can be helpful for presentations. Open source web-based survey platforms are available at no charge and can be run on your own web platform (www.limesurvey.com is the program the Leadership Institute uses). Here is an example of a graphical output

from a recent survey conducted by the Leadership Institute sampling attitudes and practices regarding partnering amongst our Evangelical Alliances.



This graph indicates that over 80% of respondents believe their association is willing and able to make the needed investment to promote, nurture and possibly facilitate partnerships in their constituency. This survey was conducted as part of the development of the World Evangelical Alliance Leadership Institute course: Building Strong Partnerships, facilitated by Aileen Van Ginkel.

A more intensive, but very effective method is to conduct surveys through personal contact. Frequently telephones are used to sample a specific group. For example, as a board member of an academic institution, I was recruited to conduct a survey to sample attitudes, motivations, as well as, expectations and general satisfaction of significant donors over the previous three year period. The seminary wanted to know what lay behind the commitment of this donor group to support the seminary. At first, I worried that people would be put off by the call. However, when they realized this was not a ploy or gimmick to ask for donations, they were very pleased to participate and happy that the seminary cared enough to know more about them.

The last example provides a segue into a great final reason to conduct research: it is heuristic. This simply means that the act of inquiry produces learning. By asking participants questions you are creating an awareness about your activities. Your constituency comes to see your Alliance in a new light. Imagine how the lights go on, when the president of a church network or denomination, who is struggling to justify the required membership fees, is asked to value your programs, products and services, and for the first time, sees in front of him a long list (hopefully) of the many things your association does to serve his own network?

Research is not hard to conduct. You have many tools and methods to choose from. It puts valuable information in your hands. It tells your constituency you want to listen and it helps them to understand who you are and what you do.

References:

* Peter F. Drucker, *The Drucker Foundation Self-Assessment Tool: Participant Workshop*, Revised Edition (New York: The Drucker Foundation, 1999), p. 5.

* (www.skyrme.com/insights/3lrnorg.htm - accessed July 25, 2011)

Helpful Resources

WEA Statement of Faith

We believe

...in the Holy Scriptures as originally given by God, divinely inspired, infallible, entirely trustworthy; and the supreme authority in all matters of faith and conduct...

One God , eternally existent in three persons, Father, Son, and Holy Spirit...

Our Lord Jesus Christ , God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and His Personal return in power and glory...

The Salvation of lost and sinful man through the shed blood of the Lord Jesus Christ by faith apart from works, and regeneration by the Holy Spirit...

The Holy Spirit , by whose indwelling the believer is enabled to live a holy life, to witness and work for the Lord Jesus Christ...

The Unity of the Spirit of all true believers, the Church, the Body of Christ...

The Resurrection of both the saved and the lost; they that are saved unto the resurrection of life, they that are lost unto the resurrection of damnation.

Last modified:
Friday, June 27, 2001

WEA Resolutions

When the Evangelical Alliance was formed in 1846 eight general resolutions were crafted and adopted. These original eight practical Resolutions were recently updated by the Evangelical Alliance of the United Kingdom.

The World Evangelical Alliance wholeheartedly embraces this update as a genuine expression of our core values, vision and commitment to relationships.

Practical Resolutions of the Evangelical Alliance

Living out our faith does more to promote genuine Christianity than merely professing it. So we seek to promote good Christian practice, as well as true Christian doctrine, not least by the manner in which we conduct our relationships with each other. The British Evangelical Council and the Evangelical Alliance have over recent years jointly sponsored an Evangelical Leaders Forum, to facilitate personal contacts among evangelicals within and beyond both these bodies.

The 1997 meeting of this forum asked its Steering Group to provide an up-dated version of the eight 'general resolutions' agreed at the 1846 Assembly that launched the Evangelical Alliance, to guide members in their relationships with each other and other Christians. The outcome is an Evangelical Relationships Commitment, which seeks to apply the principles of the 154-year-old resolutions in our contemporary situation. It is intended to stand alongside our Basis of Faith, and to express how we should be treating each other. It should be seen as an integrated expression of the responsibilities we owe each other in the Body of Christ. The Executive of the BEC and the Council of EAUK commend this commitment to members as a reminder of our basic Christian duty towards fellow Christians, and in particular as a guideline when making comments in the media, in book reviews and in public ministry generally. We hope it will assist in building better relationships at every level and in a wider field.

Affirmations

1. We welcome as Christian brothers and sisters all who experience the grace of new birth, bringing them to that fear and knowledge of God which is expressed in a life of obedience to His word.
2. We recognise our Christian duty of trust and mutual encouragement to all who serve Christ as Lord, not least to those who conscientiously prefer not to be identified with the same churches, alliances or councils as ourselves.
3. We respect the diversity of culture, experience and doctrinal understanding that God grants to His people, and acknowledge that some differences over issues not essential to salvation may well remain until the end of time.

Actions

4. We urge all Christians to pray as Christ prayed, that we may be one in the Father and the Son, and so by the Spirit promote personal relationships of love, peace and fellowship within the Body of Christ, His universal Church.
5. We encourage all Christians earnestly to contend for biblical truth, since only as we are open to learn from others and yield fuller obedience to the truth will we be drawn closer to Christ and to each other.

6. We call on each other, when speaking or writing of those issues of faith or practice that divide us, to acknowledge our own failings and the possibility that we ourselves may be mistaken, avoiding personal hostility and abuse, and speaking the truth in love and gentleness.
7. We owe it to each other, in making public comment on the alleged statements of our fellow Christians, first to confer directly with them and to establish what was actually intended. Then to commend what we can, to weigh the proportional significance of what we perceive to be in error, and to put a charitable construction on what is doubtful, expressing all with courtesy, humility and graciousness.
8. We rejoice in the spread of the Gospel across the world and urge all Christians to commit themselves to this task, avoiding unnecessary competition and co-operating, wherever possible, in the completion of Christ's kingdom of peace, justice and holiness, to the glory of the one God - Father, Son and Holy Spirit.

Practical Resolutions of the Evangelical Alliance is an update of the original eight general resolutions crafted when the Evangelical Alliance was formed in 1846.

Guiding Principles for National Evangelical Alliances

San Francisco – April 2008

In April 2008 a representative gathering from Regional Alliances (EEA, AEA, AEA, FIDE), the North American Counsel, the WEA Senior Leadership, as well as select subject matter experts met to define the training outcomes for the Leadership Institute. During this process, the question of function (what an Evangelical Alliance does) was also defined. The following presents six descriptions – the first three are definitely functional, describing what an Alliance does, and the second three are more methodological, describing how Alliances fulfill the first three. These six provide a description of the function and process of National Alliances and serve as guiding principles for National Evangelical Alliances.

Unites

A national alliance provides a platform that gathers Evangelicals from the broadest Christian spectrum, around God's Great Commission and Great Commandment. It is inclusive by nature but qualifies its membership through its statement of faith and expectations of and adherence to a Biblical standard of living.

Represents

The national alliance encourages united action from its constituencies and speaks on their behalf. It understands its publics and represents Evangelical thinking to these. It speaks collectively to secular society and governments. It engages in intrafaith and interfaith dialogue over issues of common concern. It also speaks for the voiceless and promotes peace and justice within its context. It does so with a style that is respectful yet clear and uncompromising in matters of faith and conscience. It is adept in the use of media and other public means to communicate its message.

Serves

The national alliance researches the needs of its constituencies and finds ways to meet them. It provides members with services and products that build, equip, and generate greater capacity. It establishes high, consensually derived standards and makes training available that enables constituencies to meet these standards.

Leads

National Alliances utilize core management principles and practices that cater to their unique organizational nature and purpose. Healthy boards provide oversight, approve key outputs, helps provide financial stability, and hold the executive accountable for the operation of the organization. Alliance leaders regularly participate in training opportunities to develop and grow their leadership, management, and governance skills.

Funds

A national alliance operates on a sustainable, theologically sound funding model. It courageously and creatively generates funds by exploiting the spectrum of potential funding streams. It tells its story passionately and compellingly. Funding proposals are well written and supported with clear outcomes. It respects and honors its donors and gives them cause to trust them. It understands its donor segments and manages those relationships effectively. It conducts itself with integrity, demonstrating fiduciary responsibility. It is creative in problem solving and operates in the spirit of generosity.

Partners

A National Alliance promotes a culture of collaboration among its constituencies that lead to project initiatives. It identifies stakeholders and provides a platform to convene them around potential areas of collaboration. It facilitates process steps towards partnership formation and provides ongoing support. It emphasizes healthy relationships between partners and is willing to mediate conflict. It operates in the spirit of a Kingdom mindset, emphasizing Kingdom goals and a spirit of generosity.

Descriptions of Healthy Alliances

In the past, there have been a number of efforts to describe or define a healthy Evangelical Alliance. The first of these below focussed on a Regional Evangelical Alliance and was developed and accepted by the European Evangelical Alliance. The second description

Healthy Regional Alliance

TOWARDS A HEALTHY Regional EVANGELICAL ALLIANCE

Preamble

Regional Evangelical Alliances exist to serve the Church and the mission of God, for His glory, in their regions. They are visionary movements, constituted and accountable to their constituencies, but also flexible and forward-looking

They provide regional programmes, products and services, designed to meet the needs of their region: many especially designed for the membership, particularly the National Evangelical Alliances in the region. Their function varies but always includes connecting, equipping, and representing (in appropriate regional geographical or economic 'spaces').

Their foundations are theological (evangelical) and regional (built on geographical, cultural, and functional commonalities of neighbourliness)

The regions of the world are hugely different from each other, despite the obvious impact (negative and positive) of greater and greater globalisation. But an exciting reality within the WEA family is the astonishing similarities between the Vision and Mission statements of the WEA, the Regional Evangelical Alliances, and many National Evangelical Alliances. Though produced separately, God has led us together towards a common vision and purpose.

National and Regional Alliances are autonomous, united by common vision and purpose within the regions and globally. They all covenant together within their regions and globally, for the mission and glory of God. The following has been produced by the WEA Regional General Secretaries and the WEA senior leadership, within that framework of mutual commitment.

Regional General Secretaries are committed to processing this document about health in a Regional Alliance with their Boards, as part of their own evaluation of the health of their Regional Alliance.

Healthy Regional Evangelical Alliances shall have

1. A shared Vision and Mission: a clear jointly-owned and well-articulated vision and mission – a vision shared by its governing body, membership and staff, and a mission to which all of those are committed

Vision and mission

The region's **vision** will include a transformational element (compare the WEA vision:

The WEA envisions the church joined together in every community around the world effectively living out and proclaiming the good news of Jesus. These allied churches seek transformation, holiness and justice for individuals, families, communities, peoples and nations.)

The region's **mission** statement shall normally (in one form or another) include the three shared missions of many national Alliances, the other WEA regions, and the WEA as a whole

- Connecting
- Equipping
- Being a representative Voice

Regional Evangelical Alliance shall normally perform these functions at three-levels: strengthening evangelicalism in the region's nations (primarily through member Alliances' vision and mission), regionally, and through mutual support globally (WEA)

The values of the regional EA include a deep commitment to the authority of Scripture and to the core truths of the Good News (gospel) of Christ: reflected in a commitment to faith, mission, prayer, and mutual respect (as reflected in the region's Statement of Faith and WEA's 'Practical Resolutions').

Unity as a vehicle for action: foundational connecting

Practical expressions of the organic unity that evangelicals enjoy are vital ("keep the unity of the Spirit in the bond of peace" Eph. 4:3) - but unity is also a vehicle for achieving God's purposes. The Regional EA (REA) helps to facilitate trusting relationships across a wide range of evangelical believers, welcoming diversity and respecting the distinctives of each. ("make every effort to do what leads to peace and to mutual edification" Rom. 14:19) EA is clear about the nature of unity, how in practice to maintain it along biblical lines, and to resolve conflict biblically. The existence of unity facilitates strategic corporate planning, coordination, information sharing etc.

- Building relationships across a wide range of believers, welcoming diversity and respecting distinctives
- Understanding the nature of Christian unity and how to resolve conflict

A humble, clear, prophetic and genuinely representative voice: and equipping for that

Evangelicals need a representative voice, locally, nationally, regionally and globally. (Paul at the Sanhedrin "My brothers, I have fulfilled by duty to God in all good conscience this day" Acts 23:1). Good works in local communities need to be heard about (Mt. 5:13-16)

- The region's representational priorities often includes Freedom of Religion and Belief (an Alliance priority since 1846) and wider Human Rights issues
- The poor and disadvantaged are a core concern in Alliance representation (Gal 2: 10)
- The Alliance encourages the use of the training in the WEA Leadership Institute's Public Engagement modules (and other modules as they become available), and encourages the exchange of models of Good Practice (in this and every area of its influence)

The region has mechanisms to ensure that its voice is representative of evangelicals in the region, with culturally appropriate checks and balances. The tone of its voice is understood to be as important as the things it says - and has a deep impact on the effectiveness of its impact in the Public Square

- Mechanisms like a Public Policy Authorisation Team
- Considered public positioning, whose tone and impact honours Jesus the Christ.
- Training for its constituencies (WEA Leadership Institute and other)

Bringing people together to serve a common purpose: connecting and equipping for impact

The Regional Alliance draws together people with common interests (“for we are God’s fellow workers” 1 Cor. 3:9). To serve the common interest, it may create commissions, working groups, networks or task forces, some of which are very ad hoc and flexible. But all those bearing its name are accountable to the regional leadership, integrated into its management structures, and committed to the region’s vision and mission

- A desire and means to draw together people of common interest for mutual benefit
- Existence of networks, task forces, working groups and/or commissions working towards the achievement of agreed agendas

Mechanisms for evaluating the effectiveness of all of these networks

2. A clear statement of faith

The Statement of Faith provides a theological lead for the region’s evangelicals and the foundations for their spiritual identity (helping people to be clear about whether they are Evangelicals themselves). The Statement of Faith is very similar to that of the WEA and those of the national Alliances in the region. It is biblical, Christo-centric, and Trinitarian, and reflects

- Clarity of theological thought
- Suitably contextualised theological thinking
- A historical and global evangelical understanding

3. Healthy structures

The region shall aim to be a model to all evangelicals, and especially to its own membership, of good management and governance and shall have clear membership structures

- A representative Board, reflecting the diversity of evangelicalism within the region (geographically, denominationally, linguistically, and in age, gender and ethnicity) and committed to the vision and mission of the region

The Board shall include the mix of skills necessary to achieve good governance

- The Board members shall be committed to the movement (willing to make sacrifices of time, skills and resources to build and strengthen the movement, regularly attending meetings, advocating for the

movement etc). Board membership is understood to be an opportunity to serve, in the Spirit of Christ, rather than as being a place of privilege and prestige (Mk 10:45)

- A clearly understood and well-practiced distinction between government and management
 - Association Leadership training for Board and Staff members and others in the constituency (using the WEA Leadership Institute, and other resources)
 - Transparency and mutual accountability within governance and management structures: including financially, with an annual budget, and a commitment (for example) to having its accounts publicly audited
 - Clearly defined membership categories (with national Alliances 'advantaged' in voting numbers, for example, but with other categories of membership easily accessible: e.g. regional theological training institutions, denominations, networks, mission agencies and relief and development agencies active across the region).
 - An appropriate Constitution and flexible By-laws ('keep the pattern of sound teaching' 2 Timothy 1:13), to preserve both continuity and flexibility of structure, as a constituted body, with legal obligations.
4. A commitment to relationships with the rest of the WEA family, exploring ways in which to benefit from each others strengths.

The Regional Alliance fosters a commitment to mutual support within and beyond the region: praying for, and, where appropriate, serving others outside the region ("For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem" Rom. 15:26)

The Regional Alliance enables information flow to and from its nations, the region and the WEA. The Alliance has a global outlook. It is eager to participate in global gatherings. It shares expertise with other regions, supports a shared WEA vision and is keen to help shape the WEA.

- Encourages its own membership to make full use of WEA resources (like the WEA Leadership Institute)
- Encourages its own membership to full engagement in global WEA initiatives and projects, where they reflect the vision of the region
- Participates in mutual information flow with other regions and the WEA
- Pays its own WEA membership dues (and above those, where possible) as a model to its own membership, and sends appropriate people to global gatherings
- Facilitates help to other regions
- Recognises, in great humility, that it sometimes needs help and encouragement from outside the region

This commitment to the wider WEA family shall include a commitment to the following consensual statement, adopted by WEA and the Regions in June 2012:

Though present regional structures are geopolitically based, the WEA is committed to developing fruitful criteria for effectively functioning regions. And, recognizing that REAs are autonomous with their own boards, and accountable to NEAs and other members in their region, nevertheless, REAs and WEA commit to determining the best and most appropriate regional and other multinational structures through a consultative process.

With that in mind, the WEA and REAs commit to ongoing collaborative conversations to define the criteria for and functions of regions.

*Third Draft, Gordon Showell-Rogers, WEA Associate Secretary General July 2012
With gratitude to those who were part of the Regional General Secretaries' gathering June 2012, to Dr Derek Copley for producing the drafts, the EEA membership for their input to the EEA document about Healthy National Alliances (2004), and the Evangelical Association of the Caribbean's parallel document (2005)*

Towards a Viable, Visible, and Vital National Alliance/Association

Preamble

Evangelical Alliance of the Caribbean recognises that Christ globally has but one body, The Church (I Corinthians 12:12 -27; Ephesians 4:4). The Church is made up of many congregations. It was the prayer of Jesus the night before His crucifixion that this body, The Church, should have an expression of oneness and unity (John 17:15-23). The development of a viable, visible, and vital national alliance/association of evangelicals is one tool used by the Holy Spirit to help us explore the biblical concept of the oneness of The Church, the body of Christ. This connectivity can be further expressed through vital relationships with EAC and the World Evangelical Alliance (WEA).

Given the diversity of the Caribbean, EAC recognises that it may not be possible to outline every facet of a healthy national alliance/association. However, we see these principles as critical to developing national alliances/associations across our region.

Vital

In developing a viable national alliance/association the following are needed:

- a) **Vision:** a holistic vision, owned by the members, is developed for the transformation of individuals through personal salvation, for the growth and development of The Church nationally, for national impact, and for societal transformation.
- b) **Mission Statement:** succinctly expresses the vision.
- c) **Global Outlook:** having a desire to hear about, pray for, and act regarding the needs of other nations (Romans 15:26) recognising that the Church's commission is global in scope (John 3:16; Matthew 28:18-20; Acts 1:8).
- d) **Unity:** The body of Christ, The Church, appropriately connected; unity is seen as a vehicle for action rather than an end in itself.
- e) **Representation:** strives to be fully representative of the denominational and ethnic diversity within the nation.
- f) **Services:** flow from the Vision and the Mission Statement. These services are available to members and to the society in general through the alliance/association's networks and members.
- g) **Action:** while activity for the sake of activity is not a valid measure of viability, a vision is useless if it does not produce a strategy for active implementation in effective programmes.
- h) **Missions:** working towards sending as well as receiving missionaries.
- i) **Theological Reflection:** adequately reflecting on theological issues and guidelines within own cultural

context

- j) **Natural Disaster:** has a practical, appropriate national disaster mitigation and response strategy.

Viable

Viability is critical to the development of a national alliance/association.

- a) **Resource Development:** without resources – human (including time), financial, techno-logical, etc. – an alliance cannot exist. There must be strategies for adequate resource development to implement the Vision and bring the Mission Statement to fruition. Financial accounts are audited annually.
- b) **Leadership Development:** sound principles of leadership and management are explored, understood, and utilised within the appropriate cultural context.
- c) **Network:** an alliance/association provides the opportunity to network the resources within the body of Christ nationally.
- d) **Staff:** An alliance/association will not reach its full potential depending solely on volunteers. Therefore, wherever possible a full-time General Secretary shall be appointed to build the ministry of the alliance/association.
- e) **Office:** An office established for the work of the alliance/association.
- f) **Networks:** commissions, committees, or other relevant networks are established as appropriate to effect the implementation of the vision.

Visible

- a) **Identity:** A Statement of Faith simply and clearly sets out the beliefs of the alliance/association and is compatible with that of EAC. EAC's Statement of Faith may be adopted in full. The Statement of Faith is seen as the irreducible minimum for evangelical identity.
- b) **Structure:** has a well-crafted constitution and bylaws providing a reliable structure for governance and, wherever possible, the alliance/association is registered under the appropriate national laws as a charity or non-profit organisation.
- c) **Voice/Advocacy:** the alliance/association speaks clearly within, and outside of, its constituency to spiritual, national, and societal issues from an evangelical perspective.
- d) **Non-Governmental Organisation:** The alliance/association is an NGO and increases presence (visibility) within the nation by playing an active role within the non-governmental sector.
- e) **Communications:** communicates regularly with its constituency (e.g. newsletter, web-site, email and/or postal correspondence).

Code of Conduct for Public Engagement

Christian Engagement in the Public Arena: European Evangelical Alliance's Code of Conduct

This code summarises the points in the European Evangelical Alliance's new Socio-Political Approach. This longer document gives a biblical rationale for how we believe Christians should conduct themselves in the public arena. The Approach & Code were formally approved by EEA in June 2011. Both will be available shortly in several languages at www.europeanea.org/news.html

Knowing we are called to be Christ's ambassadors in all of life, being so aware of our inadequacy, and motivated only by a desire to glorify the King of Kings, we ask the Lord to help us engage in the following ways and recommend these guidelines to all Christians involved in the public arena.

Love

- We will speak and act with grace, gentleness and mercy to all.
- We will seek to build genuine relationships with all in the public arena, including with those who disagree with us.
- We will especially love those that society marginalises, care deeply for them and dare to challenge the injustices that oppress.

Humility

- We will pray at all times, knowing that only the Lord can bring about change.
- Knowing that having or being near power can be corrupting, we remember our dependency on the Lord and draw close to Him through prayer.
- It is so easy to react to trouble with foolishness or anger. But we dare not dishonour Christ so we cling to Him in our weakness and ask Him to gently correct us.
- We will be accountable to a politically diverse group of friends who will help us remain faithful to our calling.
- We will adopt an attitude of service towards both the weak and the strong.

Truth

- We will speak and act with truth and integrity at all times.
- Our political ideas and actions must be based on all of Scripture. We must not use the Bible to confirm our pre-formed ideas. Rather, we will study with Christians of different political philosophies to ensure that our
- ideas are truly biblical. We will work to ensure we reflect the breadth of God's concerns, not just focusing on one of two issues.
- There are so many distortions of truth in politics and media's portrayal of it. We will do everything we can to seek the truth by careful monitoring and analysis and to advocate strongly for the truth.

Peace

- Disagreement and confrontation are inevitable but we will disagree with grace.
- As peacemakers, we will build bridges wherever possible. We seek to persuade, not argue.

Courage

- In some countries, engagement can lead to real danger. When trouble comes, we pray God will give us both
- courage and wisdom to know what He is asking of us. We will always stand with brothers and sisters in danger and ask them to tell us how we can assist.
- Elsewhere, trouble may come in the form of criticism, misrepresentation or legal challenge. Again, we will ask the Lord for courage and wisdom so that we honour Him in our response. We will help one another in times of difficulty.
- Our first priority must always be faithfulness to Christ. We pray for the courage to hold on to this.

Wisdom

- Politicians do not have to listen to us. Rather, by building good relationships and providing excellent, relevant and wise ideas and information, presented professionally, we trust that some will wish to listen.
- Where possible, Christians should join different political parties. No party, not even a “Christian” one, is perfect, all need salt and light. As Evangelical Alliance, however, we must steer clear of party allegiance as much as possible. The Gospel is for all, we cannot give the impression that the Lord prefers those of a particular party.
- We encourage pastors to play their vital role of supporting and discipling their congregations as they engage in society and in urging prayer for the public arena and biblical reflection on issues.

Hope

- Our hope of change is based on God. He can enable salt and light to make a difference.
- With joy, we wait for Christ’s return and the full establishment of His wonderful Kingdom.
- Meanwhile, we will live in and share the joy of this hope. The hope of the Gospel brings light to the darkest situation.

Sample “Job Descriptions” For Evangelical Alliances

The following sample job descriptions were provided to us by some of our members. These samples are provided merely as an attempt to resource Evangelical Alliances who may be in the process of creating their own documentation and may benefit from seeing what others have done in the past.

Chairperson of the Board: Tasks and Responsibilities

This description is supplemental to the relevant provisions of the Memorandum and Articles of Association and, in particular, section 5 of the Governance Document and is to be read in conjunction with it. The Code of Conduct for Board members and the description of tasks and responsibilities of Board members also applies to the Board Chairperson.

AIMS AND OBJECTIVES

To give leadership to the Board

To ensure that the Board

- guides the development of the Alliance in accordance with the strategy and framework of policy determined by the Council
- effectively supervises the administration of the Alliance
- acts in accordance with its legal and financial obligations under the general law, company and charity law, and its constitution
- has full regard to any professional advice which it receives
- directs the activities of the Alliance in an effective, efficient and economical manner.

To work in partnership with the Chairperson of the Council and the General Director so as to ensure that the strategy and policy of the Alliance is wisely and effectively developed and implemented.

To do all his or her power to ensure that there are good relationships between the Alliance and its staff and volunteers.

To do all in his or her power to ensure good relationships between the Alliance centrally and the Alliance's work in Scotland, Wales and Northern Ireland.

Main Tasks

In addition to his or her responsibilities as a Board member (see Appendix C1), the Board Chairperson has the following tasks:

- Planning the annual cycle of Board meetings
- Deciding the agendas for Board meetings in consultation with the Company Secretary
- Chairing Board meetings, with the object of facilitating discussion, ensuring that members are able to express their views, and ensuring the efficient conduct of the Board's business
- Seeking to ensure that the Board is objective in its decision-making.
- Giving direction to Board policy-making
- In co-operation with the Operations Director, ensuring that decisions taken at meetings are implemented
- Liaising with the General Director to keep an overview of the Alliance's affairs and to provide support as appropriate
- Establishing a constructive working relationship with, and providing support for, the General Director and the Executive Directors
- Leading the process, in consultation with the Chairperson of Council, of appraising the General Director on an annual basis with a six-monthly interim review
- Ensuring that the Board delegates sufficient authority to its committees and task groups, the General Director and others to enable the business of the Alliance to be carried on effectively between meetings of the Board; also ensuring that the Board monitors the use of those delegated powers
- Ensuring that the Board receives professional advice when it is needed or is desirable
- As appropriate, representing the Alliance at functions, meetings and acting as a spokesperson.
- Serving as a member of the Standing Nominations Committee
- Serving as a member of both Council and Board and planning ahead for future appointments.

Chairperson of the Board: Tasks and Responsibilities

This description supplements paragraphs 3.1 - 3.7 of the Governance Document and should be read in the light of them.

Aims and Objectives

The Chairperson should, with the support of the General Director, Executive Directors, and the Company Secretary and his staff ("the Secretariat"), ensure the smooth and effective functioning of the Council as established in the Constitution and detailed in the Governance Document.

The Chairperson should, through his or her membership of the Board, seek to ensure that the Board acts consistently with the strategy and policies established by the Council.

The Chairperson will have an important role in representing the Evangelical Alliance throughout the evangelical constituency and beyond.

The Chairperson will also represent the Alliance in public ministry, both personally as Chairperson and working with the General Director and Alliance senior staff, as appropriate.

Main Tasks

1. To chair Council meetings, with the assistance of the Vice-Chairperson or other Council members as appropriate
2. To determine the agenda for Council meetings in consultation with the General Director, the Executive Directors and the Secretariat.
3. In co-operation with the Chairperson of the Board, to consult with, and advise, the General Director regularly.
4. With the Board Chairperson, to meet twice yearly with the General Director to review his performance.
5. To represent the perspectives and interests of the Council to the Board and to any Alliance Commission or Committee or which he or she is a member
6. To encourage and advise staff in their work as appropriate.
7. To work with the Membership Committee on strategic membership issues.
8. If appropriate in the case of the particular Chairperson, to preach, if possible, one Sunday per month specifically as Chairperson of the Council of the Alliance.
9. To represent the Alliance on public occasions, after consultation with the General Director about whether the invitation should be accepted.
10. To maintain appropriate contact with the National Councils and to visit them from time to time.
11. To maintain close contact with the Board Chairperson and to collaborate closely with him or her in the best interests of the Alliance.

General Director: Tasks and Responsibilities (EAUK)

Role Description and Key Responsibilities

The role of General Director is to lead the Evangelical Alliance in fulfilment, and appropriate development, of its Vision, Mission,

Purpose and Strategy.

The role is responsible to the Board of Trustees through its Chair, currently The Revd Mike Talbot. The General Director is responsible for the oversight and line management of Directors and staff, which currently include the Executive and National Directors, the Head of Communications and the PA to the General Director.

The role has a wide set of responsibilities which may be expanded further below:

- Leadership, management and organisational development of the Evangelical Alliance
- Communication of the Vision, Mission and Purpose of the Evangelical Alliance to staff, Alliance members, the wider evangelical constituency and other interested parties
- Promotion of evangelical discussion and unity in the UK
- Empowerment of the voice of the Evangelical Alliance in the UK
- Purposeful fellowship with Evangelical Alliance partners
- Preaching, teaching, speaking, writing

Key areas of activity for the General Director under these headings will include:

Leadership, management and organizational development

- Strategically lead and line manage the Alliance Directorate (comprising the Executive and National Directors)
- Embed the Evangelical Alliance strategy into the motivation, programme and budget of the UK staff team
- Build the capacity of the Alliance staff team to deliver and to develop the strategic aims of the Alliance, in particular to:
 - Facilitate the strategic, organizational and personal development of the Directorate both individually, and as a group both lead the wider staff team well and oversee the projects and work tasks of the wider staff team effectively
 - Attend and (as appropriate) lead various staff team meetings
- Work in partnership with the Board, and in particular the Chairman, to ensure the pace and direction of the strategic aims of the Evangelical Alliance are maintained and developed
- Provide relevant reports to Council, Board, and Executive Directors
- Attend Council, Board and Directorate meetings

Communication with the Evangelical Alliance

- Acts as an ambassador for the EA
- Network within and beyond the Alliance constituency
- Speak, present, preach and write regarding issues and concerns relating to the Evangelical Alliance vision, mission and purpose

- Promote and provide the Evangelical Alliance as a safe umbrella for Christian, media, public square groups/individuals to come under the meaningful theological discussion especially in relation to key issues being faced in the UK
- Develop relationships with a portfolio of major donors

Promotion of Evangelical discussion and unity in the UK

- Model, enable and encourage evangelicals to bring their different views under the scrutiny of Scripture, in order to strive to maintain the unity of the Spirit

Empowerment of the voice of the Evangelical Alliance in the UK

- Ensure that the breadth of evangelicals are heard and valued within the Alliance through regular, inclusive contact and discussion
- Nurture a corporate sense that 'All together we are the Evangelical Alliance' by facilitating members to be an Evangelical
- Alliance voice in their community sphere of ministry, including to:
 - Envision and equip members to speak as 'Evangelical Alliance'
 - Provide a platform for members to contribute their opinion and specific expertise into issues, projects and as a part of the 'Evangelical Alliance'
- Model, encourage and spur members of the Evangelical Alliance to speak and act as good news to this world both in times of harmony and disagreement

Purposeful fellowship with Evangelical Alliance UK partners

- Maintain and develop the partnership that the Alliance has with:
 - Afro-Caribbean Evangelical Alliance
 - European Evangelical Alliance
 - Global Connections
 - Micab Challenge in the UK and internationally
 - World Evangelical Alliance

In addition to the above list of core responsibilities, there are some further activities which apply to all members of staff which are listed below:

- To pray for the work of the Alliance
- To further the aims and objectives of the Evangelical Alliance
- To undertake training and personal development through participation in the Alliance's performance review programme
- To take part, as appropriate, in other Alliance activities arranged centrally or by other teams

Person Specification

The role of General Director is one that demands of the post holder a wide range of skills and capabilities. The assessment of the field of candidates will be made against the criteria detailed below, and candidates will be required to demonstrate evidence against many of the requisite skills, ability and related experience sets at all stages of the process.

Christian Experience. Character and Testimony

- Knowledge and grasp of the evangelical world, including its theological context, and wide-lens awareness of the key trends, issues and factors on a domestic and international basis
- Personal commitment to Christ and a deep commitment to the Christian church and its role in individuals' lives and society as a whole
- Attested spiritual maturity, and evidence of an effective personal accountability framework
- Passion for the gospel and for the shaping of attitudes, thinking and behaviours through the understanding and application of biblical truth
- Totally committed to working and living actively in accordance with the Alliances evangelical beliefs

Visionary and Strategic Leadership

- Exceptional leadership capability and potential, most likely evidenced through prior and current experience in significant church or organisational or national leadership roles
- Experience of developing d vision and strategy with meaningful goals and objectives arid the ability to inspire and enthuse so as to ensure widespread engagement
- The ability to think in big picture terms. see ahead and prioritise, see patterns and possibilities
- Shrewd appreciation for the particular nature of a membership organisation and the way that it should best operate, be developed and strengthened
- Clear ability to build a high performing team, so that staff model the 'Alltogether' approach, and become effective in their contributions towards the organisation's vision

Representational and Public Speaking Skills

- Motivational communicator, speaker and preacher to a wide variety of audiences and across the full range of modes and media: in presentation, to large and small groups, conversationally, written, online and to the broadcast media
- A good grasp of the political scene and key influences in the UK
- Natural and confident networking skills, being able to gain the confidence and trust of others and create an environment of open discussion
- In manner and speech, the ability to shoulder weighty issues and contribute a biblical voice in all situations, whether favourable or not

National Director: Job Description (Northern Ireland)

JOB TITLE:	National Director: Northern Ireland
Key Relationships	This role forms part of the Leadership Team made up of the General Director, Executive Director: Churches in Mission/England, Executive Director: Finance & Services, National Director: Wales, and National Director: Scotland. <u>Internally:</u> Accountable to: a UK Director with advice and support from the Chair of EANI and EAUK Board Responsible for: Leadership of the Evangelical Alliance office and staff in Northern Ireland Important relationships to be forged with members of the EANI Executive and EAUK Board of Trustees

Overall Job Purpose:	<p><u>Externally</u></p> <ul style="list-style-type: none"> • Key supporters • Key EA members <ul style="list-style-type: none"> • To be responsible as part of the Leadership Team for positioning the Evangelical Alliance as a catalyst for change; serving, empowering and galvanising the local Church in unity for mission and being a voice for the Church to government and media. • To take the lead in and manage all aspects of existing and developing work of the Evangelical Alliance in Northern Ireland and to contribute to the UK work and policy. • To develop relational networks across Northern Ireland between key evangelical leaders, churches and agencies, working in a similar specialisms or geographic locations.
Key Responsibility Areas	<ol style="list-style-type: none"> 1. Policy, Strategy and Direction <ul style="list-style-type: none"> • To develop, in line with the Evangelical Alliance, strategic plan, coherent policies and strategy in consultation with the NI Council and Executive and keep it under review. • To budget and plan in co-operation with Evangelical Alliance UK, for all aspects of management for EANI. • To contribute to the strategic direction of the UK Alliance. 2. Ministry, Envisioning and Awareness <p>Through a planned programme of deputation and ministry</p> <ul style="list-style-type: none"> • To raise awareness of the vision and work of Evangelical Alliance UK, primarily in NI. • To educate evangelicals on the basis for evangelical unity and on biblical responses on issues of common concern. • To work with church leaders in encouraging, challenging and equipping the church across NI and where appropriate across the UK 3. Relationships/Networks <ul style="list-style-type: none"> • To develop relationships with evangelical leaders and liaise with other church/Christian leaders as outlined in the Strategic Plan. • To work with existing and emerging networks to advance evangelical unity and truth. • To catalyse and support hubs of transformation 4. Initiatives and Developments <ul style="list-style-type: none"> • To identify areas for development of the work in NI in line with the UK strategic plan and mechanisms. 5. Membership Development

Key Competencies

- To formulate and oversee a strategy for the growth of individual, church and group membership, in consultation with the NI Executive, and the membership team.
 - To foster relationships with the membership across NI and to encourage their involvement in the Evangelical Alliance UK.
 - To actively recruit new members.
6. Representation and Voice
- To be responsible for Evangelical Alliance UK's "voice" to media, government and society in NI working in concert with the UK Advocacy team.
 - To develop Evangelical Alliance UK's relations with denominations and other national church and para-church structures within NI.
7. Leadership and Staff Management
- To lead the day-to-day work of Evangelical Alliance in Northern Ireland, including the running of a local office.
 - To lead and co-ordinate the NI staff team in consultation with the Executive and to encourage their personal and spiritual development in their work.
 - To facilitate adequate and complete communication between NI Executive and Council, and Evangelical Alliance UK structures and staff.
 - To participate in leadership and Evangelical Alliance UK staff, Leadership and Board meetings as appropriate.
 - To nurture relationships with key supporters.
 - Team Leader – able to inspire and lead an effective team in a wide variety of situations, good and bad, both under times of pressure as well as in less fraught times.
 - Vision – for the role evangelicals can have in influencing government and media.
- Team member – able to contribute as committed member of the Leadership Team, open, honest, faithful and relational.
 - Active listener – able to attend and really listen to others using their eyes, ears and intuition. Able to explore, challenge, probe and understand issues.
 - Articulator – able to use strong verbal and written presentational skills to influence a wide variety of audiences.
 - Critical Thinker – able to challenge current thinking and apply rigorous tests of logic and objectivity.
 - Strategic Thinker – able to think in big picture terms, far ahead and see connections, links patterns and possibilities.
 - Consequential Thinker – able to understand processes, logical

flows, and impact of decisions and outcomes.

- Media skills – ability to handle themselves in a number of media settings – written, spoken, visual.
- Networker – able to develop intentional relationship with leaders, so as to encourage collaborative activities.