

Elders' Guide to Leading Social Justice at Common Ground Church

By Richard Lundie and Sarah Binos

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How to best use this document:

We have gathered the frequently asked questions of Common Good by elders and put them together in one place. This is not an entirely sequential document, as we recognise with a document of this nature that you will read the content that is answering a question you have right now. In reading a specific section, be aware that you may need to reference other sections to have the full understanding. We have used cross references to assist you in this.

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1. Why should you read this?

“[The Lord] executes justice for the oppressed, and gives food to the hungry. The LORD sets the prisoners free; the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin.” Psalm 146:7-9

Throughout the Christian faith, the church has been compelled by the gospel to respond to issues of poverty and injustice. And, in each age, what has been required of the church has varied, based on the context and missional challenges and opportunities they faced. We are now faced with the question: how are we, in the 21st Century in Cape Town, to respond to the issues in us and around us?

As a church, we are not content to simply be witnesses to what God is doing in our city and country. We have sought to be participants in God's redemptive story that he is writing. We have tried over the years, to follow God's lead and be shaped by him as we seek justice in our land.

This document is a resource to help equip you, as an elder, to effectively live out and lead the mandate that we believe the local church has. We will look at: what the role of the church is in addressing poverty and injustice. And, more specifically, what is *this* church doing. This document captures processes, principles, positions and programmes and frequently asked questions in the past.

Common Ground Church is working to multiply 5 gifts to the city. This document outlines how we will be specifically multiplying compassion and justice. We frame Gift 3 as follows:

Let's ask God to coach our hearts and lives to minister, in partnership with Common Good, to the broken pockets of our city – especially the smallest of kids, those wilting in under-performing schools, and those crushed by unemployment. Common Good's vision is for a city where individuals and communities impacted by poverty and injustice are flourishing physically, spiritually, economically and socially.

Common Ground launched Common Good over 10 years ago and this has created wonderful opportunities for our church to be salt and light and a redemptive agent in God's hands. This dual dynamic of being both a ministry into Common Ground Church and an NGO into the city creates fantastic avenues for service. It is, admittedly, more complex in structure and positioning than other ministries within the church. As Common Good has grown and changed over time, and with the growth of the number of congregants and eldership couples, we recognise that a single

source of 'all you need to know about Common Ground Church and social justice' is helpful for your leadership.

Responding to issues of social justice is part of who we are as Common Ground Church, but you might not yet be able to fully articulate what that means for you as an elder. As elders, we are responsible for the direction, doctrine and dollars of the church. As we believe that a response to social justice is integral to a Christ-follower's walk, this resource intends to better inform you so that you can exercise your eldership function in this area of life and discipleship.

- Direction: what are we doing as a city-wide church and what are we doing as a congregation in the area of compassion and justice? What is my role in those areas?
- Doctrine: with various theological perspectives on how pursuing justice fits within a local congregation, what do we believe and how can I best teach and lead others into it?
- Dollars: how is Common Good funded? How does this interact with regular committed giving?

In addition to these three areas, there are two more that bear consideration:

- Developing myself: How am I personally engaging and growing in this area of faith? How are my joy levels when I engage with this topic that is on God's heart?
- Deployment: how can I lead people towards using their spiritual strengths, gifts, time, talents and resources in the pursuit of a flourishing city?

We believe that, as a church of individuals sent out into the city, and as a gathering of believers, we can be working with God to see a city where individuals and communities impacted by poverty and injustice are flourishing physically, spiritually, economically and socially. And as we do this, we want to spread the good news of Jesus wider into our culture and deeper into our city.

"And what does the Lord require of you, but to do justice, to love mercy and to walk humbly with your God?" Micah 6:8

2. How did Common Good become what it is today?

2.1 A brief history

Common Ground Church was originally called Friends First, as the leaders of the church placed high priority on relationships and authentic community. From the start there was a desire to be a church that cared for the vulnerable and out of this,

Social Impact Ministries (SIM) was born. Ryan and Kate TerMorshuizen led SIM and pioneered the creation of a legal entity, the Friends First Foundation (FFF), which partnered with and served other NGOs in the city. Although there was impact, it was initiated and run by only a handful of members.

In January 2007 Sarah Binos joined FFF, she took over from Ryan and Kate, hired another staff member and spent the next three months researching the strategy that would be attached to FFF. She questioned the role of the church in response to social justice and asked how the church could effectively respond to poverty, division and injustice. The new team wanted to find out how what the Bible says about the poor translated in practice, not just for the church as a body but for individuals in the church too.

During this time, Sarah and Steve Binos went on a road trip for 6 weeks, all over the country and visited 6 different large urban churches and 1 rural church – with three questions:

1. What do you believe the bible says about social justice?
2. How does this impact your practice as a church?
3. What does it mean for the person in the pew?

They made some interesting discoveries, saw a range of different interventions and came back dreaming about what could be. There was a deep sense of conviction, given the South African context and the pain of the past, to respond to a collective call and do something as one body. During this period Rigby engaged extensively with the church leaders about what gospel centred theology means. FFF was developed out of the church's response to the gospel, it was the bedrock that informed the practice.

Jesus's parable of the Good Samaritan was adopted as a key theology at this time. The characters in this story were not individuals who would usually help each other, in fact they were enemies. Yet despite this, the Samaritan looks after the Jew, he picks him up and finds help for him. He still goes about his business but looks out for the hurt man and finds professional care for him. In the early days FFF decided not to birth its own programmes but rather find innkeepers – paid professionals or partner organisations taking care of the most vulnerable and support their vision.

When Friends First changed its name to Common Ground Church (CGC), FFF changed to Common Good. As CGC grew rapidly, so did Common Good and was engaging with 38 different initiatives or partner organisations, supplying them with resources and volunteers. It became clear that this innkeeper strategy was not scalable.

Common Good then realised the need to form its own strategy and surveyed 1700 congregants in 2012 to see what people felt compelled towards. Education,

Employment and Early Childhood Development came out as the top priorities and so the EEE (triple E) strategy was birthed, to be a force that inspires, equips and empowers Common Ground congregations and congregants.

We realised that with Common Ground being such a large church, Common Good could play a more strategic and developmental role as opposed to a relief and charity role. The team started to really look at Gospel informed development practice in the areas of Education, Employment and Early life. We were birthing a holistic view and with this our conviction grew and we realised the need for excellent biblically motivated development practice that tackled these big issues.

In some ways Common Good would always be on the front lines and therefore involved in relief and repair, but we wanted more than that; we wanted to create a bridge that would enable people in the church to also have a role to play. We wanted to make people aware that social justice needs to be tackled by everybody in their everyday lives. It is about a lifestyle response. We dreamt of every Jesus-following Christian pursuing justice as a gospel imperative and saw this as a discipleship issue.

Another milestone in our journey was the response to xenophobic attacks in Cape Town in 2008, which saw 250 people sleeping in our Rondebosch children's ministry building. We realised that something had to be done for foreigners and the unemployed in Cape Town which led to the birth of NETWORK. In time, God led us to merge with a like-minded organisation called Phambili ngeThemba. We shared the same heart and passion to see under- and unemployed people flourishing, and merging in 2015 led to the formation of The Zankhanyo Network. Our reach is now broader, our impact is deeper and the transformation we see in people's lives is more impactful than what we had originally 'seen' when launching NETWORK.

Common Good has grown from a separate ministry of the church, outsourced to a small group of people, to a multimillion Rand, 70 staff strong organisation. It also has the support of thousands of Common Grounders who serve with their time and resources. Common Good exists to encourage and equip the church to be all it can be. It wants to help members of the church to be good stewards of the resources, influence and networks that have been entrusted to them. Through this journey, we have become theologically persuaded that every Christ follower should be living out social justice and that we, together, can have an impact on social ills in Cape Town.

2.2 Lessons about biblical justice we learnt along the way

Biblical justice is a call to every Christian

Doing justice is often viewed as something that can be outsourced. Most pastors will agree that loving the poor and doing justice is in the heart of God, a gospel imperative. But when asked how they live this out, they often point to a project leader or small group of people in the church. We need to remember that having a

few people do something doesn't get the rest of the congregation off the hook. Living social justice needs to be integrated into the life of the church. It needs to be lived out by the entire body of believers.

Biblical justice calls for a holistic approach

Many churches focus on meeting a need and can be quite relief orientated (like soup kitchens) but sadly don't necessarily include the gospel. If we are invested in the well-being of the City, seeing God's peace – His shalom – established and people flourishing, it's not just about the physical or spiritual or economic, it has to be holistic, each aspect relying on the others.

Biblical justice is an extension of the church

What we do as CG in the area of social justice is a missional extension of the church. There's often a breakdown between faith-based organisations and the local church, when actually the faith-based organisations need to be seen as extensions of the church. Extensions that break new ground, cross new frontiers and impact people. We see that engaging in social justice issues can actually help the church to live out its mandate of sharing the gospel more powerfully. The link to CGC is what makes Common Good different to any other NGO in the city. The work done, albeit part of a separate legal entity, is gospel motivated social justice.

Biblical justice calls for good development practice

We sometimes see poor practice when churches get involved in the development sector. Well intentioned people attempt to do something to help, without actually conducting thorough research or allowing academic findings to inform good practice. This can lead to wasted resources, failed outcomes and aborted projects, which can end up doing more harm than good. Biblical social development practice needs to be based on a combination of good secular development practice and a solid theological understanding of justice.

Biblical justice means living a lifestyle of social justice

Volunteerism can be an isolated tick box in people's lives, they volunteer, but are not truly disciplined toward a lifestyle of living social justice. Members of the church need to be continually challenged on issues of the heart, like racism and prejudice, and make actual changes in lifestyle, like paying people who work for them a living wage. Compassion and justice needs to be mainstreamed so that responding becomes normative. Church members need to be mobilised, inspired and equipped with the truth to live social justice as a lifestyle. Programmes and initiatives should go hand in hand with a personal response.

Justice initiatives need to be leader led

We realised that this movement needed church leadership buy-in and needed to be leader-led, not Common Good lead. The team also recognised the importance of leaders truly understanding what it means to live a life of social justice and from a place of personal conviction, model this to others and lead from the front.

Justice should be in the DNA of the church

We realised that living social justice needed to become a core value and part of the DNA of the church, in order to truly effect change in every individual's life and choices. Embracing it as part of our DNA, the core of who we are, ensures that the value placed on living social justice is replicated with each new church plant.

Each congregation is to grapple with how to express biblical justice

Living social justice looks different for each of the Common Ground congregations. Each congregation needs to understand what justice is, God's heart for it and the role they have in responding. They each need to work out what it means for them in their day to day and decide how to integrate it into preaching, parenting, small groups or whatever touchpoints there are. Common Good acts as a consultant to churches, and walks with them to help figure out what they want their local response to look like and how to impact the geographical community they are uniquely placed in.

3. What does CGC believe about God and justice?

An excerpt from CG's positional paper 'Theology of Social Justice'

3.1 God has a heart for poverty and injustice

God sees affliction: "But you, God, see the trouble of the afflicted; you consider their grief and take it in hand. The victims commit themselves to you; you are the helper of the fatherless" Psalm 10:14

God is for the poor: "He raises the poor from the dust and lifts the needy from the ash heap, he seats them with princes, with the princes of his people". Psalm 113:7-8

God answers the poor: "The poor and needy search for water, but there is none; their tongues are parched with thirst. But I the Lord will answer them; I, the God of Israel, will not forsake them" Isaiah 41:17

He strengthens the weak: “I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak” Ezekiel 34:16

He is a God of justice: “[The Lord] executes justice for the oppressed, and gives food to the hungry. The LORD sets the prisoners free; the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin.” Psalm 146:7-9

3.2 What does it mean to “do justice”?

“And what does the Lord require of you, but to do justice, to love mercy and to walk humbly with your God?” Micah 6:8

What does it mean to “do justice and love mercy”? The Hebrew term for justice is *mishpat*, the emphasis on action – on doing something – on treating people equally, without favouritism or prejudice. Simply put, it means that people get what they deserve – whether protection, punishment or care. The Hebrew word for mercy is *chesedh*, which focuses more on ‘attitude’. It speaks to having the correct view of people, not viewing them differently based on their social standing, income or influence.

We get more insight into the Biblical concept of justice when we look at the Hebrew word *tzadeqah*. It can be translated as ‘being just’, although it is often translated as ‘being righteous’. It refers to a life of right relationships. Drawing these themes together, we see that the ‘righteous’ life is not merely defined by private morality or actions, but inherently includes the way in which one relates to others.

Justice means that people get what they truly deserve – as image bearers of God. In a highly divided city like Cape Town, that includes taking a proactive role (*mishpat*), building right relationships (*tzadeqah*) with an attitude that is honouring and uplifting to all (*chesedh*).

3.3 The motivation to do justice

To do justice means not merely being innocent of perpetrating injustice, but includes actively working towards restoration in areas in which injustice has happened.

“Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy”.
Prov31:8-9

It reflects the character of God

Doing social justice is a reflection of the character of God. God is a God of justice (see Psalm 10, 113, 146, Isaiah 41 and Eze 24). It is part of who he is. If God is a God of love, mercy and justice, with a heart for the poor, then God's people should be a reflection of those qualities. To allow injustice to continue is a deep affront to God and his character. Jesus' bride is to be offended by the same things that he is offended by.

God identifies with the poor. When Jesus incarnated, He lived a life of material poverty. If we write the poor off, we write God off. He does not show favouritism, but does claim to be the defender of the poor (and never claims to be the defender of the rich.)

It is a natural expression of the deepening of the gospel in a believer's life

The transformation of someone through the acceptance of the Gospel is wide reaching – changing who they are, what they do and how they think. As the Gospel goes deeper into people's lives, their attitudes and responses to issues of social justice naturally change. Tim Keller states that a true experience of the grace of Jesus Christ inevitably motivates a man or woman to seek justice in the world. In this way, we see mercy as being a thermometer of our understanding of God's grace and gospel. "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?" (1 John 3:17).

For a life whose roots are in the gospel, the fruit displayed will include that of a personal response to social justice. If you look down on the poor, staying distant from their pain and suffering, then you have not truly understood or experienced God's grace. James 2:17 illustrates that "Faith by itself, if it does not have works, is dead".

The nature of the gospel is that it is not something that happens to you and stays there. It always has to affect somebody or something else. We are blessed to bless others, redeemed to show redemptive grace, loved to love others and so on. This redeemed life finds its expression in all spheres of life, including journeying with the poor and marginalised.

It is a biblical command to love your neighbour

"You shall love your neighbour as yourself." Matthew 22:39

Jesus' clear commandment to us is that we love our neighbours as we would love ourselves. This is a simple commandment, made complex by the questions of a) Who is my neighbour in such a divided city? And b) how do I love my neighbour?

The parable of the Good Samaritan (Luke 10:25-27) demonstrates that our neighbour is not limited to those people with whom we already have a relationship. Our neighbours include any and every person that God brings across our path. This includes people outside of our local congregation, church, community and city and regardless of their view of Christ and even includes our enemies.

A summary of Leviticus 19:9-18 shows us how we can love our neighbours as ourselves:

- love others with possessions 9-10
- love others with words 11-12
- love others by our actions 13-14
- love others in our judgments 15-16
- love others in our attitude 17-18

Every person bears the image of God

Our view of people informs our treatment of them. To truly love others 'as ourselves', we must be ready and willing to raise our view of others. Our sinful nature leads us to feel intrinsically better and more deserving than other people. Through a biblical understanding of humanity, we are able to see people as equals, or as better than ourselves (Philippians 2:3). Believing and knowing that every person bears the image of God should stir us to action to address injustice and oppression.

We are to seek the shalom of the city

Jeremiah encouraged the exiles in Babylon to seek the shalom (peace or prosperity) of Babylon: "But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare." Jeremiah 29:7. As Christ-followers on this earth, we are to seek the shalom of the city in which we are placed.

In Cape Town where God has placed Common Ground, our context demands active working for the shalom of the city. It will not happen by accident or neglect.

Christ-followers are salt and light

Individual and collective responses to issues of social justice are visible demonstrations of the good news. Jesus' statement that his followers are the salt of the earth (Matt 5:13) indicates a function of being a preservative in a decaying world. This motivates us to participate through various avenues to either create or preserve Biblical values in our broken society.

Jesus' statement that his followers are the lights of the world (Matt 5:14) speaks to a lifestyle that is attractive to those who are in the darkness. As we respond to issues of social justice, our lives may indeed motivate the curiosity of others and allow for a sharing of the good news. To be moved by compassion, justice and generosity in a dark, decaying world of cruelty, exploitation and greed is counter cultural. This makes the Christian life stand apart.

We are stewards of our time, talents and treasure

Stewardship of people's time and resources is a big component in motivating people's response. We need to recognise that everything we have in possession or position belongs to God. Each person will be held to account by God as to how they managed their wealth – whether much or little. A lack of generosity is an indication that you do not see your possessions as being God's. Lack of proper use of your resources, therefore, is not stinginess, but injustice. All we have freely has been received by grace and so our attitude should be one of freely giving.

We are transformed as we pursue justice

God is working to transform his followers into the image of his Son. As Christ-followers pursue justice, in serving those who are materially poor, they typically find themselves being challenged in their faith. This is at the heart of transformational development: we need God's redemptive power as much as those we are serving. We both need to recover our identity as children of God, made in his image. This helps us to be humble – that we do not 'play god' or try to be the saviour to those who are financially poor.

God uses experiences of encountering and serving the materially poor to transform us from being consumers to being those who are on mission. Facing poverty often confronts our selfish patterns of living and draws us to living more for others. We have not 'arrived', and God will continue to work on our character even as we try to reach others with his hope.

In conclusion, the reasons for responding individually and collectively to issues of social injustice are varied and demonstrate that there is no reasonable justification for non-involvement. Any believer who takes seriously the claims and teachings of Christ and his Bible will recognise the importance of proactively responding to those who have less than they do, live across a divide, or who are victims of social injustice.

4. What does an increasingly just congregation 'look like'?

Common Ground's vision for social justice is a city where individuals and communities impacted by poverty and injustice are flourishing physically, spiritually, economically and socially through the demonstration of Christ's love, all for the glory of God.

Given the theology, learnings and convictions listed above, what does it look like to have a congregation that is flourishing in the area of compassion and justice? What needs to be accomplished in order to attain this? What would we see in a Common Ground congregation committed to pursuing this vision? This is the high level picture. For more on who does what to accomplish this, please see page 20.

4.1 The big picture

	<p>OBJECTIVE #1: Congregants are being disciplined to integrate a response to poverty and injustice into their lifestyle. Congregants are increasingly engaging with poverty and injustice in all spheres, and are seeking the shalom of the city. Congregants are being transformed.</p>
	<p>OBJECTIVE #2: Congregations are engaging with and confronting poverty and injustice in their neighbourhood. Opportunities are being created for the congregation to meaningfully engage with poverty and injustice in their neighbourhood. Congregants involved in these opportunities are well led and equipped. The congregation is growing its reputation for being a community that values building diverse relationships and being present, responding, serving, loving and relating to those suffering from poverty and injustice.</p>
	<p>OBJECTIVE #3: Congregations are contributing to a city wide SJ vision and impact is more fruitful. Congregations across the city have taken ownership of and are supporting initiatives addressing issues associated with Early Life (first 1000 days), Education and Employment (EEE). The EEE initiatives are consequently more fruitful. For more on EEE – see page 16.</p>

4.2 Activities to move towards a more just congregation



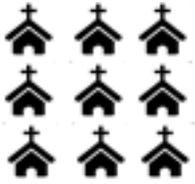
OBJECTIVE #1: Congregants are being disciplined to integrate a response to poverty and injustice in their lifestyle

Description of success	The type of activities that could help accomplish this success
<ul style="list-style-type: none">• Congregants are increasingly engaging with poverty and injustice in all spheres, and are seeking the shalom of the city• Congregants are being transformed and are integrating a response to poverty and injustice into their lifestyle• The congregation is growing in diversity and becoming increasingly reconciled	<ul style="list-style-type: none">• Equipping and inspiring congregants through Sunday/small group meetings, events, dialogues and campaigns• Facilitating/mobilising congregants to experience the Foundations for Justice or the Justice Journey Courses• Supporting individual congregants who are grappling and have questions on how to respond to a situation• Assessing proposals/ideas from congregants and discerning whether or not these should be congregational initiatives• Promoting resources (e.g. communication tools) that inspire, mobilise and equip congregants to better respond to poverty and injustice



OBJECTIVE #2: Congregations are engaging with and confronting poverty and injustice in their neighbourhood

Description of success	The type of activities that could help accomplish this success
<ul style="list-style-type: none">• Opportunities are being created for the congregation to meaningfully engage with poverty and injustice in the neighbourhood and congregants involved in these opportunities are well led and equipped• The congregation is growing its reputation for being a community that values building diverse relationships and being present, responding, serving, loving and relating to those suffering from poverty and injustice• Congregants are building bridges towards one or two other communities• Congregants are being mobilised to walk across these bridges, build relationships and spend their resources (time, talent, treasures) in such a way that will result in people experiencing the love of Christ through words and actions• Congregants suffering from poverty and injustice are being transformed through the love of other congregants• The congregation has strong partnerships with trusted entities (e.g. NGOs, schools, local churches) in their context, whose presence legitimises their engagement• Congregational leader to paint a more detailed picture of success if the vision is already clear for local engagement	<ul style="list-style-type: none">• Working closely with the mercy ministry team to ensure that those suffering from poverty and injustice within the congregation are accessing the support they need• Increasing the awareness of the congregants to the poverty and injustice around them and to what the congregation is engaged in• Walking with people across the bridges that have been established• Developing partnerships and identifying ways for the congregation to contribute to addressing poverty and injustice in their context• Inspiring congregants through story telling – creating a new narrative of hope, of what is possible in CT when the church is engaged• Mobilising congregants to get involved in the community• Raising up and supporting team leaders who will guide those volunteers who seek to serve• Exposing and connecting congregants to opportunities to serve and build relationships Mobilising a timely relief response to disasters – e.g. fires, floods, xenophobia



OBJECTIVE #3: Congregations are contributing to a city wide SJ Vision and impact is more fruitful

For more information on EEE, the city-wide SJ vision, please read page 16.

Description of success	The type of activities that could help accomplish this success
<ul style="list-style-type: none">• Congregations across the city have taken ownership of and are supporting initiatives addressing issues associated with Early Life, Education and Employment (EEE)• The EEE initiatives are consequently more fruitful• Congregations are encouraged by the stories of hope and transformation in the lives of the people that are reached	<ul style="list-style-type: none">• Increasing the awareness of congregants of these initiatives• Inspiring congregants through telling stories of transformed lives, through live testimonies, exhibitions and multimedia• Exposing congregants to the initiatives – eg. inviting congregants to attend TZN graduations• Mobilising volunteer involvement• Mobilising support for fundraising campaigns (12 campaign, R100 heroes, R500 frontrunners)• Mobilising the business community to consider supporting these initiatives through CSI funding, employing graduates and strategic partnerships

5. What is EEE?

EEE stands for Employment, Education and Early Life. Common Good launched its EEE strategy to reach the city of Cape Town in 2014. Since then, the programmes within each of the 'E's have grown and changed. This section outlines some of the 'need to know' information about each of the three E's.

5.1 The case for a 'city impact' strategy

For details on our journey and our theology, please see section 2 and 3.

A few more factors contributed towards the formation and growth of our city impact strategy. We are a church that has been favoured with great resources, networks and influence. Collectively, we can accomplish something deeper than the everyday response each Christ-follower is called to pursue.

Part of our five year plan as a church is to multiply 5 gifts to the city. One of the gifts is to multiply compassion and justice, with the description as follows: *Let us ask God to coach our hearts and lives to minister, in partnership with Common Good, to the broken pockets of our city – especially the smallest of kids, those wilting in under-functioning schools, and those crushed by unemployment.* Each year, the specific goals/targets within each E may shift, but the overall goal remains the same.

The ultimate responsibility for the work of the Education, Employment and Early Life programmes rests with the staff and board of Common Good. There exists, however, a wonderful convergence of volunteer contribution from congregants and the work of the paid staff members of Common Good. There are a range of ways that people with generalised or specific skills can contribute towards the mission of the organisation. This gives avenues for the use of spiritual gifts, strengths, experience and networks.

A positive by-product of the church being actively involved in social justice initiatives is that it lends credibility to the church. Especially in a world where the church is often under attack by various accusations levelled against it. As a church who is speaking into and serving some of the biggest issues in our city, we have a growing credibility as the body of Christ in a city such as ours. We have had many people comment in DNAs that something that caused them to be interested in Common Ground was the fact that we have a heart for compassion and justice.

5.2 How EEE was chosen

As we track the story of each of our Employment, Education and Early Life programmes, we see God's hand at work in different ways.

As referenced in section 2, God has brought issues to us and lead us into spaces that we were not anticipating. With our employment programmes over the years, we

have seen God open doors that we were not knocking on. We have seen his favour on these programmes, with lives being transformed, His provision being sustained and a great impact being had on the city.

In 2012 the church-wide survey revealed what is on the heart of the congregants. This showed what people had a passion for and an interest in. Whilst the survey did not show *how* to intervene in particular social areas, it did reveal something of what God was working on, in the hearts of our congregants.

Common Good believes that good practice involves research and building a theory of change. This ensures that all work is going towards the most effective ways of bringing impact. In each of our three E's, we researched the most effective way to bring lasting change to the city.

We believe that by bringing gospel-fuelled impact to babies, children in schools and adults looking for work, there will be the widest, deepest and longest lasting impact in our city.

5.3 Employment

The Zanolhanyo Network (TZN) is an initiative of Common Good, which exists to transform the workforce through a three week, life transforming job readiness journey. We aim to bridge the socio-economic divide between the unemployed and networks of employment opportunities. We aim to restore dignity and create a sense that meaningful work is possible. TZN has impacted thousands of lives and continues to make a change on a daily basis within our city.

TZN has adopted a holistic approach in empowering the unemployed by providing training, skills development and connecting to employment opportunities in a context where community is fostered, self-esteem and dignity are restored and life purpose re-envisioned. By doing this TZN is able to support individuals throughout their entire journey from hopelessness to finding meaningful employment.

Thousands of people have graduated from TZN's transformational job readiness programme with a majority of graduates having gone on to secure paid employment, either through TZN's placement services or on their own. TZN is currently looking at new opportunities to expand the area of impact through mobile training sites and new training venues.

The Zanolhanyo Network trained over 800 Job Readiness graduates in 2017 and by 2020, we plan to have 20 Satellite Training Hubs established across our city. This translates to thousands upon thousands of people empowered to take confident strides towards a brighter and more economically active future, filled with potential and hope.

5.4 Education

Common Good invests in the lives of young learners through volunteer-driven literacy programmes. We provide individual attention and care, and teach learners how to read and write. In addition, learners develop self-confidence and hope as they discover that they too can read and enjoy the magical world of storybooks.

In 2018, we are providing Literacy and Numeracy support in five different communities including Langa, Athlone, Imizamo Yethu, Ocean View and Constantia. On top of this, we are also running a Schools Collaboration Project at Oranjekloof Moravian School.

Common Good was selected by the Western Cape Education Department (WCED) to pilot an innovation model of schooling, called Collaboration Schools. Through our involvement at Oranjekloof Primary School we aim to make a positive change in the lives of each and every learner as well as the greater community of Imizamo Yethu. Common Good has been playing an integral role within the School Governing Body as co-governors along with parents and staff. This has allowed us to share resources, skills, networks and social capital with the staff, parents and most importantly, the learners. Further to this, we play an active role supporting the principal, school management team and teachers in the implementation of school improvement strategies to ensure that excellent education is provided to the learners. In 2018 we started in Disa Primary (Bonteheuwel) and Silikamva High School in Hout Bay. We are currently impacting over 2400 learners through this programme.

5.5 Early life

After running a pilot from 2014-2016, a research project was undertaken to answer the question, "what is the specific contribution a local church can make in support of the First Thousand days (conception to 2 years) of a child's life in Cape Town?" This was a large research project involving many stakeholders – experts, pastors, practitioners and community members. As of February 2018, the research findings are being finalised before being disseminated to interested stakeholders. From there, a research and design phase will begin to plan Common Good and Common Ground's response.

5.6.1 The relationship between EEE activities and SJM / congregational activities

The SJM team, along with the eldership team is free to explore and discern what opportunities and needs can be pursued by the congregation. There is no instruction from Common Good to keep all 'neighbourhood responses' in line with EEE. It must be noted however, that there are helpful convergences when the neighbourhood response is aligned with EEE.

5.6.2 Responding to requests for recognition or support of non-EEE needs and opportunities

It is likely that you, as an elder, will receive requests for the church's backing, support, covering, finance, promotion, input, leadership, volunteers for initiatives that are not within the EEE framework. This request is often brought with great passion and excitement. It is helpful to find out what kind of support the individual is asking for. This helps to shape an answer that does not dampen their enthusiasm or get the impression that the church does not care. And, who knows, it could very well be the way in which God opens up a new door for your congregation to have a meaningful impact in the city or neighbourhood.

If you are sensing that this is not something worth pursuing further, you can use some of these responses that we have given when receiving these requests for funding:

- EEE is not the only strategy to reach the city, but we believe that God has led us to focus on these particular issues.
- We love EEE and want to do all we can to hit those social giants. Your (cause/opportunity/need) is something that God has laid on your heart, and we would want to see it flourish, but it is not something that we can direct resources towards.
- We have a large church, and God has been amazing in raising up a range of people to address the variety of social ills in our city. We have had to narrow our focus to have deep impact, and we have chosen just three in order to have sustainable, deep impact.

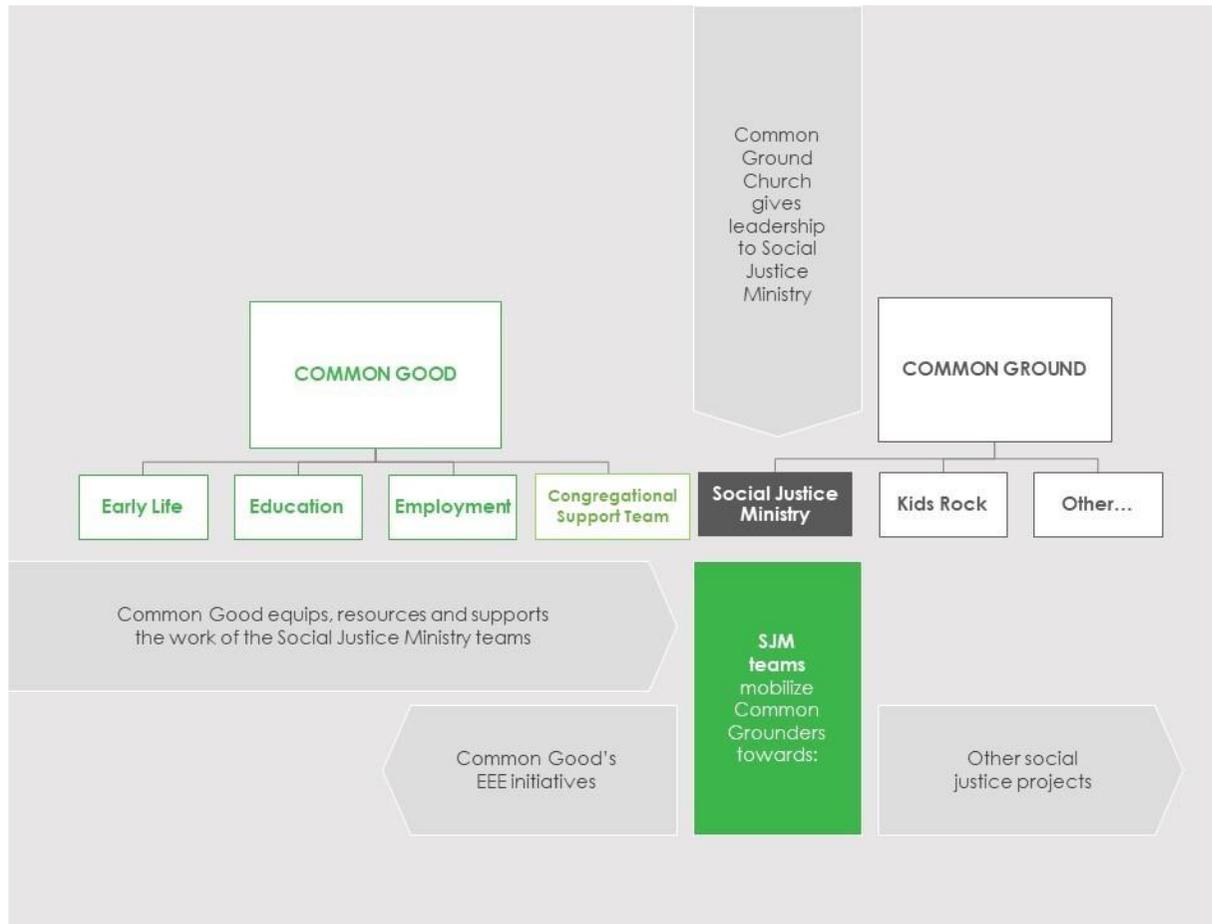
There may be ways in which SJM teams can engage with the initiative as a 'neighbourhood response' (see page 12 for more info). This does not have to be financial support and could include:

- Praying for this ministry / opportunity / organisation / congregant
- Creating awareness of the organisation at SJM events
- Connecting resources (like at a Warm up Winter sort)
- Using the SJM justice wall/board for awareness

If you have a conversation with an individual and feel like it is something worth pursuing further, we'd encourage you to dial in your SJM leader, or Common Good. This can be helpful in getting another perspective and find convergences with what else is going on within the compassion and justice initiatives at the time.

6. How do Social Justice Ministry teams and Common Good work together?

There are three primary groups of people who work together to accomplish the vision. The eldership team of each congregation, the SJM team in each congregation and the Common Good team. It is crucial that these three parties work together in order to see the flourishing we desire in and through our congregations. For more on the role of elders, please see page 33.



6.1 The Social Justice Ministry Team (SJM)

As illustrated in the above diagram, the Social Justice Ministry team (SJM) of each congregation sits alongside any other ministries that the local CGC congregation is involved in e.g. Kids or Worship Ministry. This means it falls directly under the direction and leadership of the local eldership team of each congregation. Each congregation has its own SJM team to effectively resource this ministry.

Each SJM team serves its eldership team by helping to: (for more info on the picture of a just congregation, please read page 12)

1. Disciple Christ-followers in a lifestyle response of living social justice
2. Impact their neighbourhood and
3. Mobilise towards EEE events and volunteer opportunities.

6.2 Common Good

Common Good exists to strengthen the Church's response to poverty and injustice (Common Ground and beyond). A dedicated team within Common Good supports Common Ground Church and their SJM teams.

This support consists of:

1. **Training:** SJM team members are trained through the Justice Journey (which is now offered to any Christ-follower keen to experience this personally transformative 5 week journey). We will continue to make new courses accessible to SJM teams and congregants.
2. **Inspiring & Equipping:** SJM team leaders gather once a term for input, networking across congregations. In addition, twice a year, all SJM team members gather for inspiration, testimonies and upskilling.

3. **Resourcing:** Topics of social justice are addressed on the website, through the Groundswell newsletter (promoted in the congregational weekly and through SJM noticeboards or announcements) and the Living Social Justice podcast channel.
4. **Mobilising:** Opportunities are created, communicated and promoted to SJM teams and congregations through which people can become engaged in events and initiatives.

6.3 How Common Good and SJM teams work together

Common Good and the SJM teams utilize a range of different tools, events and opportunities to serve the church. Below is a detailed table showing how different activities engage and influence different stakeholders:

6.3.1 Engaging stakeholders:

Inspiring, equipping and engaging key stakeholders to ensure alignment and good team functioning

Activity	Description	Outcome	SJM role	Common Good role
Fired Up meetings	Termly meeting with Congregation Leader	CLs are growing in their understanding and application of biblical justice and are aligned with various developments within Common Good	SJM leader to attend, if possible Share updates and ideas Bring questions for clarity	Host and arrange the meeting Provide appropriate information to prepare everyone
Exposure events – CL	Twice a year outing or info/ workshop session	CLs always growing in their understanding and application of biblical justice within our city context, and empowered to lead their congregation in this area	None	Design, implement, host and follow up
Annual congregation elders meetings	CG rep and SJM team invited to a congregation THET	Alignment between SJM and elders; priorities agreed upon; concerns addressed and resolved	Attend; participate; bring questions, ideas and contributions	Host and arrange the meeting Provide appropriate information to prepare everyone
Fill the City Giving Day	Annual Sunday meeting to share vision and ask for financial contribution to 5 gifts	CGrounders envisioned and given the opportunity to financially contribute to CGood	Be the 'voice and face' to promote the ask within the congregation	Contribute materials: sermon, video, printed resources

Activity	Description	Outcome	SJM role	Common Good role
City wide elders meeting	Quarterly meeting of city-wide elders	City-wide eldership team is informed, inspired and connected to the Common Good story	Provide feedback to CGood team so that information shared is up to date	Secure a slot in the meeting; communicate the big ideas and updates
SJM leaders' dinners	Termly dinner with SJM team leaders	Leaders are encouraged, informed, equipped and empowered to lead their SJM teams	SJM leaders attend (or send rep) Ensure that all that is shared is passed on to the rest of the team	Host meeting; create relevant tools, resources or systems to share
SJM City wide forum	Twice annually meeting of all SJM team members	SJM team members are equipped, inspired and informed to fulfil their goals as an SJM team	Ensure as many of the team attends as possible Participate, learn from other congregations	Host the meeting; create platform for cross-congregational learning; train, teach and give resources

6.3.2 Discipleship of congregants:

Congregants are being discipled to integrate a response to poverty and injustice in their lifestyle (Objective #1)

Activity	Description	Outcome	SJM role	Common Good role
Groundswell newsletter	Bi-monthly mailer to Christ-followers; largely Cgrounders	Christ-followers are inspired, educated and moved to live a lifestyle of justice	Promote it to congregation, small groups; contribute material and ideas	Create and curate content; design and manage mailing list
Living Social Justice Podcast Channel	Regular episodes released, informal interview format, helping Christ-followers in their lifestyle response to justice issues	Christ-followers are inspired, educated and moved to live a lifestyle of justice	Promote it to congregation, small groups; contribute material and ideas	Create and curate content; host the interviews; manage recording, editing and promotion.
Justice Journey	4 night in depth study into biblical justice, over 5 weeks, by trained facilitators	Christ-followers have a deeper understanding and application of Biblical Justice in their lives	Promote it to congregation. Possibly host it in homes with trained facilitators	Create and refine material; train co-facilitators and facilitators; host City-wide expressions
Foundations for Justice (FFJ)	3 week 'course term' size Justice Journey that is facilitated by small group leaders	Small groups have a basic understanding of biblical justice and what it means for their lives	Motivate to have FFJ as course term; host a small group leaders' training moment	Provide small group leader's training moment; create or refine content

Activity	Description	Outcome	SJM role	Common Good role
Movie nights	Run in a congregation or in homes by interested parties	Christ-followers engage with a particular topic through a movie and discussion	Motivate and 'deploy' people to host	Advise regarding the topics, movies and discipleship opportunities at these events
Insights evening	Hosted for 1 congregation or citywide, an opportunity to unpack 1 justice issue and inspire, equip and mobilise the church to respond	People have engaged in-depth with a particular justice topic	If congregational: identify topic, speakers and content; prepare speakers; promote the event and host it. If city-wide: promote the event through channels	If congregational: advise on flow of event, speakers, content and process. If city-wide: plan, design and host it.
Story-telling events	An event where a range of people share their testimony, typically in line with a theme	Participants engage with people sharing their life stories – normally along a particular justice-related theme	Identify speakers; host; brief speakers; promote event	Advise on process and how to host it; introduce possible speakers
'Diversity dinners' / gospel dinners/ lunches	Can be quite structured (people sign up and are assigned a group), or can be organically run (hosts just go out and invite people)	Participants listen to and share how South African history has impacted them today	Mobilise people to join dinners; identify hosts; equip hosts; ensure platform for feedback	Input and tips for hosting a dinner; share learnings from other congregations

Activity	Description	Outcome	SJM role	Common Good role
Prayer gatherings	Discipleship moments that coach people how to pray into justice issues	Participants pray into justice issues	Mobilise people to join meetings; lead the prayer meetings; model how to pray for justice issues	Scriptures that can be used to guide a prayer gathering; theological guidance as to how to lead people to pray for contentious social issues
Youth Justice Journey	New version of the Justice Journey	Young people grow in their understanding and application of justice in their lives	To be determined	Create content; train facilitators
Exposure event	A structured outing to an historical place of significance or an initiative of CGood	Congregants engage with a justice topic by visiting a place	Plan the event; mobilise people to it; host event; debrief it	Advise into places, discussion questions, processes and how to get the best out of an event
Social media presence	Platforms used to allow people access to great opinions, blogs and stories	People take another step in their journey after engaging with topics, opinions and blogs	Follow, like and share (and encourage congregants to do the same)	Create, curate and post content that is justice related

Activity	Description	Outcome	SJM role	Common Good role
Resources on justice topics	A range of resources – both print and digital. Blogs, videos, handouts etc	People take another step in their journey after engaging with resources like Read/Watch/Do	Be familiar with what is available; promote usage in relevant spaces	Create, curate and package resources according to topics
Warm up Winter	An annual campaign organised within a congregation or a small group	Congregants are disciplined in generosity and stewardship, organisations are blessed by material goods	Promote the concept of WUW; clarify the list of partner organisations; host any 'big sort' events; mobilise people to give	Provide advice, processes and systems for a 'big sort' Provide a good giving guide for discipleship purposes; list historical organisations we have sent clothes to
Live Under the Line	Congregation-wide, or as a small group. Can culminate in a large gathering or in small groups	Congregants have deepened empathy to the reality of 25% of Capetonians by living on less than R12 a day	Call people to action; promote and teach the big discipleship 'why' behind it	Small group guide for preparation and debrief; recipe guide; LUTL video script on how to call people to action and best practice on how to inspire people to participate

6.3.3 Neighbourhood response: Congregations are engaging with and confronting poverty and injustice in their neighbourhood (Objective #2)

Activity	Description	Outcome	SJM role	Common Good role
Shine Literacy	Literacy support for Grade 2 / 3 in a low performing school Children have one on one or small group attention and input	Improved literacy results at Grade 2/3 level in low performing school	Engage with school Recruit volunteers Appoint leader volunteer Support/encourage volunteers	Support school engagement Fund the start-up costs Help facilitate training of volunteers Support/encourage leader volunteer
Wordworks	Literacy support for Grade R / 1 in a low performing school Children have one on one or small group attention and input	Improved literacy results at Grade R/1 level in a low performing school	Engage with school Recruit volunteers Appoint leader volunteer Support/encourage volunteers	Support school engagement Fund the start-up costs Engage with WW re training of volunteers Support/encourage leader volunteer
Paradigm Shift	Consists of Saturday Business Experience Course, after which interested individuals join an 18 (9x2) week course of 1 hr per week Mentorship track is available	Entrepreneurs are disciplined and equipped to grow their micro-business	Recruit volunteers Appoint leader volunteer, share stories Receive training by PS	Play a connecting role between PS, key leaders and SJM to ensure planning is in line with PS standards Possible administrative support to the BEC

Activity	Description	Outcome	SJM role	Common Good role
Maintenance days	Partner org / school has an area cleaned/painted/ fixed/stocked	Partner organisation receives practical improvement in their equipment/premises.	Engage with partner re need Recruit volunteers Seek sponsors	Advise into how to make it a win-win day
Community mapping	Geographical area studied to acknowledge key organisations already operating in the area	SJMs are aware of organisations and ministries in their area	Search, meet and clarify org and ministries Document services	Consult: what organisations are good for partnerships / volunteering
Consulting to new ideas	Providing insight, experience and wisdom to SJM teams.	SJMs have development expertise on hand to help discern, plan and implement a neighbourhood-serving activity/programme	Drive the process of gathering ideas and input Engage with relevant partners/ministries Be the 'point person' for the project	Available to assist the thinking, discerning, planning and systems

6.3.4 Bridge to EEE:

Congregations are contributing to a city wide SJ vision and impact is more fruitful (Objective #3)

For more on what EEE is, please see page 16.

Activity	Description	Outcome	SJM role	Common Good role
TZN mobile training	In an appropriate venue in a community, TZN course run by TZN trainers and supported by congregation/ volunteers eg Dunoon, Oceanview	Under- and unemployed people are transformed by the gospel, acquiring soft skills and being connected to job opportunities	Identify partner organisations that TZN can work with; establish sense of demand within particular target area/group	Deliver 12 day training in community; fund entire programme
Recruiting TZN students	Handing out cards, flyers and inviting potential students	Stimulating demand and interest in the course, so that courses are full	Promote the course within their circles; envision the congregation to be recruiting students	Supply customised invitation materials suitable to context
Hiring graduates of TZN	Using the placement services provided by TZN to recruit new employees	Increased placement rates of TZN graduates	Envision the congregation to be exploring hiring within their businesses	Placements materials to be made available to SJM teams

Activity	Description	Outcome	SJM role	Common Good role
Mentorship of TZN grads	Volunteers connecting with graduates over a period of time to provide discipleship support and encouragement towards finding employment	Graduates persevere and explore more opportunities through network of support provided by volunteers; more graduates placed.	Drive the project to connect volunteers to graduates	Provide volunteer training and project support
Explore CSI funding	Connect businesspeople to contribute towards Common Good from their CSI funds.	Increased number of funding streams for TZN	Encourage interested congregants to explore how their business can fund TZN	CSI funding materials that congregants can engage
Pray for classes	As small groups or individuals, connected to trainers or specific classes	Congregants are actively seeking God to be at work in and through TZN; connecting their faith and this work	Raise TZN training in prayer meetings, services and small groups	Keep relevant SJM members up to date with prayer items
Care for the teacher / carer	Small groups create a bespoke gift bag for particular carers/teachers	Teachers/carers are encouraged and feel blessed by a local congregation	Engage with key role player in org/school Appoint someone to gather the teacher/carers info Envision the church to participate Identify the timing and processes needed	Advise and support key leaders in the process – lessons learned, systems used, templates available

7. What is my role as a CGC Elder?

Elders within Common Ground congregations have a part to play in growing a more just church. We see in Acts 6, Stephen and Phillip were leaders who both preached and distributed food to widows. Paul, when welcomed by Peter, James and John, was charged to remember the poor (Gal 2:9-10). It is not reasonable, however, to expect elders to pastor a congregation AND run an organisation or ministry serving the poor.

The role of discipleship in the congregation cannot be outsourced, but the role of mobilising, discipling and co-ordinating a response to the poor can be delegated to trustworthy individuals, like in Acts 6. Common Good has enjoyed and continues to pursue a close partnership with Common Ground leadership to inspire, equip and mobilise the church in the full breadth of the gospel.

We recommend that eldership teams have a 'point elder' who liaises with the SJM team and raises relevant topics with the rest of the eldership team. This has proven helpful in ensuring eldership oversight in a clear and responsive way.

Below are various ways in which elders can lead the congregation to be more just:

7.1 Grow in your personal understanding and application of biblical justice

- Recognise your own journey in social justice: doing justice is not a destination, but a journey. Be authentic and vulnerable with your congregants regarding your successes and failures in this area
- Get involved in some practical way that will stir your own heart
- Care for the poor in your congregation (through mercy ministry)
- Understand and maintain conviction in the theology underpinning activities of social justice
- Keep informed of Common Good's EEE initiatives as well as the gathered justice initiatives within your congregation – including visiting periodically

7.2 Ensure that you are up to speed with your SJM team and their plans

- Appoint, mandate, resource and lead congregants to provide leadership to the Social Justice Ministry (SJM) in your congregation
- Encourage your SJM team to submit and present their annual plan to the eldership team. This is to ensure that all elders are aware and dialled in. Reference the detailed options on page 20 for more information.
- Ensure that from the eldership team, someone is encouraging and affirming leaders of initiatives and particularly, the leader of your SJM team.

7.3 Use the platforms you have to lead and disciple people towards a more just lifestyle and service

Elders have a part to play in the three objectives we have in the arena of compassion and justice. The table below attempts to capture them in a succinct way. If more detail is needed, please speak to someone from Common Good to provide more information or resources.



OBJECTIVE #1: Congregants are being disciplined to integrate a response to poverty and injustice in their lifestyle

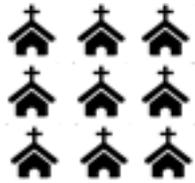
For more information on what an increasingly just congregation looks like, please see page 12

Description of success	What elders can do to contribute to this
<ul style="list-style-type: none"> • Congregations across the city have taken ownership of and are supporting initiatives addressing issues associated with Early Life, Education and Employment (EEE) • The EEE initiatives are consequently more fruitful • Congregations are encouraged by the stories of hope and transformation in the lives of the people that are reached 	<ul style="list-style-type: none"> • Increasing the awareness of congregants of these initiatives • Inspiring congregants through telling stories of transformed lives, through live testimonies, exhibitions and multimedia • Exposing congregants to the initiatives – eg. inviting congregants to attend TZN graduations • Mobilising volunteer involvement • Mobilising support for fundraising campaigns (12 campaign, R100 heroes, R500 frontrunners) • Mobilising the business community to consider supporting these initiatives through CSI funding, employing graduates and strategic partnerships



OBJECTIVE #2: Congregations are engaging with and confronting poverty and injustice in their neighbourhood

Description of success	What elders can do to contribute to this
<ul style="list-style-type: none"> • Opportunities are being created for the congregation to meaningfully engage with poverty and injustice in the neighbourhood and congregants involved in these opportunities are well led and equipped • The congregation is growing its reputation for being a community that values building diverse relationships and being present, responding, serving, loving and relating to those suffering from poverty and injustice • Congregants are building bridges towards one or two other communities • Congregants are being mobilised to walk across these bridges, build relationships and spend their resources (time, talent, treasures) in such a way that will result in people experiencing the love of Christ through words and actions • Congregants suffering from poverty and injustice are being transformed through the love of other congregants • The congregation has strong partnerships with trusted entities (e.g. NGOs, schools, local churches) in their context, whose presence legitimizes their engagement • Congregational leader to paint a more detailed picture of success if the vision is already clear for local engagement 	<ul style="list-style-type: none"> • Ask yourself how you are <u>personally serving</u> and loving people in your neighbourhood • <u>Pray</u> for your neighbourhood (privately and in corporate prayer meetings) • <u>Highlight</u> particular ministries, NGOs or activities that are happening in your neighbourhood • Together with your SJM team, <u>discern</u> what groups of people God is laying on your heart for a 'gathered response' as a church • Keep <u>reflecting</u> on how you are serving the vulnerable who are already in your congregation • Actively <u>promote</u> and <u>refer</u> the relevant opportunities for service in your neighbourhood – whether it is a ministry by your congregation, or partnering with another organisation or ministry • Use <u>DNA coffees</u> to ignite a passion for these neighbourhood serving ventures



OBJECTIVE #3: Congregations are contributing to a city wide SJ Vision and impact is more fruitful

For more detail on EEE, please see page 16

Description of success	What elders can do to contribute to this
<ul style="list-style-type: none"> • Congregations across the city have taken ownership of and are supporting initiatives addressing issues associated with Early Life, Education and Employment (EEE) • The EEE initiatives are consequently more fruitful • Congregations are encouraged by the stories of hope and transformation in the lives of the people that are reached 	<ul style="list-style-type: none"> • <u>Talk</u> through and <u>plan</u> this with your SJM team: they will have ideas and channels (noticeboard, Whatsapp groups etc) to mobilise congregants towards Insights Evenings and volunteer opportunities • Read your congregation weekly mailer, follow Groundswell newsletter or Living Social Justice podcast channel to <u>stay informed</u> • Periodically <u>visit the Common Good website</u> and browse the Early Life, Education and Employment pages to find out what is happening • As you meet congregants who are involved in these areas vocationally or are interested in serving in these areas, <u>connect them to Common Good</u> (email preferable info@commongood.org.za where they will be connected to the appropriate team leader) • Commit to attending 1 <u>exposure event</u> over the space of a calendar year to experience what is happening in 1 of the programmes, meet the team involved and pray for our staff and volunteers

7.4 Move towards Common Good for clarity, resources and ideas

Common Good has a team devoted to developing resources for the local church, to mature her into more of her gospel calling to live justly. This team aims to cover topics that are relevant for our church in Cape Town but also to address global issues that affect any Christ-follower wherever they might find themselves. So far, topics include Homelessness, Employment and A Living Wage. The resource pack (per topic) will include articles and recommendations of books worth reading; video clips and podcast episodes to watch or listen to and then practical things to do (spaces to visit, events to attend or volunteer opportunities). Once you've explored these resources available to you and your congregation, find avenues to promote these resources to congregants.

This team is equipped to journey with you, your eldership team and SJM team as you discern what your collective response is to a neighbourhood need or opportunity. You are not on your own when a great (or not so great) idea is tabled for your congregation. Please feel the freedom to contact Common Good for development input to ensure minimal frustrations or misalignment.

7.5 Send congregants to Common Good for volunteer opportunities

Common Good has hired a dedicated person to assist interested congregants to get plugged in and serving in Common Good initiatives. Interested parties can email volunteer@commongood.org.za and we will ensure they get plugged in. A volunteer handbook is being developed and will be available on our website for more detail on the volunteering process.

8. How are SJMs (and the initiatives they choose) funded?

The SJM teams have three primary focus areas: Discipleship, Neighbourhood response and Connecting to the EEE programmes. Each of these areas will incur costs, and this section attempts to provide clarity on the source of these funds. For more detail on their responsibilities and opportunities that may incur costs, please see page 20.

We are grateful for the generous support of congregations towards the work of Common Good. With 5% of Regular Committed Giving going towards Common Good, and more specifically the Congregational Support (into the church) ministry, we greatly appreciate this support. We want to be good stewards of this, as we journey with all the congregations in Common Ground Church. We use this to budget for all congregational support activities and salaries. We also budget for certain SJM expenses. Several congregations have an additional 5% contribution

towards the Remember the Poor Fund that can be explored for justice initiatives unique to the congregation.

The allocation of this money towards congregations is not a specific rand amount per congregation, or a formula based on the size of congregation. Instead, it is a 'pot' that SJM teams can access in order to accomplish their goals. This does require ongoing communication and planning between each SJM team and the Congregational Support team of Common Good.

For discipleship purposes, there are generally not very expensive items required to accomplish the goals. Encourage your SJM to chat to Common Good regarding these costs – as we don't want a lack of finances to roadblock their discipleship messaging. These costs often include printing, hosting Insights events or Movie nights etc. We have also learned from other congregations how to do things and what the anticipated costs will be.

It will be in the neighbourhood response area that the costs are likely to be more significant. In short, we don't want the work of SJM teams to be hindered by a lack of money. At the same time, we are to be good stewards of what we are entrusted and not every financial request will be granted. This is a conversation between SJM teams and the Common Good team. It helps to clarify what is possible financially, and what is not possible. Ideas that have come up so far include a library, a literacy programme, an entrepreneurship development programme and so on.

For responding to EEE opportunities, this will be a Common Good expense. The idea is that Common Good and the SJM teams work together to ensure a good bridge between 'pew and programme'. An example is having The Zankhanyo Network run training. The church (and SJM team) do not have financial responsibility for this and all will be covered by Common Good. At graduation, however, volunteers may choose to provide some catering, but it is not a deal breaker if they do not.

It is in conversation between the SJM teams and the Common Good team that the amount and manner are clarified. Common Good has experience in running activities, projects and programmes and can help refine an idea or the implementation thereof.

In summary

- Common Good is here to support, equip and resource SJM teams
- Finances should not be a roadblock to accomplishing the goals of the team, but there should be an awareness that the available money is limited.
- Whenever a team plan to spend money, start a conversation with Common Good and start it early
- There may be an activity that has funding sourced from Common Good, the church budget and congregants. Again, this is clarified through conversation

Some principles:

We do not want SJM teams to be going to the congregation too frequently to make financial requests. This can create donor fatigue and cause harmful unintended consequences. As elders, it is important to lead the SJM team in discerning whether an appeal for funds or resources for a programme is good for the congregation or not. This must be weighed up with other calls for financial support at that time.

At no point do we want SJM team members to feel obliged to make personal financial contributions to the SJM activities. The team members can be very generous (e.g. catering at a meeting), but we do not want this to become a problem whereby someone feels forced to contribute.

SJM is different to other ministries within the congregation that have a pre-determined and approved budget. This has the potential to create tension between ministry leaders as it may feel unfair that different rules apply.

9. How does Common Good fund its programmes?

Common Good is an independently registered Non-Profit Organisation. The income that Common Good receives comes from a number of different sources:

Common Ground Church

5 % of the total income Common Ground Church receives is set aside in a fund called Remember the Poor. This 5 % goes to Common Good and is mainly used to fund the Congregational Support Team (as explained above). This 5% from the CGC income makes up about 10% of the Common Good budget.

Foundations and Trusts

This makes up at least 50 % of the total Common Good income and consists of specific funding for the EEE initiatives.

Fundraising Initiatives

Annual events and campaigns like the Fill the City Giving day, 12 Campaign, R100 Heroes and the Golf Day all raise money for Common Good.

Corporate Social Responsibility giving (CSI giving)

Businesses often have funds that are directed towards non-profits. Historically, this source of funding for Common Good has been a small percentage. We are wanting to grow this, as it is a 'pot' of money that is not directed towards churches. We do not want to compete with the church for donors.

Benefits in giving to Common Good

Common Good is a level 1 BBEEE contributor, meaning that companies are able to claim Socio-Economic Development points for their contributions to us. We are also a registered Public Benefit Organisation, with Section 18a tax deductible status from SARS. This means that companies (and individuals) are able to claim tax deductions for their contributions to Common Good.

International giving

Common Good is supported by a number of overseas Churches and individuals.

Major Donors

Common Good has relationship with some key individual donors that support the work of Common Good.