
Mission Offering

Giving in the North American Division



Institute of Church Ministry & Institute for Prevention of Addictions

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Key Conclusions

Based on Integration of Qualitative and Quantitative Data

1. **Make it Personal** – Both sources of data suggest the need to make a mission offering a more personal issue. It is important to remember that most respondents are really not personally aware of the impact of mission offerings and did not grow up in a home where mission offerings were supported. This implies:
 - a. Respondents need to sense a personal connection with the mission offering target. This can occur in a variety of ways: missionary visits, use of live streaming from the field, and drawing on the previous mission experience of members in the congregation. The key is some type of personal appeal or connection to the project. This personal connection may facilitate a change in attitudes toward a more positive orientation to mission giving.
 - b. Marketing needs to be improved by the use of modern social media from apps to live streaming to tweets about the need of a mission project and the impact of the mission offering.
 - c. It may be important to make mission more giving to NAD Pastors. The complexity of access to Churches and the data on the limited impact of promotional materials may suggest the importance of working with local pastors in making them more supportive of world mission giving. Their personal support may impact the personal support of the membership.
2. **Address Generational Issues** – Younger generations were less likely to donate to mission offerings. As a result, there is a need to:
 - a. Target each Generation with marketing messages that relate to their generational interests. The message must include the need for the offering to address an immediate or long term need and the problem or issue it will address.
 - b. Provide a sense of transparency regarding how the funds were used and follow up with messages about the impact of the offering on the problem or issue.

- c. Make it easier to give; younger generations are used to paperless banking and paying. Such technology as paying via an app or on-line giving to a Mission Offerings Project may be helpful.

3. **Offer Clear Giving Theology** – The younger generation in particular would benefit from a theological base for mission offering giving. Overall the respondents recognized Jesus’ example giving and that mission gifts are an important part of Adventist traditions, fulfilling the gospel commission and hastening the coming of Christ. However, generally each younger age group was less likely to express this view than the age group just above it. In addition, promoting a theological basis for giving may be helpful for those who are currently giving at the highest levels, as cross tabulation analysis revealed that these considerations are very important to them.
4. **Recognize the Effects of Economics and Conflict** – It is important to recognize that areas within the North American Division have experienced the worst economic recession since the Great Depression of the 1930s. The Great Recession hit younger generations the hardest in terms of housing values, access to housing and jobs and their debt load from student loans. An economic recovery may in itself help mission offering giving. Further, informal data suggest that some level of tensions between the NAD and the GC may play a role in NAD member willingness to give to World Missions.
5. **Provide Clarifications about Mission Offering Projects** –
 - a. There are many very worthy competing missions that are marketed to Church members. Both the qualitative and quantitative data suggest that NAD members are not that sure of exactly how the mission offerings are used and tend to not be aware of the differences between “official” Church projects and many high profile projects that are not a part of the official church mission structure.
 - b. Promote Mission projects through Sabbath School time and classes noting the specific projects.
 - c. Include the quarter’s mission offering projects in the electronic version of the Sabbath School lesson.
 - d. Work to make pastors aware of mission offering promotional material and work with them to ensure that it is utilized in local churches.
6. **Increase Transparency for Mission Offering Projects** – In many ways the issue of transparency permeates many points that were made by respondents. This is an age that demands much transparency. It is also an era where traditional institutions, including the Church, are not as trusted. Benign disinterest in charitable giving is not a characteristic of

this age. Respondents frequently cited a lack of transparency as a barrier to giving. Transparency is needed in terms of clarifying:

- a. The need for the project – what is the short or long term problem(s) issue that needs to be addressed
 - b. How meeting that need meets the Church’s larger mission goals
 - c. How much funding was obtained and exactly what it went for; there is a younger generational suspicion that charitable funds are too often used for administrative overhead rather than to address the need
 - d. The impact of the funds on ameliorating the problem immediately and over a longer term
7. **Increase Educational Efforts about the Benefits of Generosity** – The Church needs to recognize that there is a broad culture of Mission giving that it needs to encourage. Perhaps the various causes of Missions (from the official Church to independent ministries to local missions) are not so much in competition by generous donors, but are seen as a part of a total Church outreach. Generous donors may not see or accept the boundaries between “official” mission designations and local to independent missions.

In addition, it is important to create a family culture of giving; this will make a difference in the future of giving and could have an intergenerational effect. Perhaps it would be helpful to work with Family Ministries to achieve this goal.

Report on the Quantitative Findings

Executive Summary

This report provides the results of a survey of 872 members of the North American Division of Seventh-day Adventists. The General Conference Office of Archives, Statistics, and Research (ASTR) supported this study. The purpose of the study was to examine patterns of giving toward World Mission Offerings, the typical reasons for giving and barriers toward giving. Seven specific research questions were addressed:

1. Who are those Adventist members who give their mission offerings in the North American Division (NAD)? What are their characteristics and traits?
2. What motivates Adventist members in NAD to give mission offerings to the Seventh-day Adventist Church? (Note: some of these items appear also in RQ 5 on promotional materials)
3. What motivates Adventist members in NAD to donate to other agencies of cross-cultural mission?
4. What general attitudes do church members hold concerning mission offering giving?
5. What is the impact and effectiveness of the materials designed for mission awareness and mission offering in Sabbath School?
6. What are the factors that contribute to a decrease of mission offerings in NAD?
7. What factors could help to increase mission offerings in the NAD?

Data on Patterns of Giving

The modal category of percent of income given to mission offerings was 1-4%. Forty percent of respondents reported giving this proportion. However, the next highest category, at 39%, gave less than 1% of their income. The most usual context of giving was through the thirteenth Sabbath offering and regular Sabbath School offerings (once a week to twice a month). However, the next mostly likely pattern of giving was once a year or never. It is also important to note that only 27% of the respondents reported that they felt well informed about how mission offerings are used by the Church. This data suggest a limited support for giving to mission offerings.

RQ 1: Who are those Adventist members who give their mission offerings in the North American Division (NAD)? What are their characteristics and traits?

In summary, this data suggests overall that support for mission giving may be in part a generational phenomenon that is passing from the scene. Since the most consistent predictor variable is age, if the NAD wishes to sustain or increase World Mission giving, it must address the perspectives of younger generations regarding the purpose and religious/faith importance of mission giving.

RQ 2: What motivates Adventist members in NAD to give mission offerings to the Seventh-day Adventist Church? (Note: some of these items appear also in RQ 5 on promotional materials).

Regression analysis showed four factors that best predicted higher levels of giving to mission offerings:

1. How well informed the person was about the use of mission offerings
2. How much the household gave to religious organizations (not including tithe) in the past 12 months
3. The yearly family income
4. The amount of personal contact with missionaries the person experienced

Overall this data suggests that mission offering giving is a function of overall religious charitable giving, having the resources to give, knowledge about the cause and some level of personal contact with missions/missionaries. Analysis also showed that it was older age groups and those who had been Adventists for many years who were more likely to give.

RQ 3: What motivates Adventist members in NAD to donate to other agencies of cross-cultural mission?

Respondents indicated two primary motivations for this type of giving: supporting short-term mission trips in their church for someone they know and projects sponsored by their Sabbath School class or local congregations. Both of these motivations suggest donor's interest in some type of personal connection with the mission cause.

RQ 4 What general attitudes/understandings do church members hold concerning mission offering giving?

A large majority of respondents (over 80%) believe that mission offerings are for building schools/hospitals/clinics and other facilities. A slight majority believed that mission offerings were for evangelistic projects and to pay international missionary salaries. Beyond

this, respondents appear poorly informed about official mission projects or how the world mission budget is utilized. However, the respondents do believe that giving to mission offerings is following Jesus' example as well as teaching from Scripture and the Spirit of Prophecy.

RQ 5: What is the impact and effectiveness of the materials designed for mission awareness and mission offering in Sabbath School?

Even in this social networking age, the data suggests that a personal story about a mission is the best motivator for sustaining or increasing mission offering giving! The primary way that respondents learn about where mission offerings are designated is through the Sabbath School mission quarterly. With the exception of the Sabbath School lesson quarterly, the majority of mission promotional materials are currently viewed by less than one-fifth of the respondents with very little impact.

RQ 6: What are the factors that contribute to a decrease of mission offerings in NAD?

Respondents indicated very little consensus regarding what they perceive might cause a decrease in mission offering giving. A few general categories reached at least 20% level: economic circumstances, no personal involvement in cause, and lack of confidence in use of funds. This data continues to suggest the importance of personal contact with a mission project. It is important to recognize that the NAD has experienced a significant economic recession during most of the last decade with one of the lowest work force participations in NAD history. This has increased the competition among many very worthy Church causes from the World Church to the local Church for diminishing funds.

RQ 7: What factors could help to increase mission offerings in the NAD?

The data suggests that the survey respondents would support new efforts to increase mission offering giving. It appears that many of the promotional options, perhaps those approaches that can integrate a personal mission story with the social network app age, would potentially increase mission-offering giving in the NAD.

Background and Methodology of Quantitative Research

In August of 2014, in response to a Request for Proposals to examine North American Division (NAD) Church Members Mission Offerings giving, the Institute for Church Ministry working with the Institute for the Prevention of Addictions at Andrews University submitted a proposal to the General Conference Office of Archives, Statistics, and Research (ASTR). Andrews University was awarded the study in September of 2014.

The purpose of the quantitative study was to examine specific research questions (listed in this report) regarding members World Mission Offerings giving. Four general research areas were examined:

1. Know of Mission Offerings
2. Patterns of Giving to World Missions,
3. Motivations for giving, and
4. Barriers to giving.

The data was analyzed for each research question and by socio-demographic characteristics.

Sample

A sample of churches was chosen to include churches of various sizes from all NAD Unions representing the ethnic, gender and age variance in the Church. We encountered some difficulty in achieving sufficient ethnic diversity and we utilized a purposive sample to achieve sufficient numbers of various ethnic groups.

Data Collection

Specific questions were developed to obtain answers to the research areas. The questionnaire was pilot tested, reviewed with ASTR and implemented January 29, 2015. Data collection ended December 28, 2015. Data was collected via the internet. A total of 872 useful surveys were collected. As noted, we had some difficulty achieving the needed numbers from minority churches. Based on informal discussions, we concluded that there was some hesitancy in some Churches in supporting the study because pastors were concerned about additional funds leaving the local Church for World missions.

Socio-Demographic Data

Data Show the socio-demographic distribution of the survey respondents. The majority of the respondents were White non-Hispanic, just over 62%. About 15% were Hispanic and about 10% Black (African American). About 60% were female. The majority of the respondents could be classified as “Baby Boomers”, that is those who were born between 1946 and 1964. This demographic group has been the largest demographic group in the

United States and have tended to dominate many social views and behaviors. The family income data suggest that the sample is similar to US income distribution. The modal category is \$25,000-\$49,000 at about 24% with the next highest category at 21% being \$50,000 to \$74,999. Eighteen percent of the sample reported family incomes of over \$100,000. This is similar to the 20% of US family that have this level of income. Fill out - write on background and methodology

AGE	34 and less	35 to 50	51 to 69	70 to 87	88 +	
	7%	24%	44%	23%	2%	
ETHNICITY	Asian or Pacific Islander	Black	Caribbean	Hispanic	White	Multiethnic & Other
	4%	16%	4%	10%	62%	4%
GENDER	Female	Male				
	60%	40%				
INCOME	Under \$15,000	\$15,000 to \$24,999	\$25,000 to \$49,999	\$50,000 to \$74,999	\$75,000 to \$99,999	\$100,000 and more
	10%	12%	24%	21%	15%	18%

Overview of Key Variables

Prior to answering the specific research questions, we will provide a frequency distribution overview of three key dependent variables we are trying to understand: (1) knowledge of how mission offerings are used; (2) percentage of annual income given to church's official mission projects; and (3) frequency of giving through specified venues. By addressing the findings on participants' overall giving for missions, we provide a clearer context for answering specific research questions.

It is important to note (Table 1) that only 27% of the participants reported that they were well informed about how the mission offerings were to be used during that quarter. About a third stated that they were somewhat informed with the balance of participants (38%) either being poorly informed or knowing nothing about how mission offerings were being used for the quarter. This data suggests that there is a general lack of perceived knowledge about how mission offerings are used.

Table 1. Knowledge about Mission Offerings are Used

How well informed are you about how mission offerings are to be used this quarter? (Check all that apply)	Percent
Well informed: I know specific projects targeted by the division receiving the offering	27%
Somewhat informed: I know the division/region receiving funds	36%
I am poorly informed about how mission offerings are being used this quarter	20%
I know nothing about how mission offerings are being used this quarter	18%

Amount, Frequency, and Venues of Giving

Overall, mission offerings do not appear to have a high priority for the study population. Only eight percent of the sample reported giving 10% or more of their income to mission offerings. About 39% of the sample reported that they gave less than 1% to mission offerings in the last year, with 40% (the modal category) reporting giving 1-4% of their income to missions. Thus, nearly 80% of the study participants designate less than 5% of their income to mission offerings.

Cross-tabulation analysis reveals that participants who give the highest percentages of their income to mission offerings are those who are fourth-generation Seventh-day Adventists. In addition, 25% of the fourth-generation SDAs in this sample earned more than \$100,000. Taken together, these findings offer an important insight into the most stable giving base for mission offerings in the North American Division: multi-generational upper middle class. These may be individuals who are well integrated into Adventist cultural values, including giving of mission offerings.

Table 2. Percentage of Annual Income for Church’s Official Mission Projects

During the last year, about what percentage of your annual income did you give to Church's official mission projects?	Percent
Less than 1%	39%
1% to 4%	40%
5% to 9%	14%
10% to 14%	5%
15% or more	3%

When asked about their frequency of giving through designated church venues, the modal category was “giving through Sabbath School offerings” with 32% of the participants giving weekly through that venue.

Within these giving venues, age proved to be a powerful variable influencing how often participants gave through these venues. Cross-tabulation analysis revealed that older participants gave more through Sabbath School offerings, giving to the Thirteenth Sabbath offering, and giving to the World budget than younger participants.

However, a substantial number of participants reported that they never gave to missions or only gave once a year. Over 40% reported that they never or only once a year gave to missions through the Thirteenth Sabbath Offering or to the World Mission Budget. About 80% indicated that they did not give or only gave once a year to the mission budget through the investment offering or through community development. Over 90% indicate that they never or only once a year gave directly on-line or through the office of Adventist Missions, or to birthday-thank offerings. These data likely reflect wider cultural changes in the Adventist Church. What were once common means of giving are no longer a part of the culture and may well be very outdated. Only the regular Sabbath School offering appears to have broad cultural support. The other categories are just not any longer a significant part of giving patterns among members.

Table 3. Frequency of Giving through Designated Venues

Please indicate whether in the past 12 months you have given to Church missions in any of the following ways.

	Weekly	Twice per month	Once per month	Once per quarter	Once per year/never
Giving through Sabbath School offerings	32%	12%	19%	11%	26%
Giving to the Thirteenth Sabbath offering	7%	2%	6%	43%	42%
Giving to the World Budget	4%	8%	26%	16%	46%
Giving to the Sabbath School investment offering	4%	3%	5%	10%	78%
Giving to community development (well-drilling, agriculture, etc.)	1%	2%	6%	12%	79%
Giving directly to the Office of Adventist Mission/Global Mission Pioneers	1%	1%	3%	6%	89%
Giving to the birthday-thank offering	1%	1%	2%	5%	91%
Giving directly online through Adventist Mission office	0%	1%	3%	5%	91%

In addition to asking about traditional mission offering giving venues, we inquired about online giving. Only a small percentage (19%) agreed or strongly agreed that the best way to give mission offering was online. More than twice that number (43%) disagreed with online

giving as the best way to contribute to mission offerings. A little over one-third of the participants (38%) were unsure about online giving.

Cross-tabulation analysis reveals, however, that younger participants were statistically significantly more likely to endorse online giving than their older adult counterparts. Similarly, older participants more often agree that the best way to give is by marking the box 'World Budget' on the Tithe envelope. Another variation on giving approaches was revealed in regard to the use of the tithe envelope as a method of giving to mission offerings. Asian and Hispanic participants were most likely to recommend using the tithe envelope to contribute their mission offerings.

In summary, among those who gave, subjects supported world missions through the weekly Sabbath School mission offering with nearly half (44%) giving at least twice a month or more. The second most likely giving option proved to be the thirteenth Sabbath offering with 43% giving quarterly. This suggests that Sabbath School is the place and the time that provides the most opportunities to give to World Missions. Older participants donated higher percentages of income and in more ways than their younger counterparts. It is also essential to remember that over one-third of the respondents reported giving less than 1% of their income to World Missions.

Overall, this data suggests that strong support for mission giving exists among older, multi-generational, upper middle class Adventists. One of the challenges for the North American Division may well be the successful transmission of the ethos of mission offering giving to younger generations and newer converts. It is important to note that as this report addresses each specific research question, there often were differences by the age/generation of the respondents. Generally the term younger generations refers to the fact that as each younger age category answers the questions differently than the age category just above it.

Results

The remainder of the quantitative report proceeds by examining the specific research questions from our proposal.

RQ 1: Who are those Adventist members who give their mission offerings in the North American Division (NAD)? What are their characteristics and traits?

Who Gives the Most to the World Mission Budget?

Two survey questions worked together to answer this question:

(1) During the last year, about what percentage of your annual income did you give to Church's official mission projects?

(2) How much did you and the members of your household (immediate family members in your home) give to religious organizations (not including tithe) in the past 12 months?

In looking at percentage of annual income given to the Church's official mission projects regression analysis reveals four items that are significantly, positively, and independently related to higher percentages of giving. These factors include:

1. How well informed the person was about the use of mission offerings
2. How much the household gave to religious organizations (not including tithe) in the past 12 months
3. The yearly family income
4. The amount of personal contact with missionaries the person experienced

Identifying the factors associated with individuals who tended to give more money overall to religious organizations, cross tabulation analysis and regression analysis offers insights into some unique giving patterns.

Cross tabulation analysis reveals that those who gave higher amounts to mission's offerings (\$10,000 or more per year) were often significantly different than those who gave low amounts in several ways. They were more likely to: (1) give to a wide variety of mission causes beyond the official Church mission offerings, (2) support short term mission trips by their Church and others, (3) respond to mission appeals from long-term missionaries and support independent missionaries. In addition, these individuals report having grown up in a family that gave consistently higher amounts to Church mission offerings.

Regression analysis shows seven factors that indicate these higher giving tendencies. Their characteristics include the following:

1. Having a higher yearly family income
2. Giving a higher percentage of one's annual income given to the Church's official mission projects
3. Ethnicity (white individuals)
4. Having personal contact with any missionaries
5. Being older in age

6. Being well-informed about how mission offerings are used
7. Being a member of the Seventh-day Adventist Church for a longer period of time

The factors in common with these two lists are fairly intuitive. People with higher family incomes, who give higher percentages of income, who are involved with the church through knowing how the mission offerings are used, and who know missionaries are giving the most to the world mission budget. While somewhat self-evident, these findings do provide some important insights for future recommendations.

An inconsistency in the data focuses on being well informed about how mission offerings are used and overall amount of money given to religious organizations. In general, individuals who are well informed about how mission offerings are used give a higher percentage of their income to missions as well as giving more money overall to religious organizations. However, cross tabulation analysis reveals an inverse relationship with income and being well informed about the use of mission offerings. Those who report having higher incomes report being “well informed” about mission offering designations significantly less often than those in lower income categories. That is, individuals with higher incomes appear to give in spite of not being aware of the exact use of the mission funds.

Socio-Demographic Characteristics of World Mission Supporters

While the preceding provides a summary overview of independent predictors of highest givers in the sample, we also note significant differences by socio-demographic characteristics. While some of these may seem to conflict with the information above, we point these differences out as possible important insights into specific giving patterns.

Age

Congruent with regression analysis, cross tabulation analysis demonstrates a significant inverse relationship between age and percent of giving to World Missions. Older adults in the sample gave higher percentages of their incomes for mission offerings. For example, about 49% of those born after 1980 reported giving less than 1% of their income to World Missions compared to about 21% of those born before 1946. At the other extreme, about 27% of this group gave 5% or more of their income to World Missions compared to about 18% of those born 1981 or latter. In fact about 44% of those who were born before 1927 (although a small N) were the most likely to give 5% or more of their income to missions.

Age also relates to how well informed participants are about how mission offerings are used. In the Background section of this report we noted that less than one-third of the participants claimed to be well informed about how the mission offerings were to be used during the quarter. Cross tabulation analysis further revealed that younger people are statistically

significantly less likely to be well informed about the quarterly use of mission offerings than are older participants.

Ethnicity

In terms of ethnicity, cross tabulation analysis gives an interesting view of how ethnicity plays out in giving patterns. Caribbean respondents were the most likely to give 5% or more of their income to missions. No other ethnic group gave at that level. For all ethnic groups the modal category of giving was 1-4% of income.

Personal Characteristics

There were two personal characteristics that distinguished higher givers from those who gave lower amounts to mission offerings. First, individuals in this study who gave the most to mission offerings appeared to be generous in general. For example, those who gave higher amounts to mission offerings, more often gave to other mission causes as well. Thus, generosity in one area of missions indicates generosity in other mission areas.

Second, there is strong evidence of the importance of a family culture of giving. Those who gave higher amounts grew up in families that set an example of giving to Church mission offerings.

In summary, this data suggests overall that support for mission giving may be in part a generational phenomenon that is passing from the scene. Since the most consistent predictor variable is age, if the NAD wishes to sustain or increase World Mission giving, it must address the perspectives of younger generations regarding the purpose and religious/faith importance of mission giving. As noted, this means that each younger age category gave a smaller percent of their income to World Missions than the generation just above it.

RQ 2: What motivates Adventist members in NAD to give mission offerings to the Seventh-day Adventist Church? (Note: some of these items appear also in RQ 5 on promotional materials)

The survey instrument offered 10 different activities that congregations provide as motivators for giving to missions. The activities that at least 50% of the respondents agreed were at least somewhat effective in influencing giving included:

- Personal stories shared by church members or former missionaries
- Clear reports on financial needs of missionaries
- Regular reports on how mission funds are used by the church
- Sabbath School mission story

- Teaching the children about the importance of mission offerings
- Sermons on mission giving by guest speakers

Table 4. Church Program Activities that Influence Giving

To what extent is your giving for missions influenced by:

	Most effective	Somewhat effective	Not sure	Less effective	Not effective
Personal stories shared by church members or former missionaries	43%	37%	11%	3%	6%
Clear reports on financial needs of missionaries	30%	36%	20%	6%	8%
Regular reports on how mission funds are used by the church	27%	37%	22%	5%	9%
Sabbath School mission story	27%	36%	19%	7%	11%
Teaching the children about the importance of mission offerings	26%	32%	27%	5%	10%
Sermons on mission giving by guest speakers	21%	43%	16%	8%	12%
Mission 360° Adventist Mission DVDs	19%	24%	36%	6%	15%
Generous members who set a good example of mission giving	17%	24%	25%	15%	19%
Sermons on mission giving by the pastor	12%	34%	23%	13%	18%
Teaching members that they will be blessed if they give to mission projects	11%	27%	26%	16%	20%

In addition to these congregational programmatic activities, we asked about personal motivations for giving. At least 80% of the survey respondents reported three personal factors as either moderate or strong motivators for their mission giving. These included:

1. My giving to mission offering projects reflects how much I love Christ.
2. I feel I can give with confidence to mission offerings because I trust our church leaders to use the funds appropriately.
3. I am passionate about the causes aligned with mission offerings.

Cross tabulation analysis offers some important insights into giving motivation. Participants showed statistically significant differences in personal motivations to give based on the age

of the participant. Older participants reported stronger motivations to give than younger participants in the following ways:

- My giving to mission offering projects reflects how much I love Christ.
- I feel I can give with confidence to mission offerings because I trust our church leaders to use the funds appropriately.
- I want to give a fair proportion of my income to official church mission projects.
- I grew up in a family where my parents regularly gave to church mission projects.

Table 5. Personal Factors that Motivate Giving

Please read the following statements, and then consider how much each one influences your giving to official church mission offering projects

	Strongly	Moderately	Not at all
My giving to mission offering projects reflects how much I love Christ.	42%	32%	26%
I feel I can give with confidence to mission offerings because I trust our church leaders to use the funds appropriately.	40%	42%	18%
I am passionate about the causes aligned with mission offerings.	36%	50%	14%
I have a sense of self-fulfillment when I give to mission offering projects.	30%	43%	27%
I want to give a fair proportion of my income to official church mission projects.	30%	46%	24%
I grew up in a family where my parents regularly gave to church mission projects.	27%	28%	45%
I have seen the results first hand of my mission offering gifts.	20%	26%	54%
I have been a direct recipient of mission offering benefits.	6%	11%	83%
I give to mission offerings to receive tax benefits.	4%	20%	76%

When asked about their greatest motivator for mission giving, the highest percentage, (nearly 40%) reported that it was “to win people to Christ.” Less than 20% of the respondents indicated any other motivator.

Table 6. Highest Giving Motivator

Not including tithes, what is your most important reason for giving money to the church and related ministries?	Percent
To win people to Christ	39%
To hasten the Second Coming of Christ	17%
I believe that God commands it	14%
To help suffering people	14%
I have a sense of obligation for my blessings	8%
My heart was touched by an appeal	6%
To help poor people become self-sufficient	3%

In summary, love for Christ, winning people to Christ, and hearing the stories of about individuals coming to Christ appears to be the primary giving motivators among these respondents. However, it is important to note that these reasons are more likely to be given by older respondents. That is, each generation was less likely to report these motivations than the generation next in age. The key issue of intergenerational transmission of the spiritual value of mission giving may be a significant challenge for the NAD.

RQ 3: What motivates Adventist members in NAD to donate to other agencies of cross-cultural mission?

When donating to other agencies for cross-cultural missions, respondents offered two primary motivators:

- Supporting short-term mission trips in my church or someone I know (54%)
- Giving to special mission projects particular to my Sabbath School class or congregation (45%)

These two factors together seem to indicate a desire on the respondents' part to experience a personal connection to the project, which supplies the motivation to donate to these agencies. General research literature on giving supports that having a personal attachment to a mission project increases giving.

Table 7. Cross-cultural Giving Outside Official Church Mission Programs

Listed below are a number of ways to give to mission projects outside of the official Church mission program. Please indicate whether in the past 12 months, you have given to these mission outreach organizations.

	Yes	No
Supporting short-term mission trips in my church or someone I know	54%	46%
Giving to special mission projects particular to my Sabbath School class or congregation	45%	55%
Supporting long-term missionaries sent by Adventist independent ministries	27%	73%
Contributing to projects sent to me directly by Adventist missionaries	26%	74%

RQ 4: What general attitudes do church members hold concerning mission offering giving?

In general, survey respondents were not unified in their attitudes toward or understanding of mission offering giving. For example when asked to identify the uses of mission offerings, the majority (51% or more) of the respondents agreed on only three items:

1. To build schools/hospitals/clinics and other facilities (80%)
2. To support various evangelistic endeavors (54%)
3. To provide salaries for international missionaries (51%)

Table 8. Understanding about Mission Offering Use

In your understanding the mission offerings collected in the Seventh-day Adventist Church are used for: (please check all that you believe to be true)	Percent
To build schools/hospitals/clinics and other facilities	80%
To support various evangelistic endeavors (radio/TV/public meetings, etc.)	54%
To provide salaries for international missionaries	51%
To provide appropriations for needy institutions	41%
To conduct relief programs in times of widespread disaster	38%
To conduct and evaluate innovative or experimental methods of evangelism	20%
I do not have a clear understanding of how mission offerings are used	17%
To fund the general infrastructure of Church organization	16%

In your understanding the mission offerings collected in the Seventh-day Adventist Church are used for: (please check all that you believe to be true)	Percent
To assist church members with Christian education for their children	14%

Participants also responded to three statements regarding their beliefs about how the Church and their congregations refer to mission offerings. That is, how are mission offerings distinguished from other types of church giving?

In general the majority of participants agreed that the “world budget” is the mission budget, that it is used to support missionaries in foreign lands, and that when giving at Sabbath School, a portion of the offering supports missionaries. However, more than one-third of the participants for each category were either unsure about these designations or disagreed that these were accurate.

Cross tabulation analysis shows that Caribbean participants were significantly more likely to agree that the “world budget” supports missionaries in foreign lands.

Table 9. Beliefs about the Church Refers to Mission Offerings

How much do you agree with the following statements?	Strongly agree	Agree	Unsure	Disagree	Strongly Disagree
When I give to the “world budget” I am giving to the mission budget.	23%	35%	30%	9%	3%
The “world budget” supports missionaries in foreign lands.	23%	42%	28%	5%	2%
When I give to Sabbath School offerings, a portion of my offerings support missionaries.	23%	37%	23%	12%	5%

Less than one-third of the respondents (27%) reported being well informed about where the mission offering for the current quarter was designated. Another third (36%) of the respondents claimed to be somewhat informed about the quarter’s mission projects. The highest percentage of respondents (38%) reported either being poorly informed or knowing nothing about the quarter’s mission projects.

Cross-tabulation analysis reveals some ethnic differences in being informed about the designation for mission offerings. The respondents identifying as Caribbean or Hispanic reported being “well-informed” at higher percentages (47%/43%) than members of other ethnic groups.

Looking at respondents' beliefs about giving in general, a clear majority (80% or greater) agreed or strongly agreed with the following:

- Jesus set an example of generosity for Christians to follow.
- The Bible teaches giving offerings in addition to tithing.
- Giving is a demonstration of trust in God.
- If you give generously, God will bless you.
- Supporting long-term missionary service is important in 21st century.
- Spirit of Prophecy says it is important to support missionaries through offerings.

In summary, beyond building schools/hospitals/clinics and other facilities, survey respondents appear poorly informed about official mission projects or how the world mission budget is utilized. However, the respondents do connect giving with other sacred ideals such as following Jesus' example, Bible teachings, and the Spirit of Prophecy.

RQ 5: What is the impact and effectiveness of the materials designed for mission awareness and mission offering in Sabbath School?

To gauge the impact and effectiveness of the materials for mission awareness and mission offering, we investigated the ways in which local churches advertise quarterly mission projects to its members and gather mission offerings. In addition, we note how respondents perceive the effectiveness of these strategies.

Nearly all (93%) of the respondents reported that their churches supplied a tithe envelope with a specific option for giving to world budget/mission. This was the most universal response in the analysis. Beyond this one avenue for giving, the data demonstrates a high degree of variation in participant responses.

Similar to the findings for RQ 4, survey respondents offered little agreement regarding the impact and effectiveness of the materials to raise mission awareness and mission offerings. The primary way that these respondents (59%) learned about the designation for mission offerings was through the Sabbath School lesson quarterly. Only one-third of the respondents reported learning about where the mission offering was going through the Sabbath School mission story.

Twenty percent of the respondents or less learned about where the mission offering was going for the quarter from the following materials or venues:

- Announcements in the church/Sabbath School

- Mission 360° Adventist Mission DVDs
- Mission Quarterly
- Global Mission Spotlight TV programs on 3ABN
- Other (please specify)
- Mission 360° magazine
- Mission 360° TV programs on Hope Channel
- Adventist Mission website (adventistmission.org)

Regardless of where or how the participants, in fact, learned about the quarterly designation for mission offerings, we asked how often local congregations provided certain materials to promote giving to mission projects in a particular territory. Again, congregations provided the Sabbath School Bible Study Guide (Lesson Quarterly) most frequently, with 50% of the participants recalling it being used at least twice per month. A little over one-third (36%) reported that congregations provided a Sabbath School mission story at least twice per month.

Cross tabulation analysis revealed statistically significant findings with regard to exposure to the Lesson Quarterly and the Mission Quarterly. Younger participants reported much less experience with either of these materials than their older counterparts. This could reflect less frequent Sabbath School attendance in general by this age group as well as less orientation toward these long-standing materials.

Less than a quarter of the participants recalled congregations using any other materials to promote giving to mission projects. It is worth noting that between 50% and 83% of the participants had either never seen or did not know about Mission 360° Adventist Mission DVDs/Videos, Global Mission Spotlight TV, programs on 3ABN, Mission 360° TV programs on Hope Channel, or Mission 360° magazine.

Table 10. Frequency of Congregational Use of Promotional Materials

Approximately how often are the following materials used in your local congregation to promote giving to mission projects in a particular territory?

	Weekly	Twice per month	Once per month	Once per quarter	Once per year	Never	Don't know
Sabbath School Bible Study Guide (Lesson Quarterly)	47%	3%	6%	14%	1%	9%	20%
Sabbath School mission story	30%	6%	10%	9%	3%	21%	21%
Mission Quarterly	17%	4%	6%	12%	2%	28%	31%

Approximately how often are the following materials used in your local congregation to promote giving to mission projects in a particular territory?

Mission stories/reports from former or current missionaries	14%	3%	12%	16%	17%	18%	20%
Appeals from local church leaders	11%	8%	16%	19%	8%	16%	22%
Mission 360° Adventist Mission DVDs/Videos	4%	7%	17%	15%	6%	20%	31%
Global Mission Spotlight TV programs on 3ABN	4%	2%	5%	6%	4%	40%	39%
Mission 360° TV programs on Hope Channel	2%	1%	2%	4%	3%	44%	44%
Mission 360° magazine	1%	1%	4%	6%	2%	43%	43%

In gauging effectiveness of promotional materials, we asked respondents to report which of the congregation supplied materials influenced their giving. We then examined the percentage of respondents reporting these as either most effective or somewhat effective.

One of the major questions in this study was what motivates Adventist church members to give to World Missions. A large number of possible motivations were provided for participant review. By far, the most effective method for promoting mission giving was personal stories shared by church members or former missionaries; 43% saw this as the most effective means of promoting giving. Another 37% saw this means as at least somewhat effective. Even in this age of texting and tweeting, this data suggests that a personal story/touch may be the most effective motivator. Sixty-three percent of the respondents reported that the Sabbath School mission story was either most effective or somewhat effective and the same percentage (63%) stated that the Sabbath School lesson quarterly was either most effective or somewhat effective to promote giving. Cross tabulation analysis revealed that this is especially true for first-generation Seventh-day Adventists.

It is also important to note the less effective promotional materials. Materials mailed to members' homes were seen as the least effective approach with 38% of the respondents indicating this approach was not effective. About 30% did not view the Mission 360 magazine as effective. Basically these response may reflect that increasingly material received through the mail is ignored. This may reflect our internet age or that home mail is so extensive that material sent to members' homes gets lost amidst the volume of other material.

The data in Table 11 are consistent with the data in Table 4. It is the personal stories of missionaries that are by far the best and most effective motivators for mission giving!

Table 11. Effectiveness of Promotional Materials

To what extent is your giving for missions influenced by:

	Most effective	Somewhat effective	Not sure	Less effective	Not effective
Personal stories shared by church members or former missionaries	43%	37%	11%	3%	6%
Sabbath School mission story	27%	36%	19%	7%	11%
Sabbath School Bible Study Guide (Lesson Quarterly)	23%	40%	17%	9%	11%
Mission 360° Adventist Mission DVDs	19%	24%	36%	6%	15%
Mission Quarterly	18%	30%	30%	8%	14%
Mission programing on Adventist TV	14%	22%	37%	8%	19%
Promotional materials received in mail delivered to your home	10%	26%	26%	18%	20%
Mission 360° magazine	6%	15%	49%	9%	21%

In summary, it appears that the primary way that respondents learn about where mission offerings are designated is through the Sabbath School mission quarterly. With the exception of the Sabbath School lesson quarterly, the majority of mission promotional materials are currently viewed by less than 20% of the respondents with very little impact. Even in this social networking age, the data suggests that a personal story about a mission is the best motivator for sustained or increased mission offering giving.

RQ 6: What are the factors that contribute to a decrease of mission offerings in NAD?

The survey offered nine possible reasons why a person may not contribute money to mission offerings. While respondents could choose multiple reasons for not contributing, very little consensus was achieved and very few possibilities supported.

The most frequently endorsed item was “The needs of my local church are my priority” with one-third of the respondents choosing this possibility. The second most endorsed item was “I do not know enough about mission projects” with 22% of the respondents agreeing that this could be true. All of the following possibilities listed below were endorsed by 20% of the respondents or less:

I could not afford to give this past year.

I am not sure what is accomplished by my mission offerings.

No one personally asked me to give.

I think mission offerings are used to support administration

I don't think the money will be used efficiently.

I would rather volunteer than give money.

I was being asked to give too frequently.

In summary, the survey results do not point to any clear factors that lead to a decrease in mission offering giving. Respondents indicated very little consensus allowing for no definitive conclusions to be offered with confidence. One possibility for future research could be the competing needs within local congregations for mission offering donations. It is important to recognize that the NAD has experienced a significant economic recession during most of the last decade with one of the lowest work force participations in NAD history. This has increased the competition among many very worthy Church causes from the World Church to the local church for diminishing funds.

RQ 7 What factors could help to increase mission offerings in the NAD?

Respondents appeared very open to six of the seven possible suggestions of actions by church leaders that could motivate church members to increase giving to mission projects of the Church. Each of these suggestions were supported by the clear majority of respondents (63% to 84%):

- Increasing information about the use of mission offering
- Providing a link between each local church and a missionary
- Providing a way for members to give to specific projects
- Sharing information about the pressing financial needs of the mission field
- Educating newly baptized members on mission offerings
- Creating an intentional connection between mission giving and spiritual nurture

Cross tabulation analysis shows some significant variation about these methods of increasing mission offering giving in the NAD. These preferences varied by age and ethnic group. Older participants were significantly more likely to suggest “increasing information about the use of mission offerings” while younger participants were more supportive of “providing a link

between each local church and a missionary” and “providing a way for members to give to specific projects.”

Caribbean participants strongly endorsed “educating newly baptized members on mission offerings” while Black and Hispanic participants were more likely to suggest, “investing in new marketing strategies to promote mission.”

Table 12. Actions to Increase Giving

In your opinion, to what extent would each of the following actions by church leaders motivate church members to increase their giving to the mission projects of the Church?

	Strong motivation	Some motivation	Not sure	Less motivation	No motivation
Increasing information about the use of mission offering	46%	38%	11%	1%	4%
Providing a link between each local church and a missionary	43%	31%	20%	2%	4%
Providing a way for members to give to specific projects	41%	40%	14%	2%	3%
Sharing information about the pressing financial needs of the mission field	40%	39%	13%	4%	4%
Educating newly baptized members on mission offerings	37%	36%	18%	5%	4%
Creating an intentional connection between mission giving and spiritual nurture	31%	32%	26%	5%	6%
Investing in new marketing strategies to promote mission	15%	28%	37%	8%	12%

In summary, these percentages suggest that the survey respondents would support new efforts to increase mission offering giving. It appears that many of the promotional options, perhaps those approaches that can integrate a personal mission story with the social network app era, would potentially increase mission-offering giving in the NAD.

Report on the Qualitative Findings

Executive Summary

This research report offers a description of mission offering giving from the perspective of SDA church members in the North American Division. Research findings were derived through conducting nine focus groups of five to seven members each. The executive summary provides a brief overview of answers to the following research questions:

1. What motivates Adventist members in NAD to give mission offerings to the Seventh-day Adventist Church?
2. What motivates Adventist members in NAD to donate to other agencies of cross-cultural mission?
3. What process do people use in giving? How do they decide what to give to and how much?
4. What are the factors that contribute to a decrease of mission offerings in NAD?
5. What are the factors that could help to increase mission offerings in NAD?

Research Question #1: Impetus For Giving To Mission Offerings

What motivates Adventist members in the NAD to give mission offerings to the Seventh-day Adventist church?

When giving to the church mission offering specifically, participants identified at least four motivating factors: (1) hastening the second coming and winning souls for heaven, (2) giving out of habit, a sense of responsibility, or guilt (3) having a personal connection with a specific mission target, and (4) being able to see the results of their donations.

Research Question #2 Giving To Agencies Of Cross-Cultural Missions

What motivates Adventist members of the NAD to donate to other agencies of cross-cultural missions?

When discussing the motivation for giving to other agencies of cross-cultural mission versus giving to the church mission offering, it is important to note that many study participants do not make this distinction themselves. "I don't think that anyone of us really see the

difference between the two categories. They are the same categories. There is no, you know NAD mission, or Adventist Frontier Mission, for all are the same” (FG6).

As a result, many motivations for giving to agencies of other cross-cultural missions overlap with the motivation for giving to church mission offering. “The same things that motivate me to give within the church would motivate me to give outside the church” (FG5). However, two distinctions emerged that encourage participants to give to agencies of cross-cultural mission: (1) appreciation for the agency’s transparency and (2) the agency’s ability to respond to immediate and urgent needs.

Research Question #3 Methods for Giving

What process do people use in giving? How do they decide what to give and how much?

In regards to systems used for donating money and choosing how much to give, participants in this study tended to fall into one of three broad categories: (1) relying on God’s leading, (2) basing the decision on fund availability, or (3) using a straight percentage to calculate giving amounts.

Research Question #4 Barriers to Mission Offering Giving

What are the factors that contribute to a decrease of mission offerings in the NAD?

Study participants also identified what detracts from their motivation to give specifically to church mission offering. Among the explanations provided, four main reasons emerged: (1) a growing distrust, or lack of understanding regarding how funds are managed, (2) a preference for local giving, (3) a perceived shortage of communication regarding missions, and (4) insufficient personal funds.

Research Question #5 Increasing Mission Giving

What are the factors that could help to increase mission offerings in NAD?

After identifying barriers to giving to the church mission offering, study participants were asked to “put on the hat of an advisor”, and examine what changes would need to take place for them to increase their giving to the church mission offering. Participants offered a variety of suggestions, with the key themes of: (1) increasing transparency by closing the feedback loop, (2) enhancing the use of existing promotional resources, and (3) updating donation mechanisms to make giving more convenient.

Study Background and Methodology

In response to a general call for proposals, the Institute of Church Ministry (ICM) at Andrews University submitted a proposal to conduct research for the General Conference of

Seventh-day Adventists Office of Archives, Statistics, and Research (ASTR) in August, 2014. The focus of the research was to investigate mission-offering giving in the North American Division (NAD) of Seventh-day Adventists. The original proposal contained both quantitative and qualitative methodological approaches.

ASTR accepted the proposal in September 2014 and the ICM staff and collaborators began the preparation work for the study. Part of the collaborations needed was to establish a connection with Paul Brantley, Vice President of the North American Division for Strategic Planning, Research, and Assessment.

In response to conversations with Dr. Brantley concerning his desire to expand the original research plan from three focus groups, the ICM staff developed a supplemental research approach. This approach featured nine focus groups, one per each union in the NAD that would address the following research questions:

- 1) What motivates Adventist members in NAD to give mission offerings to the Seventh-day Adventist Church?
- 2) What motivates Adventist members in NAD to donate to other agencies of cross-cultural mission?
- 3) What process do people use in giving? How do they decide what to give to and how much?
- 4) What are the factors that contribute to a decrease of mission offerings in NAD?
- 5) What are the factors that could help to increase mission offerings in NAD?

Sampling

ICM researchers developed a stratified purposive sample of participants for the focus group supplemental study. The stratification was based on the Unions within the North American Division.

The lead qualitative researcher (RD) selected focus group coordinators in each Union based on their (1) long-term commitment to the Seventh-day Adventist Church; (2) extensive networks with church members; and (3) knowledge of basic research processes. We instructed coordinators to invite individuals to participate in the focus groups based on varying purposive criteria to gain demographic balance within the sample. For example, the initial focus groups lacked adequate age, gender, and ethnic representation. Later focus group coordinators were asked to recruit members based on particular characteristics to bring overall representation among focus group participants.

Researchers conduct nine focus groups, with five to seven participants each with a total of 53 participants. Each Union in the NAD is represented in the sample. In choosing the sample, researchers targeted participants of differing ages (all 18 years of age and older), genders, ethnic and racial groups, and church settings/geography (urban/rural and connected or not connected with other SDA institutions).

Instrumentation

A focus group guide appears in the Appendix of this document.

Data Collection

A member of the ICM research team contacted a known church member in each Union to be the focus group coordinator. The focus group coordinator recruited focus group participants and a private space for the focus group session. With a few exceptions, the focus group coordinator asked the participants to read and sign the IRB consent forms prior to attending the focus group meeting. All of the focus groups were audiotaped.

Analysis

The digital recordings were transcribed using a proscribed process designated by the lead qualitative researcher (RD). The analysis followed the conventions of qualitative coding using the constant comparative method.

Limitations of the study

This study is limited in terms of generalizability of the findings as is true for qualitative research in general. The purpose of qualitative investigation is to provide rich description of phenomena from the perspective of the participant. Thus, we cannot say that these findings are necessarily typical of Adventist Church members. Instead, we use these findings to help explicate the quantitative findings and offer further insights into motivations and processes in giving.

Results

Sample Demographics

A total of 53 individuals contributed information for this analysis. The majority of participants were Caucasian (58%) females (55%) who were 50 years of age and older (57%). Participants self-identified most often (42%) as “infrequently” giving to NAD mission offering projects.

AGE	18 – 29	30 - 39	40 – 49	50 - 59	60 +	Unknown
	9	6	6	14	17	2
ETHNICITY	African American	Hispanic	Caucasian	Other U/K		
	9	7	32	5		
GENDER	Female	Male				
	33	20				
TYPE OF GIVER	Regular giving to NAD mission offering	Regular giving to OTHER mission project	Infrequent giving to NAD mission offering	Never give to NAD mission offering	Never give to OTHER mission project	
	13	17	22	8	2	

Research Question #1: Impetus For Giving To Mission Offerings

What motivates Adventist members in the NAD to give mission offerings to the Seventh-day Adventist church?

When giving to the church mission offering specifically, participants identified four primary motivating factors: (1) hastening the second coming and winning souls for heaven, (2) giving out of habit, a sense of responsibility, or guilt (3) having a personal connection with a specific mission target, and (4) being able to see the results of their donations.

Hastening the Second Coming and Winning Souls for Heaven

As Seventh-Day Adventists, we believe that by sharing the gospel message, we will hasten the second coming of Jesus. This belief when combined with the desire to win souls for God’s kingdom was identified by many participants as motivating factors for giving to mission offering appeals. The following quotes from participants offer a sample of responses in this category.

“What motivates me is the more I give, the sooner the Word is gonna’ be spread out to the world, the sooner we will be going to heaven.” (FG4)

“I know that overseas, especially in Africa, right now these evangelistic meetings are bringing in a lot of people and I hope and pray they are raised Christians.” (FG6)

“We’re not here to be comfortable in our church, it’s to take the Word and some day, you know, everybody knows about it and then God

comes. And that's our real mission and the resources that God provides to us, they are to use for those missions." (FG4)

"We need a vehicle to get more people in the Church. And, you know we're supposed to go get them, we're supposed to bring them to Christ. They're not coming to us. We're supposed to go out as God's children and bring His children in the house. That's what we're supposed to do. That's our job to call them in." (FG1)

Giving from Habit, Duty, or Guilt

In addition to giving in order to hasten the second coming, participants also voiced the notion that mission giving feels ingrained in them and has become a habit over time. As a result of this, there is also a sense of duty or a feeling of guilt that motivates participants when they neglect to give to missions. The quotes from participants below illustrate these motivations.

"I think part of it is just ingrained. We always gave to mission and you bring your dollar every week and you stick it in the mission offering, it's just a habit." (FG5)

"For me I'd say that's kind of a habit, because, you know going that you have one or two dollars, and you're like, okay put this in the mission offering or whatever." (FG3)

"I think for me, I give out of guilt sometimes, you know. If I don't give, who would give them, you know, because I don't make that connection of someone in the field and what they are going through and what they are experiencing, but I know, it's my duty as an Adventist, as a Christian to also give towards these." (FG3)

"I always respond out of feeling guilty." (FG6)

Personal Connection with the Mission

While some participants are motivated by habit or responsibility, many participants reported feeling motivated by having a personal connection with a specific mission or mission project. Having that personal connection helps to close the gap between the giver and the mission, increasing their desire to participate. Likewise, when that personal connection is absent, participants reported feeling much less motivated to give.

"For me, I'm more interested in what's going on this quarter, because there's that personal association with Alaska. So, you know, to me that's going to be something that I'm more motivated to give toward." (FG2)

“My offering goes to all the missions around the world, because I know I was there a few years ago and I praise the Lord that through those offerings now I am an Adventist and I can help.” (FG4)

“I think for me it’s a personal relationship that I would have with that particular cause, or if it impacts me directly.” (FG9)

“The people who are missionaries in our church, when the appeal went out that we need to help them...we all jumped in because we could actually see what is going on and we’re trusting that they’re going to do what they say they are going to do.” (FG8)

Seeing Results

Having personal connection to a mission is very closely tied to seeing results of giving. When one is connected to a mission, it provides that individual with a link to evaluate the outcome of their giving. Participants reported that knowing this outcome inspired them to give.

“I do it because I want a good result out of it. Not because I feel good giving it, like I could feel good giving it somewhere else so you know I just want to know that there’s a difference being made.” (FG5)

“If we see the results of something we’re giving to whether it’s locally or internationally, we’ll give more if we see the results, oh, cause that’s working, then you do more.” (FG8)

“I think that the difference is that like they were saying. The difference is seeing what money or your time, either way--the result of it. What, what has come out of my money, my time and being able to say what it is doing.” (FG1)

“I think I’m definitely motivated to give if they can show me that there’s progress and that it’s being put to good use.” (FG 7)

Research Question #2 Giving To Agencies Of Cross-Cultural Missions

What motivates Adventist members of the NAD to donate to other agencies of cross-cultural missions?

When discussing the motivation for giving to other agencies of cross-cultural mission versus giving to the church mission offering, it is important to note that many study participants do not make this distinction themselves. “I don’t think that anyone of us really see the difference between the two categories. They are the same categories. There is no, you know NAD mission, or Adventist Frontier Mission, or all are the same” (FG6).

As a result, many motivations for giving to agencies of other cross-cultural missions overlap with the motivation for giving to church mission offering. “The same things that motivate me

to give within the church would motivate me to give outside the church” (FG5). However, two distinctions emerged that encouraged participants to give to agencies of cross-cultural mission: (1) appreciation for the agency’s transparency and (2) focus on meeting immediate needs.

Transparency

Participants enjoyed giving to agencies of cross-cultural mission due to the perception of increased communication back to the donors. These agencies achieve transparency by communicating with donors about the needs, the purpose, and the outcome of the money requested.

“When you’re in a corporate world, big business, they’re communicating, they’re telling what’s going on and what you need to do and the results oriented. In our church it’s a different thing... So going back to missions, if I’m gonna give to that I want the communication.” (FG5)

“And all of these places have a catalog and stuff, so they actually know. ‘Oh, I want to get, you know, a goat for this family’, you know, so they give that. So they actually know exactly what you’re giving.” (FG3)

“It is Written, we go once a year to the, they call it partnership weekend. And they tell you what they are doing and bring people in who actually have been there. We are doing that. They have videos, slides, and you know, and things like this they show.” (FG1)

“There’s a lady over where I work, who collects money for a place in Thailand, she has built their church and she comes around regularly to us and she says, ‘Will you support me?’ ‘Yes, I support you’, because I know you, I know where it’s going, you show me pictures, you’ve been over there and I trust it’s gonna get to where you say it’s gonna go.” (FG8)

Meeting Immediate Needs

Immediate and pressing needs that attend such things as natural disasters, terrorist attacks, or world hunger, appear ubiquitous in the world today. Agencies of cross-cultural mission are designed to respond to these urgent needs in compelling ways. Consequently, several study participants identified a preference to giving to agencies of cross-cultural mission to address these urgent and tangible needs.

“I give mostly to projects that have a relief or meet some kind of need. The main or most of my money is going towards giving that kid an education, or providing food or providing quality water, or something

like that, that's a basic need in life that you know. Teaching Bible is important, and spreading the gospel is important, but I feel that is secondary to life." (FG7)

"Yeah, if you see it, it's looking at the news and knowing that it's hurting people, you see what is happening, you see kids out there...Something that needs to be done right now. So you need to take collection in the church that your heart needs to be involved in it, in the real need, and that's what works for me. You got to feed people before they come to church." (FG8)

"It seems, there's more of a need, when the disaster strikes, than it is just for a guy going to preach in some little outposts somewhere, so, I think, people might be more inclined to give to disaster." (FG9)

"For Haiti and for different crisis, I can see that place needs me and needs me right now... So that part of the answer, I guess would be to when there is a crisis you do extra." (FG6)

Research Question #3 Methods for Giving

What process do people use in giving? How do they decide what to give and how much?

In regards to systems used for donating money, no predominant themes emerged. However, participants shared their perceptions of the limitations of cash and check donation approaches, particularly for younger generation givers. These themes are explicated in the "Increasing Mission Giving section of this report (RQ5).

In terms of choosing how much to give and reasoning about giving processes participants in this study tended to fall into one of three broad categories: (1) relying on God's leading, (2) basing the decision on fund availability, or (3) using a straight percentage to calculate giving amounts.

Relying on God's Leading

For the participants that rely on God's leading as a process for giving; prayer and being open to the guidance of the Holy Spirit were key in all decisions regarding what to give and how much. Additionally, members of this group are also willing to give beyond their means if guided to do so, based on their faith that God will provide for them.

"I cannot decide when to give and where not to give. So, I think asking God to show me where exactly He wants me to be at that point in time, is very key... It's not just a matter of giving; because I have. I give, but it's a matter of where do you want me to give Lord. Yeah, I don't know how God speaks to that, but somehow He does." (FG3)

“I think that you just have to have a lot of extra money than I have right now or just really feel like the Holy Spirit is telling me that to spend my money towards that” (FG7)

“I don’t know if it is a voice from God but sometimes you get somebody upfront ask for some help and you get a kind of feeling that, okay, I should give so much, I think I’ll give so much.” (FG9)

“There are times when I may not have to give, but I give more if God is telling me to give because I know He’s going to take care of me.” (FG8)

Fund Availability

In addition to following God’s leading, some participants choose to give based on the funds available. At the heart of this decision-making process is a mixture of financial constraints and the spontaneous decision to give based on fund liquidity at the moment of the giving opportunity. As many participants noted, this method of giving is typically limited to cash on hand, which can be a barrier to increased giving.

“I think the opportunity to give comes around pay day when we get some money. We’re paying our tithe, and then we have an opportunity to give offerings as well.” (FG4)

“Well sometimes it’s just a matter of what I have in my pocket. If I have a ten, or a twenty that’s all I have and I’m going to give it.” (FG2)

“I don’t have a checkbook. I don’t usually carry cash, so it’s dependent on what I actually have in my wallet, sometimes as to how much I give.” (FG7)

“How much you’ve got.” “Yeah, what’s available.” (FG3)

“If I got money in the bank, I can give.” (FG9)

Straight Percentage

In contrast to giving solely based on funds available in the moment, some participants in the study choose to designate a percentage of their income to mission giving. For them, this eliminates the stress of not having enough cash on hand, and worrying about giving outside one’s means based on the plethora of needs. (Researcher note: Interviewers noted a trend among older participants to comprise this group of givers)

“In our house everything is done very systematically and so we give a certain percent to mission, each time we give our tithe, and we give it to the regular mission fund.” (FG3)

“We try to give kind of like a percentage related to tithes, and then try to contribute to particular programs.” (FG4)

“Guy from a conference came over and talked about giving a percentage. And ever since then we’ve given a percentage, percentage to this and percentage to that. And very seldom did we go outside of that.” (FG9)

“I like to doing the percentage kind of thing because it makes it easier for me. I don’t have to really kind of sit there and figure out who gets what and that kind of thing, so I like that.” (FG2)

Research Question #4 Barriers to Mission Offering Giving

What are the factors that contribute to a decrease of mission offerings in the NAD?

Study participants also identified what detracts from their motivation to give specifically to church mission offering. Among the explanations provided, four main reasons emerged: (1) a growing distrust, or lack of understanding regarding how funds are managed, (2) a preference for local giving, (3) a perceived shortage of communication regarding missions, and (4) insufficient available funds.

Distrust and Lack of Understanding

Out of all of the disincentives discussed, a lack of trust in current church management of donated funds was the most pervasive theme among focus group participants. This lack of trust or understanding of how offerings were managed was discussed in every focus group and identified as a significant barrier to giving.

“I guess my perspective has evolved over time. It’s to me, mission offering has become another way that the church hierarchy tries to get money for the general budget. And I consider the hierarchy woefully out of touch with what goes on missionally in most places and in my own community, and that’s probably why I’m not touched as much by the mission offering appeal as I used to be.” (FG2)

“In the community of where I came from, some people boycotted giving to the church. And they were giving to all these other missions because there were two factors--one was church politics, so we don’t know if our money is going to be used in the right way because of these all political issues that take place, and so we already know these people in the field and we know what they’re doing and see the fruits of their work, why we should, we put our money here if we don’t know what is happening.” (FG3)

“It would be nice to know the system and what level it goes to and how much of it goes to administration and how many goes to those different things, instead of it just being out there in either. We don’t know how much of it stops there and it then trickles down to do this you know,

specific things like you know, then, we wanna know in our head where it's going" (FG5)

"I think there has been an erosion of confidence, um, the more educated generally that the church in North America has become, um, the less we are blindly willing to just draw money in their pot. And it doesn't mean that I, the people I know and myself we are less connected to the church, it means we are less trustful, less trustful of what's happening with the people that we are trusting those funds and those responsibilities to." (FG6)

"When I hear people leaving our church, you know, one of the things I do is get them assigned, okay, you know, you're leaving, can I ask you a personal question? Why? I don't like the way our funding is handled. That is the number one reason why they leave the church." (FG8)

"There's perception that funds are being not used appropriately, you know, and so that, you know generates mistrust." (FG9)

Value of Local Needs

In spite of a lack of understanding regarding how the church manages money, several participants expressed willingness to donate money to local causes through the church. Many participants expressed a preference for donating locally, compared to giving globally through mission offerings. Participants noted that giving locally is more enjoyable due to being able to witness the results first hand.

"I'm more up to give to a local church budget, because like you were saying, I can see what's happening." (FG2)

"I very rarely give to the mission field. I give to local things. As long as I give it, it doesn't have to be to the world mission, it could be to the local causes and things. Nothing is going to motivate me to give to world mission, because I think they have a system in place that has been in place since I was a child, so I'd give to people around us." (FG8)

"We are a new church and I mostly give locally, for my church and the tithe, to cover all the expenses we have because we don't have enough income, so the way I see it, I prefer to give locally." (FG4)

"Missions again to me evokes foreign and yet there are pressing community needs with our schools, or what have you so I'm more inclined to give here." (FG5)

Perceived Shortage of Communication Regarding Mission

A third reason cited as a barrier in mission offering giving is that participants reported not being regularly informed about mission needs on a regular basis. Several participants reported never hearing about mission offering at church and said that having a reminder would be helpful.

“I think if they mentioned it during church, like I would give more because I don’t go to Sabbath School, so I have never heard of like what missions there were or anything like that.” (FG7)

“We need to be reminded of specific one and show the reasons of, I believe good reasons behind it, but we need to be reminded about them and that would encourage us to be more giving than what we are at this time.” (FG4)

“I would say educate church members to like know what, we have no idea that Sabbath school offering went to missions.” (FG3)

“For me, it was too vague, um the world mission. I mean, I don’t even know what that means, where my money is specifically going.” (FG7)

“I’m sure it [mission offering] goes internationally and I’m sure it might have something to do with what’s going on the back of the list in the quarterly, but I haven’t had an update on mission offering for twenty years. That’s why the amount stays the same.” (FG6)

Insufficient Funds

The final barrier to mission offerings noted by participants was having insufficient funds. Participants reported feeling limited by their income compared to the needs presented. Several participants expressed that if they had increased access to money, it would be their desire to donate more.

“If we had more, income, what I’m trying to say is right now we are on a fixed income.” (FG1)

“I wish I were a millionaire, but you know, I give according with my resources.” (FG4)

“At this stage of my life, I have, I’m not in the position to give that much, like a lot of money you know for certain projects.” (FG3)

“I think that’s another barrier, it’s just you have limited resources and so many needs.” (FG5)

Research Question #5 Increasing Mission Giving

What are the factors that could help to increase mission offerings in NAD?

After identifying disincentives for giving to the church mission offering, study participants were asked to “put on the hat of an advisor”, and examine what changes would need to take place for them to increase their giving to the church mission offering. Participants offered a variety of suggestions, with the key themes of: (1) increasing transparency by closing the feedback loop, (2) increasing the use of existing resources, and (3) updating giving mechanisms to make giving more convenient.

Close the Feedback Loop

Participants expressed their desire to know that their money is making a difference as a result of their gifts. One way to achieve that goal is for the church to increase feedback about what occurs following a particular mission project. Sharing what projects the donations are being used for and then following up with the impact of those donations are vital steps to take to increase awareness and interest in future giving.

“Maybe provide more evidence of how funds are being used. I know a lot of churches do, but a lot of churches don’t. So maybe just showing like a clip at the beginning of church service to show what is going on there and the progress they are making.” (FG7)

“Maybe there should be people that are in the trenches in other parts of the world that are brought over here for an extended period of time, not so much to ask for money specifically, but so that we can understand what they go through... So we can drive closer to them and actually begin to build a relationship with either an area of the country or individuals over there.” (FG2)

“And follow up information is always good too because then you know, oh, that’s what my money accomplished, that’s what my portion of this event accomplished. That’s always nice to know.” (FG9)

“I think the church should at least show the results of all these efforts, so show people, look, this is where your money is going, you know like because of your money, we are able to do this, you know, to show them. Because a lot of times you don’t see what the church is doing.” (FG3)

Increase Use of Existing Resources

One method of closing the feedback loop is to increase use of existing resources designed to promote missions. Several participants identified that they once enjoyed listening to mission spotlight and expressed regret that it often is no longer a part of their worship experience.

“We used to have mission spotlight, but we don’t have that anymore, that’s disappeared... I know every week in Sabbath school they would get up and somebody is doing mission story. Always, and I haven’t heard that in years.” (FG5)

“Mission spotlight or whatever. Yeah, that’s what it was. That’s what made me come to church early. Yes, and we don’t have it. I miss that part.” (FG1)

“Well there is already the video they produce every week that go on the quarterly, but that’s not being used, so the tools that you have could be used more effectively.” (FG3)

Update Giving Mechanisms

If mission offering becomes a more prominent part of church services through use of existing resources, then study participants would also feel more inclined to give if the church would update giving options and mechanisms to make giving more convenient. Ideas on how to accomplish this included: electronic giving, texting to give, creating an app or a website dedicated to giving, and being able to use credit cards at church.

“Well, I’ve just seen it used in other places, like when there’s a crisis going on, they text to give and that’s very easy convenient thing to give.” (FG3)

“You might think about an app, where people would be giving their stories, because we’re not gonna be seeing it so much during Sabbath school time, but you could interest children and others in following the needs around the world.” (FG6)

“And well back in the day, it was, you know, missionaries were coming in and now it is your twitter feed. So,... I do not know if any of NAD missions is on twitter, ... but [I have] three different Adventists things on my twitter feed, so I constantly see the different things, so you know what’s going on.” (FG9)

Conclusions and Recommendations

Participants in this study generally held favorable views towards donating funds to the Seventh-day Adventist mission-offering budget. In discussing their motivations to give, their donating processes, and the barriers and facilitators to giving, participants offered a wealth of information from which the General Conference and the North American Division may draw to bolster current levels of giving.

Administrators seeking to increase mission giving should consider the following:

- 1) Create a personal connection between the giver and the mission and personal beliefs supportive of mission giving.

The data consistently imply that at any age and in all ethnic and gender groups members would be motivated to give and may increase their giving if they felt more of a personal connection to the missionary and project. Even in this mechanistic social media age, it appears that members of each generation want to feel a personal connection. Developing this personal connection may facilitate a more positive personal attitude toward mission giving. Our experience in access churches to participate in the survey may also suggest that pastors need to feel this personal connection in order to fully support mission giving.

- 2) Create meaningful connections between the mission projects and the targeted potential donors.

Participants in the study were clear and consistent that they desired to know more about the recipients of their generosity. Finding creative ways to facilitate that relationship could be key to offering increases.

Some examples of these approaches could include using live streaming such as a Skype connection, some real time video uploads, or satellite images of the current mission projects to help local church members see, hear, and experience the field needs.

- 3) Recognize the trend towards giving “mission” offerings locally rather than to global projects.

It will be important to anticipate that this trend will likely increase rather than dissipate. Therefore, it is essential that careful thought is given to working with the trend in ways that are mutually beneficial.

For example, administrators may facilitate collaborations with local churches, help individuals to develop a personal commitment to giving to the Church’s broader mission, and recognize those visible, tangible impacts.

- 4) Explore possibilities of designating a portion of mission offerings to address needs that arise as a result of natural disasters.

Participants expressed an interest in giving to projects that meet immediate and pressing needs in the world. While participants appreciated the evangelistic aspects of mission offerings, they often

broadened traditional definitions of spreading the gospel to include improving conditions of hurting humanity.

- 5) Invest in new and amplified messages about the impact of missions in the daily lives of individuals (spiritual and material) using current technologies. Consider using top-notch external professionals to develop and share promotion and follow-up information on projects.

Consistently, participants reported that they desired and would respond to higher quality marketing. Because of the ubiquitous nature of media promotions today, it will be imperative have the marketing handled by highly skilled professionals.

Participants shared a strong desire to see the results of their donations. This outcome-oriented information should include both material as well as spiritual benefits to the recipients as differing results appeal to various donors.

Closing the feedback loop sharing information about the effects of giving will likely become increasingly important to this group of church members.

- 6) Increase transparency in how donated funds are expended.

Participants offered perceptions about their fears concerning administrative costs and donation diversion. It may be helpful/useful to assist church members in understanding how mission funds are distributed.

- 7) Provide convenient and immediate mechanisms for giving such as automatic payments, donating through texting, and online giving.

Younger participants in particular reported the importance of giving effortlessly. While planning ahead for regular percentage giving fit for older participants, responding to spontaneous appeals was more likely among younger participants.

- 8) Local church leadership should be made aware that a perceived shortage of communication exists regarding mission projects. These leaders could then be empowered to bridge the communication gap.

Since the interface for communicating about mission projects occurs primarily within the congregations, people in key local leadership positions could be encouraged to increase their level of communication with their membership.

Literature Review

Philanthropic Giving

Executive Summary of Literature and Recommendations

The key findings of the literature review on philanthropic giving include the following:

1. Charitable giving is on the rise, and religious organizations are the primary beneficiaries. However, the proportion of funding to religious organizations is shrinking.
2. Individuals rather than organizations or institutions are now the largest source of charitable income.
3. The people who give the most are older, more educated, and more affluent. These donors want to be informed about how their money is being used. Their trust must be earned in order to keep them motivated to continue giving.
4. There are many different factors that motivate giving. It is important to use a wide variety of approaches when seeking funds rather than appealing to everyone in the same way.
5. Trust and involvement in an institution are key motivators to giving. It is vital to get members involved in the church and bonded to it if they are to give.
6. The appeal of giving to foreign missions is changing. Many people find it more fulfilling to give to projects they are involved in or have chosen themselves.

The literature provides the following top three suggestions for individuals who seek to raise funds for charitable purposes in general:

1. Adjust your appeals according to your audience. Know the research about the demographics of giving and the factors that motivate giving.
2. Find ways to personally involve people in the projects in which you are asking them to give.
3. Earn the trust of your donors by being transparent in your financial practices. Provide clear and truthful information regarding the way the money is used.

Suggestions specifically targeted to denominational leaders include the following:

1. Leaders should nurture the development of strong individual connections to their faith community, providing opportunities for individuals to interact with each other on a regular basis.

2. Continue nurturing a climate of trust between their churches and parishioners.
3. Promote giving tithe and offering as a sacred act. Maximize opportunities by networking, searching for social links both in the church and outside of it in order to achieve common goals rather than trying to “reinvent the wheel ourselves.”
4. Identify potential high donors and ensure that they are well informed regarding the finances of the church, are bonded to the church, and are involved in church programs and decision-making.
5. Invest in well-trained ministers. It is pastors who motivate their congregations to contribute money for the programs of the church. Pastors inspire commitment, loyalty and involvement, and can make a difference in how parishioners give.
6. Consider customizing the appeal, project, and “thank you” to the congregation. Respond to creative initiatives rather than relying on historic approaches. Experiment with seeking proposals and giving them thoughtful consideration.
7. Work on “adoption” plans where big churches can help smaller ones.

Background of the Literature Review

The literature on philanthropic giving covers a broad spectrum of giving categories, including corporate giving, foundation development, individual donors, gendered giving, religious versus secular giving, giving connected to faith motivations, demographic factors in giving, and many others.

This literature review focuses primarily on individual donors and factors affecting their contributions to religious organizations. For the purpose of this literature review, we define philanthropic giving as “the contribution of financial resources to help another individual or organization” (Stockton-Chilson, 2003).

It should be noted that studies on giving offer widely varying results. Variations may occur because of differing research designs, the varying depth of experience among interviewers and researchers, because several complex factors are included in a single question, or for other similar reasons (Wilhelm, 2007; Webb, 2000). This literature review highlights areas where most agreement exists among researchers.

Giving Trends in the United States and Canada

While this literature review focuses primarily on giving related to religious organizations or resulting from faith motivation, we will also note general giving trends to provide a larger context from which to interpret the data on religious giving.

Over the past few years, researchers found that philanthropic giving in the United States has risen by 4.4% (3.0% when adjusted for inflation) in the United States and Canada (Giving USA, 2014, PowerPoint). Additionally, 2013 was the fourth year in a row to see a rise in giving. Thus, there is a positive trend in giving, although the data does not make allowances for a population increase during the same period.

Individual versus corporate giving

Individuals were found to be the highest givers. Individual donors gave 72% of the total money amount, foundations gave 15%, bequests gave 8%, and corporations gave 5% (Giving USA, 2014, PowerPoint). According to a 2008 study, 41.9% of all households in the United States contributed money to one or more religious organizations (Philanthropy Panel Study, 2009). In 2013, the average household donated \$2,974 per family to charity, which represents \$1,016 per adult individual (Giving USA, 2014, Highlights).

When research narrows its focus to religious congregations, the findings also support the importance of the individual donor. A review of research reported by The Parish Paper (2012) shows the largest source of congregational income is what individuals contribute through offerings, tithes, donations, and dues. The same source states that individuals give 90% of what a church receives.

In contrast to an increase in individual donations, survey figures show a decline in 2013 of corporate giving to charity (Giving USA, 2014, Highlights). There is also a decline in the donations given by government entities, placing even more importance on the individual donor (Ranganathan & Henley, 2008).

Religious giving losing proportional dollars

Due to a rise in nonprofit organizations, there is intense competition for donors among charities (Christopher, 2008). Recent research shows that there are more than 1.4 million charities in the United States alone asking for contributions from individuals (Giving USA, 2006, as cited in Ranganathan & Henley, 2008). However, of the various charitable categories, religion received the most donated funds, receiving 31% of the \$335.17 billion donated. Nevertheless, the ratio of religious giving has fallen from a high in 1984-1988 when 57% of all money donated was to a religious organization (Giving USA, 2014, PowerPoint).

In 2013, an estimated \$105.53 billion was given to religious organizations (Giving USA, 2014, PowerPoint). This study also shows that religion's share of what is given has fallen from 45.7% in 1966 to 34% in 2013. Although giving to religious organizations has slowed in recent years, this may be partly accounted for by an increase in giving to other charitable organizations with a religious mission.

The primacy of religious organizations in the charitable donations field is underscored by the fact that the next highest recipient (education) only received 16% of total donations, barely

half of what is given to religious organizations. Human Services is receiving only 12% of total giving (Giving USA, 2014, PowerPoint).

Summarizing this data, we see that individual donors are now the main source of income for charitable organizations. In addition, there is a slight increase in giving to all charitable causes, including religious organizations, but the ratio of giving to religious organizations compared to other charitable organizations has fallen markedly. However, religious organizations still get the most money by a large margin.

Demographics of Giving

In seeking to understand where financial resources originate, it is important to identify donor characteristics. Studies reveal a number of factors researchers note that influence giving patterns. These include religiosity, geography, socioeconomics, education, marital status, gender, age, ethnicity, and church membership.

Religiosity

Findings from five national surveys show that religious families gave over twice as much as nonreligious families (Giving Volunteering, 2001). It is not surprising that religious people are more likely to give to religious organizations than non-religious people are. However, religious people are not more likely to give to secular organizations or to volunteer their time than are non-religious people (Choi & DiNitto, 2012).

It is also important to note that belonging to a religious organization does not guarantee that the person will be a charitable donor. Studies document that at least 20% of American Christians do not give at all and that American Christians in general give less than 2% of their income to charity (Brooks, 2006; Finke, 2006; Hoge & Yang, 1994; Olson & Perl, 2001; Regneres, et. al, 1998; Smith, et al., 2008, all as cited in Vaidyanathan & Snell, 2011). Among Christian denominations, studies reveal that those who give at the highest levels include Evangelicals and Conservative Protestant Churches, followed by Mainline Protestants. Catholics gave the least (Vaidyanathan & Snell, 2011).

Geography

Geographic location seems to affect giving, although the data does not indicate why. People who live in the North Central United States give more, with 51.1% of households giving to religious organizations (Philanthropy Panel Study, 2009). It was the only region where more than half of households donate. Those who give least live in the Pacific Region, with a giving rate of 34.6% (Philanthropy Panel Study, 2009).

Socio-economic level

A person's level of income affects his or her giving. People who make more money give more. In their 2008 book *Passing the Plate: Why American Christians Don't Give Away More*

Money, Smith, Emerson, and Snell observe that the top 5% of givers give 60% of total giving. The higher a household's annual income level, the higher the rate of giving. A study found that 56% of households making \$100,000 or more made financial gifts to religious organizations, while only 46.9% of those between \$50,001 and \$99,999 and 32.4% of households making \$50,000 or less donated to religious organizations. Also, among households that donated, a higher annual income meant a bigger average and median gift amount (Philanthropy Panel Study, 2009).

It has been noted, however, that people who make more money tend to spend more money on donations, but less time volunteering their time for charitable purposes (Choi & DiNitto, 2012).

Education level

People who are more educated tend to give more. A study of religious giving in 2009 shows that the higher the level of education held by the head of the household, the higher the rate of charitable giving to religious organizations. Fifty-three percent of households where the highest level of education was graduate school donated, while only 34.2% of households where the head of the household's education was high school or less donated (Philanthropy Panel Study, 2009). A study of predictors for religious giving found that higher levels of education and higher income levels were associated with a person being more likely to volunteer or donate money to religious or secular organizations (Choi & DiNitto, 2012). The findings reported from five national surveys show the same results—the more educated people are, the more likely they are to make charitable donations or volunteer their time in service, and the amount of money they donate increases (Giving Volunteering, 2001).

Marital status

People who are married give more. A study conducted by the Lilly Family Foundation at the School of Philanthropy at Indiana University in 2009 revealed that married households gave the most compared to any other household unit. Married households gave an average of \$2,585, with a median of \$1,000. Widowed households were next, then households headed by divorcees, households where the head was separated from the spouse, and at the bottom were never married households, who had an average gift of \$845 (of those who did donate), and a median of \$300 (Philanthropy Panel Study, 2009). A study based on findings from five national surveys also found that families headed by a married couple were more likely to have donated than other household types, and that they tend to contribute more money (Giving Volunteering, 2001).

Gender

There are gender trends in giving. Single women are more likely to give than single men and to give more money in total (Andreoni, Brown, & Rischall, 2003). When women control household giving, they tend to give smaller amounts to a greater variety of charities than

men. When men are in charge, they tend to give larger amounts to fewer charities. Additionally, men are more likely to be sensitive to their household's income when it comes to giving. The same study found that when giving is more of a sacrifice, men give less than women. When it is less of a financial sacrifice, men give more than women.

Among couples that jointly decide about giving, when a man makes more money than his wife and/or is more highly educated than she, his preferences for giving are more likely to take precedence. According to one study (Andreoni, et al., 2003), 53% of households claimed that giving was jointly decided. However, when there had to be bargaining and compromise regarding giving, the outcome was the wife's preference only 26% of the time, while the male's preference was followed 68% of the time. Six percent of the time, when bargaining is involved, the couple does not give at all (Andreoni, et al., 2003). Generally speaking, whoever decides on other financial information in a household also decides about charitable giving (Burgoyne, Young, & Walker, 2005). When men make the majority of the income to support the household, women often felt that they should only donate out of their own personal spending money if they individually wanted to support a charity. However, when both husband and wife were major earners and had separate bank accounts, decisions to donate were made largely separately without discussion.

Age

In the religious giving study sponsored by the Lilly Family Foundation, the older the head of the household was, the higher the rate of giving to religious organizations. Households headed by individuals aged 65 or more gave more than twice as much as households where the head of the household was 40 years of age or younger. However, households headed by older individuals did not necessarily give more money on the average to religious organizations, but higher numbers of them did contribute something (Philanthropy Panel Study, 2009).

However, it is worth noting that young people are not out of reach for charitable donations. Christopher (2008) outlines some strategies church leaders can employ when reaching different generations in his book *Not Your Parents' Offering Plate: A New Vision for Financial Stewardship*. Christopher stresses the importance of creating a belief in the institutional mission, trust in church leadership, and being up front about the financial stability of the institution to reach donors in today's world, particularly young people.

Ethnicity

There seems to be little difference in the rate of giving among different ethnic groups. In a study of giving within the Seventh-day Adventist church, there were some minor differences in giving patterns according to ethnicity (Stockton-Chilson, 2003). Black members and White members gave at the same rate, although White members tended to give larger amounts. This appeared to be due to inequality in income levels.

Both Blacks and Whites tended to give more and more often than Hispanics, but this was likely due to Hispanics having been asked less often. Blacks and Hispanics were more likely to have made donations to human service types of organizations than were Whites. Hispanics and Blacks within the Adventist Church were more likely to have spent time helping relatives, friends, neighbors, or others in need in an informal setting. This study did not include members of other ethnic groups.

The findings from five national surveys also shows that individuals of all ethnicities and races volunteer and make charitable donations at approximately the same rates when they are asked to do so. However, Whites are more likely to be asked to donate or volunteer, so they are more likely to take part in these activities (Giving Volunteering, 2001).

One small study of alumni of predominately Black colleges found that fewer Black alumni (less than 10%) in their study gave to their educational institution than alumni of other institutions as a whole (Holloman, Gasman, & Anderson-Thompkins, 2003). However, results of a study with a larger sampling showed that in Black churches, attending members tend to give at rates between 85% and 95%.

Church membership

The study by Stockton-Chilson (2003) found that Seventh-day Adventists give more frequently than Catholics and semi-Mainstream Protestants. If the oversampling of Hispanics in this study is adjusted, Adventists also give more than Mainstream Protestant church members. They were also shown to be more consistent in their giving patterns. Additionally, Adventists are more likely to give to charities outside their own denomination and to approve government spending to help impoverished people. Finally, Adventists were also more likely to have had experience with giving or volunteering time when young, thus becoming socialized in giving.

Styles of Religious Giving

The way money and giving are perceived has an impact on what is given to the church (Munday & Davidson, 2011). Generally speaking, there are two major ways to look at giving to a religious institution, giving to God, or giving to the needy. These can be categorized as “sacralized giving” and “needs-oriented giving.”

Sacralized giving

Sacralized giving happens because it is believed that a certain portion of the individual’s money actually belongs to God and is, therefore, sacred. There are many religions that take this point of view, although the amount of money that is sacred differs.

Muslims have obligatory giving which is labeled zakat. In addition to zakat, there is voluntary giving, but it is clear that a portion of what one possesses belongs to God. In the

same way, Mormons and many Conservative and Evangelical Protestant churches clearly define 10% of one's income (tithe) as belonging to God, and therefore sacred. It is not seen as a voluntary contribution like an offering, but simply as returning to God what belongs to Him. The offerings that are given in addition to tithe are voluntary gifts to God or to a perceived need within the church or the church's mission. These are not sacralized, but are still expected.

Studies have found that Evangelical and Conservative Protestants respond to sacralized giving styles, and that they feel guilt when not complying (Vaidyanathan & Snell, 2011). This is probably true because they have been socialized to believe that the tithe is sacred and that when they do not give, they are taking what belongs to God.

Needs-oriented giving

Christopher (2008) observes that not every church member responds to sacralized giving: "donors are saying to our church today that you have to earn our gifts...no longer can you just preach a sermon on tithing and think the member will give 10 percent to the church" (p. 7). Mainstream Protestant churches prefer to ask members to give donations in response to specific needs (Munday & Davidson, 2011). These churches feel it is better to appeal to logic and sense of community, asking people to do "their share" in supporting the specific needs of the local church or situational needs of the church at large. These churches often have yearly pledge drives to avoid pressuring people on a weekly basis. This way, members still feel that they are giving to God's work (Munday & Davidson, 2011).

Mainstream Protestants respond best to needs-based giving (Vaidyanathan & Snell, 2011). Again this is probably because they are socialized to orient their giving toward specific goals. It is a culture of paying the bills and living the vision rather than an automatic setting aside what is God's (Munday & Davidson, 2011).

A study on finances and faith found that being shown how their contributions helped those struggling even more than themselves helped families in that survey see their own situations in a more positive light (Marks, Dollahite, & Baumgartner, 2010).

In both of the above styles of defining money and how much of it belongs to God, there can be an element of guilt placed on the donors. The guilt may originate in not setting aside what belongs to God, or it may come from the feeling of not "doing one's part." People will sometimes give because otherwise they will feel guilty.

Central versus congregational

Another point to consider in styles of giving is whether a church considers itself an entity in and of itself, or whether it is thought of as part of a national or worldwide congregation. Traditionally, the Adventist Church has been a worldwide organization and giving is geared toward support of the whole church rather than being limited solely to the local congregation

and its needs or charities. Determining whether sacralized giving or needs-oriented giving works better for a worldwide church is a point to be considered.

Factors Motivating Giving

Religiosity

In the study of several factors motivating donors and models for predicting intent to donate, researchers found that religiosity was strongly connected to giving (Ranganathan & Henley, 2008). Very religious people tend to be altruistic. However, the researchers caution that religiosity is mediated by the attitude of the donor toward a particular charitable organization and its way of promoting its needs and mission. Even though this study was not of church members solely, it does underscore the fact that those who are true believers or followers of a religion are the ones most likely to give so long as they trust the organization they are giving to. The religiosity of a person's spouse also has a strong effect on giving to the congregation the person attends (Donahue, 1994).

Socialization

One reason people give is because they were taught to (The Parish Paper, 2012). In their 2008 study into giving, Smith, et al. found a strong correlation between the financial generosity of parents and that of their children. Among Seventh-day Adventists, church members who were more exposed to various giving socializing experiences than other Christians gave at a higher rate than others (Stockton-Chilson, 2003). Some donors state that as children they were raised to give, and now that they are adults, they continue giving (The Parish Paper, 2012). In fact, socialization is one of the three major motivators in giving. Some high givers stated that they give now because they were raised in families where giving was modeled as a norm, and now that they are grown up, they do the same thing (Vaidyanathan & Snell, 2011).

Being norm-oriented

Beliefs can motivate giving. Church members state that they are giving out of gratitude for what God has done for them or because they believe that God already owns everything they have (The Parish Paper, 2012). Belief in normative giving is one of the major motivators for donors (Vaidyanathan & Snell, 2011).

Empathy

Stockton-Chilson (2003) identifies two different models of giving. The first is affective, and the second is cognitive. Affective giving, or giving because of feelings of empathy for the plight of others or the needs of an organization, tends to be more informal and unplanned. It usually results in short-term giving, and often happens mainly among one's own group. However, appealing to people's empathy is only one item in the "best practices" list for those asking for donations.

In a summary of literature regarding giving, research indicates that people give in response to a perceived need (The Parish Paper, 2012). It is important to note, however, that while empathy and emotional appeal do motivate some people to give, others may rebel against what they feel is a play on their emotions (Burgoyne, et al., 2005).

Trust

There is a strong relationship between trust and giving. Donors contribute to organizations they trust and about which they feel confident (Melendez, 2001, as cited in Sargeant & Lee, 2004). It is a person's trust that leads him or her to invest in a relationship and be influenced by that relationship, accepting influence from the relationship partner (Sargeant & Lee, 2004). Trust is the precursor to commitment and commitment leads to investing finances and personal time in an organization. Various studies have shown that building relationships between donors and the institution is key to their continued giving (Notarantonio & Quigley, 2009). People are more motivated to give to organizations that show them that their money will be "used well, to change lives" (Christopher, 2008, p.6). When donors are able to know how their giving is working to help others, they can be motivated to give, or to give again in the future.

Transparency is part of trust. People want to know how their money is being used. In a study done within a Catholic diocese, lapsed donors cited distrust as a main reason for not giving any more. Fifty percent cited the sexual abuse scandal and wondering whether their donations were going to support lawyers for those priests (Notarantonio & Quigley, 2009). Donors who had not ceased giving stated that the church should be more open with facts about how money is used. Those who gave most were the ones who desired more information and more individual response from the church regarding their giving (Notarantonio & Quigley, 2009). However, it is worth noting that trust and commitment are only one of various influences on giving; stronger predictors include income, age, occupation, education, and gender (Sargeant & Lee, 2004).

Personal involvement

Research has found that personal involvement is an important factor in giving (Ranganathan & Henley, 2008; Donahue, 1994). A study by the Presbyterian Panel in 2011 found that groups that were more involved in the activities of an organization tended to give more. Ordinary church members gave 3% of their income, elders gave slightly more, but pastors gave 6% over all. A study in a Catholic Diocese discovered that active members are more likely to give than non-active and that the closer the contact between the donor and the institution, the greater the giving (Notarantonio & Quigley, 2009).

Donors who give regularly give larger amounts than those donors who switch from one charity to another (O'Reilly, Ager, Pegoraro, Leonard, & Rundle-Thiele, 2012). Having a previous relationship with an organization and personal association with it or its cause

influences giving (Sargeant & Lee, 2004). Likewise, members who are engaged with their congregation give more (Donahue, 1994).

A study of family finances and faith found that families giving beyond the usual tithes and offerings sometimes did so because they felt a strong sense of connection to their church community (Marks, et al., 2010). A majority of people surveyed in a study stated that personal involvement was an important factor motivating them to make donations (Burgoyne, et al., 2005).

Churches where more members are in small groups received more tithe and offering (Whitehead, 2010). Small group involvement seemed to indicate more congregational involvement, and more involvement leads to more giving.

Genetics

It has been suggested that certain people are genetically more empathetic than others. There is modest evidence for heritable empathy (Zahn, Waler, Robinson, & Emok, 1992, as cited in Stockton-Chilson, 2003).

Guilt can be a motivation for giving. People may feel that if they do not give, they are committing a wrong and will feel badly about it (The Parish Paper, 2012). However, research has shown that guilt is not the main motivator for charitable giving (Vaidyanathan & Snell, 2011).

Obstacles to Giving

Distrust

The 2008 study into giving by Smith, et al. revealed that only 27% of Protestants and Catholics stated a great deal of confidence in organized religion. Nine percent of those in this study stated that they did not give because they do not trust the religious organization to spend it wisely.

Wealth insecurity

A very real obstacle to giving is the feeling of being financially insecure. Persons at all levels of income reported experiencing financial insecurity so that it is not necessarily the actual fact of not having enough resources, but rather the perception that one does not have enough resources that is an obstacle to giving (The Parish Paper, 2012). Naturally, then low givers correlated with wealth insecurity (Vaidyanathan & Snell, 2011). Among Seventh-day Adventist church members, the most common reason they stated for not tithing was financial problems (Stockton-Chilson, 2003).

Comfortable guilt

Guilt can contribute to giving, but can also be an impediment. When people felt badly about not giving, but don't have extreme guilt, it has a cooling effect on their giving (The Parish Paper, 2012).

Giving illiteracy

Some people have misconceptions about their giving. One of these may be regarding the amounts they give. They may say or think that they are giving a lot of money, but in reality, compared to others they give very little (The Parish Paper, 2012). Low givers correlated with illiteracy regarding giving (Vaidyanathan & Snell, 2011). Sometimes they were not aware of the discrepancy between what they claimed to give and what they actually gave. There is another facet to lack of knowledge. Researchers refer to this as collective action shrinking. This means that a prospective donor does not give because he or she thinks that others will do the giving and that their contribution is not very important (Smith, et al., 2008).

Researchers have also found a misunderstanding of good stewardship. Most American Christians do not associate stewardship with financial giving—they think of it as using personal talents well (Smith, et al., 2008). Finally, in some churches there is not a clear idea of what projects or missions are the focus of the church (Presbyterian Panel, 2013).

Lack of commitment to institution

Giving wanes as church attendance wanes (Munday & Davidson, 2011). Among the factors contributing to the steady decline in religious giving were decreasing religious affiliation and attendance (Giving USA, 2014, Highlights).

Competing charity requests

Giving can decrease as it competes with high profile need such as disasters (Notarantonio & Quigley, 2009). However, when it comes to religious giving versus secular giving, it does not appear that religious organizations and secular organizations are in direct competition. Churches are not “siphoning” off resources that might otherwise be earmarked to nonreligious charities (Hill & Vaidyanathan, 2011). However, in one study, respondents reported that they felt that too many charities were asking for their help (Burgoyne, et al., 2005).

It appears that the difficulties of choosing whether to give to a religious versus a secular charity is simplified for members of those denominations who have denominational charities for specific categories such as education or disaster aid, as then these members can give to charities that target the needs donors perceive without having to go outside their own denomination (Hill & Vaidyanathan, 2011).

Giving for Foreign Missions

One-third of United States missions funding is channeled in support of short-form missions such as mission trips (Priest, Wilson, & Johnson, 2010). Mega churches appear to be at the forefront of social organization of missions. In addition, there is a trend shifting back to local control of congregations where what they give to missions is administrated locally by that congregation's administrative board. In the case of mega churches selecting their own mission projects and goals, the problem is that a few people wield a great deal of power in assigning where the mission dollar will go; it is important that each congregation connects with local and global agencies in making this determination, as otherwise, some areas of need may suffer.

The study by the Presbyterian Panel in 2013 found that one third of their constituents gave to foreign mission projects, occasionally including projects outside of their denomination. They also found that 55% of their congregations budget for missions, but do not designate how these funds will be used.

Synthesis and Conclusions

The following list summarizes key findings of this literature review:

- Charitable giving is on the rise, and religious organizations benefit most often. However, religious organizations are getting less money proportionally than previously. This trend is important to track.
- The people who give the most are older, more educated, and more financially advantaged. These same people want to be informed about how their money is being used. Their trust must be earned.
- Sacralized giving as taught and practiced in the Adventist Church (tithing) is very effective for insuring a constant financial resource for the church, but it will not be sufficient in and of itself if trust is not maintained, especially with the more educated and financially prosperous givers.
- Individuals rather than organizations or institutions are now the largest source of charitable income.
- There are many different motivators for giving, and different people respond to different motivations.
- It is important to use a wide variety of approaches when asking for funds rather than making a generalized appeal.
- Studying the local congregations to understand how different groups within the congregation will respond to different types of appeals to give is critical.

- Education regarding tithing and how it is used will help those who need to understand how their funds are used and why they should give.
- Focusing on a particular need and its effect on a given group of people, whether local or in another area of the worldwide church, would be a helpful way to appeal to those who give because of empathy.
- It is vital to get members involved in the church and bonded to it if they are to give. Finding a way to inspire involvement at the local level can be challenging. Some studies see organizing or supporting small group activities as a good path to involvement. Visiting members no longer attending on a regular basis and attracting them back would be an important step to this end.
- The concept of foreign missions is changing. Many people find it more fulfilling to give to projects they are involved in or have chosen. More and more people are choosing to go on mission trips, be a part of mission organizations (e.g. Maranatha), or give to a particular project chosen by their own church or Sabbath School group. It is possible that the statistic of one third of funds earmarked for missions being used for such projects in other churches is now becoming true of ours.

Resources

Two of the cited references have a wealth of suggestions for church growth and financial health. The first is a dissertation prepared by Karen Stockton-Chilson at Andrews University and is a study of patterns in Adventist giving and volunteering. The second is a book by Lyle E. Schaller on how a church can prosper both spiritually and financially in a new economic culture.

In her study of Adventist giving and volunteering, Stockton-Chilson (2003) notes that it is difficult to translate knowledge into practical application. Her focus is not only on promoting financial giving to the church and its programs, but also on fostering an attitude of caring for others that leads to service for others. She makes several recommendations with these two goals in mind.

- Leaders should nurture the development of strong individual connections to their faith community, providing opportunities for individuals to interact with each other on a regular basis.
- Leaders should develop a climate of trust in their churches.
- Care norms need to be taught and practiced. There is a tradition of caring involvement in the Adventist Church through its emphasis on stewardship, mission, and community outreach. However, materialism and self-centered individualism have in many cases

eroded individuals' sense of community and ability to be compassionate. Many of the socialization mechanisms to teach caring and community have not adjusted to modern society, and it would be well to look at how members can best be socialized to a norm of caring.

- Leadership should address the issues of diversity. Given the rapidly shifting composition of the Seventh-day Adventist church, it is essential to listen to, understand, and respond to the many differing voices in our membership.
- Maximize opportunities by networking. By this Stockton-Chilson means searching for social links both in the church and outside of it in order to achieve common goals rather than trying to “reinvent the wheel ourselves.” Leaders should rethink the traditional position of being “in” a community, but not “of” the community.
- Resolve conflicts and teach members best practice ways of resolving conflicts.
- Establish global connections. The church should take a broader view of stewardship. Historically, Adventists have been at the forefront of response to crisis, have been pre-eminently active in areas of education, health, and international development. It has been less likely to address issues of environment, human dignity and equality, and the need for peace rather than war.

In his book *The New Context for Ministry* (2002), Lyle Schaller points out that there is a whole new economic culture in which churches now exist. Schaller believes that there is now a culture of abundance. Resources are not scarce; it is just a matter of finding the people who have them and involving them in the ministry of the church. He has many thoughtful insights into what could be done in order to make a church not only survive, but prosper in this culture. Among these he cites:

- The three critical variables in the new ecclesiastical economy are visionary leadership, relevance, and quality. These should be the focus in any discussion of mission and finance.
- Reinforce trust in and loyalty to your church. Have a clear mission.
- Identify potential high donors and ensure that they are well informed regarding the finances of the church, are bonded to the church, and are involved in church programs and decision-making.
- Invest in talented ministers. It is the pastors who motivate their congregations to contribute money for the programs of the church, and good pastors inspire commitment, loyalty and involvement. *(An aside to this would be the suggestion that we look at how we recruit and train pastors in our church, how to attract the best and brightest to this*

profession, and how to prepare them for a job that is not solely theological or pastoral, but also administrative and psychological.)

- Define the task of the national administration of the church: is it to resource congregations or to regulate the belief system? Traditionally the purpose of denominations was to a.) perpetuate the orthodox Christian faith, b.) oversee the preparation of clergy, c.) recruit, equip, send and support missionaries, and d.) create the institutions designed to respond to other needs, such as colleges, hospitals, etc. The author suggests that another view would be to see the heart of institutional expression of Christian faith as the worshipping community. He states that this view would contend that the well-being of the denomination be measured by the health, vitality and relevance of congregations rather than by the number of religious institutions.
- Customize the ministry to the congregation. Respond to creative initiatives—don't perpetuate the past. Ask for proposals and give them thoughtful consideration.
- Determine whether the church wants to be a federation of mono-cultural congregations or of multicultural entities and act accordingly.
- Work on “adoption” plans where big churches can help smaller ones.

There is much more in both of these sources that would be worth noticing and considering. They would be helpful reading not only to church leaders, but to individual pastors as well.

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Appendices

A. Survey Instrument

Mission Offering Survey

The General Conference of Seventh-day Adventists is interested learning more about how church members in the North American Division participate in giving to the global missions programs supported by world mission-offerings. You can help the Seventh-day Adventist Church become more responsive to the needs of its membership by completing this survey. Remember, this survey is intended only for church members older than 18 years of age.

Thank you in advance for giving the gift of your time and for sharing your responses. Your participation will provide much-needed information to guide our church as it seeks to help giving be a joyful and meaningful experience.

1. In your understanding the mission offerings collected in the Seventh-day Adventist Church are used for: (please check all that you believe to be true)

- | | |
|-----------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> To build schools/hospitals/clinics and other facilities | <input type="checkbox"/> To conduct relief programs in times of widespread disaster |
| <input type="checkbox"/> To provide salaries for international missionaries | <input type="checkbox"/> To assist church members with Christian education for their children |
| <input type="checkbox"/> To support various evangelistic endeavors (radio/TV/public meetings, etc.) | <input type="checkbox"/> To conduct and evaluate innovative or experimental methods of evangelism |
| <input type="checkbox"/> To fund the general infrastructure of Church organization | <input type="checkbox"/> I do not have a clear understanding of how mission offerings are used |
| <input type="checkbox"/> To provide appropriations for needy institutions | |

2. How well informed are you about how mission offerings are to be used this quarter? (Check all that apply)

- Well informed: I know specific projects targeted by the division receiving the offering
- Somewhat informed: I know the division/region receiving funds
- I am poorly informed about how mission offerings are being used this quarter
- I know nothing about how mission offerings are being used this quarter

3. If yes, how did you learn about where the mission offering is going this quarter? (Please check any that apply)

- Sabbath School Bible Study Guide (Lesson Quarterly)
- Sabbath School mission story
- Announcements in the church/Sabbath School
- Mission 360° Adventist Mission DVDs
- Mission 360° magazine
- Mission 360° TV programs on Hope Channel
- Global Mission Spotlight TV programs on 3ABN
- Adventist Mission website (adventistmission.org)
- Mission Quarterly
- Other (please specify)

4. How much do you agree with the following statements?

	Strongly agree	Agree	Unsure	Disagree	Strongly Disagree
When I give to the "world budget" I am giving to the mission budget.	<input type="radio"/>				
The "world budget" supports missionaries in foreign lands.	<input type="radio"/>				
When I give to Sabbath School offerings, a portion of my offerings support missionaries.	<input type="radio"/>				

5. Approximately how often are the following materials used in your local congregation to promote giving to mission projects in a particular territory?

	Weekly	Twice per month	Once per month	Once per quarter	Once per year	Never	Don't know
Sabbath School Bible Study Guide (Lesson Quarterly)	<input type="radio"/>						
Appeals from local church leaders	<input type="radio"/>						
Mission stories/reports from former or current missionaries	<input type="radio"/>						
Sabbath School mission story	<input type="radio"/>						
Mission 360° Adventist Mission DVDs/Videos	<input type="radio"/>						
Mission 360° magazine	<input type="radio"/>						
Mission 360° TV programs on Hope Channel	<input type="radio"/>						
Global Mission Spotlight TV programs on 3ABN	<input type="radio"/>						
Mission Quarterly	<input type="radio"/>						

6. Does your local church provide a tithe and offering envelope that includes a specific option for giving to world budget/mission?

Yes

No

7. To what extent is your giving for missions influenced by:

	Most effective	Somewhat effective	Not sure	Less effective	Not effective
Sermons on mission giving by the pastor	<input type="radio"/>				
Sermons on mission giving by guest speakers	<input type="radio"/>				
Personal stories shared by church members or former missionaries	<input type="radio"/>				
Regular reports on how mission funds are used by the church	<input type="radio"/>				
Clear reports on financial needs of missionaries	<input type="radio"/>				
Teaching the children about the importance of mission offerings	<input type="radio"/>				
Generous members who set a good example of mission giving	<input type="radio"/>				
Teaching members that they will be blessed if they give to mission projects	<input type="radio"/>				
Sabbath School Bible Study Guide (Lesson Quarterly)	<input type="radio"/>				
Mission Quarterly	<input type="radio"/>				
Sabbath School mission story	<input type="radio"/>				
Mission 360° Adventist Mission DVDs	<input type="radio"/>				
Mission 360° magazine	<input type="radio"/>				
Mission programing on Adventist TV	<input type="radio"/>				
Promotional materials received in mail delivered to your home	<input type="radio"/>				

8. Please indicate how much you agree or disagree with the following statements:

	Definitely agree	Agree somewhat	Not sure	Disagree somewhat	Definitely disagree
Jesus set an example of generosity for Christians to follow.	<input type="radio"/>				
The Bible teaches giving offerings in addition to tithing.	<input type="radio"/>				
Giving is a demonstration of trust in God.	<input type="radio"/>				
The best way to give mission offering is mark the box World Budget on Tithe envelope.	<input type="radio"/>				
Spirit of Prophecy says it is important to support missionaries through offerings.	<input type="radio"/>				
If you give generously, God will bless you.	<input type="radio"/>				
Supporting long-term missionary service is important in 21st century.	<input type="radio"/>				
Short-term mission projects make the best contribution to the world field.	<input type="radio"/>				
My giving to mission offering is affected by my feelings about church leadership/decisions.	<input type="radio"/>				
The best way to give mission offering is online.	<input type="radio"/>				

9. During the last year, about what percentage of your annual income did you give to Church's official mission projects?

- Less than 1% 10% to 14%
 1% to 4% 15% or more
 5% to 9%

10. Please mark the category that best describes how much you and the members of your household (immediate family members in your home) gave to religious organizations (not including tithe) in the past 12 months. Was it:

- Less than \$100 \$5,001 to \$10,000
 \$101 to \$1,000 More than \$10,000
 \$1,001 to \$5,000 Don't Know

11. Please indicate whether in the past 12 months you have given to Church missions in any of the following ways.

	Weekly	Twice per month	Once per month	Once per quarter	Once per year/never
Giving to the World Budget	<input type="radio"/>				
Giving through Sabbath School offerings	<input type="radio"/>				
Giving to the Thirteenth Sabbath offering	<input type="radio"/>				
Giving to the Sabbath School investment offering	<input type="radio"/>				
Giving to the birthday-thank offering	<input type="radio"/>				
Giving directly to the Office of Adventist Mission/Global Mission Pioneers	<input type="radio"/>				
Giving directly online through Adventist Mission office	<input type="radio"/>				
Giving to community development (well-drilling, agriculture, etc.)	<input type="radio"/>				

Other (please specify)

12. Listed below are a number of ways to give to mission projects outside of the official Church mission program. Please indicate whether in the past 12 months, you have given to these mission outreach organizations.

	Yes	No
Contributing to projects sent to me directly by Adventist missionaries	<input type="radio"/>	<input type="radio"/>
Supporting long-term missionaries sent by Adventist independent ministries	<input type="radio"/>	<input type="radio"/>
Supporting short-term mission trips in my church or someone I know	<input type="radio"/>	<input type="radio"/>
Giving to special mission projects particular to my Sabbath School class or congregation	<input type="radio"/>	<input type="radio"/>

Other (please specify)

13. If you answered "yes" to any of the items in Question 12, what is your primary motivation in contributing to this (these) organization(s)?

14. Not including tithe, what is your most important reason for giving money to the church and related ministries?

- | | |
|---------------------------------------------------------------------|-------------------------------------------------------------|
| <input type="radio"/> To win people to Christ | <input type="radio"/> I believe that God commands it |
| <input type="radio"/> To help suffering people | <input type="radio"/> My heart was touched by an appeal |
| <input type="radio"/> I have a sense of obligation for my blessings | <input type="radio"/> To hasten the Second Coming of Christ |
| <input type="radio"/> To help poor people become self-sufficient | |

Other (please specify)

15. Please read the following statements, and then consider how much each one influences your giving to official church mission offering projects

	Strongly	Moderately	Not at all
I want to give a fair proportion of my income to official church mission projects.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I can give with confidence to mission offerings because I trust our church leaders to use the funds appropriately.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I grew up in a family where my parents regularly gave to church mission projects.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am passionate about the causes aligned with mission offerings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I give to mission offerings to receive tax benefits.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have been a direct recipient of mission offering benefits.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have seen the results first hand of my mission offering gifts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a sense of self-fulfillment when I give to mission offering projects.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My giving to mission offering projects reflects how much I love Christ.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

16. In your opinion, to what extent would each of the following actions by church leaders motivate church member to increase their giving to the mission projects of the Church?

	Strong motivation	Some motivation	Not sure	Less motivation	No motivation
Increasing information about the use of mission offering	<input type="radio"/>				
Investing in new marketing strategies to promote mission	<input type="radio"/>				
Educating newly baptized members on mission offerings	<input type="radio"/>				
Providing a way for members to give to specific projects	<input type="radio"/>				
Providing a link between each local church and a missionary	<input type="radio"/>				
Creating an intentional connection between mission giving and spiritual nurture	<input type="radio"/>				
Sharing information about the pressing financial needs of the mission field	<input type="radio"/>				

17. There are many reasons why a person might not contribute money to mission offerings. Please indicate if any of the reasons below help explain why you did not give to mission offering projects in the past 12 months? (Please check any that apply.)

- No one personally asked me to give.
- I could not afford to give this past year.
- I would rather volunteer than give money.
- I was being asked to give too frequently.
- I don't think the money will be used efficiently.
- I think mission offerings are used to support administration costs rather than mission service.
- I do not know enough about mission projects.
- The needs of my local church are my priority.
- I am not sure what is accomplished by my mission offerings.
- Other (please specify)

18. How long have you been a member of the Seventh-day Adventist Church?

- I am not a member
- Less than five years
- Six to ten years
- 11 to 20 years
- More than 20 years

19. Check all that applies:

- I was raised as an Adventist
- At least one of my parents was raised as an Adventist
- At least one of my grandparents was raised as an Adventist

20. Have you had a personal contact with any missionaries serving overseas or personal experience in a mission field now or in the recent past? (Check all that apply)

- Yes, I have a family member or a friend who is/was in a short-term mission trip
- Yes, I have a family member or a friend who is/was in a long-term mission trip
- Yes, I have been in a short-term mission trip
- Yes, I have been in a long-term mission trip
- No
- Don't know

21. What is the typical Sabbath attendance at your church?

- 50 or fewer
- 51 to 150
- 151 to 400
- 401 to 1000
- more than 1000

22. In what year were you born?

23. What is your marital status?

- Married and living with my spouse
- Never married
- Divorced and single
- Separated
- Widowed

24. Do you have any children living at home?

Yes No

25. If yes, are they attending:

	Yes	No
An SDA School	<input type="radio"/>	<input type="radio"/>
Another private school	<input type="radio"/>	<input type="radio"/>
Public school	<input type="radio"/>	<input type="radio"/>
Home school	<input type="radio"/>	<input type="radio"/>

26. Please check the category nearest your yearly family income:

Under \$15,000 \$50,000-\$74,999 \$150,000-\$199,999
 \$15,000-\$24,999 \$75,000-\$99,999 \$200,000-\$249,999
 \$25,000-\$49,999 \$100,000-\$149,999 \$250,000 or more

27. What is your primary ethnic background?

Asian or Pacific Islander White & not Hispanic
 Black Multiethnic
 Caribbean Other
 Hispanic

28. What is your gender?

Male Female

B. Focus Group Discussion Guide

The General Conference and the North American Division of Seventh-day Adventists are interested in learning more about how church members in the NAD participate in giving to the world mission offering budget.

You can help the Church become more responsive to the needs of its membership by sharing your thoughts about mission giving.

Thanks for your willingness to help us by contributing your time to help giving be a joyful and meaningful experience for Church members.

I will ask a series of questions about mission giving intended to start a discussion about that topic. Anyone is free to get the discussion going. Ideally, everyone will participate during our time together. It is fine to pass if you don't have something to say about particular question. However, I may call on you if I haven't heard from you in a while.

It is important to remember that there are no right or wrong answers and that everyone's experience and opinion is important. The beauty of this type of research is that we get to hear a wide range of opinions.

In order to make best use of the information that you share, we will be tape recording the group discussion. We want to capture everything you have to say. But keep in mind; we will not identify anyone by name in our report. Your identity will remain private.

Do you have any questions before we get started?

Ice Breaker Question

We have often heard the verse from the Bible, "The Lord loves a cheerful giver." Think back on a time recently when you might categorize your giving experience as cheerful.

1. Will you share a time when you have given either your time or a monetary gift cheerfully? What was that experience like for you? (This will be a short go-around to break the ice. Limit = 5 minutes)

What is Mission Giving?

Now, let's move to sharing ideas about mission offering giving.

2. When you hear the phrase, "mission offering" what comes to mind? What do we mean by "mission offerings?" What does giving to "mission offering" mean to you?

Factors that Facilitate Giving and Barriers to Giving

Many of us have many opportunities to give, almost every day, at least every week. We are interested in learning about the process that you use in making the decision to give or not to a particular opportunity.

3. What are some of the factors that lead you to give or make it objectionable for you to give?
4. How do you decide how much to give?

Motivation in Giving to Church Missions

Now, let's turn our attention back to mission offerings in particular.

5. When you give to Church mission offerings specifically, what is your motivation to give?
6. If you were to make the decision to give even more to the world mission budget, what would that take? What would move you to do that?

Motivation in Giving to Other Missions

Many people give to mission projects outside of the mission-offering budget as well.

7. When you give to mission endeavors that are not connected directly with the Church designated projects, what factors come into play? What motivates you to give to those types of agencies or projects?

Prompts: AMF, Maranatha, short-term mission trips, independent missionaries

Suggestions to Increase Giving in the NAD

We touched on this a bit already, but we want to hone in some more here about the idea of how to possibly increase giving to the Church world-mission budget.

8. If you were a paid advisor to the General Conference or to the North American Division, what would you offer as your best ideas on how they might encourage increased giving to the world mission budget?

C. Tables

Frequency Tables

1. In your understanding the mission offerings collected in the Seventh-day Adventist Church are used for: (please check all that you believe to be true)

	N	%
To build schools/hospitals/clinics and other facilities	700	80.3
To provide salaries for international missionaries	445	51.0
To support various evangelistic endeavors (radio/TV/public meetings, etc.)	471	54.0
To fund the general infrastructure of Church organization	136	15.6
To provide appropriations for needy institutions	354	40.6
To conduct relief programs in times of widespread disaster	327	37.5
To assist church members with Christian education for their children	121	13.9
To conduct and evaluate innovative or experimental methods of evangelism	175	20.1
I do not have a clear understanding of how mission offerings are used	144	16.5

2. How well informed are you about how mission offerings are to be used this quarter? (Check all that apply)

	N	%
Well informed: I know specific projects targeted by the division receiving the offering	233	26.7
Somewhat informed: I know the division/region receiving funds	312	35.8
I am poorly informed about how mission offerings are being used this quarter	176	20.2
I know nothing about how mission offerings are being used this quarter	155	17.8

3. If yes, how did you learn about where the mission offering is going this quarter? (Please check any that apply)

	N	%
Sabbath School Bible Study Guide (Lesson Quarterly)	515	59.1
Sabbath School mission story	285	32.7
Announcements in the church/Sabbath School	168	19.3
Mission 360° Adventist Mission DVDs	131	15.0
Mission 360° magazine	24	2.8
Mission 360° TV programs on Hope Channel	23	2.6
Global Mission Spotlight TV programs on 3ABN	58	6.7
Adventist Mission website (adventistmission.org)	17	1.9
Mission Quarterly	108	12.4
Other (please specify)	47	5.4

4a. How much do you agree with the following statements? When I give to the "world budget" I am giving to the mission budget.

		N	%	Valid %
Valid	Strongly agree	197	22.6	23.2
	Agree	298	34.2	35.1
	Unsure	252	28.9	29.7
	Disagree	76	8.7	9.0
	Strongly Disagree	25	2.9	2.9
	Total	848	97.2	100.0
Missing	System	24	2.8	
Total		872	100.0	

4b. How much do you agree with the following statements? The "world budget" supports missionaries in foreign lands.

		N	%	Valid %
Valid	Strongly agree	189	21.7	22.8
	Agree	349	40.0	42.1
	Unsure	233	26.7	28.1
	Disagree	43	4.9	5.2
	Strongly Disagree	14	1.6	1.7
	Total	828	95.0	100.0
Missing	System	44	5.0	
Total		872	100.0	

4c. How much do you agree with the following statements? When I give to Sabbath School offerings, a portion of my offerings support missionaries.

		N	%	Valid %
Valid	Strongly agree	189	21.7	22.8
	Agree	304	34.9	36.7
	Unsure	194	22.2	23.4
	Disagree	102	11.7	12.3
	Strongly Disagree	39	4.5	4.7
	Total	828	95.0	100.0
Missing	System	44	5.0	
Total		872	100.0	

5. Approximately how often are the following materials used in your local congregation to promote giving to mission projects in a particular territory?

5a. Sabbath School Bible Study Guide (Lesson Quarterly)

		N	%	Valid %
Valid	Weekly	376	43.1	46.5
	Twice per month	25	2.9	3.1
	Once per month	45	5.2	5.6
	Once per quarter	114	13.1	14.1
	Once per year	10	1.1	1.2
	Never	74	8.5	9.2
	Don't know	164	18.8	20.3
	Total	808	92.7	100.0
Missing	System	64	7.3	
Total		872	100.0	

5b. Appeals from local church leaders

		N	%	Valid %
Valid	Weekly	82	9.4	11.1
	Twice per month	60	6.9	8.1
	Once per month	115	13.2	15.6
	Once per quarter	141	16.2	19.1
	Once per year	56	6.4	7.6
	Never	120	13.8	16.3
	Don't know	163	18.7	22.1
	Total	737	84.5	100.0
Missing	System	135	15.5	
Total		872	100.0	

5c. Mission stories/reports from former or current missionaries

		N	%	Valid %
Valid	Weekly	105	12.0	13.8
	Twice per month	26	3.0	3.4
	Once per month	89	10.2	11.7
	Once per quarter	121	13.9	15.9
	Once per year	133	15.3	17.5
	Never	134	15.4	17.6
	Don't know	154	17.7	20.2
	Total	762	87.4	100.0
Missing	System	110	12.6	
Total		872	100.0	

5d. Sabbath School mission story

		N	%	Valid %
Valid	Weekly	238	27.3	30.4
	Twice per month	47	5.4	6.0
	Once per month	81	9.3	10.3
	Once per quarter	73	8.4	9.3
	Once per year	26	3.0	3.3
	Never	167	19.2	21.3
	Don't know	151	17.3	19.3
	Total	783	89.8	100.0
Missing	System	89	10.2	
Total		872	100.0	

5e. Mission 360° Adventist Mission DVDs/Videos

		N	%	Valid %
Valid	Weekly	32	3.7	4.3
	Twice per month	50	5.7	6.8
	Once per month	128	14.7	17.3
	Once per quarter	114	13.1	15.4
	Once per year	41	4.7	5.5
	Never	145	16.6	19.6
	Don't know	229	26.3	31.0
	Total	739	84.7	100.0
Missing	System	133	15.3	
Total		872	100.0	

5f. Mission 360° magazine				
		N	%	Valid %
Valid	Weekly	6	.7	.9
	Twice per month	6	.7	.9
	Once per month	27	3.1	4.0
	Once per quarter	44	5.0	6.5
	Once per year	14	1.6	2.1
	Never	293	33.6	43.0
	Don't know	292	33.5	42.8
	Total	682	78.2	100.0
Missing	System	190	21.8	
Total		872	100.0	

5g/h. Mission 360° TV programs on Hope Channel or Global Mission Spotlight TV programs on 3ABN				
		N	%	Valid %
Valid	Weekly	47	2.7	3.4
	Twice per month	21	1.2	1.5
	Once per month	51	2.9	3.7
	Once per quarter	69	4.0	5.0
	Once per year	50	2.9	3.6
	Never	586	33.6	42.1
	Don't know	569	32.6	40.8
	Total	1393	79.9	100.0
Missing	System	351	20.1	
Total		1744	100.0	

5i. Mission Quarterly

		N	%	Valid %
Valid	Weekly	123	14.1	16.9
	Twice per month	27	3.1	3.7
	Once per month	41	4.7	5.6
	Once per quarter	88	10.1	12.1
	Once per year	18	2.1	2.5
	Never	202	23.2	27.7
	Don't know	230	26.4	31.6
	Total	729	83.6	100.0
Missing	System	143	16.4	
Total		872	100.0	

6. Does your local church provide a tithe and offering envelope that includes a specific option for giving to world budget/mission?

		N	%	Valid %
Valid	Yes	777	89.1	93.2
	No	57	6.5	6.8
	Total	834	95.6	100.0
Missing	System	38	4.4	
Total		872	100.0	

7. To what extent is your giving for missions influenced by:

7a. Sermons on mission giving by the pastor

		N	%	Valid %
Valid	Most effective	88	10.1	11.8
	Somewhat effective	251	28.8	33.6
	Not sure	174	20.0	23.3
	Less effective	98	11.2	13.1
	Not effective	135	15.5	18.1
	Total	746	85.6	100.0
Missing	System	126	14.4	
Total		872	100.0	

7b. Sermons on mission giving by guest speakers

		N	%	Valid %
Valid	Most effective	157	18.0	20.6
	Somewhat effective	325	37.3	42.6
	Not sure	124	14.2	16.3
	Less effective	62	7.1	8.1
	Not effective	95	10.9	12.5
	Total	763	87.5	100.0
Missing	System	109	12.5	
Total		872	100.0	

7c. Personal stories shared by church members or former missionaries

		N	%	Valid %
Valid	Most effective	332	38.1	42.6
	Somewhat effective	290	33.3	37.2
	Not sure	91	10.4	11.7
	Less effective	20	2.3	2.6
	Not effective	47	5.4	6.0
	Total	780	89.4	100.0
Missing	System	92	10.6	
Total		872	100.0	

7d. Regular reports on how mission funds are used by the church

		N	%	Valid %
Valid	Most effective	212	24.3	27.1
	Somewhat effective	286	32.8	36.6
	Not sure	173	19.8	22.1
	Less effective	42	4.8	5.4
	Not effective	69	7.9	8.8
	Total	782	89.7	100.0
Missing	System	90	10.3	
Total		872	100.0	

7e. Clear reports on financial needs of missionaries

		N	%	Valid %
Valid	Most effective	227	26.0	29.7
	Somewhat effective	274	31.4	35.8
	Not sure	157	18.0	20.5
	Less effective	44	5.0	5.8
	Not effective	63	7.2	8.2
	Total	765	87.7	100.0
Missing	System	107	12.3	
Total		872	100.0	

7f. Teaching the children about the importance of mission offerings				
		N	%	Valid %
Valid	Most effective	200	22.9	26.1
	Somewhat effective	249	28.6	32.5
	Not sure	201	23.1	26.2
	Less effective	37	4.2	4.8
	Not effective	80	9.2	10.4
	Total	767	88.0	100.0
Missing	System	105	12.0	
Total		872	100.0	

7g. Generous members who set a good example of mission giving				
		N	%	Valid %
Valid	Most effective	127	14.6	16.6
	Somewhat effective	180	20.6	23.5
	Not sure	200	22.9	26.1
	Less effective	113	13.0	14.8
	Not effective	145	16.6	19.0
	Total	765	87.7	100.0
Missing	System	107	12.3	
Total		872	100.0	

7h. Teaching members that they will be blessed if they give to mission projects				
		N	%	Valid %
Valid	Most effective	84	9.6	11.1
	Somewhat effective	205	23.5	27.2
	Not sure	194	22.2	25.7
	Less effective	120	13.8	15.9
	Not effective	151	17.3	20.0
	Total	754	86.5	100.0
Missing	System	118	13.5	
Total		872	100.0	

7i. Sabbath School Bible Study Guide (Lesson Quarterly)				
		N	%	Valid %
Valid	Most effective	182	20.9	23.1
	Somewhat effective	314	36.0	39.9
	Not sure	135	15.5	17.2
	Less effective	71	8.1	9.0
	Not effective	85	9.7	10.8
	Total	787	90.3	100.0
Missing	System	85	9.7	
Total		872	100.0	

7j. Mission Quarterly

		N	%	Valid %
Valid	Most effective	137	15.7	18.3
	Somewhat effective	224	25.7	29.9
	Not sure	226	25.9	30.2
	Less effective	60	6.9	8.0
	Not effective	101	11.6	13.5
	Total	748	85.8	100.0
Missing	System	124	14.2	
Total		872	100.0	

7k. Sabbath School mission story

		N	%	Valid %
Valid	Most effective	207	23.7	26.8
	Somewhat effective	278	31.9	36.0
	Not sure	151	17.3	19.5
	Less effective	52	6.0	6.7
	Not effective	85	9.7	11.0
	Total	773	88.6	100.0
Missing	System	99	11.4	
Total		872	100.0	

7l. Mission 360° Adventist Mission DVDs

		N	%	Valid %
Valid	Most effective	140	16.1	19.0
	Somewhat effective	176	20.2	23.9
	Not sure	266	30.5	36.1
	Less effective	47	5.4	6.4
	Not effective	108	12.4	14.7
	Total	737	84.5	100.0
Missing	System	135	15.5	
Total		872	100.0	

7m. Mission 360° magazine

		N	%	Valid %
Valid	Most effective	40	4.6	5.7
	Somewhat effective	105	12.0	14.9
	Not sure	352	40.4	49.8
	Less effective	63	7.2	8.9
	Not effective	147	16.9	20.8
	Total	707	81.1	100.0
Missing	System	165	18.9	
Total		872	100.0	

7n. Mission programing on Adventist TV

		N	%	Valid %
Valid	Most effective	106	12.2	14.5
	Somewhat effective	158	18.1	21.6
	Not sure	276	31.7	37.7
	Less effective	55	6.3	7.5
	Not effective	137	15.7	18.7
	Total	732	83.9	100.0
Missing	System	140	16.1	
Total		872	100.0	

7o. Promotional materials received in mail delivered to your home

		N	%	Valid %
Valid	Most effective	73	8.4	9.7
	Somewhat effective	193	22.1	25.6
	Not sure	201	23.1	26.7
	Less effective	134	15.4	17.8
	Not effective	153	17.5	20.3
	Total	754	86.5	100.0
Missing	System	118	13.5	
Total		872	100.0	

8. Please indicate how much you agree or disagree with the following statements:**8a. Jesus set an example of generosity for Christians to follow.**

		N	%	Valid %
Valid	Definitely agree	762	87.4	90.8
	Agree somewhat	55	6.3	6.6
	Not sure	15	1.7	1.8
	Disagree somewhat	6	.7	.7
	Definitely disagree	1	.1	.1
	Total	839	96.2	100.0
Missing	System	33	3.8	
Total		872	100.0	

8b. The Bible teaches giving offerings in addition to tithing.

		N	%	Valid %
Valid	Definitely agree	750	86.0	88.8
	Agree somewhat	67	7.7	7.9
	Not sure	18	2.1	2.1
	Disagree somewhat	6	.7	.7
	Definitely disagree	4	.5	.5
	Total	845	96.9	100.0
Missing	System	27	3.1	
Total		872	100.0	

8c. Giving is a demonstration of trust in God.

		N	%	Valid %
Valid	Definitely agree	754	86.5	89.4
	Agree somewhat	61	7.0	7.2
	Not sure	15	1.7	1.8
	Disagree somewhat	9	1.0	1.1
	Definitely disagree	4	.5	.5
	Total	843	96.7	100.0
Missing	System	29	3.3	
Total		872	100.0	

8d. The best way to give mission offering is mark the box World Budget on Tithe envelope.

		N	%	Valid %
Valid	Definitely agree	257	29.5	31.2
	Agree somewhat	198	22.7	24.0
	Not sure	230	26.4	27.9
	Disagree somewhat	81	9.3	9.8
	Definitely disagree	58	6.7	7.0
	Total	824	94.5	100.0
Missing	System	48	5.5	
Total		872	100.0	

8e. Spirit of Prophecy says it is important to support missionaries through offerings.

		N	%	Valid %
Valid	Definitely agree	509	58.4	61.5
	Agree somewhat	144	16.5	17.4
	Not sure	156	17.9	18.9
	Disagree somewhat	11	1.3	1.3
	Definitely disagree	7	.8	.8
	Total	827	94.8	100.0
Missing	System	45	5.2	
Total		872	100.0	

8f. If you give generously, God will bless you.

		N	%	Valid %
Valid	Definitely agree	599	68.7	71.9
	Agree somewhat	149	17.1	17.9
	Not sure	38	4.4	4.6
	Disagree somewhat	30	3.4	3.6
	Definitely disagree	17	1.9	2.0
	Total	833	95.5	100.0
Missing	System	39	4.5	
Total		872	100.0	

8g. Supporting long-term missionary service is important in 21st century.

		N	%	Valid %
Valid	Definitely agree	555	63.6	66.9
	Agree somewhat	178	20.4	21.5
	Not sure	82	9.4	9.9
	Disagree somewhat	10	1.1	1.2
	Definitely disagree	4	.5	.5
	Total	829	95.1	100.0
Missing	System	43	4.9	
Total		872	100.0	

8h. Short-term mission projects make the best contribution to the world field.

		N	%	Valid %
Valid	Definitely agree	128	14.7	15.8
	Agree somewhat	252	28.9	31.0
	Not sure	311	35.7	38.3
	Disagree somewhat	79	9.1	9.7
	Definitely disagree	42	4.8	5.2
	Total	812	93.1	100.0
Missing	System	60	6.9	
Total		872	100.0	

8i. My giving to mission offering is affected by my feelings about church leadership/decisions.

		N	%	Valid %
Valid	Definitely agree	109	12.5	13.4
	Agree somewhat	133	15.3	16.3
	Not sure	107	12.3	13.1
	Disagree somewhat	151	17.3	18.5
	Definitely disagree	316	36.2	38.7
	Total	816	93.6	100.0
Missing	System	56	6.4	
Total		872	100.0	

8j. The best way to give mission offering is online.

		N	%	Valid %
Valid	Definitely agree	66	7.6	8.1
	Agree somewhat	93	10.7	11.5
	Not sure	303	34.7	37.3
	Disagree somewhat	165	18.9	20.3
	Definitely disagree	185	21.2	22.8
	Total	812	93.1	100.0
Missing	System	60	6.9	
Total		872	100.0	

9. During the last year, about what percentage of your annual income did you give to Church's official mission projects?

		N	%	Valid %
Valid	Less than 1%	314	36.0	38.5
	1% to 4%	325	37.3	39.9
	5% to 9%	114	13.1	14.0
	10% to 14%	38	4.4	4.7
	15% or more	24	2.8	2.9
	Total	815	93.5	100.0
Missing	System	57	6.5	
Total		872	100.0	

10. Please mark the category that best describes how much you and the members of your household (immediate family members in your home) gave to religious organizations (not including tithe) in the past 12 months. Was it:

		N	%	Valid %
Valid	Less than \$100	102	11.7	12.3
	\$101 to \$1,000	245	28.1	29.4
	\$1,001 to \$5,000	236	27.1	28.4
	\$5,001 to \$10,000	113	13.0	13.6
	More than \$10,000	67	7.7	8.1
	Dont Know	69	7.9	8.3
	Total	832	95.4	100.0
Missing	System	40	4.6	
Total		872	100.0	

11. Please indicate whether in the past 12 months you have given to Church missions in any of the following ways.

11a. Giving to the World Budget

		N	%	Valid %
Valid	Weekly	31	3.6	4.3
	Twice per month	56	6.4	7.7
	Once per month	185	21.2	25.4
	Once per quarter	119	13.6	16.3
	Once per year/never	338	38.8	46.4
	Total	729	83.6	100.0
Missing	System	143	16.4	
Total		872	100.0	

11b. Giving through Sabbath School offerings				
		N	%	Valid %
Valid	Weekly	244	28.0	31.8
	Twice per month	93	10.7	12.1
	Once per month	149	17.1	19.4
	Once per quarter	84	9.6	11.0
	Once per year/never	197	22.6	25.7
	Total	767	88.0	100.0
Missing	System	105	12.0	
Total		872	100.0	

11c. Giving to the Thirteenth Sabbath offering				
		N	%	Valid %
Valid	Weekly	53	6.1	7.1
	Twice per month	14	1.6	1.9
	Once per month	47	5.4	6.3
	Once per quarter	321	36.8	43.1
	Once per year/never	310	35.6	41.6
	Total	745	85.4	100.0
Missing	System	127	14.6	
Total		872	100.0	

11d. Giving to the Sabbath School investment offering				
		N	%	Valid %
Valid	Weekly	25	2.9	3.6
	Twice per month	20	2.3	2.9
	Once per month	33	3.8	4.8
	Once per quarter	71	8.1	10.3
	Once per year/never	539	61.8	78.3
	Total	688	78.9	100.0
Missing	System	184	21.1	
Total		872	100.0	

11e. Giving to the birthday-thank offering				
		N	%	Valid %
Valid	Weekly	7	.8	1.0
	Twice per month	4	.5	.6
	Once per month	13	1.5	1.8
	Once per quarter	35	4.0	5.0
	Once per year/never	644	73.9	91.6
	Total	703	80.6	100.0
Missing	System	169	19.4	
Total		872	100.0	

11f. Giving directly to the Office of Adventist Mission/Global Mission Pioneers

		N	%	Valid %
Valid	Weekly	5	.6	.7
	Twice per month	8	.9	1.2
	Once per month	18	2.1	2.7
	Once per quarter	41	4.7	6.0
	Once per year/never	607	69.6	89.4
	Total	679	77.9	100.0
Missing	System	193	22.1	
Total		872	100.0	

11g. Giving directly online through Adventist Mission office

		N	%	Valid %
Valid	Weekly	1	.1	.2
	Twice per month	6	.7	.9
	Once per month	17	1.9	2.6
	Once per quarter	31	3.6	4.7
	Once per year/never	610	70.0	91.7
	Total	665	76.3	100.0
Missing	System	207	23.7	
Total		872	100.0	

11h. Giving to community development (well-drilling, agriculture, etc.)

		N	%	Valid %
Valid	Weekly	7	.8	1.0
	Twice per month	13	1.5	1.9
	Once per month	39	4.5	5.8
	Once per quarter	78	8.9	11.5
	Once per year/never	541	62.0	79.8
	Total	678	77.8	100.0
Missing	System	194	22.2	
Total		872	100.0	

12. Listed below are a number of ways to give to mission projects outside of the official Church mission program. Please indicate whether in the past 12 months, you have given to these mission outreach organizations.

12a. Contributing to projects sent to me directly by Adventist missionaries

		N	%	Valid %
Valid	Yes	203	23.3	26.3
	No	570	65.4	73.7
	Total	773	88.6	100.0
Missing	System	99	11.4	
Total		872	100.0	

12b. Supporting long-term missionaries sent by Adventist independent ministries				
		N	%	Valid %
Valid	Yes	213	24.4	27.4
	No	563	64.6	72.6
	Total	776	89.0	100.0
Missing	System	96	11.0	
Total		872	100.0	

12c. Supporting short-term mission trips in my church or someone I know				
		N	%	Valid %
Valid	Yes	421	48.3	53.8
	No	362	41.5	46.2
	Total	783	89.8	100.0
Missing	System	89	10.2	
Total		872	100.0	

12d. Giving to special mission projects particular to my Sabbath School class or congregation				
		N	%	Valid %
Valid	Yes	340	39.0	44.9
	No	417	47.8	55.1
	Total	757	86.8	100.0
Missing	System	115	13.2	
Total		872	100.0	

14. Not including tithe, what is your most important reason for giving money to the church and related ministries?				
		N	%	Valid %
Valid	To win people to Christ	315	36.1	38.8
	To help suffering people	110	12.6	13.6
	I have a sense of obligation for my blessings	65	7.5	8.0
	To help poor people become self-sufficient	24	2.8	3.0
	I believe that God commands it	115	13.2	14.2
	My heart was touched by an appeal	47	5.4	5.8
	To hasten the Second Coming of Christ	135	15.5	16.6
	Total	811	93.0	100.0
Missing	System	61	7.0	
Total		872	100.0	

15. Please read the following statements, and then consider how much each one influences your giving to official church mission offering projects

15a. I want to give a fair proportion of my income to official church mission projects.

		N	%	Valid %
Valid	Strongly	235	26.9	29.6
	Moderately	372	42.7	46.9
	Not at all	187	21.4	23.6
	Total	794	91.1	100.0
Missing	System	78	8.9	
Total		872	100.0	

15b. I feel I can give with confidence to mission offerings because I trust our church leaders to use the funds appropriately.

		N	%	Valid %
Valid	Strongly	327	37.5	40.3
	Moderately	341	39.1	42.0
	Not at all	143	16.4	17.6
	Total	811	93.0	100.0
Missing	System	61	7.0	
Total		872	100.0	

15c. I grew up in a family where my parents regularly gave to church mission projects.

		N	%	Valid %
Valid	Strongly	217	24.9	27.3
	Moderately	222	25.5	28.0
	Not at all	355	40.7	44.7
	Total	794	91.1	100.0
Missing	System	78	8.9	
Total		872	100.0	

15d. I am passionate about the causes aligned with mission offerings.

		N	%	Valid %
Valid	Strongly	287	32.9	36.4
	Moderately	392	45.0	49.7
	Not at all	109	12.5	13.8
	Total	788	90.4	100.0
Missing	System	84	9.6	
Total		872	100.0	

15e. I give to mission offerings to receive tax benefits.

		N	%	Valid %
Valid	Strongly	27	3.1	3.4
	Moderately	158	18.1	20.1
	Not at all	601	68.9	76.5
	Total	786	90.1	100.0
Missing	System	86	9.9	
Total		872	100.0	

15f. I have been a direct recipient of mission offering benefits.

		N	%	Valid %
Valid	Strongly	46	5.3	6.0
	Moderately	88	10.1	11.4
	Not at all	638	73.2	82.6
	Total	772	88.5	100.0
Missing	System	100	11.5	
Total		872	100.0	

15g. I have seen the results first hand of my mission offering gifts.

		N	%	Valid %
Valid	Strongly	153	17.5	19.4
	Moderately	207	23.7	26.2
	Not at all	429	49.2	54.4
	Total	789	90.5	100.0
Missing	System	83	9.5	
Total		872	100.0	

15h. I have a sense of self-fulfillment when I give to mission offering projects.

		N	%	Valid %
Valid	Strongly	237	27.2	30.3
	Moderately	334	38.3	42.7
	Not at all	212	24.3	27.1
	Total	783	89.8	100.0
Missing	System	89	10.2	
Total		872	100.0	

15i. My giving to mission offering projects reflects how much I love Christ.

		N	%	Valid %
Valid	Strongly	330	37.8	41.2
	Moderately	259	29.7	32.3
	Not at all	212	24.3	26.5
	Total	801	91.9	100.0
Missing	System	71	8.1	
Total		872	100.0	

16. In your opinion, to what extent would each of the following actions by church leaders motivate church member to increase their giving to the mission projects of the Church?

16a. Increasing information about the use of mission offering

		N	%	Valid %
Valid	Strong motivation	378	43.3	46.2
	Some motivation	312	35.8	38.1
	Not sure	89	10.2	10.9
	Less motivation	9	1.0	1.1
	No motivation	30	3.4	3.7
	Total	818	93.8	100.0
Missing	System	54	6.2	
Total		872	100.0	

16b. Investing in new marketing strategies to promote mission

		N	%	Valid %
Valid	Strong motivation	119	13.6	15.0
	Some motivation	224	25.7	28.3
	Not sure	294	33.7	37.1
	Less motivation	61	7.0	7.7
	No motivation	94	10.8	11.9
	Total	792	90.8	100.0
Missing	System	80	9.2	
Total		872	100.0	

16c. Educating newly baptized members on mission offerings

		N	%	Valid %
Valid	Strong motivation	297	34.1	36.5
	Some motivation	296	33.9	36.4
	Not sure	145	16.6	17.8
	Less motivation	41	4.7	5.0
	No motivation	34	3.9	4.2
	Total	813	93.2	100.0
Missing	System	59	6.8	
Total		872	100.0	

16d. Providing a way for members to give to specific projects

		N	%	Valid %
Valid	Strong motivation	330	37.8	40.9
	Some motivation	324	37.2	40.1
	Not sure	114	13.1	14.1
	Less motivation	13	1.5	1.6
	No motivation	26	3.0	3.2
	Total	807	92.5	100.0
Missing	System	65	7.5	
Total		872	100.0	

16e. Providing a link between each local church and a missionary

		N	%	Valid %
Valid	Strong motivation	343	39.3	43.1
	Some motivation	250	28.7	31.4
	Not sure	158	18.1	19.8
	Less motivation	14	1.6	1.8
	No motivation	31	3.6	3.9
	Total	796	91.3	100.0
Missing	System	76	8.7	
Total		872	100.0	

16f. Creating an intentional connection between mission giving and spiritual nurture

		N	%	Valid %
Valid	Strong motivation	247	28.3	30.9
	Some motivation	260	29.8	32.5
	Not sure	210	24.1	26.3
	Less motivation	38	4.4	4.8
	No motivation	44	5.0	5.5
	Total	799	91.6	100.0
Missing	System	73	8.4	
Total		872	100.0	

16g. Sharing information about the pressing financial needs of the mission field

		N	%	Valid %
Valid	Strong motivation	326	37.4	40.1
	Some motivation	316	36.2	38.9
	Not sure	105	12.0	12.9
	Less motivation	35	4.0	4.3
	No motivation	31	3.6	3.8
	Total	813	93.2	100.0
Missing	System	59	6.8	
Total		872	100.0	

17. There are many reasons why a person might not contribute money to mission offerings. Please indicate if any of the reasons below help explain why you did not give to mission offering projects in the past 12 months? (Please check any that apply.)

	N	%
No one personally asked me to give.	120	13.8
I could not afford to give this past year.	164	18.8
I would rather volunteer than give money.	80	9.2
I was being asked to give too frequently.	58	6.7
I don't think the money will be used efficiently.	88	10.1
I think mission offerings are used to support administration costs rather than mission service.	107	12.3
I do not know enough about mission projects.	192	22.0
The needs of my local church are my priority.	266	30.5
I am not sure what is accomplished by my mission offerings.	133	15.3
Other (please specify)	154	17.7

18. How long have you been a member of the Seventh-day Adventist Church?

		N	%	Valid %
Valid	I am not a member	4	.5	.5
	Less than five years	43	4.9	5.0
	Six to ten years	57	6.5	6.7
	11 to 20 years	86	9.9	10.0
	More than 20 years	667	76.5	77.8
	Total	857	98.3	100.0
Missing	System	15	1.7	
Total		872	100.0	

19. Check all that applies:

	N	%
I was raised as an Adventist	537	61.6
At least one of my parents was raised as an Adventist	259	29.7
At least one of my grandparents was raised as an Adventist	190	21.8

20. Have you had a personal contact with any missionaries serving overseas or personal experience in a mission field now or in the recent past? (Check all that apply)

	N	%
Yes, I have a family member or a friend who is/was in a short-term mission trip.	396	45.4
Yes, I have a family member or a friend who is/was in a long-term mission trip.	299	34.3
Yes, I have been in a short-term mission trip	214	24.5
Yes, I have been in a long-term mission trip	62	7.1
No	280	32.1
Don't know	15	1.7

21. What is the typical Sabbath attendance at your church?

		N	%	Valid %
Valid	50 or fewer	214	24.5	25.4
	51 to 150	295	33.8	35.0
	151 to 400	234	26.8	27.8
	401 to 1000	77	8.8	9.1
	more than 1000	22	2.5	2.6
	Total	842	96.6	100.0
Missing	System	30	3.4	
Total		872	100.0	

22. What year were you born?

		N	%	Valid %
Valid	1981 thru Highest	57	6.5	7.4
	1965 thru 1980	183	21.0	23.7
	1946 thru 1964	338	38.8	43.8
	1928 thru 1945	177	20.3	23.0
	Lowest thru 1927	16	1.8	2.1
	Total	771	88.4	100.0
Missing	System	101	11.6	
Total		872	100.0	

23. What is your marital status?				
		N	%	Valid %
Valid	Married and living with my spouse	622	71.3	73.1
	Never married	71	8.1	8.3
	Divorced and single	92	10.6	10.8
	Separated	11	1.3	1.3
	Widowed	55	6.3	6.5
	Total	851	97.6	100.0
Missing	System	21	2.4	
Total		872	100.0	

24. Do you have any children living at home?				
		N	%	Valid %
Valid	Yes	292	33.5	34.8
	No	548	62.8	65.2
	Total	840	96.3	100.0
Missing	System	32	3.7	
Total		872	100.0	

25. If yes, are they attending:				
25a. An SDA School				
		N	%	Valid %
Valid	Yes	83	9.5	32.4
	No	173	19.8	67.6
	Total	256	29.4	100.0
Missing	System	616	70.6	
Total		872	100.0	

25b. Another private school				
		N	%	Valid %
Valid	Yes	28	3.2	14.1
	No	170	19.5	85.9
	Total	198	22.7	100.0
Missing	System	674	77.3	
Total		872	100.0	

25c. Public school				
		N	%	Valid %
Valid	Yes	109	12.5	47.6
	No	120	13.8	52.4
	Total	229	26.3	100.0
Missing	System	643	73.7	
Total		872	100.0	

25d. Home school				
		N	%	Valid %
Valid	Yes	43	4.9	22.4
	No	149	17.1	77.6
	Total	192	22.0	100.0
Missing	System	680	78.0	
Total		872	100.0	

26. Please check the category nearest your yearly family income:				
		N	%	Valid %
Valid	Under \$15,000	74	8.5	9.5
	\$15,000-\$24,999	95	10.9	12.2
	\$25,000-\$49,999	189	21.7	24.2
	\$50,000-\$74,999	167	19.2	21.4
	\$75,000-\$99,999	115	13.2	14.7
	\$100,000-\$149,999	91	10.4	11.7
	\$150,000-\$199,999	23	2.6	2.9
	\$200,000-\$249,999	15	1.7	1.9
	\$250,000 or more	12	1.4	1.5
	Total	781	89.6	100.0
Missing	System	91	10.4	
Total		872	100.0	

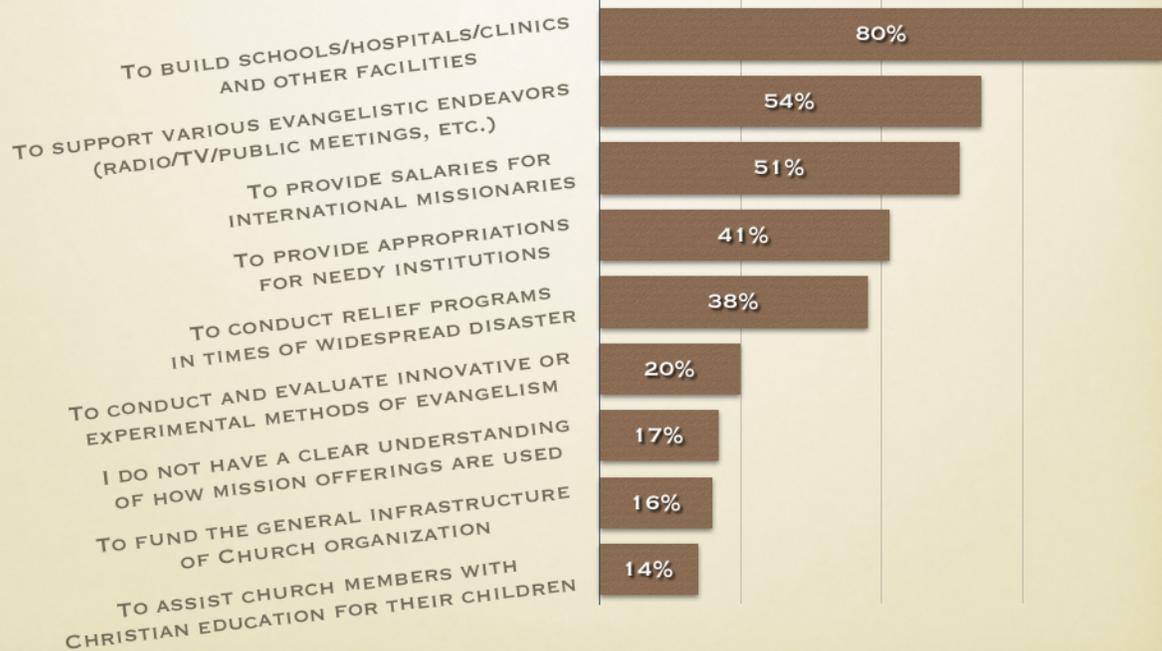
27. What is your primary ethnic background?				
		N	%	Valid %
Valid	Asian or Pacific Islander	31	3.6	3.7
	Black	130	14.9	15.5
	Caribbean	33	3.8	3.9
	Hispanic	86	9.9	10.3
	White & not Hispanic	520	59.6	62.1
	Multiethnic	19	2.2	2.3
	Other	19	2.2	2.3
	Total	838	96.1	100.0
Missing	System	34	3.9	
Total		872	100.0	

28. What is your gender?				
		N	%	Valid %
Valid	Male	336	38.5	39.7
	Female	511	58.6	60.3
	Total	847	97.1	100.0
Missing	System	25	2.9	
Total		872	100.0	

D. Charts

Frequency Charts

**1. IN YOUR UNDERSTANDING THE MISSION OFFERINGS COLLECTED IN THE SEVENTH-DAY ADVENTIST CHURCH ARE USED FOR:
(PLEASE CHECK ALL THAT YOU BELIEVE TO BE TRUE)**



2. HOW WELL INFORMED ARE YOU ABOUT HOW MISSION OFFERINGS ARE TO BE USED THIS QUARTER? (CHECK ALL THAT APPLY)

WELL INFORMED: I KNOW SPECIFIC PROJECTS TARGETED BY THE DIVISION RECEIVING THE OFFERING

27%

SOMEWHAT INFORMED: I KNOW THE DIVISION/REGION RECEIVING FUNDS

36%

I AM POORLY INFORMED ABOUT HOW MISSION OFFERINGS ARE BEING USED THIS QUARTER

20%

I KNOW NOTHING ABOUT HOW MISSION OFFERINGS ARE BEING USED THIS QUARTER

18%

3. IF YES, HOW DID YOU LEARN ABOUT WHERE THE MISSION OFFERING IS GOING THIS QUARTER? (PLEASE CHECK ANY THAT APPLY)

SABBATH SCHOOL BIBLE STUDY GUIDE (LESSON QUARTERLY)

59%

SABBATH SCHOOL MISSION STORY

33%

ANNOUNCEMENTS IN THE CHURCH/SABBATH SCHOOL

19%

MISSION 360° ADVENTIST MISSION DVDS

15%

MISSION QUARTERLY

12%

GLOBAL MISSION SPOTLIGHT TV PROGRAMS ON 3ABN

7%

OTHER

5%

MISSION 360° MAGAZINE

3%

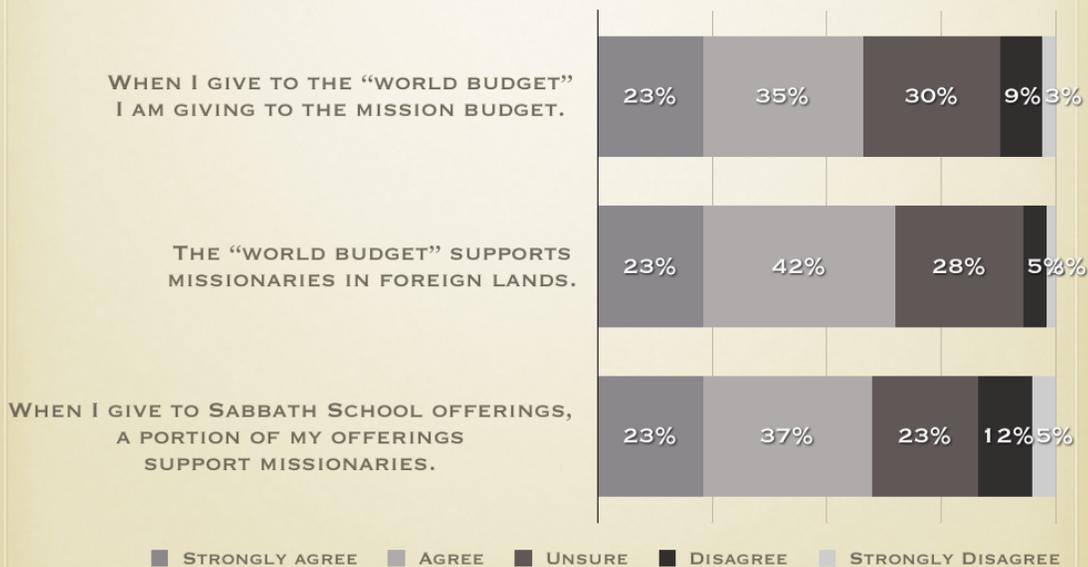
MISSION 360° TV PROGRAMS ON HOPE CHANNEL

3%

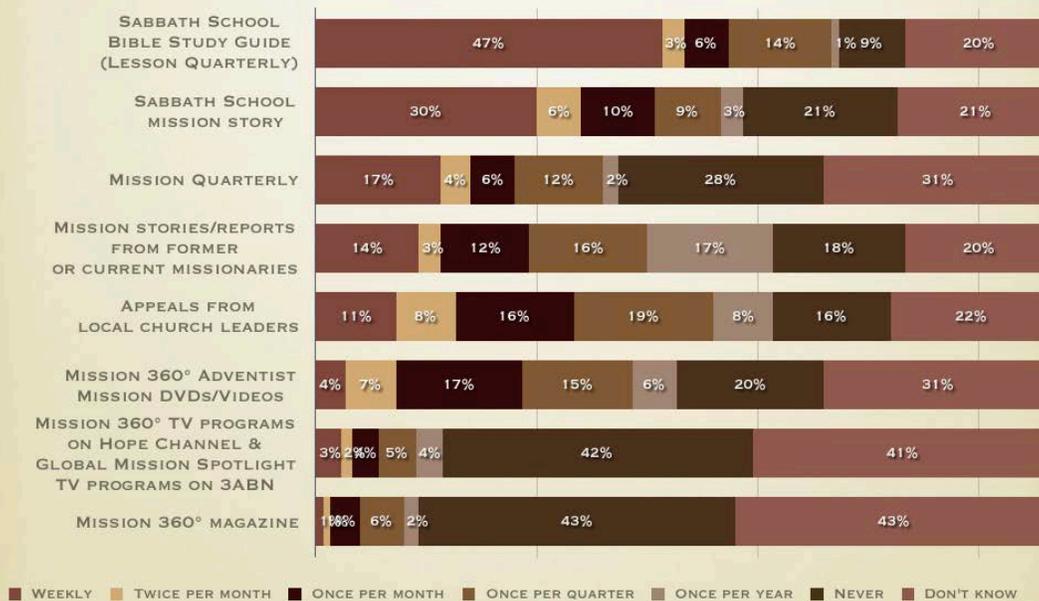
ADVENTIST MISSION WEBSITE (ADVENTISTMISSION.ORG)

2%

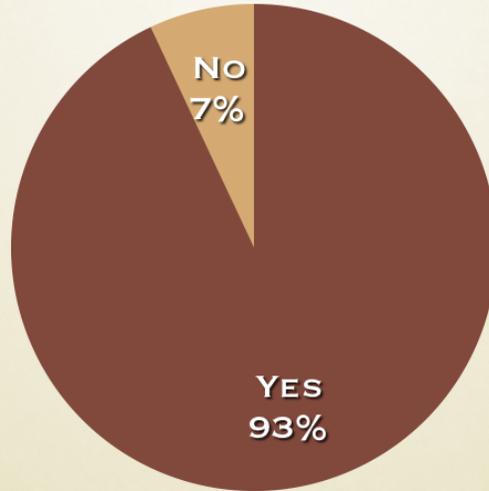
4. HOW MUCH DO YOU AGREE WITH THE FOLLOWING STATEMENTS?



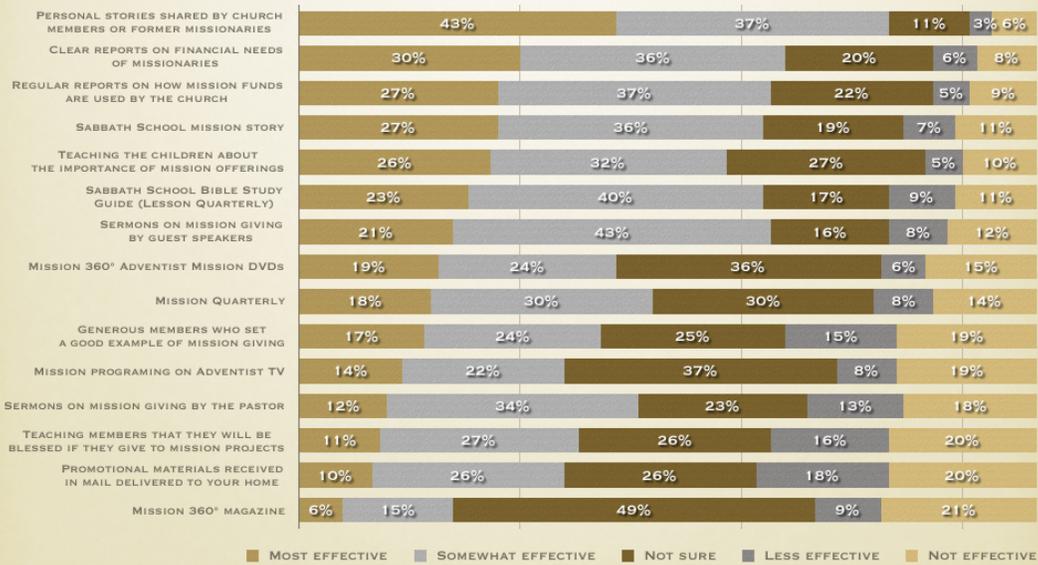
5. APPROXIMATELY HOW OFTEN ARE THE FOLLOWING MATERIALS USED IN YOUR LOCAL CONGREGATION TO PROMOTE GIVING TO MISSION PROJECTS IN A PARTICULAR TERRITORY?



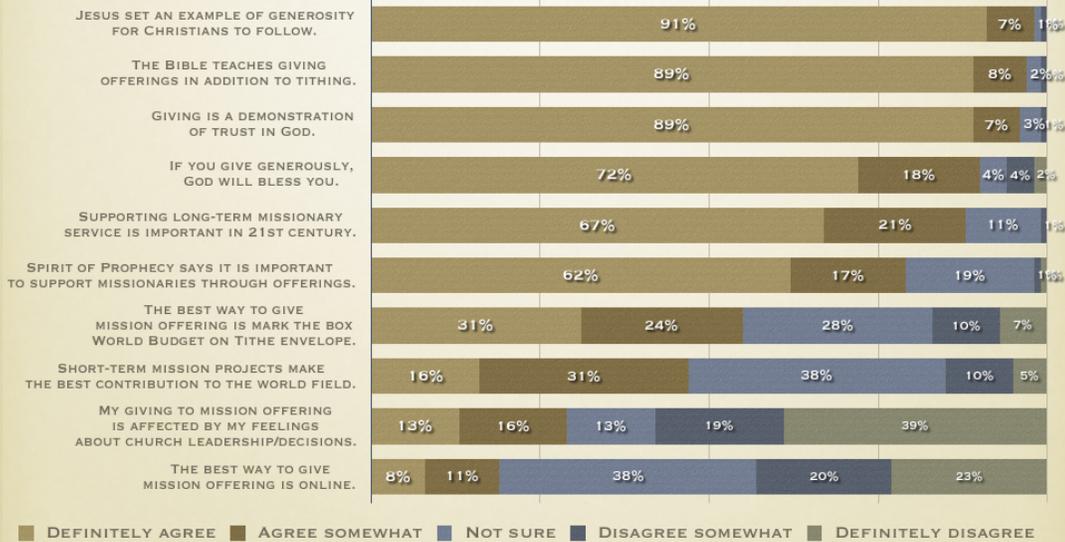
6. DOES YOUR LOCAL CHURCH PROVIDE A TITHE AND OFFERING ENVELOPE THAT INCLUDES A SPECIFIC OPTION FOR GIVING TO WORLD BUDGET/MISSION?



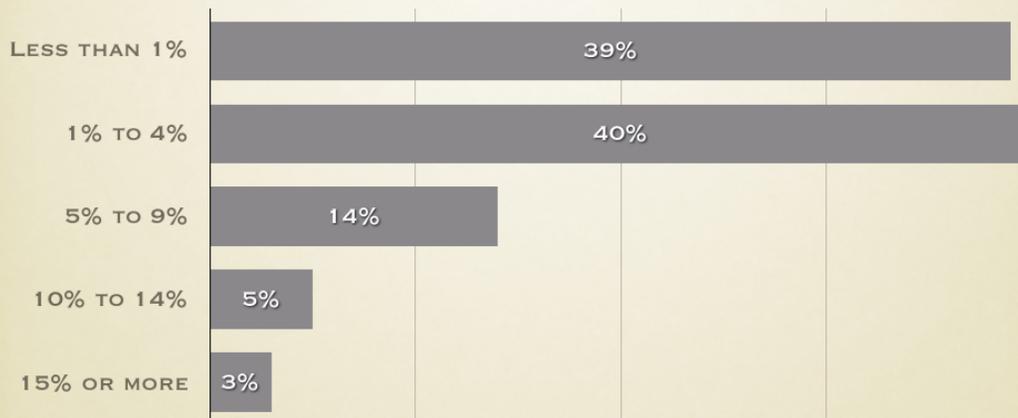
7. TO WHAT EXTENT IS YOUR GIVING FOR MISSIONS INFLUENCED BY:



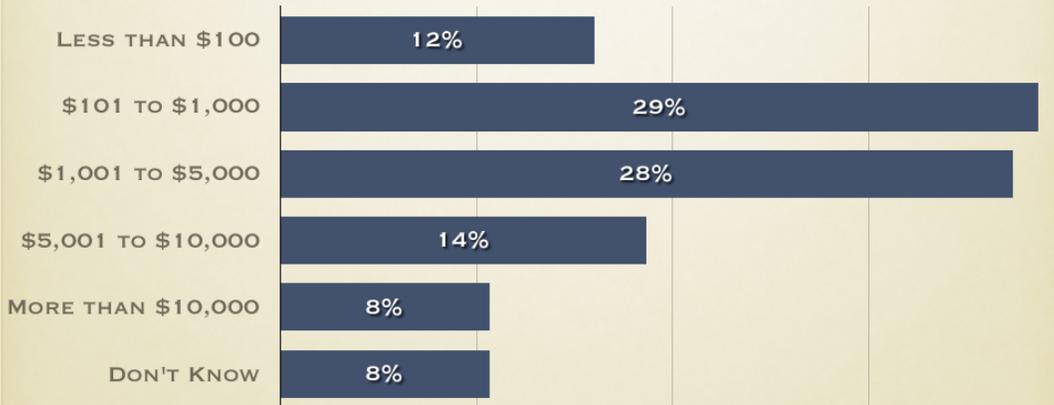
8. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS:



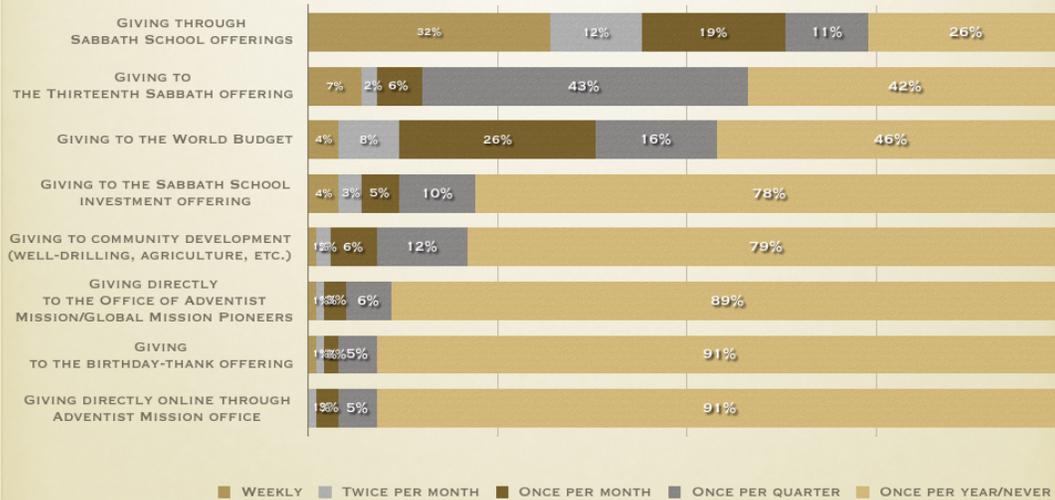
9. DURING THE LAST YEAR, ABOUT WHAT PERCENTAGE OF YOUR ANNUAL INCOME DID YOU GIVE TO CHURCH'S OFFICIAL MISSION PROJECTS?



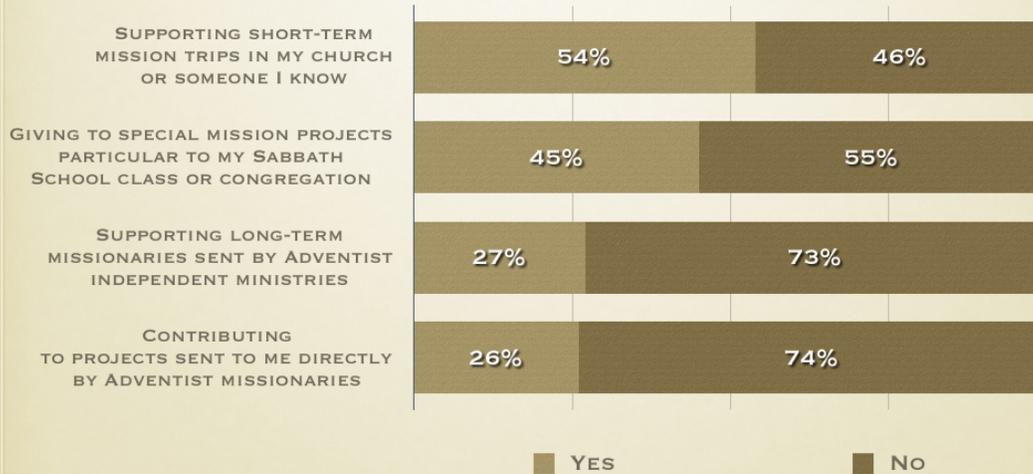
10. PLEASE MARK THE CATEGORY THAT BEST DESCRIBES HOW MUCH YOU AND THE MEMBERS OF YOUR HOUSEHOLD (IMMEDIATE FAMILY MEMBERS IN YOUR HOME) GAVE TO RELIGIOUS ORGANIZATIONS (NOT INCLUDING TITHE) IN THE PAST 12 MONTHS. WAS IT:



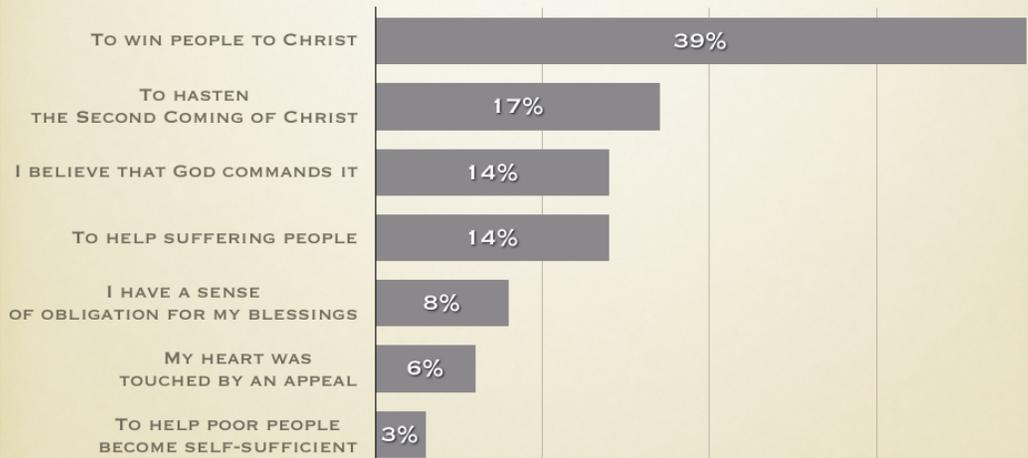
11. PLEASE INDICATE WHETHER IN THE PAST 12 MONTHS YOU HAVE GIVEN TO CHURCH MISSIONS IN ANY OF THE FOLLOWING WAYS.



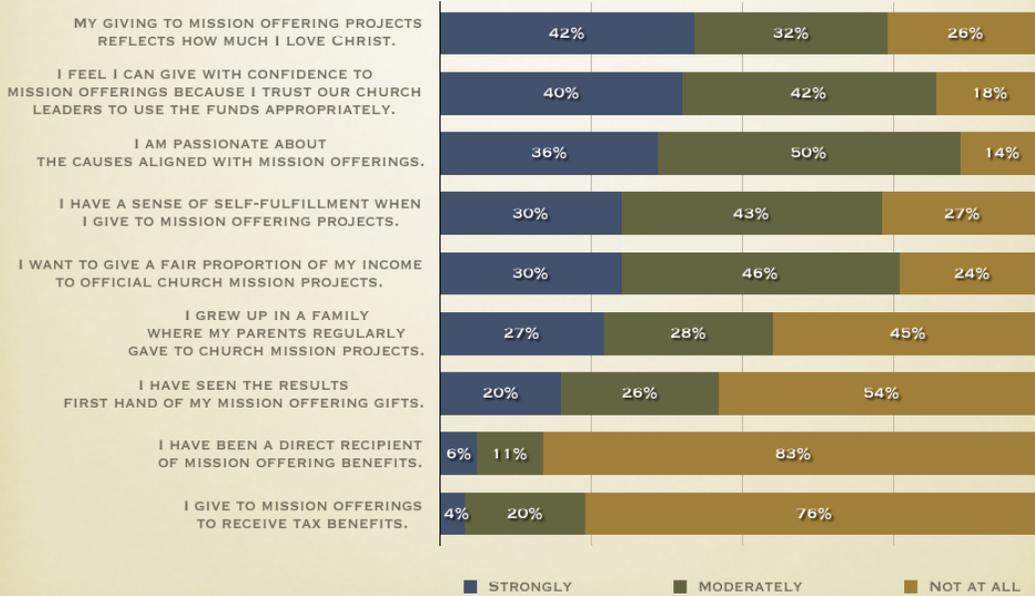
12. LISTED BELOW ARE A NUMBER OF WAYS TO GIVE TO MISSION PROJECTS OUTSIDE OF THE OFFICIAL CHURCH MISSION PROGRAM. PLEASE INDICATE WHETHER IN THE PAST 12 MONTHS, YOU HAVE GIVEN TO THESE MISSION OUTREACH ORGANIZATIONS.



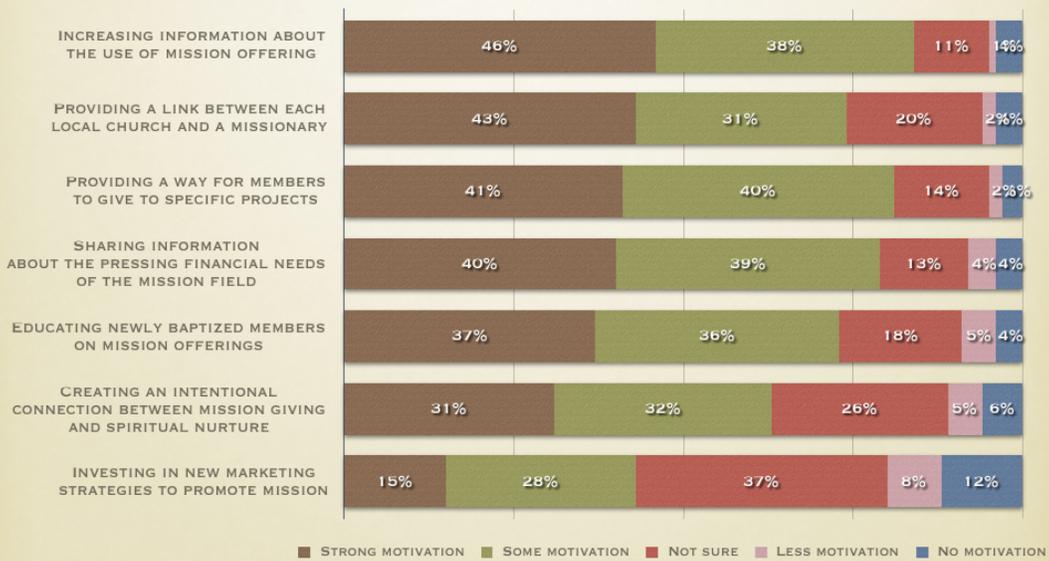
14. NOT INCLUDING TITHE, WHAT IS YOUR MOST IMPORTANT REASON FOR GIVING MONEY TO THE CHURCH AND RELATED MINISTRIES?



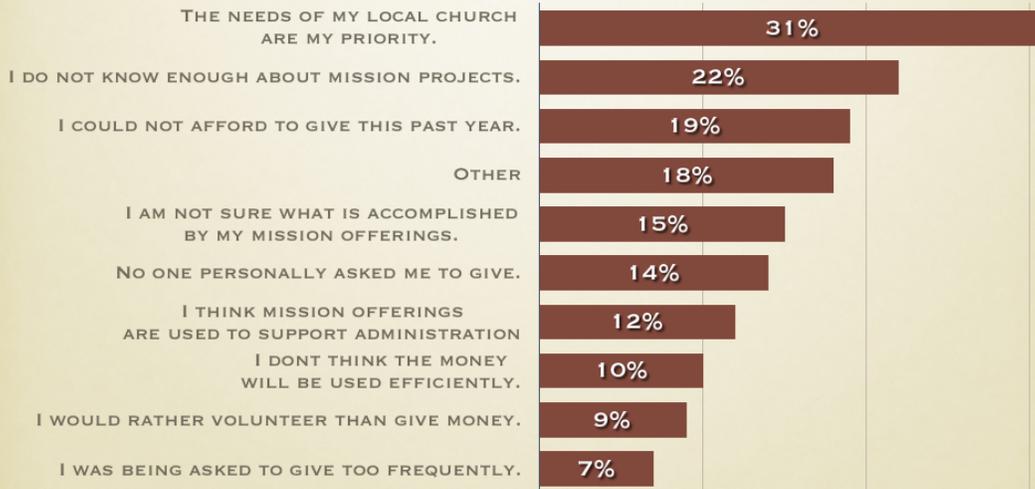
15. PLEASE READ THE FOLLOWING STATEMENTS, AND THEN CONSIDER HOW MUCH EACH ONE INFLUENCES YOUR GIVING TO OFFICIAL CHURCH MISSION OFFERING PROJECTS



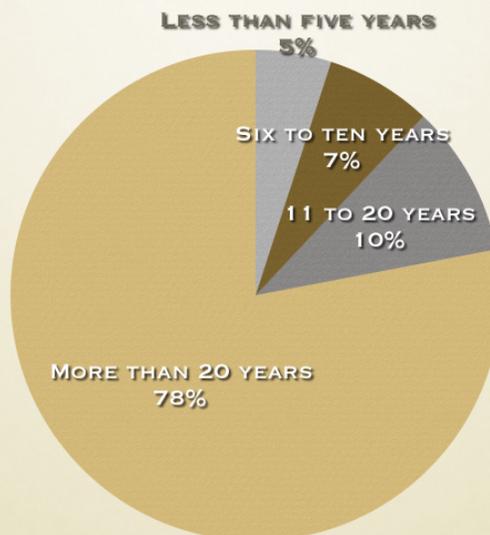
16. IN YOUR OPINION, TO WHAT EXTENT WOULD EACH OF THE FOLLOWING ACTIONS BY CHURCH LEADERS MOTIVATE CHURCH MEMBER TO INCREASE THEIR GIVING TO THE MISSION PROJECTS OF THE CHURCH?



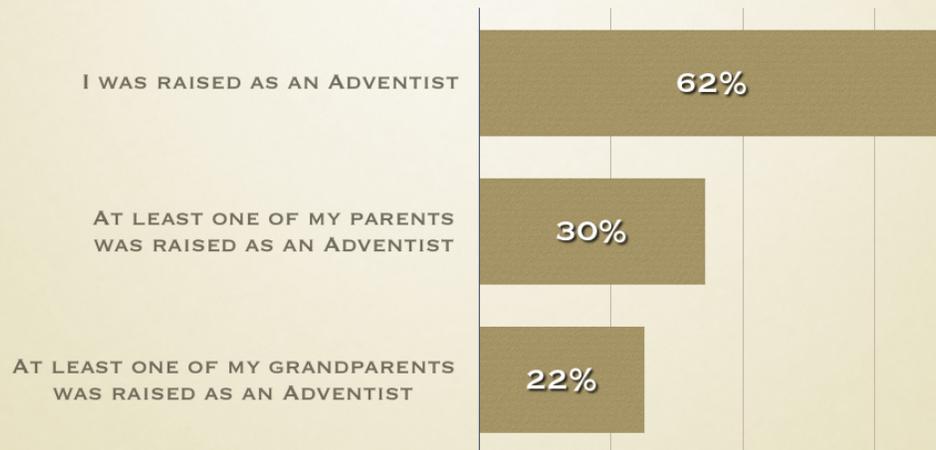
17. THERE ARE MANY REASONS WHY A PERSON MIGHT NOT CONTRIBUTE MONEY TO MISSION OFFERINGS. PLEASE INDICATE IF ANY OF THE REASONS BELOW HELP EXPLAIN WHY YOU DID NOT GIVE TO MISSION OFFERING PROJECTS IN THE PAST 12 MONTHS? (PLEASE CHECK ANY THAT APPLY.)



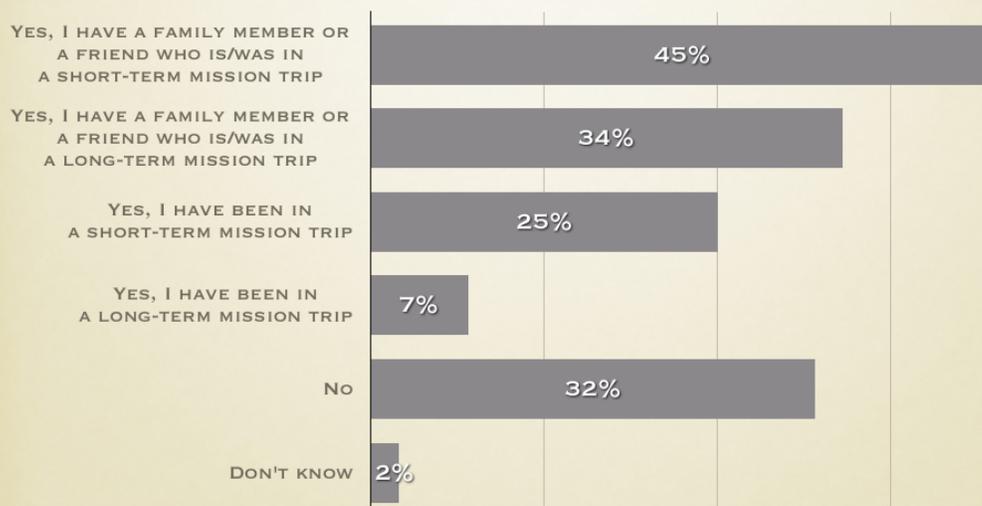
18. HOW LONG HAVE YOU BEEN A MEMBER OF THE SEVENTH-DAY ADVENTIST CHURCH?



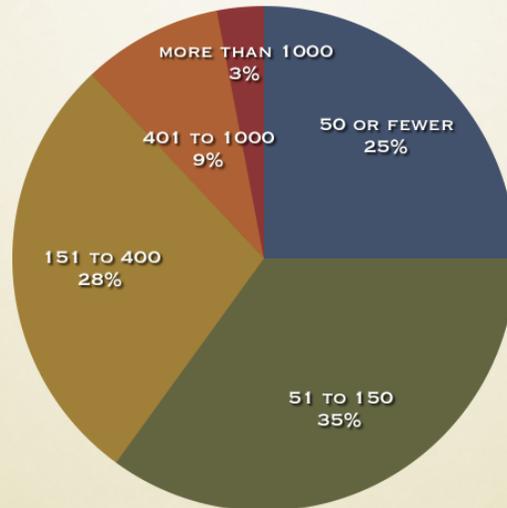
19. CHECK ALL THAT APPLIES:



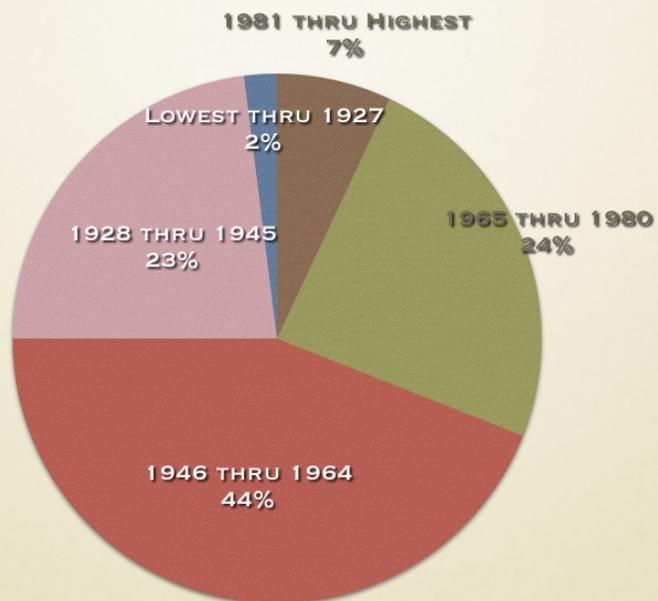
20. HAVE YOU HAD A PERSONAL CONTACT WITH ANY MISSIONARIES SERVING OVERSEAS OR PERSONAL EXPERIENCE IN A MISSION FIELD NOW OR IN THE RECENT PAST? (CHECK ALL THAT APPLY)



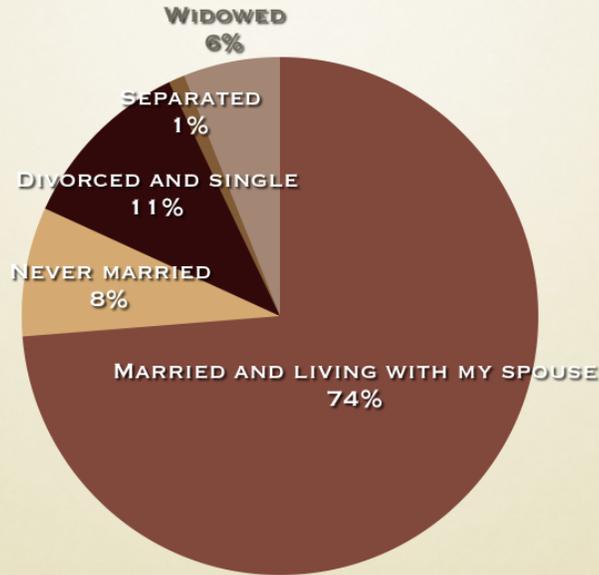
21. WHAT IS THE TYPICAL SABBATH ATTENDANCE AT YOUR CHURCH?



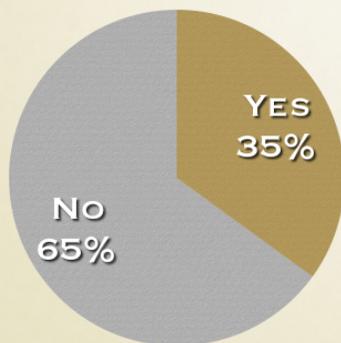
22. WHAT IS YOUR AGE?



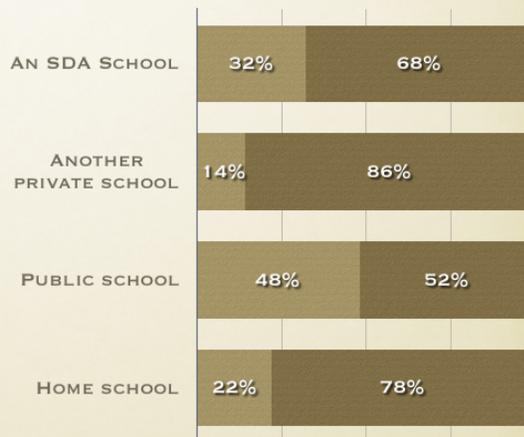
23. WHAT IS YOUR MARITAL STATUS?



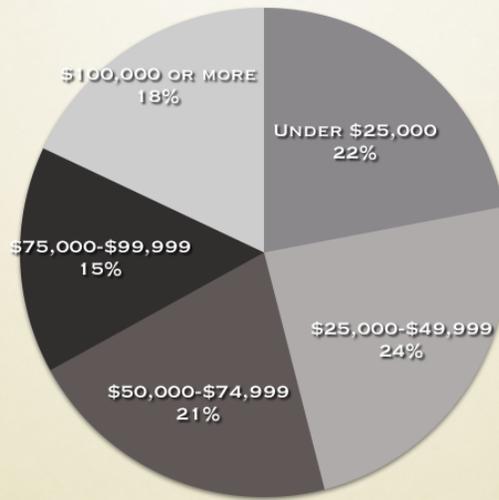
24. DO YOU HAVE ANY CHILDREN LIVING AT HOME?



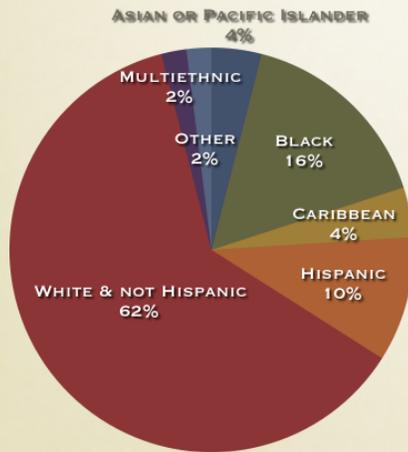
25. WHAT SCHOOL ARE YOUR CHILDREN ATTENDING?



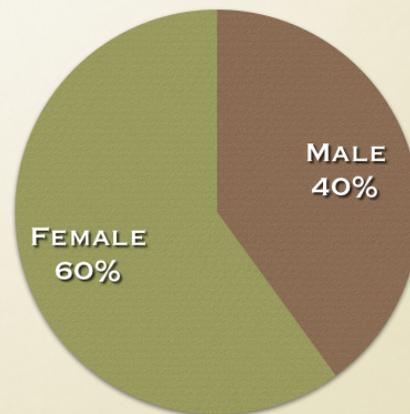
26. PLEASE CHECK THE CATEGORY NEAREST YOUR YEARLY FAMILY INCOME:



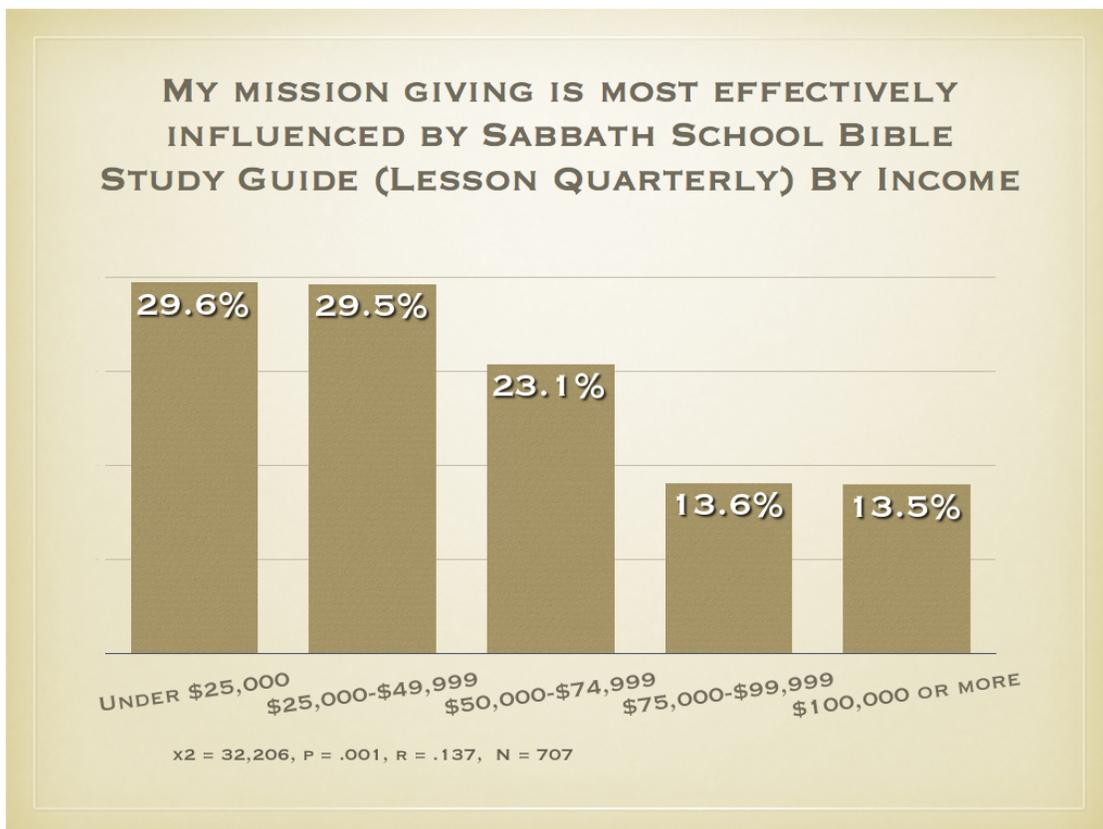
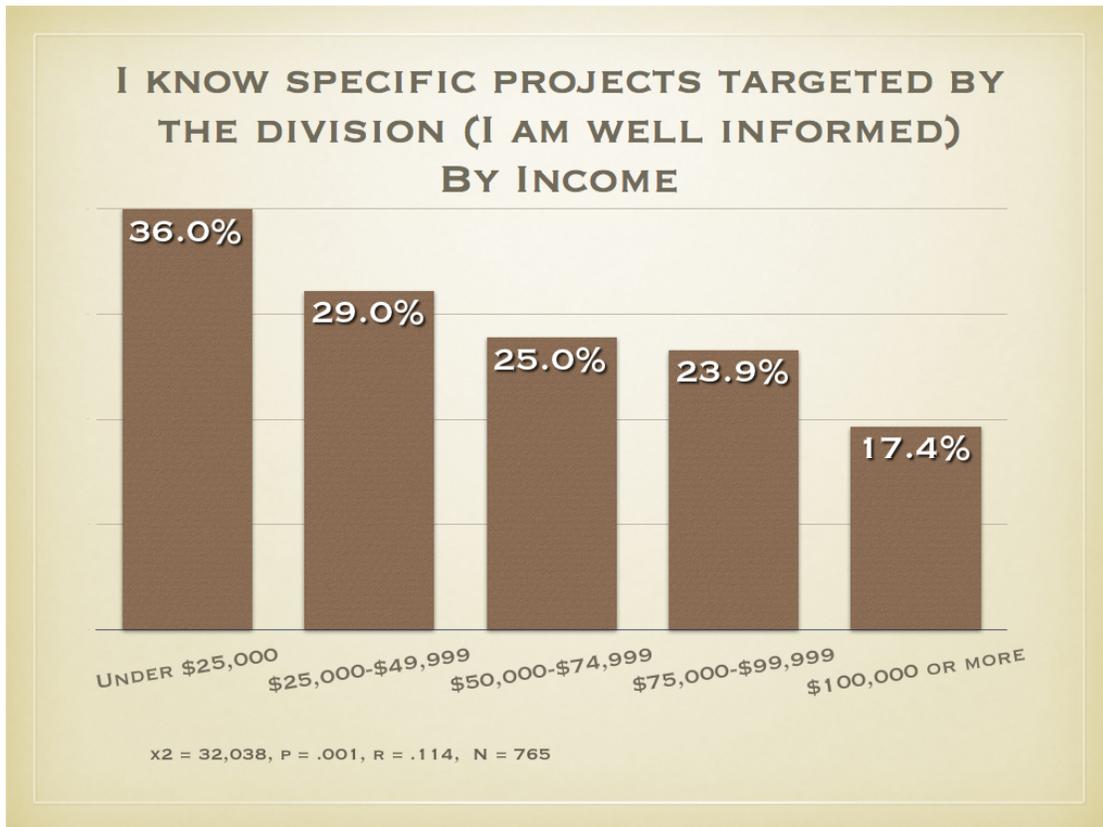
27. WHAT IS YOUR PRIMARY ETHNIC BACKGROUND?



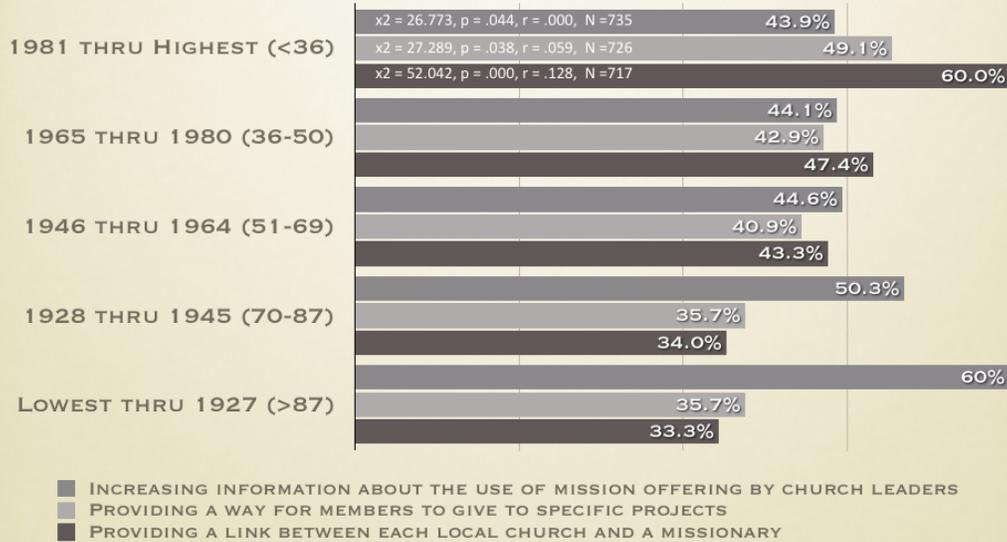
28. WHAT IS YOUR GENDER?



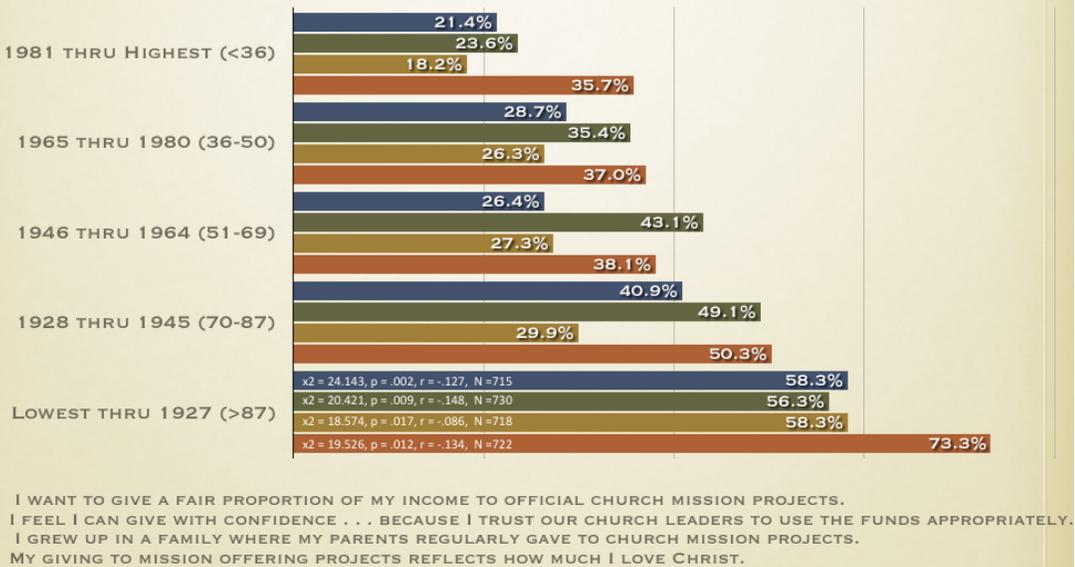
Cross Tabulation Charts



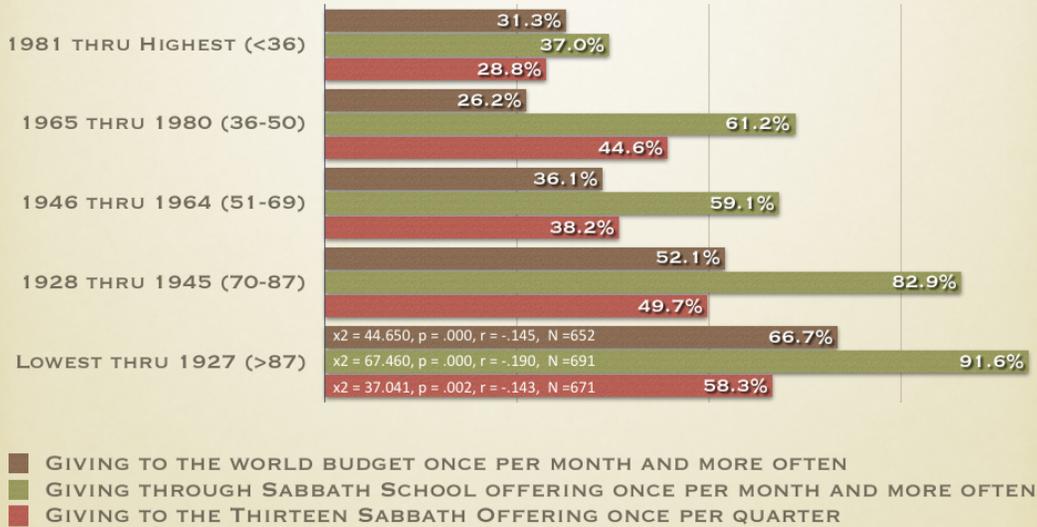
OPINION: WHAT WOULD STRONGLY MOTIVATE CHURCH MEMBERS TO INCREASE THEIR GIVING TO MISSION PROJECTS OF THE CHURCH? (BY AGE)



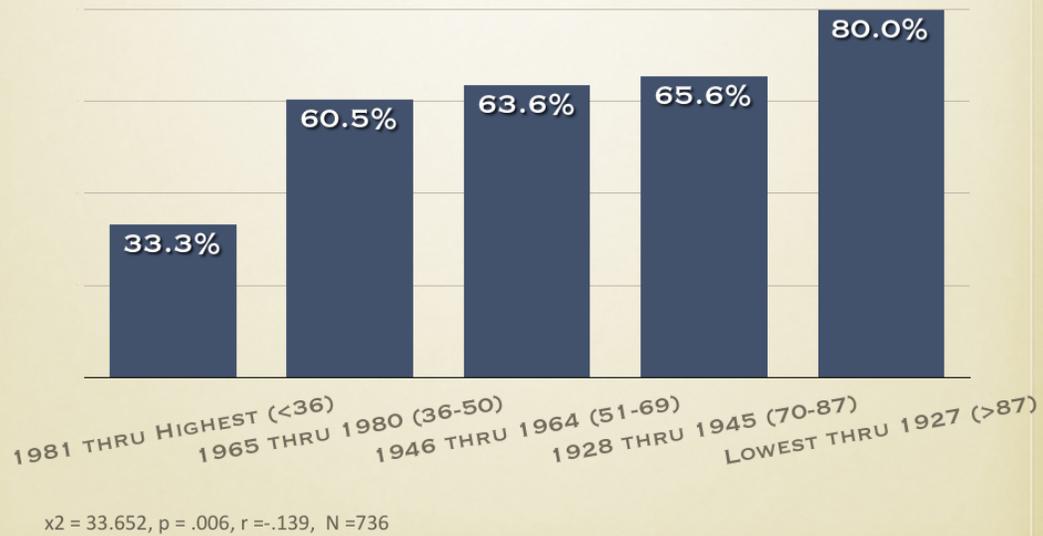
WHAT STRONGLY INFLUENCES MY GIVING TO OFFICIAL CHURCH (BY AGE)



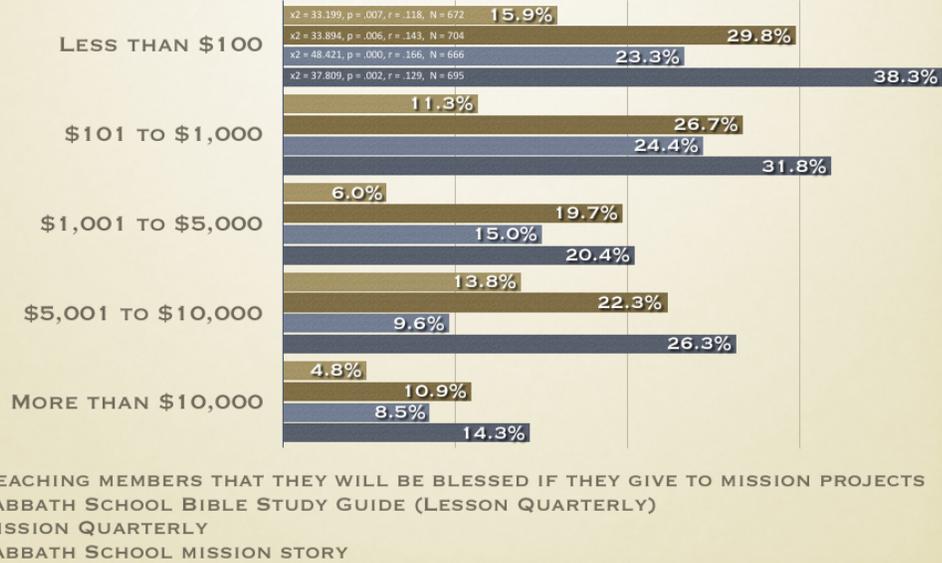
GIVING IN THE PAST 12 MONTHS (BY AGE)



I DEFINITELY AGREE: SPIRIT OF PROPHECY SAYS IT IS IMPORTANT TO SUPPORT MISSIONARIES THROUGH OFFERINGS. (BY AGE)



MY MISSION GIVING IS MOST EFFECTIVELY INFLUENCED BY CATEGORY OF GIVING



GIVING TO MISSION PROJECTS OUTSIDE OF THE OFFICIAL CHURCH MISSION PROGRAM BY CATEGORY OF GIVING

