

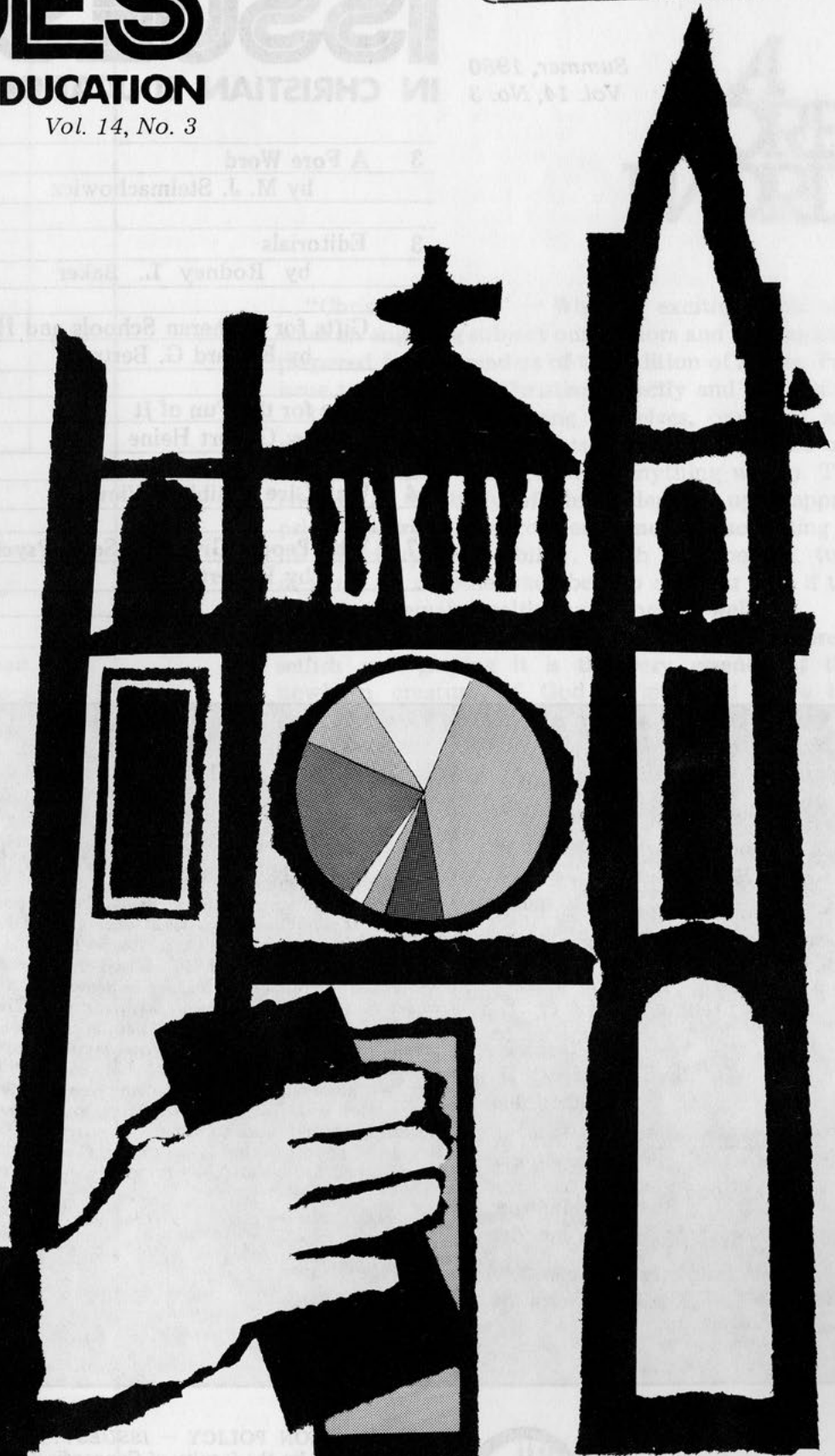
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ISSUES

IN CHRISTIAN EDUCATION

Summer, 1980

Vol. 14, No. 3



Gift
Development



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IN CHRISTIAN EDUCATION

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EDITOR'S NOTES

"Gift development," the theme for this *Issues*, touches one of man's vital spots — the pocketbook. Jesus observed that where a man's heart is, there his treasure will be too, and He advised that we lay up for ourselves treasure in heaven where rust and moth cannot corrupt it. Jesus's advice is hard for people to accept in a world that teaches that laying up treasure for ourselves is all that matters. We hope that in the following pages the reader will find ways to bring joy, both to himself and to others, through living the good life that is ours when God loves us because we are cheerful givers.

ABOUT THE AUTHORS

The Reverend Edward G. Bertram is president of the Lutheran Church Charities Fund, located in Addison, Illinois.

Mr. Iddo C. Heinicke is executive secretary of business, finance and church extension for the Nebraska District of The Lutheran Church-Missouri Synod, with offices in Seward, Nebraska.

Dr. Robert Horn is director of development and public affairs for the American Graduate School of International Management, Glendale, Arizona.

One author requested anonymity. Other contributors not named above are members of the Concordia Teachers College Faculty. Views expressed in this publication do not necessarily reflect the position of the Concordia faculty.

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A FOREWORD

editorials

THIS SIDE OF THE ANTHILL

*It couldn't be called ungentle.
But how thoroughly departmental.*

Robert Frost

It appears that anthills and institutions share a similar tendency. The celebrated ants of "Departmental" have marched across the poem's lines for more than 40 years, each with its own ant job, its own narrowly defined responsibility and hymenopteran sense of purpose. Here comedy is posited in narrowness. Frost's anthill bangles toward survival in spite of — in fact because of — specialization. But can the same be said of institutions, particularly of Christian colleges and schools?

As the academic and administrative mechanisms of many schools and colleges become increasingly segregated, job descriptions all too often become job prescriptions. Teaching is seen as the sole objective of the faculty. Recruiting becomes the isolated function of recruiters. Good public image is perceived as entirely the job of the college or school relations department. Moreover, despite the inflation and imminent recession which threaten entire institutions, the gift development process is often relegated almost completely to the development department.

The cost of this specialization to an educational institution can be measured in dollars, students, and programs. However, the effects of this practice often register most strongly in the development department. Christian schools and colleges probably lose thousands of dollars annually in charitable gifts because pastors, board members, and personnel do not share equally in the joy of Christian development. Misunderstandings often arise regarding the importance of notifying developers of hidden gift opportunity.

Continued on page 4

"Christian Giving" — What an exciting topic and what an engaging subject our authors and editors have prepared for the readers of this edition of *Issues*. This issue touches every Christian directly and personally.

The activity of sharing ourselves, our time and what we have with others is as integral a part of our life together in the church as anything we do. The church, as the body of Christ, depends upon appropriate contributions from each member according to his specialty and ability. Each member in turn depends on all other members to do their part if the body is to remain healthy and function well.

While unregenerate man by nature is self-centered, selfish and gasping it is the very essence of the newborn creature of God to give and share His blessings with others. We, who without deserving it, receive so much from the gracious hand of God — forgiveness of sins, joy, peace, a Savior and eternal life, not to mention all the daily material blessings — recognize what joy it is to be the recipient of generous gifts. But our Savior teaches us that there is even a more blessed condition than being the recipient: "It is more blessed to give than to receive."

But even the art of Christian giving, just as most other worthwhile activities, can be made complicated in our complex society by questions like, "To whom should I give gifts?" "Only at my home altar?" "What proportion for 'out-side' purposes?" "Home purposes?" "What about gifts to causes apart from the church?"

Our authors probe motivations and ask questions which will help each of us analyze our own giving habits. Most important of all they point us to the truth that Christian giving is to be regarded as a privilege and a genuine joy. The words of our Savior regarding our stewardship of all His mercy and spiritual blessings can also be applied to the material blessings we possess, "Freely you have received, freely give."

M. J. Stelmachowicz

nities. Moreover, even if this information is provided, some board and faculty members are unprepared to accompany development officers during solicitation. They remain outside the process. Unfortunately, few development staffs have either the research resources or the range of contacts necessary to meet their dollar goals unaided.

It's the old problem of anthills and institutions.

Successful development programs depend on input and action from every sector of an institution. Financial stability cuts across departmental and divisional boundaries. Though the development department must take a leadership role in gift generation, the ultimate success or shortfall of development rests as much with an entire institution as with any of its individual departments.

Rodney L. Baker

FINANCIAL RESOURCE DEVELOPMENT AS A MINISTRY

Few of us engaged in the process of financial resource development, either by title or assigned responsibility, dreamt of this profession as our future career. This is particularly true of those of us who committed our lives to ministries classified as "church work." Why? There seems to be a tendency to view "fund-raising" as a distasteful endeavor resembling the act of begging. Such an attitude can only reflect a false and even unchristian approach to giving and Christian stewardship.

Development is a ministry! Christian stewardship is the practical realization that everything we are and have is a gift of God. Stewardship expresses itself as a fruit of faith in our Lord Jesus Christ who loved us so much that He gave His life to redeem us from sin, death, and the devil. While justification is immediate, the sanctified life, including Christian giving, is a growing in Christ which will not reach perfection until eternity. It is the function of a development officer, one involved in encouraging the joy of philanthropy, to minister to God's people by helping them grow in the stewardship of God's gifts and in the support of God's Kingdom work. Since this growing is a gradual process, it follows that our ministry must approach God's people at the level at which they are. Through encouragement, prayer, and technical counseling this approach provides an on-going program to lead them to higher levels of giving culminating in major gifts and estate planning as the Holy Spirit gives them power through faith in Jesus our Savior.

As with all ministries, God permits His servants in gift development to experience satisfaction when they see joy in the hearts of His people who do great things for Him and His church with the gifts He has given to them.

God has blessed us with techniques and legislation which encourage charitable giving by eliminating most or all estate taxes, capital gains taxes, and court costs and which allow deductions on our income taxes. While these are not the primary incentives for Christian stewardship, they give further evidence that God does bless the cheerful giver. Development officers can serve their constituents through such counseling.

Our Lord invites all Christians, "Go ye therefore and teach all nations." While this "Great Commission" takes the form of a command, it is a privilege that God does not withhold from any of His followers. Christian financial resource development provides us with the glorious opportunity to provide the necessary funds to equip students for ministry to His people; it provides the funds necessary to proclaim the Good News of salvation in Jesus Christ to His people everywhere; it provides His people with the opportunity to nurture their faith through the exercise of Christian stewardship.

Christian Financial Resource Development is a glorious ministry. Let us rejoice and be glad in it as we in faith serve Him to His glory and the salvation of many souls.

Art Bangert

SOMETHING ABOUT GIVING

To the average Christian giving is parting with something material one owns, and very seldom is associated with parting with something of oneself. It is usually done out of a motive of needs. It's that awful, cumbersome budget that is always short and asks us to "do a little more." This is the way we have been brought up and we seem to be afraid as a church to really instill in our members the joy of Christian giving that embraces the whole realm of Christian living. On Ash Wednesday as I sat in the pew and read, "When I survey the wondrous cross on which the Prince of Glory died (for me and for you) . . . love so amazing, so divine, demands my soul, my life, my all," I thought that if I had really experienced being there that day at the foot of the cross and realized "all this for me," my Christian attitude and living would be different. Perhaps it would be, but why? It is no different today, but we really don't return to the foot of the

cross often enough. Our motivation for giving is so often out of focus; we can find so many reasons for it being out of focus, because we fail to see that it requires a commitment that focuses squarely on the cross.

I have often said that we need to find another word for stewardship. Far too many of us define it as "the dollar my church wants from me." We lose the important facets of stewardship that we should portray in living our Christianity in the service of our Lord.

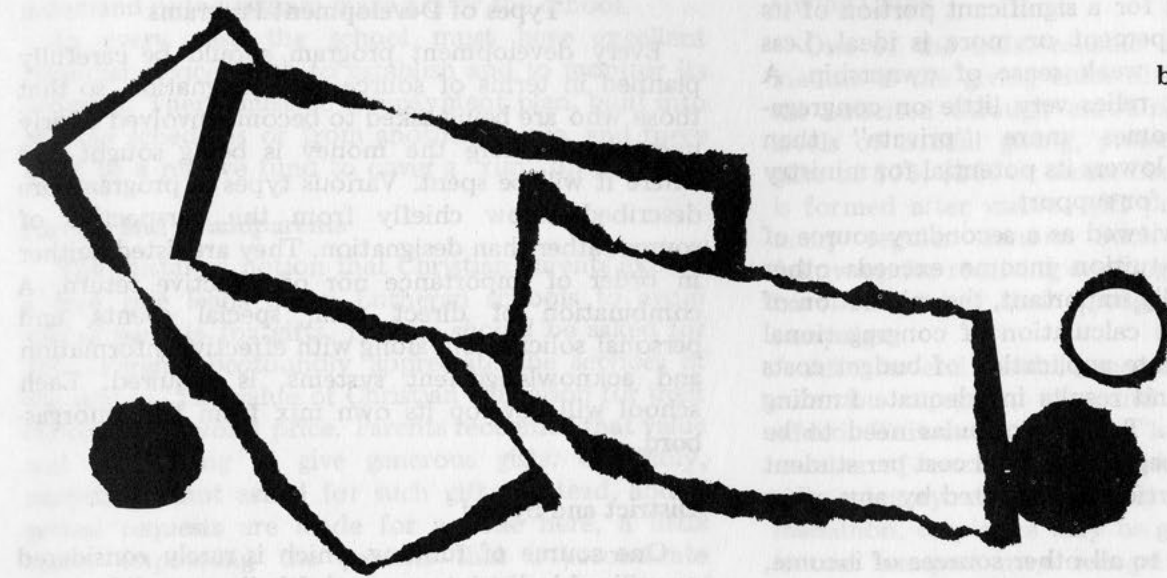
If stewardship only means money, we then feel that we have carried out our Christian duty if we give to and support the budget. I like to see my stewardship as a RESPONSE to what Christ has done for me and the wonderful blessings that God has showered upon my life. Don Abdon refers to it as "THE GOSPEL ACCORDING TO ME." I think that is a good definition of the word and would portray a biography of one's Christian life.

Earlier I made the statement that I felt our church has failed to instill a joy of real stewardship in its members. I see a real need for our church to educate and emphasize all of stewardship and what it means to one's own life. Parents need to acquaint their children with it; it has to be emphasized in our Sunday Schools and Christian Day Schools; and we need to teach it to our professional church workers while they are still in our colleges and seminaries. The latter is certainly a must because so many of our pastors and teachers have no idea what true stewardship is, much less can they lead their people in a full Christian life of total stewardship.

Look at the financial reports we receive from our treasurers and financial boards and committees (and many times mine are no different) which only reflect receipts and disbursements, and hopefully enough money to pay next month's salaries and bills. True, we want balanced financial reports, but at the same time we can reflect in our reporting where we are in mission, ministry, and nurture. We need to assess the function of our dollar so we see what our dollars are doing in the light of the command given to us by our Lord. If we would do this more often I'm sure that we would many times find that our Priorities are heading in the wrong direction.

As we lead our people and each other through life with the attitude that stewardship requires more of us than the dollar — also our living to be in mission for Him — it will create a completely new attitude in the church. Our people will feel the joy of giving and living for Him.

Iddo C. Heinicke



by Edward G. Bertram

Gifts for Lutheran Schools and How to Get Them

The crowning irony for Lutheran elementary and secondary education is that many schools are struggling financially just at a point in time when a broader clientele and constituency are ready to pay for Christian education and to support it with their gifts. Especially on the secondary level, new schools are coming up like mushrooms on the basis of parental demand in the face of severe problems in the public education arena.

Strangely, many new and existing schools do not enjoy financial stability. Some operate in constant jeopardy because of unbalanced budgets; little relationship exists between fees and costs; administrators and boards have a sense of poverty and exhibit very little realistic hope for achieving financial health. Others operate with a similar sense of poverty but keep the lid on costs at the expense of excellence.

Both are missing the boat! In many communities a truly excellent Christian school could operate at a profit. People are ready to pay for and should be given excellence. And even in less affluent communities a variety of funding sources may be tapped in order to operate with a sense of financial well being.

In the following pages are some suggestions for attracting gifts for Lutheran schools, schools, that is, which are worthy of support. The mere existence of a Lutheran school, or the well-meaning intention to establish a school, or even the obvious need for formal Christian education is not an adequate basis for attracting gifts. More is needed.

Preconditions for Support

The broadest possible *ownership* should be sought

for the Christian school. Associations of congregations are ideal, but large individual congregations may succeed if most members buy into the school. The church school should have a distinctiveness that is defined in terms of *ministry* to children or young people. It should be inclusive rather than exclusive, involving broad participation by Lutheran Christians and seeking to serve every young person in the Lutheran community. Breadth of ownership and ministry increase expectancy of broad financial support.

Worthiness of such financial support is earned by exercising sound management principles in behalf of quality Christian education. Christian stewardship dictates optimum use of resources within a balanced budget. Capital investment debt may be desirable, but operating deficits of any kind, including debt service deficits, are inexcusable. A Christian school has no inherent right to burden succeeding generations of Lutherans with debt generated by inept current operations. This practice robs our children of their opportunities to meet the unique challenges for ministry in their day.

Three Sources of Funding

Three general sources of support for Lutheran schools in their order of importance are: 1) congregational support, 2) tuition receipts and 3) third sources.

Congregational support should be conceived as the first source of support. The healthiest Lutheran school relies heavily on the congregation or associa-

tion of congregations for a significant portion of its total support. Fifty percent or more is ideal. Less than 30% indicates a weak sense of ownership. A Lutheran school that relies very little on congregational support becomes more "private" than "church-related" and lowers its potential for ministry as well as its potential for support.

Tuition should be viewed as a secondary source of support, even when tuition income exceeds other income sources. Equally important, the calculation of tuition rates *after* the calculation of congregational support enables accurate application of budget costs to tuition formulas and results in adequate funding for balanced budgets. Tuition formulas need to be highly reliable; they begin with total cost per student and absorb the proportion not covered by any other source of income.

Third source refers to all other sources of income, whether they be from individuals, groups, corporations, foundations or government agencies; or whether they be in the nature of gifts, investment income, or even profits. In Taiwan a Lutheran middle school received most of its third-source income from equipment and facility rentals as well as from agricultural production profits. More common are fund raising activities. Most meaningful third-source income is derived from actual contributions which tend to regenerate and expand from year to year, because they express the donor's involvement and investment in ministry.

Significant sums of financial support may be generated from third sources, but care should be taken not to make the annual operating budget dependent on them. As a rule of thumb, no more than 10% of operating income should come from third sources. Should the school succeed in attracting more than 10%, the donors should be helped to designate their gifts for endowment, capital expansion or special projects outside the operating budget.

Fundamentals of Development

The most important principle to be remembered in developing income is that programs must be measured in terms of people and involvement in ministry. The development task is always an attempt to involve more and more people in the ministry of helping God's young people. Establishment or maintenance of the institution, the need for dollars, or the obligation of constituents is *not* the primary purpose. The serving of God's young people must always be the beginning and end of development. That is ministry!

The chief technique of development is the provision of a variety of avenues through which the constituent member of the institution may easily and joyfully participate. Recognizing every gift with a receipt and a word of thanks is essential. If possible, the donors should be helped to recognize each other by name but not by gift amount.

Types of Development Programs

Every development program should be carefully planned in terms of source and designation, so that those who are being asked to become involved clearly understand where the money is being sought and where it will be spent. Various types of programs are described below chiefly from the perspective of source rather than designation. They are listed neither in order of importance nor of effective return. A combination of direct mail, special events, and personal solicitation, along with effective information and acknowledgement systems, is required. Each school will develop its own mix from this smorgasbord.

District and Synod

One source of funding which is rarely considered or utilized is district or synod. It's time we did.

The objectives of The Lutheran Church-Missouri Synod Constitution include the assertion that Synod shall "establish agencies of Christian education such as elementary and secondary schools." But synodical budgets never, and district budgets rarely, contain seed money for new schools. An annual line item of only \$120,000 in a district budget, available in decreasing grants of \$30,000, \$20,000 and \$10,000 over a period of three years, would assist congregations or groups of congregations to establish two new schools a year. This system would also dramatically increase the establishment of new missions by congregations instead of centralizing that function on the synodical and district levels.

The Board of Trustees

The attraction of funds from key individuals or from the broad constituency will depend to a high degree on the depth of commitment and the level of gift support by the school's trustees. *Every* fund raising effort should measure this separately. How many trustees attended? How much did they give? Did each support the effort with positive words, personal attendance, and generous gifts?

A member of the board of education or trustees for the school who does not regularly give the "three W's" of work, wealth, and wisdom, should be replaced. Especially in smaller operations where budgets are strained to employ full-time development personnel, the trustees must be ready to actively participate in the fund raising activities of the school.

Capitalization

The high cost of borrowing money prompts at least a word about debt treatment. As an alternative to conventional mortgages, schools have sometimes used various forms of borrowing from their constituents, either on a demand or fixed term basis. Bonds which pledge real property of the school may be used, or individuals may be encouraged to transfer savings into

a demand note program managed by the school.

In every case the school must have excellent financial advice, both to establish and to monitor its program. There must be a repayment plan, built into the fee schedules or from another source, and there must be a reserve fund to cover a "run" on the issue.

Parents and Grandparents

The mistaken notion that Christian parents expect a free ride leads many Lutheran schools to avoid asking parents for gifts. Parents *should* be asked for gifts. Parents profoundly appreciate the services of the school. The value of Christian education for their children is beyond price. Parents recognize that value and are willing to give generous gifts. Generally, parents are not asked for such gifts. Instead, apologetical requests are made for a little here, a little there, impressing the parents that a second-rate operation is necessary because a church agency is involved.

Both parents and grandparents as well as other relatives should be invited to support the school. Special gifts at the time of graduation would be easy to solicit.

Alumni

Some Lutheran high schools have successful alumni programs which keep the graduates in touch with their "alma mater" and in touch with each other. When that happens, an *esprit de corps* develops. Newsletters, reunions, and other events may serve to strengthen the bonds between alumni and the school. The next step of inviting alumni to give gifts to perpetuate such a valuable ministry is natural and proper.

The alumni concept is almost untested on the elementary level. It could be made to work, however, through an ongoing program that gives each graduate a sense of belonging and ownership and ministry. The publication of an annual directory and the promotion of an annual project could attract steady and growing support.

Direct Mail Solicitation

Every school should build a mailing list of friends. Parents should not be removed from the list upon the graduation of the child but elevated to new levels of importance and involvement. A regular program of mailings, some informing and some inviting response and support, should be carried out. A sense of ministry to the young should be cultivated among a broad constituency, just not parents. Speak in terms of "your school" and the audience will become interested and take ownership.

Volumes have been written on direct mail techniques. Be sure to include a return envelope and an "action piece" that makes it easy for the donor to choose a gift level. A personalized acknowledgement is always best.

Giving Clubs

One of the most reliable sources for annualized income is the giving club. Single or cumulative gifts are solicited through enrolling members at various levels of annual giving, preferably single or annual gifts of \$75, \$100 or more. Usually a "Century Club" is formed after various gift programs have attracted many regular donors. Such a club is a natural follow-up for receiving ongoing gifts from people who have completed their pledges for a special capital campaign.

After several hundred members have joined in one common category, new and higher levels may be added. Wait until each new level has a considerable number of members before adding the next membership category. A membership piece, such as a plate, medallion, or plaque may be given each member. An annual banquet may recognize new members and honor the efforts of old members.

Personal Solicitation — Special Campaigns

The Every Member Visitation is still the best technique in fund raising because it permits a committed member to share his enthusiasm with another member, field the prospective member's questions, and encourage participation in ministry. Prospective donors of major gifts of \$500, \$1,000 or more deserve to have such a personal approach by a well-informed volunteer solicitor.

Another place where personal solicitation is necessary is in the capital campaign. Every school sooner or later has such a drive for capital expansion or debt reduction purposes.

Unhappily many major campaigns for gifts and pledges are undertaken at points of weakness rather than strength. The board of trustees avoids announcing a campaign until the debt becomes burdensome, or the buildings are deteriorating rapidly, or enrollment is dropping to the accompaniment of other problems.

Ideally, the major campaign should be launched on the eve of enrollment expansion and on a wave of success. Support for a winning enterprise is easy to attract.

Whether on the verge of ruin or the wave of success, the major campaign needs long-range planning and preparation. Careful cultivation of power groups and leaders within the constituency and community must be systematically carried out before any sort of drive is announced. Sometimes approval of a church judicatory must be applied for and received.

A feasibility study carried out by professional technicians is advisable. Such a study provides valuable data for the drive. Equally important, it arouses interest, provides information to key people, and generates enthusiasm.

Before the actual solicitation can take place, the

many details of financial planning, architectural design, scheduling of all activities, organizational structure, promotional instruments, pledging and contributing periods, acknowledgement procedures, and a myriad of other details must be clearly outlined. Tested techniques of soliciting "advance gifts" and "pattern gifts" should be followed. Hiring a professional consultant to accomplish the objectives of these techniques is desirable.

The success of the capital campaign may be measured not only on the resulting gifts in ratio to gift goals but on the achievement of other objectives such as: 1) a broadened and identified constituency; 2) the emergence of new leaders and enthusiastic volunteers; 3) a loyal family of donors who want a continuing role in the support of the education ministry; 4) the establishment of fund raising patterns for ongoing solicitation, receipt and acknowledgment of gifts; and 5) an effective program of communication to keep the family of constituents informed and inspired.

Special Events

Banquets, rallies, and festivals are some forms of events that may have gift attraction as at least a secondary purpose. The primary purpose will usually be to gather friends around a cause, inform and inspire them, thank them, introduce them to each other, and help them be positive spokesmen for the cause. If gifts or profits are of primary purpose, that should be publicized from the start. Many regular school events, such as graduation exercises or public concerts, have similar value for both recruitment and fund raising. Every event should be examined for the impact on these aspects, with a view to incorporating into those events the acknowledgment of volunteers, the honoring of boosters, and the recognition of key leaders.

Activities and Sales

What passes exclusively as fund raising in some quarters is the variety of activities like bike-a-thons, tours, auctions, rummage sales and product sales. These are fine but usually do not have a lasting good effect on the volume of money gifts the school receives. As a matter of fact, the multiplicity of sales may detract from the importance of regular and generous gifts. If I just wrote a fifty-dollar check for two dinner auction tickets, I may be less inclined to send a fifty-dollar gift to the same institution, even though I may be aware that only about 20% of my check actually helped the school. Avoid the danger of having many, many activities to the neglect of gift solicitations.

In the case of sales, be extremely careful to investigate the reliability of suppliers of fund raising products such as fruit, spices, and candy. Ask for and check three or four schools which have successfully used the products and have sensed that they were

well received by their people. The goodwill of your people should never be risked by any kind of product sale of questionable value. If you conduct a profitable fruit sale and the buyers express their appreciation for the value and convenience of the service, you may want to extend that service every year or even twice a year.

Gifts-in-Kind

Some schools rely heavily on gifts-in-kind to reduce their operating and capital equipment outlays. One elementary school in Chicago buys no paper other than letterhead stationery, relying entirely on unused paper or outdated forms and overruns that companies would normally discard. Another technical high school regularly prints a "Needs List" and receives a wide variety of materials, ranging from pencils, notebooks, and calculators, to a wheel balancer, a car, a truck and a forklift. Pictures of some unusual gifts and their donors make excellent copy in the newsletter and encourage similar gifts.

The Crisis

Use every crisis — a fire, a flood, a breakdown, etc. — as an opportunity to attract gifts. The letter explaining the crisis may be simple, even cheap looking! A picture of the problem would be ideal. A return envelope addressed to the agency and an "action piece" for gift amount and name and address of donor are necessary. Mention a gift deadline date to help you meet your crisis. People will come through and will enjoy being part of the solution.

Foundations and Corporations

Because so few foundations relate to elementary and secondary education, they are often completely overlooked as a source of funds. Some schools, however, consistently receive a dozen or more foundation gifts each year. The secret is research, systematic cultivation, and periodic personalized reporting.

Discover those foundations which have Christian or even Lutheran trustees and whose objectives include education of children. Follow each foundation's procedures for formal proposals, accept the foundation's decision cordially, and keep trying each year until you score. Once you receive a foundation grant, exercise a high degree of accountability and attempt to become one of the foundation's annual beneficiaries.

More value in gifts-in-kind, rather than cash gifts, may be received from corporations. Like foundations, corporations tend to give to the same institutions year after year. Get on a company's gift list, exercise accountability and thankfulness, and reliable annual income may be realized. Don't overlook local merchants for advertising gifts in return for space in a variety of printed programs, catalogs, newsletters, and yearbooks. Ten percent or more of your vendors, if asked, will make at least an annual gift.

Government Grants

Many government-funded programs are available for the asking. These include library aids, milk and hot lunch subsidy, matching grants for kitchen and cafeteria equipment, and a multitude of instructional and pupil service projects.

Care should be taken to seek government funding for programs the school actually requires. In every instance a variety of detailed applications and reports are required. Single copies of the *1980 Guide to Office of Education Programs* are available free from OE Guide-80, Washington, D.C. 20202. Two catalogs with more detailed descriptions of programs are referred to in the guide.

Memorials and Deferred Giving

Memorial gift and card programs are easy to establish and maintain. Their chief benefit, however, is to build the donor prospect list rather than to attract large amounts of dollars. The income from this source is very reliable from year to year, especially if a "tribute book" is printed in which names of the deceased and the donors are listed.

Deferred gifts are gifts committed at a current point in time, but which do not come to the institution until the death of a donor or a successor beneficiary, or at some designated date in the future. Bequests, gift annuities, unitrusts, life income gifts, and gifts of life insurance are common forms of deferred gifts.

The time to start encouraging donors to think of deferred gifts to the Lutheran school is now. Every day or month or year you put it off delays your sustained flow of deferred gifts by one day or one month or one year. If a full-blown program is not feasible, take the first step of saying, "Remember Lutheran West Academy in your Will," in your newsletter, on your letterhead and return envelopes, and in your annual report.

Later, offer some printed information on wills and estate planning. The biggest payoff comes from holding estate planning "clinics" for groups, followed up by individual interviews across the kitchen table. Foundations of Lutheran church bodies all have resources to help you start this kind of program. Ten, twenty or more years will pass before many deferred gifts mature, but the time to start promoting is now.

Where to Learn More about Fund Raising

Because formalized fund raising outside of regular congregational forms is new to many Lutheran schools, they would do well to establish some professional memberships and subscriptions. In new settings they will find kindred spirits and a great deal of mutual cooperation and helpfulness.

Schools which are serious about development should join CASE (Council for Advancement and Support of Education), 11 DuPont Circle, Suite 400, Washington, D.C. 20036. Individual development

officers may want to join one or both of the following professional organizations: Association of Lutheran Development Executives, P.O. Box B, Bay City, Michigan 48707 and National Society of Fund Raising Executives, Suite 831, Investment Building, 1511 K Street, N.W., Washington, D.C. 20005.

In addition to the newsletters that are received in conjunction with all the memberships mentioned above, two others are outstanding: *The FRI Newsletter*, The Fund Raising Institute, Box 365, Ambler, PA 19002 and *National Fund Raiser*, Barnes Associates, 1500 Fourth Street, Number 13, Sacramento, CA 95814.

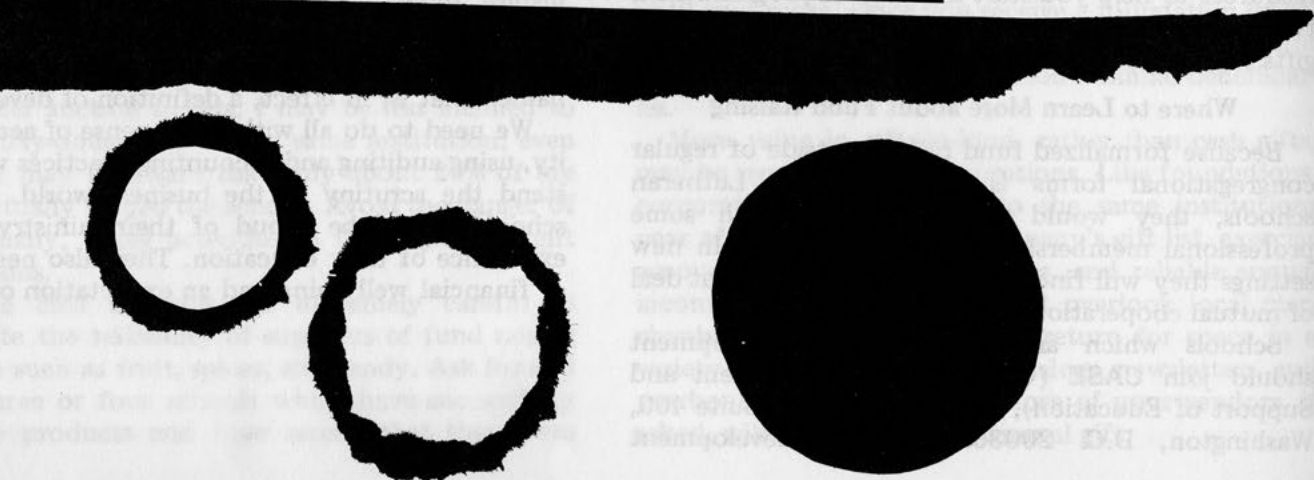
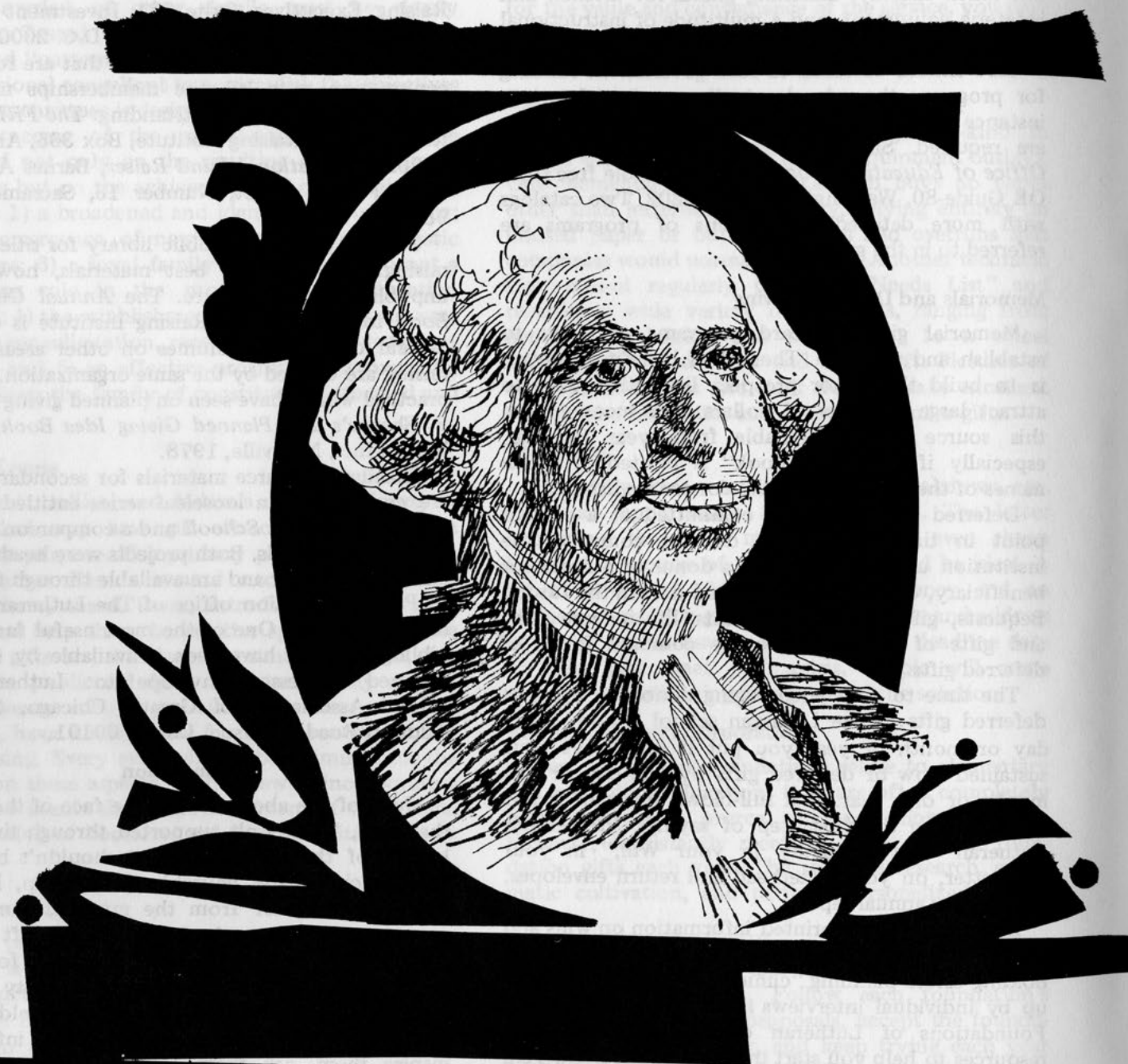
Consult your local public library for titles on fund raising. Some of the best materials, however, are unpublished and obscure. The *Annual Giving Idea Book* from The Fund Raising Institute is excellent. Several companion volumes on other areas of fund raising are offered by the same organization. The best practical work I have seen on planned giving is Robert F. Sharpe's *The Planned Giving Idea Book*, Thomas Nelson Inc., Nashville, 1978.

Excellent resource materials for secondary schools are contained in a looseleaf series entitled *Planning for Lutheran High Schools* and a companion series for elementary schools. Both projects were headed by Dr. Martin F. Wessler and are available through the Board of Parish Education office of The Lutheran Church-Missouri Synod. One of the most useful fund raising bibliographies I have seen is available by sending a stamped addressed envelope to: Lutheran High School Association of Greater Chicago, 33 North Addison Road, Addison, Illinois 60101.

Conclusion

Much of the above flies in the face of the mindset that says, "If it isn't supported through the unified budget of the congregation, it shouldn't be done." Too much of the church's stewardship, I believe, isolates the donor from the mission, demands his support rather than asks for his money gift toward a specific need, and fails to thank the donor for the key role he has played in the financial stability of God's mission. We need to break out of this mold, give the ministry to the people, involve them, inform and inspire them, ask them to give generously, make giving an easily accomplished and enjoyable activity, receive their gifts graciously, and thank them in Jesus' name. That is, in effect, a definition of development.

We need to do all with a high sense of accountability, using auditing and accounting practices which can stand the scrutiny of the business world. Lutheran schools should be proud of their ministry and the excellence of their education. They also need a sense of financial well being and an expectation of success.



GIVE

for the fun of it

by Gilbert Heine

Few of us ever take the time to truly analyze why we regularly and sometimes sacrificially make gifts to either our church or some other worthwhile philanthropic beneficiary. In all likelihood, if you were asked today to give two good reasons for supporting your favorite charity, you would have mixed feelings about why you are doing it.

Authors of experience and renown have written books postulating numerous theories with substantial evidence to support those theories. Some have suggested that donors carefully conceal their real motives with more acceptable sounding reasons.

In his book, *The Art of Asking*, Paul H. Schneider suggests that donors often give for far more pragmatic reasons than those to which they admit. For instance, the donor might say, "I gave because I believe in your college and your educational programs." He really gave because he wanted recognition and a tax break.

Or one might say, "I agreed to publicity only so that others would know of my gift and be encouraged to make similar gifts." Not bad, *but* when he insisted upon photos with the college president for the press release for which he supplied a two-page biography, it may be questionable as to whether or not his motive was all that simple.

Certainly motivation for any of the above reasons is not all bad! Good stewardship calls for showing concern and determining the financial stability of the agency to receive the gift. Good stewardship calls for consideration of tax implications and using them to insure maximum benefits to all parties involved. Good stewardship allows for the possibility of influencing others to make similar gifts through proper publicity and media exposure. One of the best examples of this comes from the Gospel account which we commonly refer to as "the story of the widow's mite."

How about a brief exercise in self-searching to help you determine your own reasons for giving? Use the

following partially developed list as a starting point for your evaluation.

1. You feel a *moral obligation* to give a gift.
2. You are *dedicated to the cause* for which your gift will be used.
3. Your gift will gain for you a *position of influence* in the institution which you are supporting.
4. You will gain *greater social acceptance* by making your gift.
5. You will receive *certain tax advantages*.
6. You will receive other *direct personal benefits*.
7. *Your gift may influence others* to the benefit of everyone supporting that agency. Your local congregation is a good example of this.

By now you have very likely started to wonder what the title of the article has to do with all of this. Perhaps the title should be, "Just for the Joy of It." Far more appropriate, isn't it? This is the missing element in the reasons for giving listed before. So keeping all of the reasons listed earlier in mind, let's ask the real questions, the intriguing questions: What ever happened to joy? Have we lost joy in our working, our living, our giving? Where is the joy of working for our Lord? Where is the joy of living for our Lord? Yes, where is the joy of giving for our Lord?

When we celebrate the birthday of our Lord we thrill to the words of Mary as she verbalized her joy at the announced birth of the Baby. We see ourselves on the plains of Judea as lowly shepherds hearing the joyous sounds of the angels' message as they proclaim the "Good News" of the Savior's birth. We recall the triumphant words of our Lord on the cross when He cried out, "It is finished," and we know the great joy that fills our hearts because those words have sealed our eternity with a Crown of Life forever with Him!

But what does joy mean to the everyday 1980 A.D. Christian? That's what I wanted to know — so I asked some ordinary 1980 A.D. Christians. Here are two of the answers I received.

Case History #1

When my wife and I were married in the year 1947, she worked as a nurse at the local hospital. During this time she cared for the wife and baby daughter of our pastor. We became very good friends. Our pastor encouraged us to try proportionate giving and his Christian encouragement was that the Good Lord can make \$9.00 go farther for us than we can make \$10.00 go. We tried proportionate giving and found it is true. It appeared that the more we gave, the more He blessed our endeavors. It taught us never to forget the Lord's promise, "Give and it shall be given unto you, good measure pressed down and running over, shall men give into your bosom."

We experienced great joy in helping people in need. At Christmas time we helped widows in need and saw the joy they received from those gifts. We also enjoyed helping Concordia students the past 20 years and found them to be very thankful. We have found it so true, "It is more blessed to give than to receive."

We were very blessed to enjoy a Christian home and our parents vowed with Joshua, "As for me and my house we will serve the Lord." Faithful adherence to these principles in the home makes for peace, harmony, kindness, forbearance, self-control and mutual considerateness, all rooted in love for one and one for all.

We both cherished the privilege of attending a Christian Day School and again here we learned of Christ's great love of us. We also recall the beautiful Bible passage, "By grace you are saved through faith without the deeds of the Law." Christ's great love for us has prompted us to share His love with others. Stewardship programs in the church have also been beneficial.

In 1962 we helped build our local church and donated much time building, plumbing, doing the furnace work, laying tile, etc. We only spent about half time at the business, yet the Lord blessed our business and progress was great. When our children attended Concordia high school and college, it seemed our involvement in the Lord's work gave joy even though at times we had to deny ourselves pleasures; but the joy of sharing was greater.

The Lord has been very good to us. We feel each and everyone should take the Good Lord at His Word and enjoy the blessing of giving, even to the point of great sacrifice.

Case History #2

I have been asked to express myself on the "Joy of Giving." I was hesitant momentarily, since I am well aware of the Biblical statement about giving: "Let not your left hand know what your right hand is doing." When assured that the writer would remain anonymous, the hesitation faded away. I must, however, admit that I truly enjoy giving to others of my time, talents, and possessions, that others may believe in our Savior, for I know that the Lord has

endowed me with that feeling. I think my life would be bleak and void without this gift from God.

I searched my memory for contributing factors in my attitude, since no one had asked me that question before. I recall attending a large youth convention where I was deeply impressed by an aged, venerable pastor who was asked to say a word. All he could utter brokenly about 15-20 times was: "You must witness, witness . . . to Jesus Christ." This unforgettable incident left an indelible impression on me. Then, the Lord joined me to a wife who just amazed me to no end with the joy she reflected in giving of herself, of her time, talents and possessions, so that Jesus' great command would be carried out.

These experiences, coupled with reflections on what Scripture says about feeding His poor and needy, the price of a soul, the picture of millions walking towards an eternal doom, touched me so vividly, especially in the context that Jesus died for all, and that He commanded us to tell the whole world that salvation is free.

God's having given me a faith which assures me of my ultimate victory when death comes also stimulates me to give with great joy. I didn't have to suffer like disciples sent to foreign lands in order to tell of Jesus' love. Giving money is the easiest way to carry out my responsibilities for carrying out the Great Mission Command of my Savior.

I may not have always had the correct motivation for giving, but the Lord blessed me so bountifully for anything I did for Him, poor sinner that I am. May I continue to give more and more, because all we have comes from Him. I hope I can give beyond 30-35% of our income.

Somewhere the Lord says, "Try me and see whether I shall not pour you out a blessing." He does. He certainly did.

* * * *

The brief look which we have been given into the experiences of generous givers in these two case histories confirms many of my beliefs about the joy of giving. Perhaps you say, "My position exactly."

Let's go one step further and ask if perhaps these case histories could help to debunk some of the myths about "giving" or stewardship, if you will, which exist in our lives today.

MYTH #1 — Christians begrudge giving to anything other than their favorites.

Christian giving is largely an emotional experience brought about by a heart so filled with the love of Christ that it fairly asks to share that love in one way or another.

Very often that evidence comes in the form of gifts of time, talents or treasures. Scripture tells us that the Christian can't really do otherwise. "By their fruits, ye shall know them." — "The same bringeth forth much fruit." — "The fruit of faith is works."

So a Christian will respond to a need wherever that might be as that need is brought to his/her attention.

To be sure, as mortals we are attracted to some needs to a greater extent than others. We may have a vested interest or someone has arranged to call it to our attention on a continuing basis, but the Christian never "begrudges" ANY opportunity to show the joy of giving to any cause when his circumstances permit.

MYTH #2 — I should only give to my congregation, my district, etc.

Even though I refer to this as a myth, I'm very much aware that this feeling does exist in many parishes and among some of the professional leaders of the church. I must disagree with it because my experience has repeatedly shown that in reality, the opposite is true.

When Christians are given the opportunity to see the broader scope of the church's ministry, they are motivated to even higher levels of giving. When they can lift themselves beyond the day to day routines of life, they respond with renewed joy and a renewed sense of commitment. This sense of commitment causes their own life to change so that the local congregation's, the local societies', and the individual Christian's needs become more important to them. When this happens the benefits to everyone, starting with the giver, are enhanced beyond belief. Read again the case histories at the beginning of this article.

As a college development officer I am often asked how I feel when other colleges are seeking support in our immediate area. My response is always, "Great!" Why? Because invariably, although the immediate gift may go to that school, in the long run, the donor's level of interest has been raised, his interest has been piqued and we will also likely receive a gift from him which may never have come without the contact by that other school. Theory? No, friend, fact! And it will work in your congregation, your district, your college area.

MYTH #3 — Everybody solicits from the same people.

To some degree this may be a truism. I call it a myth because, although many may contact the same limited list of what they consider wealthy people, the likelihood of more than one or two receiving a gift is very poor.

One of the basic requirements of a good stewardship program is to establish and cultivate a broad base of support. No pastor would ever expect to support his congregational program with gifts from 5% of the congregation. A district would not look to 10% of its members to support its needs. Synod could never expect to carry on the vast programs of The Lutheran Church-Missouri Synod if only 20% of the congregations were supporting its missions program, higher education program, etc.

The vast majority of Americans are middle class and blue collar workers. Those who find themselves by God's grace among the wealthy have a special

responsibility. They need to be challenged but they are a minority. Why then target them for the long shot big gift that everyone seems to think is the real sign of success?

How Will the Future Affect Our Giving?

These are troublesome times. There are those today both in the church and elsewhere who predict sure economic doom! People like them have been around perhaps since the beginning of time.

The signs of double digit inflation for them is conclusive evidence that we are headed for an economic bust. They will top that off with the energy crisis, record interest levels, growing government deficits and other sure economic signs. They can soon have one in a state of shock! The authors of our two case histories could tell you that they have encountered all these, and more, during those years which God permitted them to experience the joys whereof they speak. They didn't even mention that as they spoke of the joys of Christian giving.

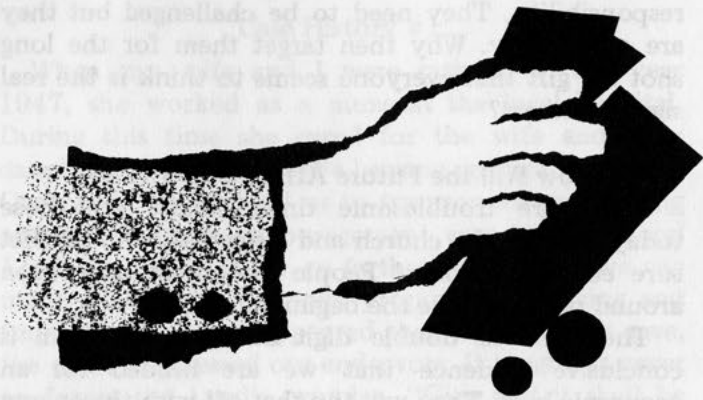
What about the positive signs which appear to make us realize that God still rules the world? He created it! He provides the bounty which daily meets our needs and He sustains the world with a love only He is capable of giving!

One of my colleagues here at Concordia, when asked how he is, always responds with, "Compared to what?" We need to ask ourselves that same question when taking stock of our many blessings, and then we should let the joy of that thought burst forth in "living and giving" to our Lord. Compared to much of the world today, we who are privileged to live in this great country of the United States of America have so much for which to be thankful. Because the economic situation in our land is worse today than it was ten years ago, it is all the more important for us to open our hearts and our minds to the needs of people, agencies, and institutions who have nowhere to look for help but to those who have joy in giving as God has given to them.

The real joy of Christian giving belongs to everyone — from the widow's mite to the million dollar gift. Keep the perspective straight as you share the opportunity for all to know God's greatest gift in giving — a gift which He set the pattern for when He spared not His own Son, but freely gave Him up for us all that we might be called the Sons of God and live with him forever throughout all eternity.

Living is giving — giving is living. There is joy in living — there is joy in giving!

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WHY GIVE A Biblical View

Fourteen years ago G. Elson Ruff wrote in *The Lutheran*:

I read a magazine article this month entitled, "How to go broke on \$50,000 a year." It seems that even families with such a plump income can spend more than they earn. Seeing a lot of money coming in stimulates the impulse to spend.

Perhaps this explains why our church people, who are more prosperous just now than people have ever been before, haven't shared their wealth very recklessly with the church. By Saturday night, even though there was more in the pay envelope than in former years, there isn't more left over to put in the church envelope.

This brings up an interesting fact which has been tested time and time again. People who plan deliberately to give a certain proportion of their income to the church — taking it out first to make sure it's there — tend to get along better financially than other people.

This isn't some sort of magic, as though the Lord is pleased with the generous giver and therefore rewards him. What happens is that a person develops a sense of financial responsibility by giving top priority to his church contribution. This helps him to learn responsible management of all his spending and he's likely to have a balance in the bank at the end of the year.

We disagree with the first sentence of the last paragraph above, "This isn't some sort of magic, as though the Lord is pleased with the generous giver and therefore rewards him." The rest of the author's remarks are well taken, but the thrust of this article is exactly the opposite of that sentence. In answering the question, "Why Should People Give from a Biblical View?" a most important Scriptural answer is just this: God is pleased with the generous giver and therefore rewards him. It is God's magic arithmetic which produces more for one when he gives generously. It's the gift of a loving and promise-keeping God to a faithful and obedient child.

A Well Kept Secret

We claim that this Bible truth that God is pleased with the generous giver and therefore rewards him is a well kept secret. How often have you heard it preached or taught? How often have you read it boldly proclaimed in stewardship literature? We have almost been taught that such a teaching that God is pleased and will reward someone for obeying Him is crass work righteousness. Rather than being work righteousness, this Bible truth explains one blessing of

God by grace through faith in Jesus Christ.

Eternal salvation with all its riches, glory and blessing is a free gift of God. It is the result of our faith in Christ Who died for us — a faith given us by the Holy Spirit which produces obedience to His Word.

The material blessings in our lives here on earth — "clothing and shoes, meat and drink, house and home, wife and children, fields, cattle and all my goods" as Luther would say — are a free gift of God. They are blessings received in faith in Christ Who died for us — a faith given us by the Holy Spirit which produces obedience to His Word.

We claim that it is the devil who has deluded people into believing that teaching Christians the joy of really giving generously and expecting God to keep His promises is a form of work righteousness. We believe that denying this truth is so popular because it is nothing more than succumbing to man's human nature of selfishness and wanting to keep more for himself. Man's Old Adam, the temptation of the world, the desire to keep up with the Jones', the thought that we ought to spend it now on ourselves because there may be no tomorrow are all tricks of the devil to get us to deny a very clearly taught Biblical truth: We should give because God is pleased with the generous giver and therefore rewards him.

The devil wants us to rob ourselves and our loved ones; he wants to keep us in debt and in poverty; he hates to see the church prosper and have ample funds for missions at home and abroad, for works of mercy and for the building of our schools and nurseries of Christian education. Satan convinces us that the way to have more for ourselves is to ignore the clear teaching of Scriptures, spend on ourselves and give God as little as possible. He knows very well that the more the Child of God gives out of love and in obedience to Him, the more he will have for himself and for his loved ones.

Read the following Bible passages and ask yourself if they do not clearly teach that God wants you to give, and that God definitely promises to bless you for such giving.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. (Luke 6:38)

He who sows sparingly will also reap sparingly; and he who sows bountifully will also reap bountifully. (II Corinthians 9:6)

Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me . . . bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. (Malachi 3:8-10)

These three passages alone — one from the lips of our Lord Jesus, one from the Apostle Paul, and one from the Prophet Malachi — tell us most plainly that God wants us to give and that God will bless us as we give.

The Words of Jesus Christ

Indeed the basic Biblical reason WHY PEOPLE SHOULD GIVE is one's love for God — and his desire to show that love in obedience. "If ye love me, keep my commandments" our Lord declared. The Christian, acting out of love for his Savior, obeys His command and tries hard to please God. He then can expect, according to the promises of a promise-keeping God, to receive his reward. A reward of grace and love — even as heaven — is not deserved or earned, but one given because of our faith in Jesus Christ and our obedience to Him — works of the Holy Spirit.

It appears that Jesus emphasized the results of such giving rather than the motive. Martin E. Carlson in his book, "Why People Give," states:

Jesus never did come out with any neat, clean statement about giving out of gratitude or the overflowing response of our love towards his love. In fact, at least a cursory reading of the Gospels would suggest that he was quite pragmatic in some of the motivations he mentioned. The Gospels, says Henry Cadbury, "so far as they represent Jesus as appealing to motive at all, are, to our way of thinking, exceedingly utilitarian in the sanctions." These are some of His sayings:

Give to the poor, and you will have treasure in heaven. Mark 10:21

For if you forgive men their trespasses, your heavenly Father also will forgive you. Matthew 6:14

For the measure you give will be the measure you get back. Luke 6:38

He who loses his life for my sake shall find it. Matthew 10:39

He who humbles himself will be exalted. Luke 14:11

Jesus recognized that in the ordinary course of events the immediate reward of status (Matthew 6:2) was operative. People gave and they expected something in return — the recognition and praise of their fellows. In applying the corrective, however, Jesus does not drop the idea of reward, but translates it to another level, namely, the reward that the heavenly Father will give.

The Teachings of St. Paul

The Gospel-oriented Apostle Paul was also very

practical. He was a fund-raiser as he raised money for the poor in Jerusalem. He did emphasize one's love for Christ as motivation. He wrote to the Romans: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice" (12:1). It was because of their experience of God's grace that they should contribute money.

In II Corinthians 8 and 9, St. Paul constantly associates the idea of grace with giving. He pointedly states that "men will know this (that the givers had received a generous measure of God's grace) when they see you give." And he told the Ephesians (2:10) that they were "created in Christ Jesus unto good works."

But added to this basic Gospel theology, Paul also appealed to things other than their love for Christ or gratitude for His grace. If we think only in idealistic terms, we will stumble in doing everything we can for the work of the Lord, in our own giving, and in following the Holy Scriptures, which were written also to help us be good Christians in our daily lives.

Paul appealed to Christian's self respect or pride. Read II Corinthians 9:1-4.

Paul used the examples of others. Read II Corinthians 8:2-6. How could he more plainly say: Look at what they did: follow their example!

The Apostle Paul used the perfect example for urging other to give — the example of Christ Himself. "He was rich beyond our telling, yet he became poor for your sakes so that his poverty might make you rich." (II Corinthians 8:9)

Paul used personal loyalty as a motivation. "I have counted on you; don't let me down" (II Corinthians 9:3,4) and "Be imitators of me, as I am of Christ" (I Corinthians 11:1). St. Paul set the pace and expected others to follow.

But the Apostle also emphasized — just as our Lord did — REWARD! Here are some examples:

1. Paul suggests that if Christians helped the folks at Jerusalem, the day might come when the tables could be turned, and those who helped would themselves be helped. Read II Cor. 8:13,14.

2. You will get a lot more by giving! What else does II Corinthians say? "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

3. Two verses later he continues that idea when he writes, "You will be enriched in every way for great generosity." II Corinthians 9:11

4. Finally, I would ask you to read I Timothy 6:17-19. What do you do with verses 18 and 19: "... ready to distribute, willing to communicate (share, give): laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Not forgetting the basic motivation for Christian giving is love for our Savior, we are convinced that God wants us to give, is pleased when we do give generously, and will richly bless us as we give. From the teachings of the Scripture we are convinced that we are only robbing ourselves, falling into the trap of the devil, and what is worse, robbing the Almighty God. Nothing good can come out of stealing from the one to whom we owe everything — our life, our wealth, our eternal salvation. But if we give generously out of love for Him Who died for us, God will

bless us. The more we give in faith and obedience, the more He will give us by grace.

A Personal Experience

Imagine a pastor who returns 20% of his income from the ministry to the Lord, and some day plans to return 100% of everything God has entrusted to him. Each year, however, he now spends more on himself and his loved ones than he makes as a pastor; and he saves 50% of all that he receives. When he dies he plans to give his wife and children more than a million dollars (and perhaps as much as two million dollars) during their life time. And when all of them are in heaven, all that God permitted him to accumulate while he was on earth will establish an endowment with the church to carry on and perpetuate the Christian faith, ideals and work that God had led him to live for. Does that all sound impossible. Every sentence is true; and we believe it can be true in your personal life also, if . . .

It all started when the pastor was at the seminary. He and his wife-to-be were reading the Bible daily together, even though they were hundreds of miles apart. They came across that passage in Malachi 3:8-10:

Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings . . . Bring ye all the tithes . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

You will find that passage on the last page of the Old Testament in most Bibles. Look it up right now; it's right before the Gospel of Matthew. It's beautiful!

That pastor and his bride-to-be decided right then that they would take God at His Word. It was not easy, but it was joyful and actually fun, knowing that God was their partner. God was giving the directions and the promise; they were simply to obey and be ready to receive. Receiving \$200 a month they tried to give \$40 a month to the Lord, save \$20 and spend the rest on themselves and their growing family. It was a real challenge. It meant eating the least expensive cuts of meat, doing without many things others seemed to enjoy, denying themselves what some thought were necessities.

As wages increased, so did the amount to the Lord, to their savings and for their livelihood, which soon included college education for their children, vacations around the world and the finer things in life. Something startling had happened! Starting with nothing but the Word and a Promise, God was filling their life with health, success, excellent return on investments and everything good.

The words of G. Elson Ruff quoted at the beginning of this article proved to be true: "What happens is that a person develops a sense of financial responsibility by giving top priority to his church contribution. This helps him to learn responsible

management of his spending and he's likely to have a balance in the bank at the end of the year." God's arithmetic was doing its work. What seemed foolish in the eyes of the world — giving so much to the Lord — was a wise and blessed thing to do because the Lord of Hosts had made a promise and was keeping it. They had sowed bountifully; they were reaping bountifully. The measure they had used was being used in His giving back to them. They had brought in their tithes, and the Lord of Hosts had opened the windows of heaven and poured out a blessing that there was not enough room to receive it.

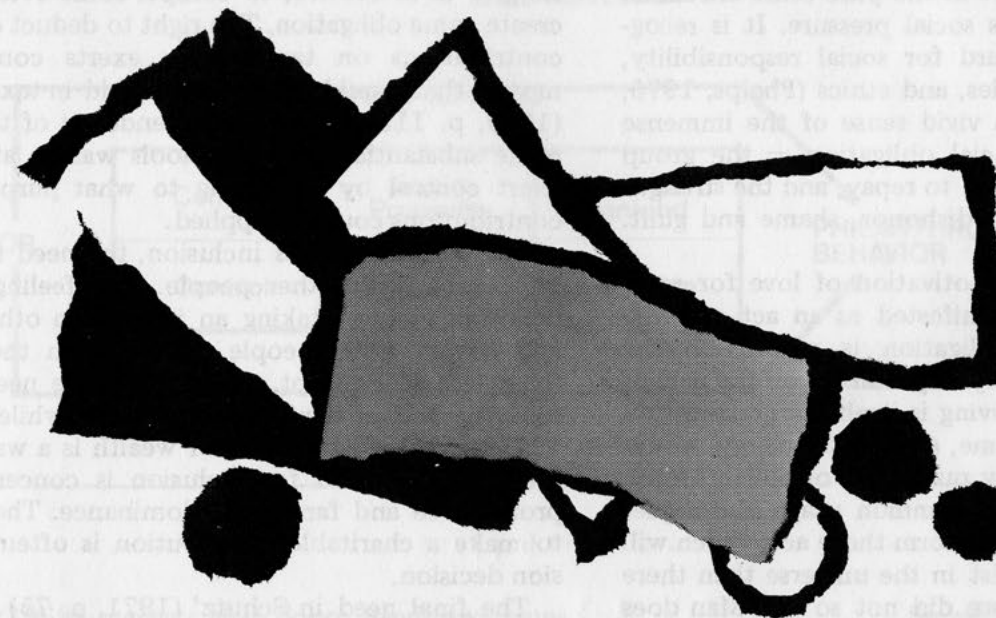
But material wealth may not even be the best blessing. In fact, we are convinced that money may not even be one of the blessings. God may not see fit, or believe it best, to grant material wealth to some individual who believes His Word, accepts the promise of God and in obedience gives generously of his time, treasure and talents. God may bless such a person with other blessings, including deep inner joy and satisfaction; health and happiness; success and fame; a warm and loving family. What blessings He decides to give are up to Him. All we know is that He will keep His promise; He will bless — in his own way and in His on time!

In Conclusion

This article was difficult to write, not because the author did not want to share with you a "secret" that he is convinced by Scripture and personal experience as a pastor and professional development officer is God's truth, and certainly not because we did not want you to have the deep joy and inner satisfaction that is ours in practicing this truth. It was difficult to write because the author felt it might sound as if he were boasting about something that he had done. But you know the truth: no one can honestly boast, because it is God through His Holy Spirit that brings a person to such a conviction and practice in his personal life. Just as God's Holy Spirit through Baptism brings us to a saving faith in His Son so that we can have the spiritual blessings of heaven, so His Holy Spirit brings us into a relationship with the Son, and out of love for Him and in obedience to His Word we receive the blessings of material wealth for this life.

God will be glorified and we will be eternally happy if God's Holy Spirit uses these words to prompt you, dear reader, to seriously and prayerfully consider "Why Should People Give — a Biblical View" as a personal invitation to accept God's truth that God is pleased with the generous giver and will reward him. If you are not already giving really generously, we invite you to obey His Word in faith, and receive His promise of blessing. "HE WHO SOWS BOUNTIFULLY WILL ALSO REAP BOUNTIFULLY!"

¶



by Robert Horn

Why People Give — A Socio-Psychological View

Donations to charitable organizations from bequests in wills, living individuals, foundations, and business corporations now total approximately \$30 billion annually according to *U.S. News and World Report* June 6, 1976. Why do people give to others?

The Commission on Private Philanthropy and Public Needs (1975, p. 62) observed that sacrifice for community good "has always been esteemed — and, in some eyes, suspect — and underlying motivations are complicated." Philanthropic motivation has been the subject of numerous investigations.

Davis (1969) noted that most donors, as well as recipient institutions, believe donations are given to causes with the greatest need. By observation one gains the impression that most client-directed communication from charitable organizations is an effort to interpret institutional needs. But, as Davis postulates, philanthropic behavior is probably a response to self-needs, not recipient needs. Recipient institutions tend to be those that fulfill donor needs.

In this essay a model is developed to explain the socio-psychological process in philanthropic behavior. The major components of the model are donor motives and donor needs. The discussion is drawn principally from the works of Edmund Phelps and William Schutz. In 1975 Phelps conducted an extensive review of altruism. Schutz' 1971 taxonomy of interpersonal needs seems particularly compatible with Phelps' classification of altruistic motives. Following discussion, the model is presented. Finally, a rationale for improved donor/donee communication is proposed.

Donor Motives

Phelps (1975, pp. 4-5) sets the stage for his discussion of motives with the presentation of an economic model by Walras, a French economist. The basic assumptions of the model are perfect knowledge and perfect information. His conclusion is that there is no uncertainty in acquiring and transmitting information about such things as current prices, wages, rentals, the characteristics of goods, jobs, and services. In the Walrasian marketplace altruistic behavior is unnecessary.

Of course the "real world" view is less idealistic. One sees unsafe factories and products, labor unions and business associations. Bad debts, discrimination, false advertising, gouging, and extortion. In the "real world" it is a relief to observe altruistic behavior — truthfulness, disclosure, and trust (Phelps, 1975, pp. 4-5). Society based solely on self-centered considerations cannot function (Lindgren, 1973, p. 129). Phelps (1975, p. 2) identifies three motives of apparent philanthropic behavior: (1) control, (2) social pressure, and (3) love for mankind.

Control is manifested as a gift exchange. It is interpretable as an investment, a *quid* for some implicit and conjectured *quo*. Such gift exchange might be called a transfer payment. Seeking to do things for others reaps benefits for the doer, vicariously or otherwise. While gift giving implies sacrificial or other-directed behavior, it does not establish that altruistic motives are present. Gift exchange behavior occurs in some way or other in all cultures (Lindgren,

1973, p. 130), but is not in the pure sense altruistic.

The second motive is social pressure. It is recognized as a general regard for social responsibility, human rights, social codes, and ethics (Phelps, 1975, p. 2). There emerges a vivid sense of the immense pervasiveness of the social obligation — the group compulsions — to give and to repay, and the strength of supporting sanctions: dishonor, shame and guilt. (Mauss, 1954, p. 72)

Finally, there is the motivation of love for mankind. This motive is manifested as an act of unrequited transfer. No obligation is placed on the recipient, nor is there any expectation on the part of the donor. The act of giving is itself the gratification (Phelps, 1975, p. 2). Some, such as the clergy, would hold that this is the only pure form of philanthropy. The moral vocabulary in common usage also argues such a case; "we ought perform those acts which will cause more good to exist in the universe than there would otherwise be if we did not so act. Man does not necessarily pay attention to his own gratification only" (Titmuss, 1971, p. 238). Perhaps to love themselves, people must recognize the need to love strangers.

These three motives seldom, if ever, occur in isolation. The personal gift is characterized by a variety of sentiment and purpose. One can view philanthropic motivation as existing along a continuum. At one end economic purposes are dominant. Such gifts aim to achieve material gain or to enhance the prestige of the giver. Toward the other end of the scale are social and moral purposes, and at the very end, love for mankind. Mauss (1954, p. 34) has called gift-giving a "total social fact." Gift-giving is an event which has significance at once economic and magic, utilitarian and sentimental, jural and moral, social and religious.

Donor Needs

Philanthropic motives are perhaps best explained by examining certain need dispositions. Motives are forces toward the fulfillment of self-needs, toward the maintenance of equilibrium in the psychological environment.

Parallels to Phelps' motive structure are found in the three interpersonal needs identified by Schutz (1971, pp. 74-75): (1) control, (2) inclusion, and (3) affection. For this discussion needs are described from the perspectives of action, feeling, and perception of self. The control need manifests itself by the degree to which one controls or is controlled by others. In terms of feelings, control includes being able to respect others and having others respect self. At the level of perception of self, control is the need to feel that one is a competent, responsible person.

Control as a need in philanthropic behavior can readily be seen. Titmuss (1971, p. 210) observed that

to give is to receive, to compel some return, or to create some obligation. The right to deduct charitable contributions on tax returns exerts control over money that would otherwise be paid in taxes. Morris (1970, p. 115) found that a tendency of those who made substantial gifts to schools was an attempt to exert control by specifying to what purposes such contributions could be applied.

The second need is inclusion, the need to initiate interaction with other people. The feeling level of inclusion involves taking an interest in other people and having other people interested in the self. In terms of self-concept, inclusion is the need to feel that the self is significant and worthwhile (Schutz, 1971, p. 74). Distribution of wealth is a way to gain prestige. The need for inclusion is concerned with prominence and fame, not dominance. The decision to make a charitable contribution is often an inclusion decision.

The final need in Schutz' (1971, p. 75) classification is affection. It is manifested by actions purposed to initiate close, personal relations with others. At the feeling level the need for affection includes the ability to love other people and to have other people love the self. In the perception of self, affection is the need to feel that the self is lovable.

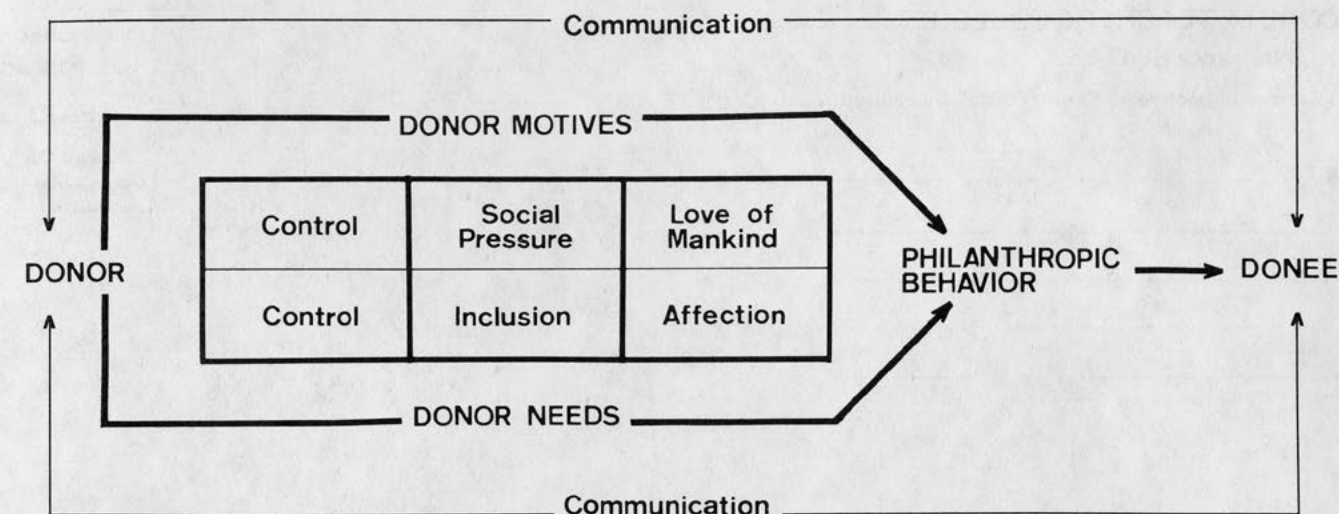
Titmuss (1971, p. 209) made observations about philanthropic motivation that relate to this need concept. He noted that the refusal to give is perhaps a form of refusal of friendship. The concept of philanthropy is rooted in Christian ethics and moral values. Love is unqualified. In I John 3:16-18, St. John exhorts his readers:

This is how we know what love is: Christ gave his life for us. We too, then, ought to give our lives for our brothers! If a man is rich and sees his brother in need, yet closes his heart against his brother, how can he claim that he has love for God in his heart? . . . Our love . . . must be true love, which shows itself in action.

Contributions offered to satisfy the need for affection are fundamentally most altruistic.

Donor Relations and Communication

Donor relations is a topic which brings together donor needs and ways and means of fulfillment of those needs. The fulfillment of donor needs should be the central objective of any program which seeks to advance a cause through philanthropic contributions. Communication is the vehicle by which philanthropic organizations convey and promote need fulfillment. Communication goes beyond letters and printed matter. Written communication, though better than none, is probably the least desirable. The most personal and usually most effective communication form is face to face interaction. Clarification and an analysis of the motives and interpersonal needs of prospective donors will provide the appropriate framework from which communication should be initiated.



Davis (1969) suggests that donor needs give clues to common operational objectives. The donor relations model (see above) can be used to specify operational objectives for a donor relations program. Control-motive/control-needs leads to two operational objectives:

1. Communicate that contributions are being spent in a careful, thoughtful, efficient, and effective manner.
2. Communicate evidence that tangible, definite results, commensurate with the amount of the gift, are being attained.

Two operational objectives grow out of the social pressure motive/inclusion need:

3. Solicit and promote involvement in the enterprise. The donor should be encouraged to give ideas and suggestions as well as money.
4. Give prestige to the donor, commensurate with the gift. The donor seeks to be valued as a person.

The love for mankind-motive/affection-need provides two operational objectives:

5. Acknowledge the gift promptly and communicate the institution's appreciation.
6. Provide a sense of satisfaction. Give the donor a feeling of having a part in a worthwhile venture.

Every institution should have biographical cards for major donors. Each card should be checked periodically to make certain that operational objectives have been met, as well as any special needs of the donor. Special needs, incidentally, are important, for each donor is first and foremost an individual, different in interests and needs as well as in appearance and fingerprints.

Attention to donor motives and needs will surely surprise donors; they are unaccustomed to it. Results might also surprise recipient institutions, for usually the larger prospective donors are not far afield — they are already on the institutional donor list.

Summary

Altruistic motivation — love for mankind — and interpersonal needs — control, inclusion, and affection — are presented as the major components of a model of philanthropic behavior. The discussion is drawn primarily from the works of Edmund Phelps and William Schutz. Underlying the model is a rationale, stated as operational objectives, for communication efforts by recipient institutions directed toward potential major donors.

A close relationship exists between philanthropic behavior and donor motives and needs. Donor relations is a topic which warrants continued investigation. It is a legitimate focus for study. The future success of institutions seeking philanthropic support will be greatly influenced by in-depth investigation into donor motives and needs. Hopefully, this modest attempt to specify some operational behaviors will encourage consideration of and research on the topic.

Notes

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book reviews

THE ART OF ASKING: A HANDBOOK FOR SUCCESSFUL FUND RAISING, by

Paul H. Schneider, New York: Walker and Company, 1978, 198 pages.

The Art of Asking is one of the new wave of gift development primers. Unlike many previous development guides, *The Art of Asking* is prepared especially for practicing fund raisers with minimal to moderate experience. The book is result-oriented and nontheoretical. It completely avoids the high rhetoric and marketing hokum of the M.B.A. thesis-turned-guidebook. Nor is it a monograph in psychological motivation. Instead, it offers a clearly written, comprehensive discussion of the techniques of modern fund raising.

Each step in a successful campaign is explained. The book describes the ways to build an organization, plan strategies, state a case, cultivate and approach donors, apply the correct solicitation techniques, and implement crucial follow-up procedures. With case histories and numerous practical examples, *The Art of Asking* directs special attention to the five basic fund raising techniques, including person-to-person requests, group solicitation, telephone appeals, direct mail, and appeals through the fully developed written request. Copy and layout of successful mailing pieces and brochures are included.

The author, a winner of the "Time-Life Direct Mail Program of the Year" and other awards, provides insights and tricks-of-the-trade from his own fifteen years experience. Comments from other fund raising veterans are also provided, including advice on utilizing volunteers and applying subtle pressure to balking potential donors.

The discussion of psychological forces behind philanthropy is perhaps the least effective portion of the book. Although the techniques of fund raising are explained in detail, a discussion of

psychological motivation is outside the stated intent of the book. Furthermore, the minimal analysis devoted to the motives that stimulate philanthropy seems thin and hollow after the excellent discussion of development techniques. Some of the identified motives include "religious belief," "guilt," "fear," and "need for recognition." Among these and other identified motivations, stewardship and its role in the gift development process receive the least lengthy analysis. Perhaps the entire section on motivation should have been omitted from the book or expanded markedly to provide a thorough discussion.

While an extended look at psychological forces might have intrigued behaviorists, it might also have curtailed the book's usefulness to fund raisers primarily seeking a thorough discussion of development techniques. As it is, *The Art of Asking* is a valuable tool for Christian development officers. It is one of the few development guides which discuss fund raising as a step-by-step process, rather than a mysterious and complex means of psycho-philanthropic motivation.

R. L. Baker