

Twenty-Third Edition 2013

The State of Church Giving through 2011

**The Kingdom of God,
Church Leaders & Institutions,
Global Triage Needs, and
the Promises of Jesus**

**Chapter 8 Excerpt
For**

John L. Ronsvalle

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Champaign, Illinois



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Twenty-Third Edition 2013

The State
of
Church Giving
through 2011

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Global Triage Needs, and the
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by John and Sylvia Ronsvalle
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List of Abbreviations:

BEA.....	U.S. Bureau of Economic Analysis
BLS	U.S. Government Dept. of Labor Bureau of Labor Statistics
CE	Consumer Expenditure Survey
CPI	Consumer Price Index
CU	Consumer Unit
DPI	Disposable Personal Income
GDP.....	Gross Domestic Product
IMB	International Mission Board (of the SBC)
KJV	King James Version of the Holy Bible
MDG	Millennium Development Goal
NAB	New American Bible
NAE	National Association of Evangelicals
NCC	National Council of the Churches of Christ in the U.S.A.
NIV	New International Version of the Holy Bible (1984)
NRSV	New Revised Standard Version of the Holy Bible
<i>OCD</i>	<i>The Official Catholic Directory</i>
SBC	Southern Baptist Convention
<i>SCG</i>	<i>State of Church Giving</i>
UMC	United Methodist Church
UNICEF	United Nations Children's Fund
<i>YACC</i>	<i>Yearbook of American and Canadian Churches</i>

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*The Kingdom of God,
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Global Triage Needs, and the
Promises of Jesus*

“Why be like the pagans who are so deeply concerned about these things? Your heavenly Father already knows all your needs, and he will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern.”

— Jesus Christ quoted in Matthew 6:32-33 (New Living Translation)

“For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.”

— Jesus Christ quoted in Matthew 16:25 (New American Bible)

“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.”

— Jesus Christ quoted in John 14:12 (New International Version)

The Kingdom of God

Luke 9:1-2 reads, “When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick” (NIV).

Jesus was given works to do by the Father: “The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me” (John 5:36, NRSV). These works were miraculous. Many focused on healing people: “Many followed him and he healed all their sick” (Matt. 12:15b, NIV). Jesus raised three people from the dead, one of whom was a child (Mark 5:21-43; Luke 11:17; John 11:1-44). When Jesus sent out the Twelve to preach the kingdom of God, he gave them power to heal the sick.

The kingdom of God needs to be revisited today. Despite the analyses and interpretations of the concept that have occurred since Bible times, the implications that the present age of affluence have for the kingdom of God have not been seriously explored and therefore understood.

Jesus' miraculous works of healing showed love to people, and gained their interest in what Jesus had to say about the kingdom of God. Jesus was then able to point them to the ultimate healing of an eternal relationship with God.

What works has the Father given Jesus now, to be carried out by the body of Christ?

Jesus anticipated that the church would come into being after his earthly ministry. The longest recorded encounter of Jesus talking to the Father is in John 17:1-26. In verse 20, Jesus states that he is not just praying for the first disciples, but also for "those who will believe in me through their message." His prayer for those who follow is that they would be one in order to "let the world know that you sent me and have loved them even as you have loved me" (v. 23, both NIV).

Earlier, Jesus promised in John 14:12-14, that those who believe in him will do even greater works than Jesus did.

So, key elements of the kingdom of God include oneness among believers, and doing works in the pattern of Jesus. Additional factors that are unique at this point in time, in the U.S., in the 21st century, are: many who identify themselves as Christians; the massive amount of information about the world and the needs faced by people in it; and the post-World War II widespread affluence at a level never seen before in history.

Jesus, when in a corporeal body, was given the power to heal by a word or a touch. Jesus, in the corporate body of Christ, has been given the organization of the church. The works of the kingdom of God for this time likely include the mobilizing of voluntary church member giving through the miracle of oneness among church people for which Jesus prayed. This increased church member giving can be applied on a global scale and, because of the information about desperate needs and the amount of resources available, be launched with the full expectation that the needs can be met.

As Jesus healed the sick and raised Jairus' daughter from the dead, restoring her to her parents, the church in the U.S. can prevent children from dying, and restore them to their grieving parents, through networks of church delivery channels already in place. As Jesus gained the interest of people and could then talk to them about how to be healed for eternity, so the works of the kingdom of God in this time can gain people's interest in what the church has to say about this good news.

In light of the vast information available about global need and the broad distribution of resources among so many who identify with Christianity, now is the time to revisit the works of the kingdom of God. As the apostle Paul wrote, "For the kingdom of God is not a matter of talk but of power" (1 Cor. 4:20, NIV).

Yet, the giving and membership trends analyzed in the first five chapters of this volume do not suggest that the kingdom of God is currently being pursued at the level of power evident in the miracles that Jesus did while on earth, and the miracles he asked his disciples to do when he sent them out. In the past recent decades, church leaders have not worked through their institutions to build on the great amount of information

Jesus' miraculous works of healing showed love to people, and gained their interest in what Jesus had to say about the kingdom of God.

available about global need, and to mobilize more of the resources resulting from increasing incomes through voluntary giving, to address global needs at a scale to solve, rather than cope with them. Instead, the internal expenses of the congregation have been increasingly emphasized. The portion of the church budget directed to Benevolences, what might be termed the larger mission of the church, decreased rather than increasing dramatically. Perhaps as a consequence, since it was Jesus' works that attracted attention to his message, membership as a percent of population has been shrinking in the U.S. in the absence of works greater than Jesus did.

It may be observed that neither theology—conservative or liberal—has been a strong enough influence to stem the declines in giving and membership. As of 2011, as shown in Table 10 in chapter 3, both the National Association of Evangelicals (NAE)-affiliated denominations and the National Council of the Churches of Christ in the U.S.A. (NCC)-affiliated denominations in the analysis declined by 53% from the 1968 base, in per member giving as a percent of income to Benevolences. The NAE-affiliated denominations began from a higher base, and continued to give a larger portion of income, but the trends are similar.

In regard to membership, a larger group of conservative denominations than those analyzed in Table 10 grew as a percent of U.S. population up to the mid-1980s, when the group, as a whole, began to decline, as seen in Figure 11 in chapter 5.

If conservative theology were a determining factor, in and of itself, one might expect that a large group of evangelical denominations would be increasing, perhaps at a level that counterbalanced the decline observed in the mainline denominations. However, that trend is not evident in either the membership or giving patterns.

The lack of recovery of giving as a percent of income in the post-recession years of 2010 and 2011, as can be seen in Table 1 in chapter 1, may suggest that the 2008–09 recession provided a stress point on giving that exposed a weakness in church members' commitment to their churches. Given the emphasis within churches on Congregational Finances in the allocation of donations, the data may suggest that church members do not see the maintenance of institutions as a compelling reason to divert income from other areas of their lifestyle activities.

Church members may suspect that the pursuit of the kingdom of God should be less like only supporting and maintaining church structures, and more like being a football fan. Consider the couple who, as Alabama football fans, only missed one game—away or at home—in 31 years, and that one was seen on television while the mother/mother-in-law living with them was dying (she died 15 minutes after the game ended). An author of five books on college football stated, “The game matters more to people in the South ... It's more ingrained in the culture — it's part of your identity. Being an Alabama fan is the prism through which you view your entire life. That identification is your context for the outside world.”¹

The following discussion explores aspects of the observed gap described by church member giving and membership trends and the potential to carry out, in Jesus' name, the works of the kingdom of God at unprecedented levels, out of love for God and love for neighbor. Through an exploration of these ideas, perhaps the possibilities inherent in the kingdom of God can be better understood in this age of affluence.

Church members may suspect that the pursuit of the kingdom of God should be less like only supporting and maintaining church structures, and more like being a football fan.

Church Leaders and Institutions

Pastors of congregations are on the front lines of interactions with church members. When negative trends are evident in giving and membership, the pastor as leader is often seen as having the first line of responsibility. That puts the pastor in a difficult spot.

Surveys in the two largest Protestant communions found that many pastors are struggling. The United Methodist Board of Pension and Health Benefits Center for Health 2012 online survey found that pastors who responded to the survey, “experienced obesity, high cholesterol, borderline hypertension, asthma and depression at significantly higher rates than do other demographically comparable U.S. adults.”² The Southern Baptist Convention (SBC) LifeWay Research surveyed Protestant pastors nationally and found that 55% expressed discouragement, and an equal percent indicated that they were lonely.³

Other research found that issues of congregational control were a top reason a pastor may be fired.⁴ Research by the American Guild of Organists found that “rivals may be the most prevalent description” between pastors and musicians in congregations.⁵

Sociologist-novelist-priest Andrew Greeley saw a difficulty facing the pastor in terms of challenge and comfort: “There’s a tradition that emphasizes both comforting and challenging. We do a reasonably good job with comforting—marriage, death. The difficulty is challenging. To challenge, stir up excitement, recapture the energy that is so clear in St. Mark’s Gospel. This is a frantically busy culture, overcommitted. In the midst of that the church should be stirring up religious excitement so it would transform everything they do. That’s the biggest challenge.”⁶

A reason pastors may not emphasize challenge is because it is no easy task to inspire the congregation to transform. Jeffrey Bullock, canon theologian for the Episcopal Diocese of Arizona, applied psychologist Daniel Kahneman’s Nobel Memorial Prize-winning theories to congregations’ approaches to change. Kahneman described his “loss aversion” theory as follows: “Many of the options we face in life are ‘mixed’: there is a risk of loss and an opportunity for gain, and we must decide whether to accept the gamble or reject it.”⁷ Jeffrey Bullock wrote that Kahneman states that, “traditional theories ignore the fact that the fear of disadvantage far outweighs the prospect of advantage.”⁸ Bullock then considers how that theory is evident in churches: “Why, we wonder, do churches react so negatively to membership decline and yet even when they’re in decline cling to the status quo?” Based on Kahneman’s theories, Bullock suggests, “Churches don’t cling to the status quo just because they’re recalcitrant; they cling to the status quo because change feels disadvantageous. The fear of losing something trumps any expectation of new benefits.”⁹

An observation by Frank S. Page, president of the Southern Baptist Convention’s Executive Committee, speaks to the pattern described by “loss aversion”:

Our 21st century churches to a great extent have become ease loving churches. Such being the case, too often churches are not willing to pay the price that revival costs. It is true for individuals as well. At times we hate our deadness, our lack of spiritual vitality, but we hate still more to be bothered into action. That may sound

“To challenge, stir up excitement, recapture the energy that is so clear in St. Mark’s Gospel. ... the church should be stirring up religious excitement so it would transform everything they do.”
—Andrew Greeley

a bit pessimistic and unkind, but I am confident that this is the reality in which we live. There are many, no doubt, who would like to have a true revival, but many would also ask that revival come without much serious alteration of behavior and priority. We must understand today that revival is costly. It always has been. It always will be.¹⁰

Church leaders appear to struggle in a similar way as do municipal leaders who hesitate to build a barrier against the rising tides experienced, for example, in New York. An engineer evaluated the November 2012 Storm Sandy damage to New York City and observed, “Unfortunately, they probably won’t do anything until something bad happens ... and I don’t know if this will be considered bad enough.” That same attitude also meant that the Dutch did not build a sturdy enough barrier until dikes collapsed in 1953, drowning more than 1,800 people and displacing 100,000 others.¹¹

One may wonder what might be “bad enough” for church institutions in the U.S. to engender strong efforts at transformation. The Call to Action Interim Operations Team, formed in 2010 to help The United Methodist Church (UMC) “reorder the life of the church,” issued a report in 2012. The report concluded that “The United Methodist Church’s way of doing business remains ‘unsustainable.’” The report further concluded, “Dramatically different and new behaviors, not incremental changes, are required ... We have not yet seen the degree of shared sense of urgency or commitment to systemic adaptations with the redirection of leadership expectations and sufficient resources that our situation requires.”¹²

In 2011, the Southern Baptist Convention reported declining membership for five years in a row, while the number of baptisms saw a 20% decrease since 1999. Ed Stetzer of SBC LifeWay Research noted that “the ratio of attendance to membership did not shift” suggesting that attendees were not countering declining membership.¹³ A year later, data for 2012 indicated the declines continued.¹⁴

The Roman Catholic Church has also experienced a decline in membership as a percent of population from 1968–2011. Timothy Cardinal Dolan commented on the cultural development of “believing without belonging” that is occurring. “We hear that more and more people have absolutely no problem with faith, but they do with religion ... While more and more people have no problem at all with Jesus Christ, they love him and accept him as their Lord and saviour, they do have problems with the church ... More and more people don’t see the need for the church.”¹⁵

The venerable National Council of the Churches of Christ in the U.S.A. cut staff and moved from its headquarters at 475 Riverside Drive, New York, to offices in the Washington, DC, United Methodist Building. When the groundbreaking for the 475 Riverside Drive building took place on October 12, 1958, then-President Dwight D. Eisenhower laid the cornerstone.¹⁶ The building was constructed with land and funds from John D. Rockefeller, Jr., and others. The New York building came to be known as the “God Box,” housing the NCC and several denominational headquarters.¹⁷ As of 2012, the NCC had 16 people on staff, 12 of whom were fulltime, down from the 1960s when 400 were employed, and down from the year 2000 when fulltime staff measured 59.¹⁸

David Hollinger, University of California-Berkeley history professor, credited ecumenical [mainline] Protestant leaders with urging their constituencies to “follow

One may wonder what might be “bad enough” for church institutions in the U.S. to engender strong efforts at transformation.

them in antiracist, anti-imperialist, feminist and multicultural directions.” Allowing that the churches lost numbers due to these cultural stands taken by the leadership, even while they “simultaneously failed to persuade many of their own progeny that churches remained essential institutions in the advancement of these values,” he nevertheless asserted a positive outcome. “Ecumenists yielded much of the symbolic capital of Christianity to evangelicals, which is a significant loss. But ecumenists won much of the U.S. There are trade-offs.”¹⁹

The decline in membership as a percent of population and giving as a percent of income observed across the theological spectrum is one consideration that raises the possibility that there may be other explanations for the statistical patterns of the mainline churches.

Meanwhile, 77% of Americans felt that religion was losing influence in the U.S., a higher level than the previous peak of 75% in 1970.²⁰

Another view was offered by David A. Roozen, director of the Hartford Institute for Religion Research, as he reflected on the status of those same “oldline” [mainline] Protestant churches: “I don’t think that the liberal theologians and church leaders have made the case for why religion adds anything to a liberal lifestyle ... Why do you need the church to do Habitat for Humanity?”²¹

Comments from Richard Land, for many years the head of the SBC Ethics and Liberty Commission, indicate that the problem of who is influencing whom is not limited to any single part of the body of Christ. He was quoted in a chapel address as saying that Christians “have got to decide whether we’re going to be thermometers or thermostats. Thermometers reflect the spiritual temperature; thermostats set the spiritual temperature ... Make no mistake about it, our churches are either going to have their temperature changed by those who are seeking ... to be spiritual change agents who are going to change the temperature, or we’ll just be thermometers and reflect the temperature.”²²

To date, although a variety of strategies to address the patterns of decline have been attempted, the data trends discussed in earlier chapters have not shown a reversal. Further, the much talked about October 2012 Pew Research study found, “The number of Americans who do not identify with any religion continues to grow at a rapid pace.” The study also found that between 2007 and 2012, those who identify as “Christian” decreased from 78% of the population to 73%. Of interest in that number, “White evangelicals,” “White mainline,” and “Catholic” all showed decreases, while the percent of “Black Protestant” and “Orthodox” remained the same. Meanwhile, “Unaffiliated” grew from 15% to 20% of the population.²³

The declining church member giving as a portion of income and the accompanying decline in membership as a percent of population may be the result of the factors that are similar to a submerged iceberg. The symptoms appear as peaks. Denominations and congregations try a variety of creative programs to address these symptoms. However, the factors themselves, the submerged mass producing the peak symptoms, are not addressed.

In another context, John Kenneth Galbraith, Harvard economist, identified a helpful concept that may be useful in describing the submerged mass that is impacting the church. Whatever one thinks of his economic theories, Galbraith’s construction

The declining church member giving as a portion of income and the accompanying decline in membership as a percent of population may be the result of the factors that are similar to a submerged iceberg. The symptoms appear as peaks.

of “uncorrected obsolescence,”²⁴ in his book *The Affluent Society*, is most useful in describing the difference between current economic reality and the mindset of those making decisions.

Church leaders seem to function in a state of uncorrected obsolescence, as if they are unaware of the practical potential of the affluence that has spread through U.S. society since World War II. Christians in the U.S. have been living in widespread affluence that has not ever before been typical of an entire society.

In these new circumstances, the analyses in chapter 6 of the present volume demonstrate that this affluence can help move institutions from being the central focus of a maintenance agenda into structures that are vital to the service of God’s agenda to impact global triage needs. And yet church leaders live as though no such economic change has flooded American culture in the last 60 years. Old Testament professor and theologian Walter Brueggemann described the dichotomy as “The Liturgy of Abundance, The Myth of Scarcity,” reviewing the Biblical narrative of a generous God because, “Our abundance and the poverty of others need to be brought into a new balance.”²⁵

As the spread of affluence throughout the U.S. went unappreciated, an accompanying tendency was for church members to turn into consumers of church services, as opposed to joining in order to learn about discipleship.²⁶ To the degree that church members resemble consumers more than disciples, their view of Jesus’ promises, for example in John 14:12-14, may resemble a pagan response rather than a faith-based response. In that passage, Jesus promises that someone with faith will do greater things than Jesus did. Sociologist Rodney Stark described the pagan mindset, “that the gods can be induced to exchange services for sacrifices.” Stark asserts that Christianity introduced the new view that the relationship with God was more than “self-interested exchange.” That God loved those who loved him and wanted those who loved God to show it by loving one another was “alien to pagan beliefs.”²⁷ A pagan mindset would limit a person’s ability to believe Jesus when Jesus points to the possibilities that Jesus promises to his followers (John 14:12-14).

Jesus’ promise that in losing one’s life, one will find it (Matt. 16:25) makes no sense standing on Mammon’s playing field, where the rules are the gratification of self. Yet, when standing on the field of Jesus’ commands, the view opens onto a completely different world. Ross Douthat contrasted orthodoxy with heresy, giving as one example the church’s traditional view that Jesus was both God and man, not one or the other. He wrote,

The boast of Christian orthodoxy, as codified by the councils of the early Church and expounded in the Creeds, has always been its fidelity to *the whole of Jesus*. Its dogmas and definitions seek to encompass the seeming contradictions in the gospel narratives rather than evading them.

The goal of the great heresies, on the other hand, has often been to extract from the tensions of the gospel narratives a more consistent, streamlined, and noncontradictory Jesus²⁸ [emphasis in original].

This tension in the whole of Jesus is difficult for church members to embrace when they are being recruited for Mammon’s team, and it is up to church leaders to guide those members onto God’s playing field and toward the kingdom of God.

Church leaders seem to function in a state of uncorrected obsolescence, as if they are unaware of the practical potential of the affluence that has spread through U.S. society since World War II.

Jesus presented a choice to his first followers between serving God or Mammon (Matt. 6:24), a choice still keenly relevant for those who would follow him in the 21st century U.S. In light of this choice, it is of interest that John Milton described the fallen angel Mammon, as “the least erected spirit that fell / From heaven, for even in heaven his looks and thoughts / Were always downward bent, admiring more / The riches of heaven’s pavement, trodden gold / Than aught divine or holy else enjoyed / In vision beatific ...” It is this Mammon who is the builder, first in heaven but then in hell, constructing “Pandaemonium, the high capital / Of Satan and his peers ...”²⁹ The turning inward of the church, emphasizing Congregational Finances while not at the same time expanding Benevolences as members’ incomes grew, may be a function of spiritual dynamics as much as practical ones. The 1968–2011 trend to decrease the portion of income given to the church was accompanied by a decreasing emphasis on the larger mission of the church represented by Benevolences, as seen in Table 1 in chapter 1, even as incomes increased, 131% in inflation-adjusted dollars between 1968 and 2011.

The church is the natural entity to have helped the culture at large navigate the potentially treacherous waters of the affluence flooding society.

That weakening of the church’s prophetic emphasis on the use of money comes at a time when the need for a higher vision in that area is being expressed. Consider comments made by Elisabeth Murdoch, daughter of Rupert Murdoch, whose New Corp went through the scandal of hacking private citizens’ phone lines in an attempt to ferret out sensational news. At an August 2012 conference, Elisabeth Murdoch countered her brother’s assertion that profit was the most important way for media to remain independent:

The reason his statement sat so uncomfortably is that profit without purpose is a recipe for disaster.

Profit must be our servant, not our master ... It’s increasingly apparent that the absence of purpose – or a moral language – within government, media or business, could become one of the most dangerous own [*sic*] goals for capitalism and for freedom.³⁰

Had church leaders recognized the inherent potential in members’ increasing incomes, they could have developed that positive agenda for affluence, that “purpose for profits” called for by Elisabeth Murdoch. An exploration of such an agenda is presented in chapter 8 of *The State of Church Giving through 2010*.³¹

The church is the natural entity to have helped the culture at large navigate the potentially treacherous waters of the affluence flooding society. Journalist and scholar Os Guinness considered the dynamic that allows a society such as America to function: “Freedom requires virtue, which requires faith, which requires freedom—ad infinitum, a recycling triangle, a brilliant, daring suggestion as to how freedom can be sustained.”³² The church is the steward of God’s wisdom on these topics, and can have a positive impact on the culture at large.

If the church does not develop and strengthen its unique perspective, there will be pressure to conform to the world’s standards in the area of money. Consider a suggestion in *Giving USA 2013*, the nationally reported analysis of Americans’ charitable giving patterns. The 2013 Editorial Board was made up of representatives from national fundraising companies. The Editorial Board provided “Good to Know!” information items in each of the charitable giving category sections. Under “Religion,” the Editorial Board writers declared, “As other types of nonprofit organizations develop more sophisticated approaches to reaching constituents who

become donors, houses of worship tend to remain ‘old school’ in their approaches.” The observations about Religion giving continued, noting, for example, that few houses of worship have “in-house professional development officers.”³³ That comment ignores the traditional role of the stewardship officials at all levels of denominational structures who have spent years integrating Christian beliefs with the practice of philanthropy. Nor does that “Good to Know!” suggestion take into account the various extra-denominational groups that provide services to the denominations and congregations, through annual stewardship campaigns and other fundraising services. Of more import, no credit was given to the fact that, even by *Giving USA*’s measurement system, which produces a lower estimate for religion as a percent of total charitable giving than the Consumer Expenditure Survey (CE), religion has received the highest portion of total charitable contributions of any category since the beginning of the survey series. Further, the analysis of the CE data by age, presented in chapter 7 of this volume, found once again that those in the Under-25 age bracket reported the vast majority of their donations being directed to “church, religious organizations,” suggesting that Americans learn their initial practice of philanthropy in a religious setting.

The Editorial Board offered another suggestion in the same “Good to Know!” item: churches should increase their “knowledge about giving preferences and priorities of congregants” much like educational institutions and hospitals strive to do.³⁴ This suggestion sounds dangerously close to the seeker-friendly theories popularized in the mid-1980s. The Willow Creek congregation in South Barrington, Illinois, was one of the key proponents of the theory. The word “dangerously” is used in this context because, in a 2008 survey, Willow Creek found a level of dissatisfaction among some of its members that were “stalled” in their spiritual growth. As a result, the congregation was reported to be planning a change in focus toward more discipleship and less of the seeker emphasis implied in the fundraising tip in the *Giving USA 2013* Religion section.³⁵

If the church is not developing and strengthening its own authentic approach to the area of money through discipleship, integrating faith and practice, the secular culture will be all too happy to fill the void, and to lead in ways that may not be in the church’s best interests.

It may be noted that an authentic approach to the area of money through discipleship is not something that can be led by church stewardship or mission personnel without the involved commitment of the top denominational leaders whether in formal or informal roles.

What may be less obvious about the impact of declining trends in churches is that the entire culture has been impacted by the absence of the church’s contribution of a unique view from within Jesus’ frame of reference. For example, writer Paul Elie, in *The New York Times*, lamented a “post-Christian fiction” lacking authors such as Flannery O’Connor or John Updike whose contributions to literature were widely recognized.³⁶

Or consider that, in the absence of a strong moral culture, rooted in the past in church teachings that grew out of a high level of commitment to church by the many, fathers have disappeared from households with increasing frequency. The percent

... an authentic approach to the area of money through discipleship is not something that can be led by church stewardship or mission personnel without the involved commitment of the top denominational leaders ...

of households headed by single mothers grew from 11 percent of U.S. population in 1960, compared to about a third in 2012. A consequence is more children living in poverty, as incomes of single mothers average \$24,000, compared to average incomes of \$80,000 for married couples.³⁷

Without a strong alternative view impacting the culture, one that emphasizes the importance of the community of faith as a base for service, technology can feed self-preoccupation. For example, the ‘#me’ hashtag appears on 25 million photos on one photo Web site.³⁸ One overview of the Millennials age cohort described the members of that generation as “earnest and optimistic” who “embrace the system” while being “pragmatic idealists.” Yet they’re “not going to church, even though they believe in God, because they don’t identify with big institutions; one-third of adults under 30, the highest percentage ever, are religiously unaffiliated.”³⁹ Of course, it may be something other than the size of the institution preventing Millennials from being engaged in church, since sales numbers suggest they and a large portion of the U.S. population have no trouble patronizing Apple, with its iPhones and iPads, even though Apple is a large institution as evidenced by its market capitalization.⁴⁰

The absence of traditional values does not leave a neutral zone.

Changes in values reflect an absence of traditional church perspectives. For example, a review noted multiple movies “choose to linger on glitzy stuff” because that is what more viewers want. The article cites one psychologist who found “teenagers have become more materialistic in their attitudes. Fewer than half of the 12th-graders surveyed in the late 1970s said it was important to have a lot of money, but 62% of seniors polled in 2005–2007 answered that it was.”⁴¹

The absence of traditional values does not leave a neutral zone. The movies present fictional young people who steal to obtain what they want, based on young people who really did steal to obtain what they wanted.⁴² Other young people form gangs and riot. British Prime Minister David Cameron responded to riots that included looting and violence in a variety of English cities during August 2011: “These riots were not about race ... These riots were not about government cuts ... And these riots were not about poverty. No, this was about behavior ... people showing indifference to right and wrong; people with a twisted moral code; people with a complete absence of self-restraint.”⁴³

Youth are not the only ones revising moral codes. A story in the *International Business Times* reported that the Belgian Federal Parliament was considering adding children to its laws allowing the choice of euthanasia, presently limited to those 18 and above, so “gravely ill children” could consult with doctors about deciding whether to end their lives. “The bill would also likely allow euthanasia for patients suffering from Alzheimer’s and other diseases leading to advanced dementia, who may otherwise be deemed incompetent to make the decision to die.”⁴⁴

The growing flexibility toward morals led one Slate article to propose the legalization of polygamy, arguing that, “The definition of marriage is plastic ... All marriages deserve access to the support and resources needed to build happy, healthy lives, no matter how many partners are involved.”⁴⁵

Even as the church emphasizes its internal operations, traditional Christian values have increasingly come under hostile scrutiny. A widely reported view of a U.S. Army training instructor made news, when he warned in a briefing that Evangelical

Christianity and Roman Catholicism should be included in a list of “extremist” groups.⁴⁶ Meanwhile, a neurosurgeon at the University of Oxford proposed that science may be able to “identify religious fundamentalism as a ‘mental illness’ and cure it.”⁴⁷

The institutions of the church have also increasingly come under attack. Reports continue to surface of Christian groups on university campuses that are not allowed to function.⁴⁸

The 2012 debate about limiting charitable deductions⁴⁹ caught up religious institutions in its wide net.⁵⁰ According to a report on a University of Tampa study the federal government “gives up at least \$71-billion in annual revenue by offering tax exemptions to religious institutions.”⁵¹ The phrase “gives up” suggests a shift in the debate to the cost to government and away from the value that religious institutions contribute to society, thereby justifying their unique status.

A report on a presentation by an Alliance Defending Freedom (ADF) attorney quoted the attorney as stating that the organization is filing suits against city laws and zoning ordinances that discriminate against churches building new sanctuaries, and renting schools for public meetings. According to the report, “Cities increasingly are viewing churches as a financial drain, writing laws that make it difficult—and expensive—for congregations to build new properties ...”⁵²

Increasing limitations on religion have also been reported in regard to the presence of religious views on the Internet. The National Religious Broadcasters drafted a proposal that Internet services such as Facebook, Google and Apple “should voluntarily abide by the First Amendment’s free speech requirement” according to one report, which continued, “NRB’s report included many examples of religious censorship throughout the Internet.”⁵³

Bishop Daniel R. Jenky wrote a letter to the Peoria Diocese Catholic parishes that was also published in a local newspaper. The letter began, “Since the foundation of the American Republic and the adoption of the Bill of Rights, I do not think there has ever been a time more threatening to our religious liberty than the present.”⁵⁴

The Stanford Law School opened the first legal clinic in the United States that is “devoted exclusively to religious freedom cases.” The new clinic’s director, James Sonne, was quoted as saying, “As our culture diversifies, people might look at religious liberty as a historical accident ... And we’re trying to show that’s not the case. It’s a natural human right that affects us all.”⁵⁵

In a country where about three-quarters of the population identify with Christianity, any infringement on religious liberty will impact the practice of that tradition. However, the problems facing Christianity may not be only external. Leaders within the church have raised questions about the practice of Christianity in the U.S.

Tom Elliff, president of the Southern Baptist Convention International Mission Board (IMB), wrote a letter to other leaders in the denomination. He affirmed the theological direction that accompanied the “Conservative Resurgence” that the denomination dated from 1979,⁵⁶ but grieved over the difference between the teaching and practice: “We are in danger of becoming theoretical conservatives but

In a country where about three-quarters of the population identify with Christianity, any infringement on religious liberty will impact the practice of that tradition.

practicing liberals, arising each day with little sense of urgency to fulfill the Great Commission.”⁵⁷

An economist who is also a layman in the UMC, the second largest Protestant communion in the U.S., asserted in an interview, “The United Methodist Church in the United States has been in decline since the 1960s. In 2002, the rate of decline markedly increased and has persisted. If this ten-year trend continues, the denomination will cease to exist as we know it in 37 years.”⁵⁸

Table 45 presents comments from additional church leaders on the status of the church in the U.S.

The case can be, and is being, made that there is still great value in the present church structures, including denominations. For example, Andy Crouch, executive editor of *Christianity Today*, observed, “For cultural change to grow and persist, it has to be institutionalized, meaning it must become part of the fabric of human life through a set of learnable and repeatable patterns. It must be transmitted beyond its founding generation to generations yet unborn.”⁶⁶

On a blog site hosted by *Christian Century*, Ken Carter, a United Methodist District Superintendent, wrote of the need for denominations to complement the work of the congregation: “A denomination, at its best, provides a framework for the protection of the clergy in a workplace and supervision of even the most powerful clergy leaders. In addition, a denomination works out the implications of a missional strategy in an area that is more nuanced than simply whatever the market can bear.”⁶⁷

Ed Stetzer of the SBC LifeWay Research described networks springing up among unaffiliated congregations as “proto-denominations” and “missional networks” that he suggests will become denominational in form in a few years, noting the Methodist movement followed that pattern. Stetzer also noted the continuity that denominations offer, and the experience that can prevent congregations from repeating mistakes. Further, while affirming start-ups, he wrote, “But make no mistake: The vast majority of world missions, church planting, discipleship, and other forms of ministry are done through denominational partnerships.”⁶⁸

The key factor seems to be not that denominations are bad, or that congregations are no longer useful for the practice of religion. Rather, the problems may develop when national or local leaders are tempted to make necessary and inherently good structures the goal, rather than a tool to help members pursue a larger vision. For example, consider the unified budget. The unified budgets became the trend in the 1920s. Denominations refer to the expected per member support contributions by names such as “apportionments,” “cooperative program,” “per capita,” and “assessments.” The tension between support for international missions and the other functions of the church was discussed in some length in a previous edition in *The State of Church Giving* series chapter titled, “Abolition of the Institutional Enslavement of Overseas Missions.”⁶⁹

To be successfully implemented, the unified budget must be subservient to the higher aspirations of the denominations. Nationally promoted specialized offerings could provide the extraordinary income needed to pursue the larger visionary mission goals of the denominations, in a way that is freed from the departmental balance designed to be maintained through the unified budgets. In these circumstances, the

Rather, the problems may develop when national or local leaders are tempted to make necessary and inherently good structures the goal, rather than a tool to help members pursue a larger vision.

Table 45: Church Leaders Comment on the Lukewarm Church in the U.S.

<p>“Although pastors and members of the declining congregations attribute the decline in membership and attendance primarily to external social change over which they have no control, such an attribution is not supported by the data. The decline of these congregations is not characterized by a decline only in the frequency of attendance, which Gruber and Hungerman show to be the effect of Sunday retail activity. The decline in these congregations is mainly characterized instead by the loss of many members, including most of their younger members, and an inability to attract any new members.” Steve McMullin, Arcadia Divinity College, Nova Scotia, on a study of 16 declining congregations in Canada and the U.S., and the effect of the secularization of Sundays⁵⁹</p>
<p>“No account of Christian origins is more authoritative than any other, ‘cafeteria’ Christianity is more intellectually serious than the orthodox attempt to grapple with the entire New Testament buffet, and the only Jesus who really matters is the one you invent for yourself.” Ross Douthat, author of <i>Bad Religion: How We Became a Nation of Heretics</i>, on the currently dominant Christian premises in the U.S.⁶⁰</p>
<p>“So, in my view, when we look at a violent and suffering world, and we all watch the news every night, I think we have a decision to make on where to lay the blame ... Should we lay the blame at the feet of a compassionate God, who has been sending life-enhancing visions to millions of leaders all over the world? Or should we lay the blame at the feet of a large number of gutless, cowardly leaders who aborted the misery-alleviating visions that God could have blessed wildly had there been the leadership courage to give them birth?” Bill Hybels, at the 2013 Willow Creek Global Leadership Summit⁶¹</p>
<p>“Have we exhibited the faithfulness that would attract people to our church? Have we demonstrated a missionary zeal on behalf of others? Have we as a church lost our spiritual, biblical and theological literacy so that we can no longer speak and act in faith with confidence?” Jeffrey Bullock, theological canon of the Episcopal Dioceses of Arizona, on the “larger questions” that churches may need to ask themselves about declining membership⁶²</p>
<p>“I have a great fear that a [Western] church in decline, reacting to its decline, will bring us a theology that does not suit a church in springtime.” Ajith Fernando, Sri Lankan Bible teacher, on his concern about Western influence on the growing Asian churches⁶³</p>
<p>“The world was asking, ‘Where was God?’ I was asking, ‘Where were God’s people?’” Gary Haugen, president and CEO of International Justice Mission, reflecting in 2013 on the horrors of the 1994 Rwandan genocide⁶⁴</p>
<p>“Now we focus on raising funds, not raising stewards ... In America today, the most prevalent sin among Christians is our materialism and greed. Preachers are afraid to confront it as a core problem and offer the training needed to correct poor stewardship.” Jeff Iorg, president of Southern Baptist Convention Golden Gate Seminary, on the need for discipleship in the church⁶⁵</p>

unified budget becomes the base framework on which church members can stand in order to accomplish some of the “greater things” that Jesus promised in John 14:12.

And denominations do have special campaigns, although not commensurate with the potential resources of the entire body of Christ in the U.S. Two of these, The United Methodist Imagine No Malaria five-year campaign, and the ongoing Southern Baptist Lottie Moon Christmas Offering, are discussed below.

When the unified budget becomes the primary concern of national denominational officials, separating the denominational structure from aspirational goals that capture the imaginations of the members, the denomination can move to a regulatory agency model, focusing on tasks including “the development of procedures and policies for adjudicating the distribution of dwindling resources.”⁷⁰ Denominations could be reduced to functioning largely as trade associations, providing, among other services, pastor referrals, health insurance, and pensions. The regulatory nature of denominations might be evident in the use of the term “taxes” by pastors describing the expected unified budget contribution.⁷¹

In light of the tension faced by denominations in relationship to their congregations, two articles by syndicated history professor Bruce Kauffman illustrate the difference in how the role of institutions can be implemented.

In an April 2013 column, Kauffmann wrote about Alexis de Tocqueville’s 1859 description of despotic government, which, apparently de Tocqueville warned, could develop from a democracy in America as well as from other government systems. Kauffmann quoted de Tocqueville’s description of such a despotic government, a description that could apply to any institutional structure, not just secular government.

After having thus taken each individual one by one into its powerful hands, and having molded him as it pleases, the sovereign power (government) extends its arms over the entire society; it covers the surface of society with a network of small, complicated, minute, and uniform rules, which the most original minds and the most vigorous souls cannot break through to go beyond the crowd; it does not break wills, but it softens them, bends them and directs them; it rarely forces action, but it constantly opposes your acting; it does not destroy, it prevents birth; it does not tyrannize, it hinders, it represses, it enervates, it extinguishes, it stupefies, and finally it reduces each nation to being nothing more than a flock of timid and industrious animals, of which the government is the shepherd.⁷²

In contrast, in a January 2008 column, Kauffmann reviewed the creative use of administrative structure by George C. Marshall, U.S. Army chief of staff in the 1940s. Marshall was recommending to President Franklin Delano Roosevelt the generals who would have command of the D-Day invasion of Normandy. He put himself forward, but FDR said “I can’t spare him” and so Marshall recommended General Dwight D. Eisenhower. It was Marshall’s “genius” to understand “that an army’s logistics and support infrastructure—its ability to manufacture equipment and supplies, and transport them to the battlefield—was as crucial to victory as battle-hardened soldiers.” After the war, the Marshall Plan reconstruction and economic recovery of Europe “would be the most successful economic assistance program in history, and—fittingly—it earned the man who never received a combat command the Nobel Peace Prize, making him the only professional soldier to be so honored.”⁷³

Denominations, properly used, can be a support structure through which individual Christians are able to assemble in their congregations in order to engage in the great works that Jesus foresaw for the body of Christ. However, such a scenario requires both the implied risk found in Jesus’ promise in Matthew 16:25, that in losing life it

Denominations, properly used, can be a support structure through which individual Christians are able to assemble in their congregations in order to engage in the great works that Jesus foresaw for the body of Christ.

can be found, and also the faith that the promise can apply to institutions comprised of individuals as well as to individuals themselves.

Many people in the United States continue to identify with Christianity, which suggests that the church has great opportunities to explore. For example, a December 2011 Gallup poll found that 76% of Americans identify with the historically Christian religion.⁷⁴ However, those opportunities will require new approaches since many in the U.S. are not interested in the church as it presently practices the faith.

Larry Alex Taunton conducted an interview survey through his foundation, Fixed Point Foundation. Talking to students active in atheist, humanist and secular campus organizations, he asked simply, “What led you to become an atheist?” In an article about his survey, Taunton wrote that he was surprised to find that many of the college people interviewed had been in church and left, often during high school: “these students were, above all else, idealists who longed for authenticity, and having failed to find it in their churches, they settled for a non-belief that, while less grand in its promises, felt more genuine and attainable.” Taunton went on to quote one of the interviewees: “Christianity is something that if you *really* believed it, it would change your life and you would want to change [the lives] of others. I haven’t seen too much of that”⁷⁵ [emphasis in the original].

The student’s approach-avoidance was reflected by a broader segment of the population in another survey. As noted above, a May 2013 Gallup Poll found that 77% of Americans felt religion was losing influence on American society (the “most negative evaluations of the impact of religion since 1970”). At the same time, 75% of Americans answered “Positive” to the statement, “If more Americans were religious, would that be positive or negative for American society?”⁷⁶

It would have been imminently reasonable that the great spread of affluence in the U.S. after World War II could have resulted in Christians using these resources to increase their efforts to implement God’s plan for word and deed witness throughout the world, on a scale that reflected the increasing resources available, and the level of the global need that existed. It did not. Instead, the data points to churches turning inward and emphasizing the needs of current members more than the larger mission of the church.

The remittances analysis in chapter 6 of this volume demonstrates that this level of increased giving is in the realm of possibility. The level of remittances from foreign-born residents in the U.S., largely “immigrants and migrant workers,” was, on average, over \$2,000 a year per person. Remittances are frequently sent to developing countries in Latin America and the Caribbean, with Mexico receiving over half that amount, as well as Asia and the Pacific, predominantly China, India and the Philippines.⁷⁷ Those sending the remittances maintain their own households in the U.S. even while sending this amount to their countries of origin. The amount of over \$2,000 compares to less than \$100 per native-born church member sent to international ministries. If native-born church members gave on an equivalent scale of over \$2,000 per church member, the additional money for overseas ministries would be \$385 billion a year.

The fact that those foreign-born residents sending remittances respond to affluence differently than native-born church members have, suggests that the problem is not

The fact that those foreign-born residents sending remittances respond to affluence differently than native-born church members have, suggests that the problem is not ability but desire.

ability but desire. This potential giving increase among church members is irrelevant unless church leadership is more concerned with kingdom of God goals at a scale that can address global needs in Jesus' name, rather than primarily with individual institution sustenance.

At-scale goals would require cross-institutional action as a function of the John 17 oneness for which Jesus prayed.

Instead of manifesting this oneness, the church might be described as resembling the various interest groups in J.R.R. Tolkien's *Lord of the Rings* trilogy. The Shire folk feel it is only necessary to preserve The Shire; the king of Rohan does not see the needs beyond his kingdom as of relevance; the Steward of Gondor feels that as long as Gondor survives, the rest of the world will be all right. What becomes clear throughout the trilogy is that none of these communities will continue unless they also recognize their common purpose.

The steward of Gondor, in fact, resists the returning king, much like tenants in Jesus' parable in Matthew 21:33-44. Although he dutifully sits on the lower step of the throne, never presuming to occupy the role of king, the steward ultimately would rather die than yield his steward role to the rightful heir.

Richard Stearns, president of World Vision U.S., wrote about another parable of Jesus, this one in Matthew 22:1-7. In that parable, Jesus describes a king who invites a variety of people to his son's wedding banquet, only to have the invitations refused. In his quotation of the parable, Richard Stearns adds emphasis to the words in verse 7: "*The king was enraged.*" He summarizes the implications of the parable as follows:

While these religious leaders did not yet grasp Jesus' true identity, today, two thousand years later, we have no excuse for failing to RSVP. We have the benefit of knowing who Jesus is, that he rose from the dead to forgive our sins and that he has invited us to join him in his great mission to invite people from all nations to the wedding banquet of the King. But even with our greater understanding, we still insult the King, going off instead to pursue our own priorities—our careers, our lifestyles, our social lives, and our happiness—even as the King beckons us. I have no doubt that our King is also enraged ... and heartbroken.⁷⁸

Although these verses are generally applied to individual discipleship, they also apply to church leaders and their institutions. Church leaders at the congregational, regional, and national levels face the difficult task of raising the sights of church members who live in a culture preaching self-indulgence. Deciding that the best that can be expected is to leave the institution in the same shape it was received might be regarded as an acceptable alternative to risking one's career and resisting the pressure to keep the institution secure as the primary goal. However, this shortsighted approach is not the way to foster the longer-term goals of the kingdom of God. Rather, it is succumbing to a perspective that the emergency manager of Detroit used to describe the culture he found in the bankrupt city's employees: IBG-YBG, that is, "I'll be gone and you'll be gone when the reckoning arrives."⁷⁹

That attitude ended in the bankruptcy of Detroit. The church giving and membership trends of the past decades may point to the truth that church leaders need to consider the larger and long-term goals of the structures for which they are responsible. Taking a shorter-term view, limited to the term of office, may not work any better for church structures than it did for Detroit.

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The idea of a broad multi-denominational campaign to raise the voluntary church member giving to fund work, along coordinated though parallel paths through existing church delivery channels, to address agreed-upon global triage goals at the scale needed to solve, rather than cope with, those needs could be tried as an antidote to declining trends in the church. Instead, the more common practice is to hold conferences and publish books that talk about claims of discipleship.

For example, a cover story in the March 2013 *Christianity Today* featured recent books on “radical” approaches to Christian discipleship.⁸⁰ The May 2013 issue of *Christianity Today* contained a letter about the article from Howard Snyder, whose own book, *The Problem of Wineskins*, was widely discussed in the mid-1970s for its evaluation of the church. Howard Snyder’s letter read as follows:

“ ‘Here Come the Radicals!’ was informative but also odd. It talks about a ‘radical movement’ but gives little evidence any such movement exists. What we have, rather, is another string of hot-selling books critiquing popular Christianity.”⁸¹

That is not to say that what is going on through church institutions is not commendable. It is. The issue is that it is not sufficient.

The SBC LifeWay’s Ed Stetzer noted above that the vast majority of global missions through the church are being conducted through “denominational partnerships.” Still, the question should be asked whether these efforts are adequate in light of both the potential giving that could be raised for missions, and the need that results in millions of children dying unnecessarily from preventable causes, and millions of people with no opportunity to hear of God’s love for them through Jesus Christ. Nothing dictates that this level of need must exist. As Richard Stearns has stated, “The body of Christ in the twenty-first century has everything required to finish the job: the knowledge, the scale, the gifts and skills, the resources, and the mandate ... All we lack is the will.”⁸² In fact, the job not being finished is the result of the contentment among church leaders that accompanies present levels of activity.

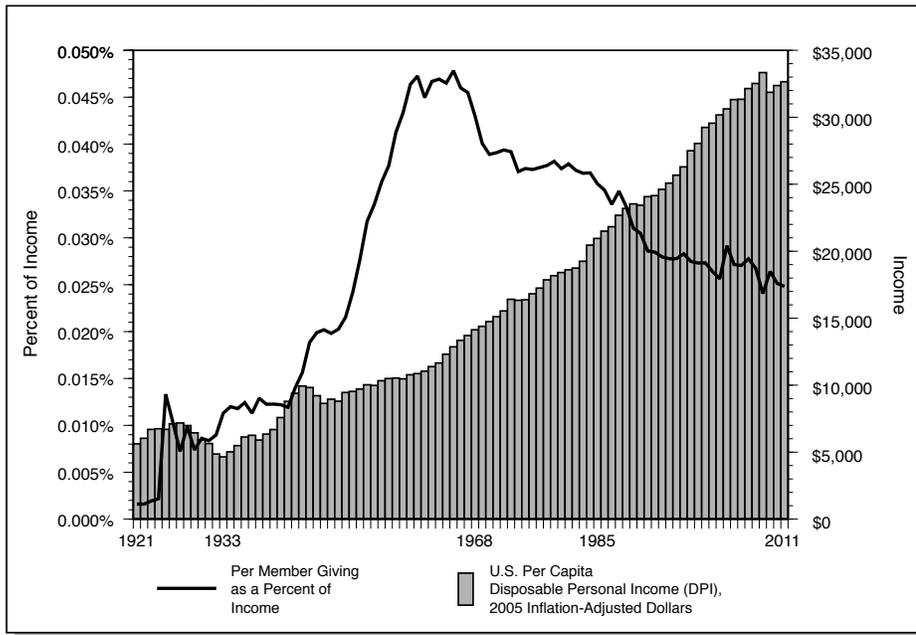
The State of Church Giving through 2010 presented a more detailed discussion of the efforts of the two largest Protestant denominations in the U.S. to pursue identified mission goals.⁸³ A brief review of these two examples will be included here as a means to consider not the value but the adequacy of the level of current church mission activities in light of the level of the needs and the potential for increased giving.

1. The United Methodist Church set a goal of raising the modest equivalent of \$1.97 per member per year, from 2010 through June 2014, for a total of \$75 million. The purpose was to apply the funds to eliminate malaria in Africa by 2015. As of December 2012, more than halfway to the goal in terms of the amount of time that had passed, United Methodists had given or pledged \$32.9 million.⁸⁴ Those numbers mean, with 67% of the timeframe passed, 44% of the goal donations had been received or pledged.

2. A primary purpose of the Southern Baptist Convention since its founding in 1845 has been its global evangelization efforts. The SBC leadership has repeatedly initiated campaigns that would complete the task. However, Tom Elliff, president of the SBC International Mission Board stated at a May 2013 IMB trustees meeting that the number of missionaries the SBC IMB is able to field has dropped. A report of the meeting said, “But the drop isn’t for lack of qualified applicants, Elliff said, noting

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Figure 22: SBC Lottie Moon Christmas Offering, Per Member Giving as a Percent of Income, and U.S. Per Capita Disposable Personal Income, Inflation-Adjusted 2005 Dollars, 1921-2011



Source: empty tomb analysis; SBC IMB; U.S. BEA

empty tomb, inc., 2013

that many missionary candidates must be put on hold until a position becomes vacant or additional funding is secured.” Nor, according to the article on the meeting, is the delay in fielding missionaries due to a lack of feasibility: “Elliff contrasted a time of unprecedented lostness with unprecedented access, resources and manpower willing to combat that lostness ...”⁸⁵

In addition to an allocation of the unified budget called the Cooperative Program in the SBC, a special once-

a-year offering, the Lottie Moon Christmas Offering, is a primary source of funds for the SBC IMB’s activities. As a portion of income, per member donations to this effort peaked in 1965. By 2011, per member donations to the campaign, measured as a percent of income, were down by 48% from the 1965 base, from 0.048% in 1965, to 0.025% in 2011. This decline occurred even though Americans’ incomes had increased 154% in inflation-adjusted dollars from 1965–2011.⁸⁶ See Figure 22.

The fact that the leadership of both The United Methodist Church and the Southern Baptist Convention set goals is commendable. However, neither goal is commensurate with the resources available to church members, nor with the global triagic need. Neither approach takes seriously the prayer of Jesus that believers would be one by mobilizing beyond their own traditions. These two denominations, or any of the others, could provide the type of leadership that could begin a movement at a scale that could be labeled “greater works” of the kingdom of God.

One fear that may be present at all levels of the church is that there will not be enough money to maintain the institutions while pursuing the larger goals. In a multi-denominational survey, at the congregational level, 60% of pastors surveyed agreed or strongly agreed with the statement: “To some extent, pastors perceive denominationally-affiliated entities as competitors for the congregation members’ money.” Interestingly, 89% of the regional and 85% of the national denominational representatives agreed with the statement.⁸⁷

Within this framework, institutions can become silos that insulate leaders from each other, even within the same denomination. These fortresses begin to appear as territories to be protected that prevent progress toward the larger common goal. It is possible for a tool, as creative and as helpful as the unified budget, to become a

fortress to be protected at all costs, rather than an enabling platform that allows church members to participate in the glorious task of continuing the great works of Jesus as the body of Christ.

The consequence of these defenses is reductionism. With the primary goal the sustenance of the structure, the potential to do all that God has designed for the church is ignored. Jesus' prayer that all those who believe will be one so that the world will believe that the Father sent Jesus is ignored.

The need for congregation members to be involved in something great as a function of their faith is ignored. And those who have no access to the Bible, or who are watching their young children die from what should be preventable causes are ignored.

Figure 23 provides an illustration of the reductionism that too often takes place in the church.

Initially, the organizational budget is the base, and potential giving could be tapped through special campaigns. The plan would be for the individual institution both to keep basic operations going, and also to carry out efforts to accomplish larger kingdom of God goals.

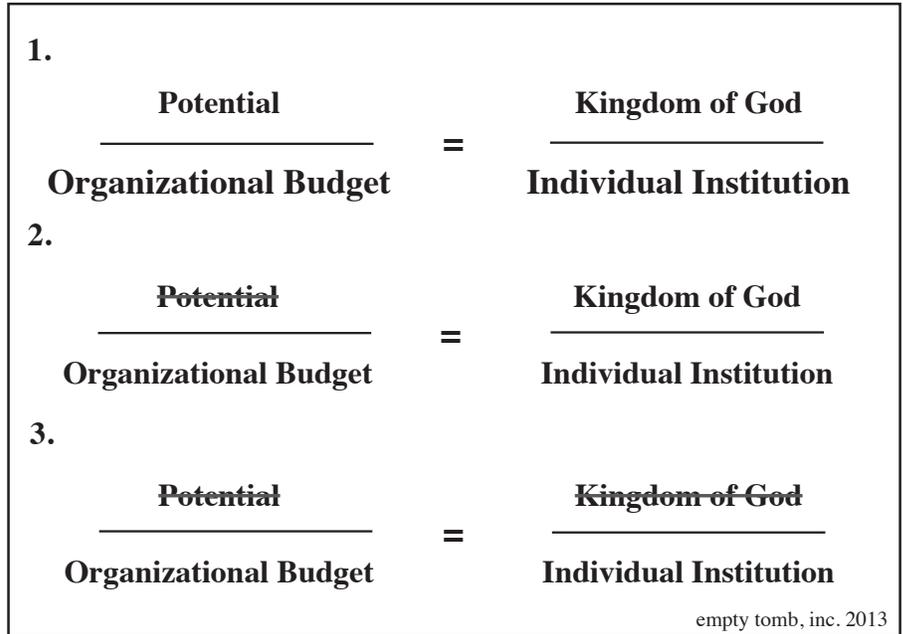
In fact, the potential of increased giving through special campaigns for kingdom of God goals is ignored out of fear that it will compete with efforts to secure the basic organizational budget. At this point, the individual institution continues to declare the kingdom of God goals in theory, while operating on the base organizational budget that is now the primary priority.

Inevitably, reducing the primary financial goal to funding the organizational budget, ignoring the potential for increased giving that could be recruited for at-scale missional purposes, stresses the individual institution's ability to function, while its vision is reduced to maintaining operations, with the proclamation of the kingdom of God goals sounding increasingly like empty rhetoric.

In summary, when the potential for increased giving for missions goals at a scale designed to meet those global mission needs is ignored, the organizational budget of the individual institution becomes the priority, and the kingdom of God goals fade in importance.

In the presence of this reductionism, wealthy donors have not seen religion as an important recipient of their extraordinary giving. Of the largest twelve gifts or pledges in 2011, ranging in size from \$60 million to \$498.8 million, not one was

Figure 23: Three Steps of Reductionism in the Purpose of the Church



donated to a religious cause.⁸⁸ Of course, Religion remains the largest single recipient category of donations by any measure. However, it may be a comment about the size of the church's vision that wealthy donors are not attracted enough to help fund the plans outlined by the church.

Instead, the vagueness of an Illinois ethics law may seem uncomfortably similar to the way denominational mission efforts are defined. A newspaper editorial criticized the government ethics law that provided the illusion of oversight when none exists. The law does not clearly define what is meant by ethical violations, provides no penalties if a violation is determined to be present, and prohibits public disclosure: "That pretty much constitutes the hat trick of non-enforcement—no specificity for what constitutes wrongdoing, no penalties and no publicity."⁸⁹

Denominational missions funded through unified budgets, and denominational missions funded through special campaigns, which to this point in time have not been at a scale commensurate with either the needs or the potential resources, may both be treated in a similar way. Rather than serving as a base to give church members a significant task to do, while meeting needs that devastate global neighbors, "On an unconscious (or conscious) level, overseas missions might be regarded in the same way as a trained animal, kept in a cage and trotted out at convenient times. Animals, such as elephants, often also provide practical services in the setup and breakdown of a circus, for example, but the animal is given limited freedom to function."⁹⁰

Even as church leaders reduce their vision to maintain their institutions, they may be blinded to the path that could lead to strengthening their structures.

Jonathan Haidt, a moral psychologist, observed that, "Believing, doing, and belonging are three complementary yet distinct aspects of religiosity, according to many scholars." He proposes a model of religion that "says that the function of those beliefs and practices is ultimately to create a community."⁹¹

Sociologist Rodney Stark asked and answered a question that is most relevant to the present discussion: "How do religions 'revitalize'? Primarily by effectively mobilizing people to attempt collective action."⁹²

To date, in general, church leaders have not, as a group across denominational platforms, identified basic clear kingdom of God goals, which include timeframes, to address global triage needs around which all Christians could organize in a parallel fashion through their own, unique denominational structures. Such an approach would provide a very broad common purpose while maximizing each denomination's unique place in the body of Christ. For example, although there has been discussion about engaging unreached people groups, there has been no general agreement, even among a subset of denominations, to accomplish the task in a given timeframe using a specified amount of needed dollars that would allow individual denominations to pursue the goal in a parallel and yet coordinated fashion alongside, although not necessarily formally linked to, their counterparts. The exception of Wycliffe Bible Translators, and the more recent plans of the Issachar Initiative, are discussed below. On the suffering side of global need, although world leaders, in the year 1990, and again in the year 2000, set a goal to reduce the number of global under-age-five child deaths to specified measurable levels, within a specified timeframe, church leaders have not presented members with the goal, and the related amount of needed giving.

"How do religions 'revitalize'? Primarily by effectively mobilizing people to attempt collective action."
—Rodney Stark

Yet if Haidt and Stark are correct, organizing for such basic goals may be a key element of a healthy church.

Courage is needed to follow through on God’s visions. “Every significant vision that God births in you is going to put your courage to the test—you can count on this,” said Bill Hybels at the 2013 Willow Creek Global Leadership Summit.⁹³

Choosing to act as the body of Christ, which necessarily includes a broad mix of Christians, to pursue a basic set of priorities as a function of God’s agenda, would indeed take courage on the part of leaders.

Global Triage Needs

A prescription for what ails the church may be developing a common goal to meet two significant global triage needs. If there is to be any mobilization of church members in what Rodney Stark terms “collective action,” church leaders will be key to such mobilization. As one pastor observed, “A pastor cannot do anything single-handedly in a congregation, but a pastor can stop anything single-handedly in a congregation.”⁹⁴ Just as likely, a pastor will not be emboldened to take the risks attendant with mobilization efforts without strong backing from those in the denominational structure.

Mobilization could result from church leaders giving people something significant to do, other than live for themselves. Whole industries exist to provide ways for the great resources in this culture to absorb people’s focus and energy as they seek to satisfy themselves. If the church is not providing a vital alternative, the church loses the hearts and minds of church members by default. As a result, church members suffer. Consider the comments from one returned soldier. He described the tasks on the battlefield in contrast to life after deployment:

Just on a functional level of going from an experience where you knew exactly what you had to do ... And it may be the most difficult thing you ever had to do in your life, but you knew what you were supposed to do. And then coming home, [you have] essentially no direction. I think ‘rudderless’ is probably an appropriate way of describing it. You see the world; you see all these directions that you could go. How do you possibly begin to decide? Particularly if you’re feeling emotionally numbed.⁹⁵

A comment from two missionaries returning to the U.S. sounded similar: “Everything there was black and white. Here everything seems gray.”⁹⁶

The spiritual battle that the apostle Paul described in Ephesians 6 is being waged no less in the U.S. than in other countries. However, as Juvenal remarked as he watched the decline of the Roman Empire, “Luxury is more deadly than war, broods over the city, and avenges a conquered world.”⁹⁷ The responsibility to provide meaning for church members who are otherwise trapped in the throes of the most affluent culture in history sits squarely on the shoulders of church leaders.

The key question is how to change patterns that have developed slowly over time, to go beyond rhetoric that merely flavors business as usual. Here is a more specific question: How can church leaders organize with other leaders in the denominational structures and other Christian organizations, and then in 300,000 congregations that represent the largest identity group in the U.S.?

“Luxury is more deadly than war, broods over the city, and avenges a conquered world.”
— Juvenal, watching the decline of the Roman Empire

The solution to obeying the “enraged” and “heartbroken” king, as described by Richard Stearns, is to identify one or two core issues that grow out of the common confession of the Christian faith, and then mobilize church members to address those needs at a scale commensurate with our resources (knowledge, ability, and money) and with the needs.

After describing the strategic advantages the church has for helping to impact global need, Scott Todd wrote, “The ultimate reason why the Church is critical to the work of ending poverty is the promise of Jesus.” Noting that Jesus did not choose to work through government or create a business, Todd states, “Instead he established the Church and promised that ‘the gates of hell shall not prevail against it’ (Matthew 16:18, KJV) ... No other organization was founded by Christ or carries the promise of victory against the forces of hell.”⁹⁸

Jesus Christ promised that nothing is impossible with God (Matt. 17:20; and Matt. 19:26, Mark 10:27, and Luke 18:27). Walter Brueggemann went so far as to extend that idea even to church member giving: “Sharing our abundance may, as Jesus says, be impossible for mortals, but nothing is impossible for God.”⁹⁹

Once leaders agree that the time is ripe for mobilizing church members for common goals identified as core Biblical needs, the specific goals need to be identified. Here it might be helpful to reflect on comments from jazz great Dave Brubeck, who died in December 2012. In an article reviewing his career, Dave Brubeck was quoted from a 2005 interview: “Jazz is about freedom within discipline ... Many people don’t understand how disciplined you have to be to play jazz ... You don’t just get out there and do anything you want.”¹⁰⁰

That combination of freedom within discipline produces great jazz, as one soloist after another brings individual insight to a common theme. It can produce a seamless and visually spontaneous dance display in *Swing Time* by Fred Astaire and Ginger Rogers produced from over 40 takes that left Ginger Rogers’ feet bleeding.¹⁰¹ And the individual strengths of the various denominational structures can work in parallel paths in joyful obedience in pursuit of achieving a work of the kingdom of God, at a scale that matches both what it takes to address the need and at the level of available resources, by inspiring individual churches to work through their own delivery channels, each bringing their unique gifts to achieve a common purpose. Although Christians are free to choose to go in any direction to pursue their calling, they can also recognize the power that results from the voluntary oneness that Jesus prayed for on their behalf.

In a previous edition in *The State of Church Giving* series, two key global triage issues were identified as (1) engaging the unengaged, unreached people groups with a presentation of the gospel of Jesus Christ, and (2) the reduction of global child deaths.¹⁰² Therefore, only a brief review will be offered here.

The topic of engaging the unengaged unreached people groups is a direct response to the command that Jesus gave to the disciples in Matthew 28:18-20. Often referred to as the Great Commission, the direction is to go into the whole world, making disciples and teaching those disciples to obey Jesus’ commands. The idea that every group of people should have enough information, in order to decide about the claims of Jesus Christ, is commonly agreed upon by most Christians, in theory. However,

“Jazz is about freedom within discipline ... Many people don’t understand how disciplined you have to be to play jazz ... You don’t just get out there and do anything you want.”
—Dave Brubeck

after 2,000 years, that task has yet to be completed. Therefore, providing a practical way for all Christians to act on this goal is to help those Christians be faithful to one of the most elemental mandates of the faith.

With regard to the second global triage goal, it may be observed that not only have churches not mobilized around a common goal as a manifestation of the body of Christ on earth, but they have also encouraged many, many priorities with little distinction made among them. For example, one denomination in the early 1990s held a convocation to identify the mission priorities of that communion. The result was a 256-page document summarizing the priorities in 143 reports, each from a separate subgroup.¹⁰³ Given this experience, it would not be surprising if there were many different priorities clamoring for congregations' and denominations' attention.

However, the goal here is to identify a basic priority that is large enough to call for participation by the vast majority of all church members, and that all church members can embrace *in addition to* the broad range of ongoing priorities currently being pursued. Reducing global child deaths seems to meet that need for a number of reasons.

First, Jesus asked the blind men, "What do you want me to do for you?" (Matt. 20:32). As Christ's body we continue the works that God has prepared: "For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them" (Eph. 2:10, NAB). As Jesus asked the blind men, the church can ask the world, "What do you want us as Christ's body to do for you?"

As Jesus asked the blind men, the church can ask the world, "What do you want us as Christ's body to do for you?"

And the world has already announced its priority: Reduce child deaths (Millennium Development Goal [MDG] 4). This goal first became a priority when "71 heads of State and Government — presidents, prime ministers, royal personages" as well as "senior representatives of 88 other countries" convened in 1990, the largest such gathering to that point in time.¹⁰⁴ Out of that summit came 10 priorities to further child survival during 1990–2000. The first priority listed read: "A one-third reduction in 1990 under-five death rates (or to 70 per 1,000 live births, whichever is less)." The other goals supported that priority.¹⁰⁵ That effort failed to meet its goal. World leaders then reconvened in 2000 and came up with eight MDGs. Reducing child deaths was now number 4 of eight goals focused on a number of development needs,¹⁰⁶ rather than the top priority as it had been from 1990–2000.

A UNICEF report stated that, as of 2012, the world has made progress on reducing the rate of global child deaths. The report went on, "However, this progress has not been enough, and the target risks being missed at the global level."¹⁰⁷

In a foreword to The Millennium Development Goals Report 2013, United Nations General Secretary Ban Ki-moon wrote, "We are now less than 1,000 days to the 2015 target date for achieving the MDGs ... Through accelerated action, the world can achieve the MDGs and generate momentum for an ambitious and inspiring post-2015 development framework. Now is the time to step up our efforts to build a more just, secure and sustainable future for all."¹⁰⁸

In a radio interview, Mr. Ban stated, "We must intensify our efforts, particularly to tackle the disparities across regions and between different social groups. Greater progress toward the MDGs will fuel confidence and mobilize support for an ambitious post-2015 development agenda. And our post-2015 efforts should build on the work begun and the lessons learned through the MDGs."¹⁰⁹

Thus, the issue of reducing child deaths is a key stated need of the world as represented by global leaders, with a clear statement that additional intervention is needed immediately.

There is already support among Christians for increased initiative in the area of addressing global poverty, and more specifically reducing child deaths. A press release about a 2011 study by The Barna Group for Compassion International found that 93% of church-attending Christians “say they are concerned about global poverty.” Further, “45% of younger Christians believe their churches should be more involved in helping the poor, compared to 23% of older Christians, and 37% said they would donate more to their church if their church increased its involvement.”¹¹⁰

In 2001, empty tomb, inc. conducted a survey of national denominational leaders, asking them to respond to one statement: “Church members in the United States should increase giving through their churches in an effort to stop the millions of annual preventable global child deaths in Jesus’ name.” The questionnaire was sent to 453 national leaders in 198 denominations. Of these, 105 of the leaders, or 24%, returned the form. These leaders represented 81 denominations. A total of 83 of the leaders in 66 of the denominations, that is, 79%, chose “Yes” to affirm the statement. Those affirming the statement were from African American, Anabaptist, Baptist, Evangelical, Fundamental, Mainline Protestant, Orthodox, Other Catholic, Pentecostal, and Roman Catholic communions.¹¹¹

To date, that survey has remained at the “in principle” level. In order to achieve the goal of reducing child deaths, Christians can be encouraged to increase their financial support through their own church delivery channels. These delivery channels are already delivering some of the most effective services to those in need globally. Each denomination could use the increased donations received from church members to expand the amount of services delivered through their networks already in place.

To succeed in communicating one goal across the broad combination of traditions that make up the historically Christian church in the U.S., the task is to define the issue in its most basic terms. *The State of the World’s Children* series provides a useful perspective at this point: “The under-five mortality rate (U5MR) is used as the principal indicator of progress in child well-being ... U5MR has several advantages as a gauge of child well-being: First, U5MR measures an end result of the development process rather than an ‘input’ such as school enrollment level, per capita calorie availability or number of doctors per thousand population — all of which are means to an end.”¹¹²

In 2003, *The Lancet* medical journal published an article titled “How Many Child Deaths Can We Prevent This Year?” The authors represented UNICEF, the Centers for Disease Control and Prevention, and Johns Hopkins Bloomberg School of Public Health, among other institutions. The paper concluded that as many as 63% of the under-five child deaths could be prevented by health interventions such as insecticide-treated materials, providing zinc and Vitamin A, and vaccines, as well as antibiotics for pneumonia and measles. Educating mothers about the simple intervention of oral rehydration therapy, a mixture of salt, sugar and clean water, administered to children with diarrhea, could prevent as many as 15% of all deaths.¹¹³ Table 47 outlines the causes of death by country.

Thus, the issue of reducing child deaths is a key stated need of the world as represented by global leaders, with a clear statement that additional intervention is needed immediately.

Another metric was described by Melinda French Gates of the Gates Foundation. In a September 2010 presentation, she stated that in her travels to the most remote areas of the world, she always found Coca-Cola to be available. She then listed the strategies that Coke used to reach these areas, and applied them to efforts to improve the living conditions of desperately poor people. One key strategy of Coke, she noted, was “aspirational” marketing. The company researches what makes people happy in a culture, and then pitches their product to that value. For example, in Latin America “happiness is associated with family life” while in South Africa it is “community respect.” Melinda Gates ended her presentation by saying that if Coke marketers ever asked her to define happiness, “I’d say my vision of happiness is a mother holding a healthy baby in her arms. To me, that is deep happiness ... that happiness can be just as ubiquitous as Coca Cola.”¹¹⁴

Church members of all ages who sing, “Jesus loves the little children, all the children of the world,” probably could embrace an effort to reduce, in Jesus’ name, global child deaths, if church leaders were to make such a special campaign a top priority. The denominations could deliver the specific health interventions to reduce the impact of the causes of death in Table 47 in a parallel way, coordinated with many denominations and Christian organizations working through their own delivery channels. What the common goal would accomplish is to marshal the resources of the church in the U.S. in a way designed to impact the critical need to reduce global child deaths at a level that will also need participation from many Christians, who can have the expectation that they are making a significant difference by donating a relatively small amount of money.

It should be emphasized that this common goal, designed to increase mission participation on the part of more Christians and church members who are presently involved to only a limited degree, is in addition to current activities. Leaders would need to emphasize the value of expanding the mission involvement of church members contributing through their delivery channels and not, as is too often the case, merely refocus attention from one need to another. Thus, important issues such as ending human trafficking, or increasing literacy, should in no way be reduced by the pursuit of a common-goal effort.

However, the reduction of child deaths is a primary life-and-death issue. Expanding quality of life concerns will definitely need to be continued and addressed afresh once it is established that there will, in fact, be life at all for these children. The critical nature of the Under-5 Mortality Rate reduction effort can be seen in Figure 24. The difference that can be made with simple interventions is shown in the two photos of this young child, the second taken only 11 days after the first. The chart in the figure contrasts the MDG 4 progress targets with the actual progress figures. As indicated in Figure 24,¹¹⁵ although the goal for 2011 was an estimated reduction to 35 under-5 child deaths per 1,000 live births, the actual 2011 number was 51, well behind the goal.

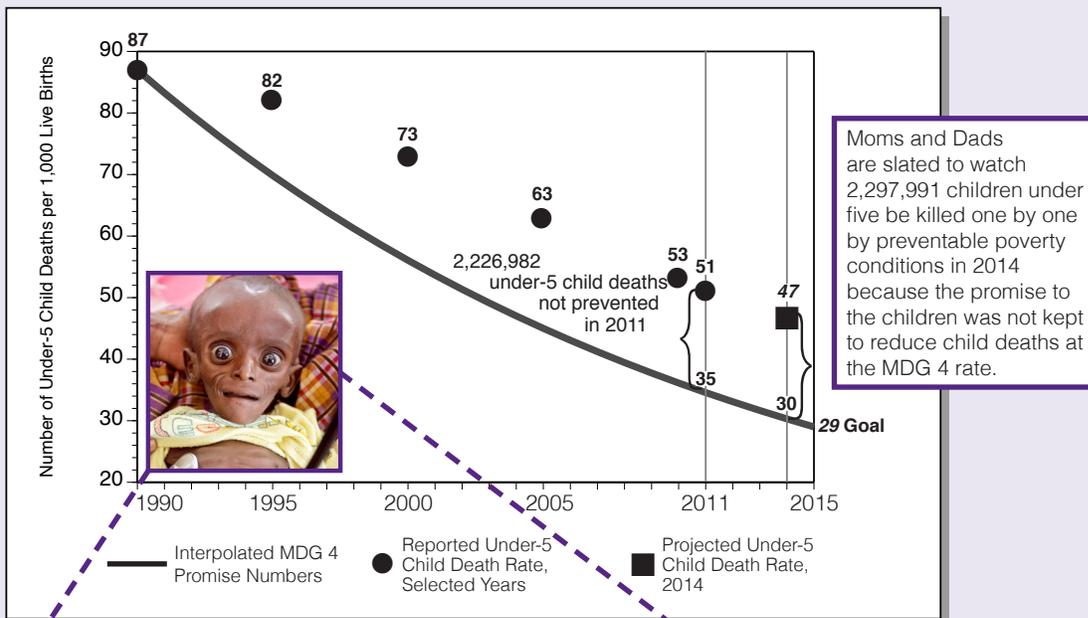
Based on *The State of Church Giving through 2011* analysis, if all were on track, the world ought to be 90% towards the goal of achieving MDG 4, with 10% farther to go by 2015. Instead, this analysis of *The State of the World’s Children* series data found that the world was, on average, about 62% toward meeting the MDG 4 target, leaving 38% of the goal to be achieved before 2015.¹¹⁶

It should be emphasized that this common goal, designed to increase mission participation on the part of more Christians ... is in addition to current activities.

Because of this lack of progress since 1990, an estimated 2,226,982 children under the age of five died in 2011, children who would not have died if the world had kept its promises to help them.

As indicated in Figure 24, if the rate evident in the 2011 reported data continues at its present pace, in 2014 there will be mothers and fathers helplessly watching an estimated 2,297,991 children under the age of five die from preventable causes. These parents would not have to grieve the loss of their children if world leaders

Figure 24: Exponential Interpolation of MDG 4 Under-5 Child Deaths Per 1,000 Live Births, Based on Reported 1990 Data and 2015 Goal; Reported Data, 1995, 2000, 2005, 2010, and 2011; Projected 2014 Data



Source: empty tomb analysis, UNICEF data

empty tomb, inc. 2013



July 26, 2011
 On 7/26/2011, Minhaj Gedi Farah was admitted to the International Rescue Committee field hospital in the Eastern Kenyan village of Hagadera near Dadaab. He weighed 3.4 kg (7 lb 8 oz). (AP photo by Schalk van Zuydam) On 8/6/2011, he weighed 3.8 kg (8 lb 6 oz). (AP photo by Jerome Delay)

August 6, 2011



This Somali child's mother was able to reach a hospital in Kenya. The seven-month old baby responded to the medical assistance provided. The church in the U.S. has the potential to increase giving in order to help millions of additional children in the 13 no-progress countries and elsewhere by 2015. (see chapter 6).

kept their promise to the children to reduce child deaths at a rate that would achieve the goal by 2015, as indicated in Figure 24.

It may be of interest that many of the child deaths occur in countries in which people also identify themselves as Christians. Table 46 provides an overview of 13 countries making “no progress” on reducing the rate of child deaths. It is notable that nine of these countries have populations with a large percent of Christians.

Table 46: Thirteen Countries Making “No Progress” in Reducing Under-5 Child Deaths, Number of Under-5 Child Deaths, 2010; Country Population, 2010; Christian Percent of Country, Mid-2000; and Four Christian Traditions Affiliated Adherents Percent of Country, Mid-2000

Country	Number of Under-5 Child Deaths, 2010	Population 2010	Christian Percent of Country, Mid-2000	Four Christian Traditions, Affiliated Adherents Percent of Country, Mid-2000			
				Roman Catholic	Protestant	Anglican	Orthodox
Burkina Faso	120,000	16,469,000					
Cameroon	93,000	19,599,000	54.2%	26.5%	20.7%		
Central African Republic	23,000	4,401,000	67.8%	18.4%	14.4%		
Chad	80,000	11,227,000					
Democratic Republic of the Congo	465,000	65,966,000	95.4%	50.9%	20.3%	0.9%	
Haiti	45,000	9,993,000	95.8%	79.3%	17.5%	1.3%	
Kenya	122,000	40,513,000	79.3%	23.3%	21.2%	10.0%	2.5%
Lesotho	5,000	2,171,000	91.0%	37.5%	13.0%	4.7%	
Mauritania	13,000	3,460,000					
Sao Tome and Principe	80	165,000	95.8%	75.3%	3.7%		
Somalia	70,000	9,331,000					
South Africa	58,000	50,133,000	83.1%	8.3%	30.7%	6.6%	0.4%
Zimbabwe	29,000	12,571,000	67.5%	9.60%	12.3%	2.7%	0.1%
Total Under-5 Child Deaths	1,123,000						

Note: The *World Christian Encyclopedia* Christian Percent of Country figure shown reflects additional traditions present in the country and may include an adjustment for “doubly-affiliated.” empty tomb, inc., 2012
Source: empty tomb analysis; *The State of the World's Children, 2010; Countdown to 2015 Decade Report (2000–2010); World Christian Encyclopedia (2001)*

The church has a great advantage in the amount of information that has been made available on the causes of child deaths. Tables 47 through 48 develop a mathematical model to estimate the cost to address various causes of death impacting children around the globe.

In Table 47, a summed dollar figure for all Neonatal causes is presented.

Table 48 presents the Neonatal detail.

The results presented in Tables 47 and 48 provide dollar-cost estimates for the causes of under-5 deaths in each of the 74 countries included in the tables.¹¹⁷ The rows presenting data for the 13 no-progress countries are in bold-italics. The model suggests the type of information that can be developed to foster initiatives to eliminate conditions that result in needless child deaths.

Two valuable sources of information served as the basis of the analysis. The United Nations Children’s Fund (UNICEF) 2012 edition of the annual *State of the World’s Children* report with data for 2010 provided detailed information on “Basic Indicators,” including the number of under-5 child deaths by country.¹¹⁸

Table 47: Country-Specific Dollar-Cost Estimates for Causes of Under-5 Child Deaths, 74 Countries, with 13 No-Progress Countries Highlighted, 2010

Nation		Under-5 Mortality Rank	Annual no. of Under-5 Deaths (000s) 2010	Country Total as % of Total Annual No. of Under-5 Deaths (000s) 2010	Country Total\$ Need, Based on \$5 Billion Total Estimate
Africa: 46 Nations			3,766	52%	\$2,589,338,503
1	Angola	8	121	1.66%	\$83,185,524
2	Benin	20	39	0.54%	26,811,863
3	Botswana	61	2	0.03%	1,374,967
4	Burkina Faso	3	120	1.65%	82,498,041
5	Burundi	14	38	0.52%	26,124,380
6	Cameroon	15	93	1.28%	63,935,982
7	Central African Republic	9	23	0.32%	15,812,124
8	Chad	5	80	1.10%	54,998,694
9	Comoros	34	2	0.03%	1,374,967
10	Congo	29	13	0.18%	8,937,288
11	Côte d'Ivoire	18	80	1.10%	54,998,694
12	Democratic Republic of the Congo	6	465	6.39%	319,679,908
13	Djibouti	31	2	0.03%	1,374,967
14	Egypt	91	41	0.56%	28,186,831
15	Equatorial Guinea	19	3	0.04%	2,062,451
16	Eritrea	49	11	0.15%	7,562,320
17	Ethiopia	23	271	3.73%	186,308,075
18	Gabon	43	3	0.04%	2,062,451
19	Gambia	28	6	0.08%	4,124,902
20	Ghana	43	57	0.78%	39,186,569
21	Guinea	17	48	0.66%	32,999,216
22	Guinea-Bissau	10	8	0.11%	5,499,869
23	Kenya	35	122	1.68%	83,873,008
24	Lesotho	35	5	0.07%	3,437,418
25	Liberia	24	15	0.21%	10,312,255
26	Madagascar	48	44	0.60%	30,249,282
27	Malawi	30	56	0.77%	38,499,086
28	Mali	2	120	1.65%	82,498,041
29	Mauritania	21	13	0.18%	8,937,288
30	Morocco	69	23	0.32%	15,812,124
31	Mozambique	16	114	1.57%	78,373,139
32	Niger	12	100	1.37%	68,748,367
33	Nigeria	12	861	11.84%	591,923,442
34	Rwanda	31	38	0.52%	26,124,380
35	Sao Tome and Principe	37	0.4	0.01%	274,993
36	Senegal	42	34	0.47%	23,374,445
37	Sierra Leone	4	39	0.54%	26,811,863
38	Somalia	1	70	0.96%	48,123,857
39	South Africa	51	58	0.80%	39,874,053
40	Sudan and South Sudan	24	143	1.97%	98,310,165
41	Swaziland	39	3	0.04%	2,062,451
42	Togo	24	19	0.26%	13,062,190
43	Uganda	27	141	1.94%	96,935,198
44	United Republic of Tanzania	41	133	1.83%	91,435,328
45	Zambia	21	60	0.82%	41,249,020
46	Zimbabwe	37	29	0.40%	19,937,026

Details in table may not compute to numbers shown due to rounding.
Sources: empty tomb analysis, UNICEF data

empty tomb, inc., 2012

Kingdom of God, Church Leaders & Institutions, Global Triage Needs, & Promises of Jesus

	Pneumonia	Diarrhoea	Measles	Meningitis	Injuries	Malaria	HIV/AIDS	Other	Neonatal (Total)
Africa	\$359,874,328	\$284,421,620	\$26,120,255	\$60,590,686	\$117,092,219	\$372,606,526	\$101,060,100	\$478,463,886	\$790,765,719
1	\$12,477,829	\$12,477,829	\$0	\$2,495,566	\$3,327,421	\$8,318,552	\$1,663,710	\$20,796,381	\$22,460,092
2	3,217,424	2,681,186	0	268,119	804,356	6,166,729	268,119	5,630,491	7,507,322
3	151,246	82,498	0	13,750	54,999	0	206,245	302,493	549,987
4	10,724,745	9,899,765	2,474,941	1,649,961	2,474,941	19,799,530	824,980	17,324,589	18,149,569
5	4,441,145	3,657,413	0	783,731	1,306,219	1,044,975	1,567,463	5,224,876	8,098,558
6	8,311,678	8,311,678	0	1,278,720	1,918,079	10,229,757	3,196,799	14,065,916	16,623,355
7	2,055,576	1,581,212	0	316,242	474,364	4,111,152	474,364	2,371,819	4,427,395
8	8,799,791	7,699,817	0	1,649,961	1,649,961	10,999,739	1,649,961	8,249,804	14,299,660
9	164,996	109,997	0	13,750	54,999	192,495	0	302,493	536,237
10	714,983	625,610	0	89,373	268,119	2,323,695	446,864	1,608,712	2,859,932
11	5,499,869	4,399,896	0	549,987	1,649,961	13,749,673	1,649,961	8,249,804	18,699,556
12	44,755,187	38,361,589	0	3,196,799	9,590,397	57,542,383	3,196,799	70,329,580	92,707,173
13	164,996	137,497	13,750	13,750	54,999	13,750	54,999	384,991	536,237
14	2,818,683	1,973,078	0	281,868	563,737	0	0	10,147,259	12,402,205
15	206,245	123,747	0	20,625	41,249	433,115	164,996	412,490	659,984
16	1,361,218	831,855	151,246	302,493	604,986	75,623	151,246	1,739,334	2,344,319
17	33,535,454	24,220,050	7,452,323	11,178,485	11,178,485	3,726,162	3,726,162	31,672,373	61,481,665
18	164,996	123,747	61,874	20,625	61,874	309,368	164,996	391,866	742,482
19	453,739	371,241	0	82,498	123,747	824,980	123,747	742,482	1,402,467
20	3,918,657	2,743,060	391,866	783,731	1,567,463	7,053,582	1,175,597	7,053,582	14,890,896
21	3,959,906	2,969,929	0	659,984	989,976	8,909,788	329,992	4,949,882	10,229,757
22	769,982	659,984	0	109,997	164,996	989,976	164,996	1,044,975	1,539,963
23	12,580,951	7,548,571	0	1,677,460	4,193,650	2,516,190	5,871,111	20,129,522	29,355,553
24	378,116	240,619	34,374	34,374	137,497	0	618,735	584,361	1,443,716
25	1,237,471	824,980	1,031,226	206,245	309,368	1,856,206	206,245	1,546,838	3,196,799
26	4,839,885	3,024,928	302,493	604,986	2,117,450	1,814,957	0	6,352,349	11,192,234
27	4,234,899	2,694,936	769,982	769,982	1,539,963	5,004,881	5,004,881	6,544,845	11,934,717
28	11,549,726	11,549,726	2,474,941	1,649,961	2,474,941	13,199,687	0	16,499,608	22,274,471
29	1,161,847	893,729	625,610	178,746	357,492	536,237	0	1,966,203	3,038,678
30	1,581,212	948,727	0	158,121	948,727	0	0	3,636,789	8,380,426
31	8,621,045	7,053,582	783,731	783,731	2,351,194	14,890,896	7,837,314	11,755,971	23,511,942
32	12,374,706	9,624,771	0	2,062,451	2,749,935	10,312,255	687,484	13,749,673	16,499,608
33	82,869,282	65,111,579	5,919,234	17,757,703	17,757,703	118,384,688	23,676,938	88,788,516	171,657,798
34	4,441,145	3,134,926	0	522,488	1,567,463	522,488	522,488	6,531,095	8,882,289
35	38,499	30,249	2,750	2,750	13,750	11,000	0	85,248	90,748
36	2,804,933	1,869,956	467,489	467,489	934,978	3,272,422	233,744	4,441,145	8,648,545
37	3,753,661	3,217,424	0	536,237	804,356	6,166,729	268,119	5,094,254	6,971,084
38	9,143,533	7,218,579	0	1,924,954	1,443,716	3,368,670	481,239	8,662,294	16,843,350
39	3,588,665	1,993,703	398,741	398,741	1,594,962	0	11,164,735	8,373,551	12,759,697
40	9,831,017	9,831,017	0	0	24,577,541	1,966,203	2,949,305	12,780,321	37,357,863
41	268,119	144,372	0	41,249	103,123	0	474,364	453,739	598,111
42	1,567,463	1,306,219	0	261,244	522,488	2,351,194	391,866	2,612,438	4,179,901
43	15,509,632	9,693,520	0	1,938,704	4,846,760	12,601,576	6,785,464	18,417,688	27,141,855
44	11,886,593	7,314,826	914,353	1,828,707	4,571,766	10,057,886	4,571,766	16,458,359	32,916,718
45	4,949,882	3,712,412	1,649,961	824,980	1,649,961	5,362,373	4,124,902	7,012,333	11,962,216
46	1,993,703	1,395,592	199,370	199,370	598,111	1,594,962	3,987,405	2,990,554	6,778,589

Details in table may not compute to numbers shown due to rounding.

Sources: empty tomb analysis, UNICEF data

empty tomb, inc., 2012

Table 47: Country-Specific Dollar-Cost Estimates for Causes of Under-5 Child Deaths, 74 Countries, with 13 No-Progress Countries Highlighted, 2010 (continued)

Nation		Under-5 Mortality Rank	Annual no. of Under-5 Deaths (000s) 2010	Country Total as % of Total Annual No. of Under-5 Deaths (000s) 2010	Country Total\$ Need, Based on \$5 Billion Total Estimate
Asia: 20 Nations			3,318	46%	\$2,281,070,825
1	Afghanistan	11	191	2.63%	\$131,309,381
2	Azerbaijan	63	9	0.12%	6,187,353
3	Bangladesh	61	140	1.92%	96,247,714
4	Cambodia	58	16	0.22%	10,999,739
5	China	108	315	4.33%	216,557,357
6	Democratic People's Rep. of Korea	73	12	0.16%	8,249,804
7	India	46	1,696	23.32%	1,165,972,308
8	Indonesia	72	151	2.08%	103,810,035
9	Iraq	67	43	0.59%	29,561,798
10	Kyrgyzstan	68	5	0.07%	3,437,418
11	Lao People's Democratic Republic	55	8	0.11%	5,499,869
12	Myanmar	45	56	0.77%	38,499,086
13	Nepal	59	35	0.48%	24,061,929
14	Pakistan	33	423	5.82%	290,805,593
15	Philippines	80	66	0.91%	45,373,922
16	Tajikistan	46	12	0.16%	8,249,804
17	Turkmenistan	52	6	0.08%	4,124,902
18	Uzbekistan	57	31	0.43%	21,311,994
19	Viet Nam	90	34	0.47%	23,374,445
20	Yemen	40	69	0.95%	47,436,373

Latin America/Caribbean: 6 Nations			176	2%	\$120,997,126
1	Bolivia (Plurinational State of)	55	14	0.19%	\$9,624,771
2	Brazil	103	55	0.76%	37,811,602
3	Guatemala	76	14	0.19%	9,624,771
4	Haiti	7	45	0.62%	30,936,765
5	Mexico	113	37	0.51%	25,436,896
6	Peru	103	11	0.15%	7,562,320

Oceania: 2 Nations			13	0.20%	\$8,593,546
1	Papua New Guinea	49	12	0.16%	\$8,249,804
2	Solomon Islands	81	0.5	0.01%	\$343,742

Total for 74 Nations			7,273	100%	\$5,000,000,000
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Details in table may not compute to numbers shown due to rounding.
Sources: empty tomb analysis, UNICEF data

empty tomb, inc., 2012

The Kingdom of God, Church Leaders & Institutions, Global Triage Needs, and the Promises of Jesus

	Pneumonia	Diarrhoea	Measles	Meningitis	Injuries	Malaria	HIV/AIDS	Other	Neonatal (Total)
Asia	\$338,716,330	\$213,271,185	\$48,220,105	\$53,059,990	\$113,448,556	\$4,173,026	\$783,731	\$355,848,424	\$1,145,423,421
1	\$26,261,876	\$19,696,407	\$2,626,188	\$5,252,375	\$6,565,469	\$0	\$0	\$27,574,970	\$42,019,002
2	866,229	433,115	0	61,874	371,241	0	0	1,856,206	2,536,815
3	10,587,249	5,774,863	962,477	2,887,431	5,774,863	962,477	0	13,474,680	56,786,151
4	1,539,963	879,979	0	219,995	769,982	219,995	109,997	2,529,940	4,619,890
5	32,483,604	4,331,147	0	4,331,147	17,324,589	0	0	32,483,604	125,603,267
6	1,072,475	412,490	0	164,996	494,988	0	0	1,814,957	4,289,898
7	174,895,846	128,256,954	34,979,169	23,319,446	46,638,892	0	0	139,916,677	606,305,600
8	12,457,204	5,190,502	5,190,502	2,076,201	6,228,602	2,076,201	0	20,762,007	49,828,817
9	3,547,416	1,478,090	0	295,618	1,773,708	0	0	6,799,214	15,667,753
10	378,116	206,245	0	34,374	240,619	0	0	962,477	1,581,212
11	989,976	549,987	0	219,995	439,990	54,999	54,999	1,154,973	2,144,949
12	6,159,854	2,694,936	384,991	1,154,973	1,924,954	384,991	384,991	7,699,817	18,094,570
13	3,368,670	1,443,716	0	962,477	1,203,096	0	0	3,128,051	13,955,919
14	43,620,839	29,080,559	2,908,056	8,724,168	14,540,280	0	0	61,069,175	133,770,573
15	6,352,349	2,722,435	0	1,361,218	3,629,914	0	0	9,982,263	21,779,483
16	1,154,973	742,482	0	82,498	494,988	0	0	2,392,443	3,382,420
17	494,988	329,992	0	41,249	206,245	0	0	1,237,471	1,814,957
18	2,557,439	1,491,840	0	213,120	1,278,720	0	0	6,606,718	9,164,157
19	2,337,444	2,337,444	1,168,722	233,744	701,233	0	233,744	4,441,145	12,154,711
20	7,589,820	5,218,001	0	1,423,091	2,846,182	474,364	0	9,961,638	19,923,277

LA/C	\$10,277,881	\$6,159,854	\$0	\$1,615,587	\$22,590,713	\$0	\$577,486	\$25,457,520	\$53,279,985
1	\$1,251,220	\$866,229	\$0	\$96,248	\$577,486	\$0	\$0	\$2,502,441	\$4,234,899
2	2,268,696	1,134,348	0	378,116	1,512,464	0	0	7,562,320	24,577,541
3	1,154,973	673,734	0	192,495	769,982	0	192,495	2,021,202	4,619,890
4	2,784,309	2,165,574	0	618,735	17,015,221	0	309,368	2,784,309	4,949,882
5	2,289,321	1,017,476	0	254,369	2,034,952	0	0	8,394,176	11,192,234
6	529,362	302,493	0	75,623	680,609	0	75,623	2,193,073	3,705,537

Oceania	\$1,192,784	\$673,734	\$0	\$168,433	\$522,488	\$859,355	\$164,996	\$1,632,774	\$3,378,982
1	\$1,154,973	\$659,984	\$0	\$164,996	\$494,988	\$824,980	\$164,996	\$1,567,463	\$3,217,424
2	\$37,812	\$13,750	\$0	\$3,437	\$27,499	\$34,374	\$0	\$65,311	\$161,559

Total	\$710,061,324	\$504,526,392	\$74,340,359	\$115,434,696	\$253,653,976	\$377,638,906	\$102,586,314	\$861,402,604	\$1,992,848,107
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Details in table may not compute to numbers shown due to rounding.

Sources: empty tomb analysis, UNICEF data

empty tomb, inc., 2012

Table 48: Country-Specific Dollar-Cost Estimates Detail for Causes of Neonatal Deaths, 74 Countries, with 13 No-Progress Countries Highlighted, 2010

Nation		Country Total Neonatal Need (\$s)	Neonatal Pneumonia (\$s)	Neonatal Preterm (\$s)	Neonatal Asphyxia (\$s)	Neonatal Sepsis (\$s)	Neonatal Other (\$s)	Neonatal Congenital (\$s)	Neonatal Diarrhoea (\$s)
Africa: 46 Nations		\$790,765,719	\$78,168,269	\$279,316,366	\$207,692,942	\$133,898,445	\$31,306,631	\$44,165,326	\$16,513,358
1	Angola	\$22,460,092	\$1,663,710	\$7,486,697	\$5,822,987	\$4,991,131	\$831,855	\$831,855	\$831,855
2	Benin	7,507,322	1,340,593	2,681,186	2,144,949	536,237	268,119	536,237	0
3	Botswana	549,987	41,249	206,245	123,747	54,999	27,499	82,498	0
4	Burkina Faso	18,149,569	3,299,922	5,774,863	4,949,882	1,649,961	824,980	824,980	0
5	Burundi	8,098,558	522,488	2,873,682	2,089,950	2,089,950	261,244	261,244	0
6	Cameroon	16,623,355	1,278,720	5,754,238	4,475,519	3,196,799	639,360	639,360	0
7	Central African Republic	4,427,395	474,364	1,423,091	1,106,849	790,606	158,121	158,121	158,121
8	Chad	14,299,660	1,649,961	4,949,882	3,849,909	2,199,948	549,987	549,987	0
9	Comoros	536,237	82,498	178,746	151,246	54,999	27,499	41,249	0
10	Congo	2,859,932	536,237	983,102	804,356	178,746	178,746	178,746	0
11	Côte d'Ivoire	18,699,556	2,749,935	6,049,856	4,949,882	2,749,935	549,987	1,099,974	549,987
12	Democratic Republic of the Congo	92,707,173	12,787,196	28,771,192	22,377,594	12,787,196	3,196,799	6,393,598	3,196,799
13	Djibouti	536,237	109,997	192,495	137,497	13,750	27,499	54,999	0
14	Egypt	12,402,205	281,868	5,637,366	1,973,078	563,737	845,605	2,818,683	0
15	Equatorial Guinea	659,984	82,498	206,245	164,996	103,123	41,249	61,874	20,625
16	Eritrea	2,344,319	75,623	831,855	680,609	378,116	75,623	151,246	0
17	Ethiopia	61,481,665	5,589,242	22,356,969	16,767,727	11,178,485	1,863,081	3,726,162	1,863,081
18	Gabon	742,482	61,874	268,119	185,621	103,123	41,249	61,874	20,625
19	Gambia	1,402,467	206,245	494,988	412,490	164,996	41,249	82,498	0
20	Ghana	14,890,896	1,175,597	5,486,120	4,310,523	2,351,194	783,731	1,175,597	0
21	Guinea	10,229,757	1,319,969	3,299,922	2,639,937	1,649,961	329,992	329,992	329,992
22	Guinea-Bissau	1,539,963	219,995	494,988	439,990	274,993	54,999	54,999	54,999
23	Kenya	29,355,553	838,730	10,064,761	8,387,301	5,871,111	1,677,460	1,677,460	0
24	Lesotho	1,443,716	68,748	515,613	378,116	309,368	68,748	68,748	34,374
25	Liberia	3,196,799	206,245	1,031,226	928,103	618,735	103,123	206,245	103,123
26	Madagascar	11,192,234	604,986	3,932,407	3,327,421	1,814,957	302,493	907,478	0
27	Malawi	11,934,717	1,154,973	4,234,899	3,464,918	1,924,954	769,982	769,982	0
28	Mali	22,274,471	4,124,902	7,424,824	5,774,863	2,474,941	824,980	824,980	824,980
29	Mauritania	3,038,678	268,119	983,102	804,356	536,237	178,746	178,746	89,373
30	Morocco	8,380,426	790,606	3,794,910	1,897,455	474,364	316,242	1,106,849	0
31	Mozambique	23,511,942	3,134,926	7,837,314	6,269,851	3,134,926	783,731	783,731	783,731
32	Niger	16,499,608	2,749,935	6,874,837	4,124,902	2,062,451	687,484	687,484	0
33	Nigeria	171,657,798	17,757,703	59,192,344	47,353,875	35,515,407	5,919,234	5,919,234	5,919,234
34	Rwanda	8,882,289	522,488	3,134,926	2,612,438	1,567,463	522,488	522,488	0
35	Sao Tome and Principe	90,748	8,250	32,999	24,749	11,000	5,500	8,250	0
36	Senegal	8,648,545	934,978	3,038,678	2,571,189	1,168,722	233,744	701,233	0
37	Sierra Leone	6,971,084	804,356	2,144,949	1,876,830	1,340,593	268,119	268,119	268,119
38	Somalia	16,843,350	2,887,431	5,293,624	4,331,147	2,406,193	481,239	962,477	481,239
39	South Africa	12,759,697	1,196,222	5,183,627	2,791,184	1,196,222	797,481	1,594,962	0
40	Sudan and South Sudan	37,357,863	0	17,695,830	6,881,712	7,864,813	1,966,203	2,949,305	983,102
41	Swaziland	598,111	20,625	226,870	164,996	103,123	41,249	41,249	0
42	Togo	4,179,901	522,488	1,567,463	1,175,597	522,488	130,622	261,244	0
43	Uganda	27,141,855	969,352	9,693,520	7,754,816	4,846,760	969,352	969,352	0
44	United Republic of Tanzania	32,916,718	1,828,707	11,886,593	9,143,533	6,400,473	1,828,707	1,828,707	0
45	Zambia	11,962,216	824,980	4,537,392	3,299,922	2,474,941	412,490	412,490	0
46	Zimbabwe	6,778,589	398,741	2,591,813	1,794,332	1,196,222	398,741	398,741	0

The Kingdom of God, Church Leaders & Institutions, Global Triage Needs, and the Promises of Jesus

Nation		Country Total Neonatal Need (\$s)	Neonatal Pneumonia (\$s)	Neonatal Preterm (\$s)	Neonatal Asphyxia (\$s)	Neonatal Sepsis (\$s)	Neonatal Other (\$s)	Neonatal Congenital (\$s)	Neonatal Diarrhoea (\$s)
Asia: 20 Nations		\$1,145,423,421	\$129,996,288	\$403,002,929	\$250,959,040	\$158,409,988	\$74,227,612	\$106,993,084	\$18,816,428
1	Afghanistan	\$42,019,002	\$6,565,469	\$14,444,032	\$10,504,751	\$6,565,469	\$1,313,094	\$1,313,094	\$1,313,094
2	Azerbaijan	2,536,815	185,621	1,051,850	494,988	185620.592	247,494	309,368	0
3	Bangladesh	56,786,151	2,887,431	25,024,406	13,474,680	8,662,294	1,924,954	4,812,386	0
4	Cambodia	4,619,890	219,995	1,979,953	1,099,974	659,984	109,997	439,990	0
5	China	125,603,267	4,331,147	30,318,030	34,649,177	2,165,574	34,649,177	15,159,015	2,165,574
6	Democratic People's Rep. of Korea	4,289,898	164,996	1,897,455	742,482	412,490	329,992	659,984	0
7	India	606,305,600	93,277,785	209,875,015	116,597,231	93,277,785	23,319,446	58,298,615	11,659,723
8	Indonesia	49,828,817	2,076,201	21,800,107	10,381,003	5,190,502	3,114,301	6,228,602	0
9	Iraq	15,667,753	1,773,708	5,025,506	4,138,652	1,478,090	591,236	2,660,562	295,618
10	Kyrgyzstan	1,581,212	103,123	549,987	343,742	137,497	206,245	240,619	0
11	Lao People's Democratic Republic	2,144,949	54,999	934,978	549,987	329,992	54,999	164,996	0
12	Myanmar	18,094,570	769,982	8,469,799	3,849,909	2,694,936	1,154,973	1,154,973	0
13	Nepal	13,955,919	721,858	7,218,579	2,646,812	1,924,954	481,239	962,477	0
14	Pakistan	133,770,573	11,632,224	49,436,951	34,896,671	26,172,503	2,908,056	5,816,112	2,908,056
15	Philippines	21,779,483	907,478	8,621,045	5,444,871	2,722,435	453,739	3,176,175	0
16	Tajikistan	3,382,420	247,494	1,154,973	824,980	329,992	412,490	329,992	0
17	Turkmenistan	1,814,957	123,747	701,233	371,241	164,996	247,494	206,245	0
18	Uzbekistan	9,164,157	639,360	3,409,919	1,918,079	852,480	1,065,600	1,065,600	0
19	Viet Nam	12,154,711	467,489	3,973,656	2,337,444	1,636,211	1,168,722	2,571,189	0
20	Yemen	19,923,277	2,846,182	7,115,456	5,692,365	2,846,182	474,364	1,423,091	474,364

Latin America/Caribbean: 6 Nations		\$53,279,985	\$1,808,082	\$18,397,063	\$9,308,529	\$7,727,316	\$6,503,596	\$8,827,290	\$0
1	Bolivia (Plurinational State of)	\$4,234,899	\$192,495	\$1,636,211	\$1,058,725	\$673,734	\$192,495	\$384,991	\$0
2	Brazil	24,577,541	378,116	7,940,436	3,781,160	3,781,160	4,159,276	4,159,276	0
3	Guatemala	4,619,890	192,495	1,636,211	1,251,220	673,734	192,495	673,734	0
4	Haiti	4,949,882	309,368	1,856,206	1,237,471	618,735	309,368	309,368	0
5	Mexico	11,192,234	508737.918	3,815,534	1,526,214	1526213.752	1,271,845	2,543,690	0
6	Peru	3,705,537	226,870	1,512,464	453,739	453,739	378,116	756,232	0

Oceania: 2 Nations		\$3,378,982	\$268,119	\$1,209,971	\$952,165	\$505,300	\$89,373	\$274,993	\$0
1	Papua New Guinea	\$3,217,424	\$247,494	\$1,154,973	\$907,478	\$494,988	\$82,498	\$247,494	\$0
2	Solomon Islands	161,559	20,625	54,999	44,686	10,312	6,875	27,499	0

Total for 74 Nations		\$1,992,848,107	\$210,240,757	\$701,926,329	\$468,912,676	\$300,541,050	\$112,127,212	\$160,260,694	\$35,329,786
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Details in above table may not compute to numbers shown due to rounding.

Sources: empty tomb analysis, UNICEF data

empty tomb, inc., 2012

The second source was the *Countdown to 2015 Decade Report, The 2012 Report*.¹¹⁹ This report included data for 2010, for 75 countries and territories, on eight “Causes of under-5 deaths,” one of which was “Neonatal,” which also had a breakout of seven “Causes of neonatal deaths.”¹²⁰

The number of under-5 child deaths in the 74 countries listed in the Tables 47 and 48 accounted for 96% of the under-5 child deaths in the world.

This model, a first approximation for estimating country-specific costs to prevent child deaths, was based on the assumption that the cost of the disease or other cause

of death remedies was equal for each disease. A second working assumption was that the cost of a package of disease remedies per child was the same across the different countries. While this model could be refined by disease (or other cause of death)-specific and country-specific pricing factors plus rate of progress information, this first approximation may be useful for exploring how to address, and mobilize for meeting, specific country goals.

Reasonableness of the Goals. An article on changes in the level of confidence in religious leaders over the period 1973–2010 found a loss of confidence in the age brackets born in 1945–1970, rather than in those older or younger. The article observed that a church must not only have a committed member base but also, if it wants to grow, it must “maintain a general aura of trust and confidence that they are doing good work and making a positive difference for people and the community.” The article concluded:

Assuming a rise in skepticism, individualism, and disenchantment with various types of organizations and institutions, religious and other groups share many of the same challenges. Therefore, religious leaders need to find better ways to show how their organizations differ from secular institutions and can be counted on to provide distinctive services that cannot be obtained by alternative or individualistic means.¹²¹

Engaging individual Christians in a corporate effort pursuing strategic goals that are consistent with Biblical priorities may not only meet global triage needs, but it may also provide the basis for revitalization for church members and church structures. Of course, the main goal of the mobilization effort would be to help Christians love God and their neighbors as themselves. However, it could well fall within the Great Physician’s prescription that, as church leaders are willing to risk their structures in order to improve the health of children around the world, that those leaders may also find their structures restored to better health.

Further, the cost per church member for the implementation of each of these goals means that church leaders who began immediately to mobilize these additional resources might find it reasonable to hope for success.

As noted in chapter 6, an increase of an estimated \$5 billion a year has been estimated as the amount needed to reduce global child deaths. Were 100 million church members each to contribute \$50 in 2013, 2014, and 2015, church delivery channels could provide the \$5 billion in extra resources to improve the rate of progress to the MDG 4 goal trajectory. Further, the voluntary campaign—which it should be noted once again, would be in addition to the unified budget support—would be conducted through church channels, thus enabling the assistance to be provided in Jesus’ name. Church members might increase their appreciation for the structures delivering the services and, as a result, better understand the need for the base support of the unified budget.

Also noted in chapter 6 is an estimate for global evangelization. The estimate of \$200 million would require an additional \$10 per year from each of 20 million Christians.

There is no single denomination that encompasses 100 million church members in the U.S. However, together, it is estimated that over 237 million Americans identified with historic Christianity in 2011.¹²²

However, it could well fall within the Great Physician’s prescription that, as church leaders are willing to risk their structures in order to improve the health of children around the world, that those leaders may also find their structures restored to better health.

Most of these Christians will not be called to frontline service, and therefore the church needs to provide significant opportunities for the majority to be faithful. One writer suggested that the emphasis on “radical” service among younger evangelical national leaders, means that “many young adults feel ashamed if they ‘settle’ into ordinary jobs, get married early, and start families, live in small towns, or as 1 Thessalonians 4:13 says, ‘aspire to live quietly, and to mind [their] affairs and to work with [their] hands’ ”¹²³ [brackets in original]. A campaign to engage all the unengaged unreached people groups in a limited, specified timeframe, and to improve the progress on meeting MDG 4 so that the reduction in global child deaths is back on the goal trajectory for the year 2015, is a significant activity that can challenge Christians who are otherwise abandoned to an agenda of self-gratification preached by the larger society.

It would be ideal if some denominations are able to move quickly on such a mobilization. Others may not choose to move unless they first see a populist movement developing among individuals in the more than 300,000 historically Christian congregations in the U.S.

Another stream of activity may come through the networks of congregations, referred to by Ed Stetzer as proto-denominations or missional networks. These communication systems could provide the initiating base upon which a larger movement could build in the rest of 2013, and in 2014 and 2015. However, to reach 100 million Christians will ultimately require the participation of a variety of denominations.

The idea might also form among individuals, and then spread into the denominational structures that will then help not only mobilize the money, but also play a key role through the delivery channels to distribute the assistance provided in Jesus’ name where it is most needed.

The urgency of the task is not only due to the external deadline of 2015. The urgency is that each child dying from preventable conditions, and each person dying without a chance to hear of God’s love through Jesus Christ, is as precious to God as those in the church in the U.S. The response of church leaders in the U.S. should be as urgent as if they themselves were being confronted with that challenge, as if it were their children or their sibling confronting these threatening conditions. That response could make the timeframe of 2013, 2014, and 2015 workable. As Dr. Ransom in C.S. Lewis’ *Out of the Silent Planet* found, “It was necessary and the necessary was always possible.”¹²⁴

As suggested in chapter 6, wealthy Christians could play a catalyzing role by providing matching money. Those with high incomes might also be able to popularize the idea of a mobilization initiative for the two triage needs, perhaps through creative ads.

A review of the Forbes 400 “Rich Listers” for 2012¹²⁵ found that those on the list are dispersed throughout the U.S., with the West having the most, the South second, followed by the Northeast and the Midwest. Table 49 locates those listed in the 2012 Forbes 400 list by U.S. region. Ten of the individuals on the list reside abroad. Given the church population of the United States, it is possible that as many

The response of church leaders in the U.S. should be as urgent as if ... it were their children or their sibling confronting these threatening conditions.

as 238 of the 400 individuals on the list, or 60%, may be members of historically Christian churches.

Table 49: Forbes 400 “Rich Listers” 2012, Region of Residence Summary

Region of U.S.	Northeast	Midwest	South	West	Subtotal	Abroad	Total
Number of Rich Listers	94	53	121	122	390	10	400
Aggregate Wealth (\$ Billions)	\$382.95	\$216.07	\$441.50	\$617.85	\$1,658.37	\$36.95	\$1,695.32

Source: empty tomb analysis

empty tomb, inc., 2013

There are two key dynamics to be avoided in pursuing a mobilization effort, one of general concern, and one that those with wealth may be more prone to experience.

The first dynamic is what is called “equalization.” That is, if a congregation or denomination receives designated money for an expense, that congregation or denomination may be tempted to reduce the amount of undesignated funds that would otherwise have been allocated to that expense. The end result is that the designated funds did not *expand* the amount of money available for the expense, but rather *replaced* undesignated money that would otherwise have gone to that expense. Donors at all levels of income need to be sure that any church structure receiving money through a mobilization campaign to engage unengaged unreached people groups, and to accelerate the reduction of global child death rates, will use the designated funds to expand the delivery channel distributions, rather than maintain those activities at their present levels with no net gain for the two global triage needs.

The other dynamic that may affect primarily the wealthy is a control dynamic that leads the wealthy to prefer to limit their participation to what they themselves can do to meet the needs, rather than providing seed capital to mobilize small donations from vast numbers of church members. The wealthy may feel they do not have, or in fact do not want to give, enough money to meet the two global triage needs identified, and so such an approach will not actually provide the scale of solutions required to address the needs. Nor should the wealthy prevent other Christians from having a meaningful role in meeting such needs. A finding from a study of congregational dynamics regarding money illustrates the problem.

It also appears that many congregations are limited by what the biggest givers are able or willing to do. A national official described a congregation where one wealthy member always made up the balance of the budget at the end of the year. As a result, this individual had an important veto on what goals were set by the congregation. A new pastor came to the congregation and enthusiastically urged the congregation to broaden its mission. In the congregational meeting, the key individual hesitated but could not resist the pastor’s enthusiasm, and so, with his approval, the budget was set for a higher amount that year. The same dialogue happened the next year, with more hesitation on the part of the wealthy individual, yet the budget goal was again raised. In the third year, the large donor protested and said, “Wait, we can’t do that! I can’t afford to make up that much money.” The pastor smiled and said, “Good, because we don’t want you to. We’ve reached a place where we need everyone, including you.”¹²⁶

The task of the wealthy person in a mobilization campaign would not be to meet the need him- or herself, but rather to mobilize many other Christians who can make smaller donations as well. In this way, the larger amounts that wealthy donors give will multiply the effect, as seed capital, and in this way encourage a burgeoning reality of the body of Christ at work.

The Promises of Jesus.

Isaiah 59:15b-16 reads in the New Living Translation: “The LORD looked and was displeased to find that there was no justice. He was amazed to see that no one intervened to help the oppressed. So he himself stepped in to save them with his mighty power and justice.”

Ultimately, the Father helped the oppressed, and the entire world, by sending Jesus. The focus on those in need was also at the heart of Jesus’ announcement of his ministry, based on Isaiah 61:1-2 as recorded in his announcement of his ministry in Luke 4:18-19: “ ‘The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor’ ” (NIV). After Jesus healed the sick and cast out demons, the people in Capernaum wanted him to stay, but he told them, “I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent” (Luke 4:43, NIV).

God helped the world through Jesus who demonstrated God’s power with miracles on a person-to-person basis. Now, the church has been empowered as Christ’s body, to continue Jesus’ miraculous outreach, the works of the kingdom of God, on a broader scale.

The previous chapters in this book document a church that has posted declining giving as a percent of income and membership as a percent of population over a period of decades. Those numbers describe but do not determine the church’s condition. The promises of Jesus can be taken and acted on by church leaders to help encourage a movement that could give new energy and vitality to the church in the U.S. As believers living in the 21st century U.S. embrace the miracle of oneness that Jesus prayed for on their behalf in John 17:20-23, the result can be God working in the church, giving church members “the desire to obey him and the power to do what pleases him” (Phil. 2:13, New Living Translation).

Indeed, there are signs that a movement of God’s Spirit in some quarters of the church has already led to action.

Signs of Hope: The Word Component of the Task. The task of global evangelization has been discussed for some 2,000 years. Jesus told the disciples they would be his witnesses in the whole world (Acts 1:8) and then ascended into heaven (v. 9). When the disciples stood there looking up (v.10), two angels sent them on their way: “ ‘Men of Galilee,’ they said, ‘why do you stand here looking into the sky?’ ” (NIV). In other words, “Church, get busy!”

Various movements have pursued the goal of global evangelism in the two millennia that followed. As an example, in the year 2000, a group of organizations built on an initial conversation at a conference, while seated at Table 71, to begin coordinating their activities focused on reaching the remaining unreached people groups. Some time later, the National Christian Foundation began to talk to the Table 71 participants about how business leaders could assist. In 2010, the Issachar Initiative was formed as “an independent advocacy group of men and women, not tied to any particular ministry, who would serve the Church.”¹²⁷ At a January 16, 2012,

“The LORD looked and was displeased to find that there was no justice. He was amazed to see that no one intervened to help the oppressed.”
—Isaiah 59

meeting of the Issachar Initiative, “over 187 made commitments to personally give and/or mobilize over \$4.6 billion between now and 2025 toward the completion of the Great Commission.”¹²⁸ According to the Web site, the intention is to “constantly be asking where the church is not present, and will seek to find organizations and donors who will begin making disciples and planting the church in the most neglected people groups or areas of the world.”¹²⁹ Two of the group’s objectives include: (1) “To serve the body of Christ by bring[ing] clarity and focus to the unmet needs of the Great Commission”; and, (2) “To influence denominations and mission organizations to focus and align their strategies toward the least-reached.”¹³⁰

This activity is in addition to the initiative shown by Wycliffe Bible Translators. Wycliffe identified a specific task—to start a Bible translation in the last language that does not have one—by 2025. The announced financial target was \$1.15 billion, beginning in 2008.¹³¹ The Wycliffe Last Languages Campaign has three key components: a vision for making an important contribution to one of the two global triage needs that is designed to address the need on a scale to solve it, a timeframe in which to meet the need, and a stated financial goal for the effort.

Signs of Hope: The Deed Component of the Task. An information mailing from the National Christian Foundation celebrated the fact that the fund’s donors had made \$4 billion in grants to charities since the Fund’s founding. The headline read, “Zero meant nothing ... until now.” The brochure included global progress statistics on reductions in children dying from measles (down 71% since 2003), 22 countries halving their malaria rate, global poverty being cut in half, reduction in AIDS infections in 25 low- and middle-income countries, reduction in the rate of global under-5 child deaths, reduction in the number of unreached people groups, and the fact that the Fund distributed 70% of the new contributions to the fund in 2012, that is, \$605 million of \$871 million received. A summary statement read, “We’re celebrating 4,000,000,000 but our goal is ZERO.” The brochure stated, “We’re excited because the ministries and churches we support are working to bring the numbers of lost and suffering down to nothing.”¹³²

Pursuing the Potential. The mindset evident in the Issachar Initiative, Wycliffe Bible Translators, and the National Christian Foundation mailing are as significant as the content they convey. Their focus is on the potential for increased activity within the body of Christ, on pursuing ideas at a previously unheard of scale, out of a desire to love God and neighbor.

The statistics in the first five chapters of this volume indicate that the church in the U.S. has been weakening over decades in terms of member giving and membership. That information can lead to lament or be seen as a wake-up call for action to change those trends. Chapter 6 builds on the information in the first five chapters to demonstrate the increased giving potential that exists among church members that could be mobilized by church structures in the U.S. That mobilization will likely require leadership.

For a mobilization initiative to succeed, God’s selection of the leadership will be essential. However, to prime the pump, so to speak, a list of potential mobilizers—one might even use the term “dream team”—follows. These leaders, or others, could facilitate a movement of church members and structures in the pursuit of expanded

God’s selection of the leadership will be essential. However, to prime the pump, so to speak, a list of potential mobilizers—one might even use the term “dream team”—follows.

works of the kingdom of God. The movement's initiators might include one or more of the following people.

—Bill Hybels, pastor of Willow Creek, South Barrington, Illinois, sponsors the annual Global Leadership Summit, and also has a network in the Willow Creek Association.

—Franklin Graham, president of Samaritan's Purse and also the Billy Graham Association, combines two key elements of word and deed mission, bringing national stature to the tasks.

—Richard Stearns, president of World Vision U.S., has focused on the potential and need to complete the "Unfinished" tasks related to global word and deed need.¹³³

—Timothy Cardinal Dolan, current president of the National Conference of Catholic Bishops and archbishop of New York,¹³⁴ served as chair of the board of Catholic Relief service, until he "stepped down from the post reluctantly when his election as president of the U.S. Conference of Catholic Bishops required it."¹³⁵

—Wesley Granberg-Michaelson, former general secretary and currently serving as associate for ecumenical relations, of the Reformed Church in America, and a founding energy in Christian Churches Together,¹³⁶ has long experience in the broader church and experience in encouraging dialogue among various parts of the body of Christ.

—Eileen Lindner, who has served as Associate General Secretary for Christian Unity in the office of the National Council of the Churches of Christ in the U.S.A. General Secretary, and the Deputy General Secretary and Director of Research and Planning for the NCC, and continues in her role as editor of the *Yearbook of American and Canadian Churches*,¹³⁷ has broad experience in facilitating interaction among Christians from varying backgrounds.

—Samuel Rodriguez, president of the National Hispanic Christian Leadership Conference, has become nationally visible as a writer and leader.

—Rick Warren, pastor of Saddleback Church in Orange County, CA, wrote about the "five giants" of global need, and has demonstrated what one congregation can do by encouraging members of Saddleback to visit every country in the world, as part of developing a global evangelization effort, with the final country visited on November 18, 2010.¹³⁸

Two components within the body of Christ in the U.S. that maintained the same percent of U.S. population between 2007 and 2012, according to Pew Research,¹³⁹ are:

—African-American Protestants. One nationally visible leader is T.D. Jakes. Another possibility would be a representative from the Conference of National Black Churches.

—The Orthodox Church. Because of its structure, it may be appropriate to contact His All Holiness Bartholomew, Archbishop of Constantinople, for a recommendation, if it is not clear from other ecumenical settings who would be a likely leader located in the U.S.

Of course, denominational officials or other church leaders not on this list might self-identify in response to God's leading, to help develop an interchange with

Of course, denominational officials or other church leaders not on this list might self-identify in response to God's leading, to help develop an interchange with other leaders focused on mobilizing 100 million Christians in collective action on a common goal.

other leaders focused on mobilizing 100 million Christians in collective action on a common goal. Anything is possible.

Which is exactly what Jesus promised. The potential, rather than decline, should be the focus of church leaders. It is important to use the statistics to take the temperature of the church. However, the next step is to evaluate how to get well, not hide under the covers.

Three of Jesus' promises were highlighted at the beginning of this chapter. It seems reasonable to believe that the promises hold true for church leaders and institutions as well as for individuals. Each was chosen for what it seemed to convey about church giving and membership patterns.

“Why be like the pagans who are so deeply concerned about these things? Your heavenly Father already knows all your needs, and he will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern.”

— Jesus Christ quoted in Matthew 6:32-33 (New Living Translation)

“For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.”

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“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.”

— Jesus Christ quoted in John 14:12 (New International Version)

Will the church say, “Amen!”?

Anything is possible. Which is exactly what Jesus promised.

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Table 50: SBC Lottie Moon Christmas Offerings, 1921–2011, and SBC Membership, 1921–1967

Table 50 Year	Lottie Moon Christmas Offering \$	SBC Membership	Year	Lottie Moon Christmas Offering \$	SBC Membership	Year	Lottie Moon Christmas Offering \$	Year	Lottie Moon Christmas Offering \$
1921	28,615.78	3,220,000	1945	1,201,962.24	5,866,000	1968	15,159,206.92	1990	79,358,610.87
1922	29,583.67	3,366,000	1946	1,381,048.76	6,079,000	1969	15,297,558.63	1991	81,358,723.00
1923	42,206.37	3,494,000	1947	1,503,010.12	6,271,000	1970	16,220,104.99	1992	80,980,881.11
1924	48,677.00	3,575,000	1948	1,669,683.38	6,489,000	1971	17,833,810.22	1993	82,899,291.40
1925	306,376.21	3,649,000	1949	1,745,682.81	6,761,000	1972	19,664,972.53	1994	85,932,597.88
1926	246,152.84	3,617,000	1950	2,110,019.07	7,080,000	1973	22,232,757.09	1995	89,019,719.75
1927	172,457.36	3,674,000	1951	2,668,051.30	7,373,000	1974	23,234,093.89	1996	93,089,179.27
1928	235,274.31	3,706,000	1952	3,280,372.79	7,634,000	1975	26,169,421.12	1997	100,064,318.10
1929	190,130.81	3,771,000	1953	3,602,554.86	6,999,275	1976	28,763,809.71	1998	101,713,066.69
1930	200,799.84	3,850,000	1954	3,957,821.00	7,246,233	1977	31,938,553.04	1999	105,443,786.95
1931	170,724.87	3,945,000	1955	4,628,691.03	7,517,653	1978	35,919,605.40	2000	113,175,191.96
1932	143,331.24	4,066,000	1956	5,240,745.39	7,725,486	1979	40,597,113.02	2001	113,709,471.17
1933	172,512.86	4,174,000	1957	6,121,585.14	7,952,397	1980	44,700,339.76	2002	115,015,216.49
1934	213,925.81	4,277,000	1958	6,762,448.63	8,221,384	1981	50,784,173.38	2003	136,204,648.17
1935	240,455.12	4,389,000	1959	7,706,847.29	8,413,859	1982	54,077,464.49	2004	133,886,221.58
1936	292,401.57	4,482,000	1960	8,238,471.07	8,631,627	1983	58,025,336.79	2005	137,939,677.59
1937	290,219.74	4,596,000	1961	9,315,754.78	9,978,139	1984	64,775,763.83	2006	150,178,098.06
1938	315,000.40	4,770,000	1962	10,323,591.69	10,192,451	1985	66,862,113.65	2007	150,409,653.86
1939	330,424.70	4,949,000	1963	10,949,857.35	10,395,264	1986	69,412,195.09	2008	141,315,110.24
1940	363,746.30	5,104,000	1964	11,870,649.35	10,601,935	1987	69,912,637.50	2009	148,984,819.41
1941	449,162.48	5,238,000	1965	13,194,357.32	10,770,573	1988	78,787,726.26	2010	145,662,925.00
1942	562,609.30	5,367,000	1966	13,760,146.80	10,947,389	1989	80,197,870.78	2011	146,828,116.00
1943	761,269.79	5,493,000	1967	14,664,679.30	11,140,486				empty tomb, inc., 2013
1944	949,844.17	5,668,000							

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¹¹⁵ empty tomb, inc. licensed use of the photos illustrating Figure 24 from the Associated Press.

¹¹⁶ *The State of the World's Children 2013*, pp. 95, 103, 139.

¹¹⁷ The information was analyzed as follows. The annual number of under-5 child deaths for each country was entered on that country's row of a spreadsheet. The sum of the under-5 child deaths in these 74 countries totaled 7,272,900 in 2010. With a UNICEF figure of 7,606,900 under-5 deaths in 2010, it was calculated that these 74 countries accounted for 96% of the under-5 child deaths in 2010.

Next, the percent of the under-5 deaths due to each cause was entered in the spreadsheet row for each of the 74 nations. Each country's percent of the total number of child deaths was then calculated.

Having calculated a percent of the total under-5 child deaths for each country, that individual percent was used as a multiplier for \$5 billion, which served as a base cost figure for preventing the 7.2729 million annual under-5 child deaths. The result was the cost-per-country dollar figure that would be needed to address causes of under-5 mortality in that country.

The cost estimate of \$5 billion is the same figure used to develop a cost-per-child death figure cited in chapter 6. The *Bulletin of the World Health Organization* cited a figure of \$52.4 billion that would be needed over the ten years, from 2006 through 2015, to “address the major causes of mortality among children aged < 5 years.” [Karin Stenberg, Benjamin Johns, Robert W. Scherpier, & Tessa Tan-Torres Edejer; “A Financial Road Map to Scaling Up Essential Child Health Interventions in 75 Countries”; *Bulletin of the World Health Organization*; April 2007, 85 (4); <<http://www.who.int/bulletin/volumes/85/4/06-032052.pdf>>; p. 1 of 8/8/2009 printout.]

The annual average for that estimate was \$5.2 billion a year, thus providing support for the use of \$5 billion for the present purpose.

Once a dollar figure was developed for each country, that dollar figure was multiplied by the percent of each cause of under-5 child deaths within that country. The result was a dollar-cost estimate by country per cause of death for each of the measured categories. Those categories included: Pneumonia; Diarrhea; Measles; Meningitis; Injuries; Malaria; HIV/AIDS; Other; and Neonatal.

Similarly, a dollar-cost estimate was calculated for each of the seven “Causes of neonatal deaths.” The “Neonatal” categories included: Pneumonia; Preterm; Asphyxia; Sepsis; Other; Congenital; Diarrhea.

¹¹⁸ Abid Aslam and Julia Szczuka, *The State of the World's Children 2012* (New York: UNICEF, 2012), p. 88-91.

¹¹⁹ Jennifer Requejo, Jennifer Bryce, and Cesar Victora, *Countdown to 2015, Maternal, Newborn & Child Survival: The 2012 Report* (New York: World Health Organization and UNICEF, 2012).

¹²⁰ See Countdown to 2015 Coordinating Committee; *Countdown to 2015 Decade Report (2000–2010): Taking Stock of Maternal, Newborn and Child Survival*; World Health Organization and UNICEF; created 5/21/2010; modified 6/3/2010; <<http://www.countdown2015mnch.org/documents/2010report/CountdownReportAndProfiles.pdf>>; pp. 158-159 (unnumbered). Data that included a percentage enumeration for nine “Causes of under-5 deaths,” one of which was the summary category, “Neonatal,” was provided for 73. Additionally, detail data for seven “Causes of neonatal deaths” was provided for the same 73 countries and territories.

It may be noted that Tables 47-48 include information for 74 countries. In the case of Sudan and the new nation of South Sudan, 2010 information on the causes of death was not listed for either country. The 2010 pre-cession data was used as a combined figure for Sudan and South Sudan for the rate of under-5 child deaths. Since 2010 data for causes of death was not listed for either country, the 2008 figures for Sudan were used in the analysis.

Eight of the nine Data Year 2008 “Causes of Under-5 Deaths” fit into the nine DY 2010 “Causes of Under-5 Deaths” labels without the need for adjustment. One DY 2010 label, Meningitis, was new. The seven DY 2008 “Causes of Neonatal Deaths” labels did not fit into the seven DY 2010 “Causes of Neonatal Deaths” labels without the need for adjustment. Five labels are the same: Preterm, Asphyxia, Other, Congenital, and Diarrhoea. Two DY 2010 new labels were Pneumonia and Sepsis, the latter of which is noted as “Sepsis/meningitis/tetanus.” Two DY 2008 labels not used for DY 2010 are Tetanus and Infection, which were combined with Sepsis. The DY 2008 percent amounts were then adjusted to the DY 2010 percent amounts.

¹²¹ John P. Hoffman, “Declining Religious Authority? Confidence in the Leaders of Religious Organizations, 1973–2010,” *Review of Religious Research*, March 2013, Vol. 55, No. 1, pp. 1, 23.

¹²² Gallup estimate of 76.1% Americans self-identifying as Christian multiplied by a 2011 U.S. population figure of 312,036,000. Gallup figure from Frank Newport; “Christianity Remains Dominant Religion in the United States”;

Gallup; 12/23/2011; <<http://www.gallup.com/poll/151760/Christianity-Remains-Dominant-Religion-United-States.aspx?version=print>>; p. 1 of 1/5/2012 4:00 PM printout.

¹²³ Anthony Bradley; “The ‘New Legalism’”; *World*; 5/4/2013 12:54 PM; <http://www.worldmag.com/2013/05/the_new_legalism>; p. 1 of 8/16/2013 10:54 AM printout.

¹²⁴ C. S. Lewis, *Out of the Silent Planet* (New York: Scribner Paperback Fiction, 1996), p. 77.

¹²⁵ Luisa Kroll, Forbes Staff; “The Forbes 400: The Richest People in America”; *Forbes.com*; 9/19/2012; <<http://www.forbes.com/sites/luisakroll/2012/09/19/the-forbes=400-the-richest-people-in-america/print>>; p. 3 of 9/19/2012 11:30 AM printout.

¹²⁶ Ronsvalle, *Behind the Stained Glass Windows: Money Dynamics in the Church*, p. 225.

¹²⁷ “About the Movement: History of Issachar”; Issachar Initiative; 2012; <<http://issacharinitiative.org/about-issachar/about-the-movement/>>; pp. 1-3 of 7/18/2013 8:43AM printout.

¹²⁸ “What Happened in Costa Mesa”; Issachar Initiative; 2012; <<http://issacharinitiative.org/what-happened-in-costa-mesa/>>; p. 2 of 7/18/2013 printout.

¹²⁹ “Why Issachar?”; Issachar Initiative; 2012; <<http://issacharinitiative.org/about-issachar/why-issachar/>>; p. 2 of 7/18/2013 8:49 AM printout.

¹³⁰ “Objectives”; Issachar Initiative; 2012; <<http://issacharinitiative.org/about-issachar/objectives/>>; p. 1 of 7/18/2013 8:51 AM printout.

¹³¹ Last Languages Campaign: Great Support; “More is Needed”; Wycliffe Bible Translators; 2009; <http://www.wycliffe.org/LLC_old/LLCMain/GreatSupport.aspx>; p. 2 of 8/25/2012 6:31 PM printout. “The Last Languages Campaign”; Wycliffe; n.d.; <<http://www.lastlanguagescampaign.org/LLC.aspx>>; p. 1 of 8/18/2012 11:14 AM printout.

¹³² “We’re celebrating 4,000,000,000 but our goal is ZERO,” National Christian Foundation, Alpharetta, GA, brochure mailing received 7/17/2013.

¹³³ Richard Stearns, *Unfinished*, p. 56.

¹³⁴ “USCCB Officers”; U.S. Conference of Catholic Bishops; 2013; <<http://www.usccb.org/about/leadership/usccb-officers.cfm>>; p. 1 of 8/22/2013 7:00 PM printout.

¹³⁵ Francis X. Rocca, “Pope Names 22 New Cardinals, 2 from U.S.; Ceremony Feb. 16,” a Catholic News Service article appearing in *Peoria (Ill.) Catholic Post*, January 22, 2012, p. 10.

¹³⁶ Wesley Granberg-Michaelson, “Neighbors in Christ,” *Christian Century*, August 21, 2013, p. 28, and “Staff Directory and Contact Information”; Reformed Church in America; 2013; <<https://www.rca.org/sslpage.aspx?pid=224>>; p. 1 of 8/22/2013 2:13 PM printout.

¹³⁷ Eileen Lindner, ed., *Yearbook of American and Canadian Churches 2000: Religious Pluralism in the New Millennium* (Nashville: Abingdon Press, 2002), back cover, and Eileen Lindner, ed., *Yearbook of American and Canadian Churches 2012: Can the Church Log in with the “Connected Generation”?* (Nashville: Abingdon, 2012), back cover.

¹³⁸ Timothy C. Morgan, “Rick Warren’s Final Frontier,” *Christianity Today*, April 2013, p. 36.

¹³⁹ Pew Research; “‘Nones’ on the Rise”; p. 5.

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“Why be like the pagans who are so deeply concerned about these things? Your heavenly Father already knows all your needs, and he will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern.”

—Jesus Christ quoted in Matthew 6:32-33 (New Living Translation)

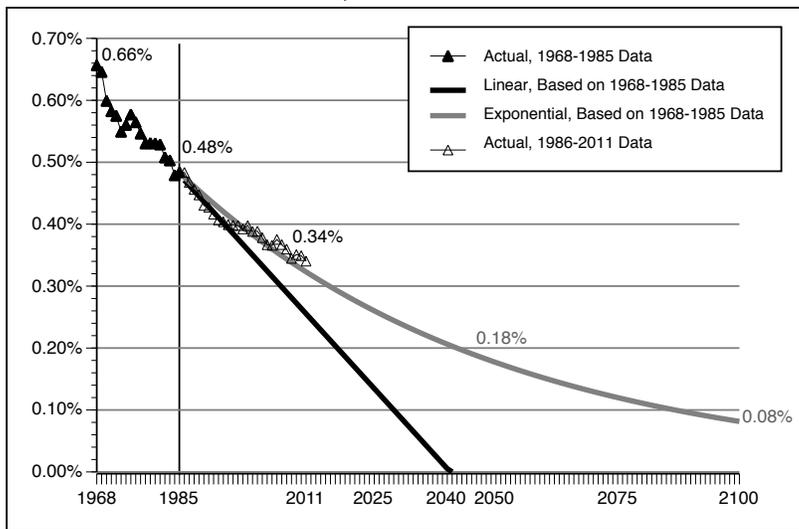
“For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it.”

—Jesus Christ quoted in Matthew 16:25 (New American Bible)

“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.”

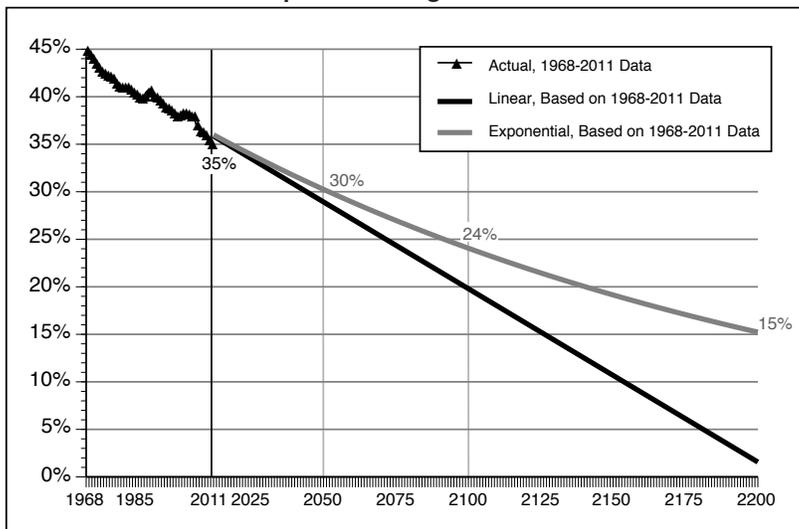
—Jesus Christ quoted in John 14:12 (New International Version)

Figure 9: Projected Trends for Composite Denominations, Giving to Benevolences as a Percent of Income, Using Linear and Exponential Regression Based on Data for 1968–1985, with Actual Data for 1986–2011



Source: empty tomb analysis; YACC, adjusted series; U.S.BEA empty tomb, inc. 2013

Figure 14: Trend in Membership as a Percent of U.S. Population, 36 Denominations, Linear and Exponential Regression Based on Data for 1968–2011



Source: empty tomb analysis; YACC, adjusted series; U.S.BEA empty tomb, inc. 2013

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