

empty tomb[®], inc.

Mission Match[®] Application Guidelines

Application Guidelines Introduction

The following Application Guidelines might be termed “heritage Guidelines.” First drafted in 2005, based on research and analysis that began in the late 1970s, the Application Guidelines have now been updated to reflect the focus of Mission Match on 40 countries and 14 causes of death in children under five in those countries.

These Mission Match[®] Application Guidelines are designed, in combination with the Application Procedures and the Application Terms and Conditions, to provide the groundwork for shared understanding of Mission Match activities. These Application Guidelines are solely intended to describe the basis of operations, defining the goals and structure, for these Mission Match activities, including Matching Contributions.

Mission Match’s goal is that matching funds are given out on a formula, rather than discretionary, basis. That means that if money is available, Mission Match funds are shared on a first-come, first-served basis with qualified congregations completing applications for qualified mission projects. As noted in the Application Terms and Conditions, “Mission Match shall be the sole and final judge, both of the qualification of applications, and whether the proposed mission projects meet the Mission Match criteria.” Mission Match is a work of empty tomb[®], inc.

Guidelines Overview

Following is a brief overview of the Application Guidelines for defining “qualified” congregations and “qualified” mission projects. Detailed Application Guidelines follow this Guidelines Overview.

1. Mission Match funds are available to historically Christian congregations located in the United States.

In general, the vast majority of congregations in the United States that self-identify as Christian would qualify to apply for Mission Match funds. Illustrations of how these congregations may well identify themselves are seen by denominations or denominational family names such as Anabaptist, Baptist, Catholic, Evangelical, Fundamental, Lutheran, Mainline, Methodist, Orthodox, Pentecostal/Charismatic, Protestant, and Reformed communions.

2. Mission projects for which Mission Match funds are requested are to be carried out in Jesus’ name.
3. The money to be raised by the Congregation for purposes of the Matching Contribution is to be from intentional giving by those affiliated with the Congregation submitting the application. This provision is in keeping with raising awareness of the responsibility and need to help, in Jesus’ name, close the “Promise Gap” between the reduction goal and actual Under-5 Mortality Rates (U5MRs). The means to this end is to work with historically Christian congregations that want to carry out projects to impact one of the 14 causes of death in children under age five in one of 40 countries that are not on track to meet the next Under-5 Mortality Rate reduction goal. In addition, the emphasis on intentional giving is intended to help the Congregation to increase mission spending outside the U.S. as a percent of total congregational spending.

4. Regarding the "Promise Gap," the empty tomb, inc. Mission Match is designed to assist historically Christian churches in the U.S. to help, in Jesus' name, address the 14 listed causes of death in children under five years of age in the 40 listed countries.

These 40 countries are "behind the curve" in reducing their under-age-5 mortality rates to the reduction goal level defined by world leaders. To achieve the reduction goal, Mission Match seeks to involve the maximum number possible of historically Christian congregations in the U.S. Mission Match Matching Contributions are available for mission projects designed to address, in Jesus' name, one of the 14 listed causes of death in children under five years of age in one of the 40 listed countries.

Toward this end, Mission Match has developed the following structure, deeming it to be effective, based on the first 15 years of Mission Match experience, in assisting a broad spectrum of historically Christian congregations in the U.S. with their focus on mission. These activities are also carried out as an effort that is designed to give God the Father glory through Jesus Christ the Son through the power of the Holy Spirit.

These Application Guidelines seek to be as transparent as possible about the factors that determine whether an application may result in receiving a Mission Match Matching Contribution.

5. The term "mission projects" can encompass a wide description of activities that provide interventions in one of the 14 causes of death in children under five years of age in one of the 40 countries. It may be noted that there are nontraditional mission activities that will not qualify for Mission Match matching funds, including, but not limited to, conducting or promoting nontraditional mission activities such as abortion, euthanasia, illegal activities, nontraditional morality, political activities, violent activities, and sinful activities, based on a New Testament hermeneutic.

In summary, available Mission Match matching funds are given to historically Christian congregations located in the U.S. that want to help impact, in Jesus' name, one of the causes of death in children under age 5 in one of 40 countries. As a byproduct, these congregations are also striving to expand the Congregation's spending on missions outside the U.S. as a portion of total spending in the current year, compared to last year, by pursuing mission projects that fall within the broad definition of traditional missions designed to glorify God through Jesus Christ through the power of the Holy Spirit.

Detailed Application Guidelines

The Application asks the Congregation leaders submitting the Application to affirm that they have read and agree to abide by the Application Guidelines, including these Detailed Application Guidelines, before applying for Mission Match funds.

I. General Application Guidelines

A. Goals

1. Closing the Promise Gap

Mission Match has chosen to focus on closing the "Promise Gap." What Mission Match means by the "Promise Gap" is the difference between

reduction goals set by world leaders in 1990 and again in 2000 to reduce the mortality rate among children under age five (Under-5 Mortality Rate, or U5MR), and the actual U5MR as of 2015, the Millennium Development Goals end-year. An empty tomb analysis suggests that because the target U5MR reduction level was not reached, 1.3 million children under age five died in 2015 who would have been alive if the reduction target had, in fact, been successfully reached. And through the present, far too many children have continued to die each year because this promise still has not been kept.

Through Mission Match, churches are being invited to come onto the field as the “clean-up crew” for this reduction goal. In baseball, the “clean-up hitter” is a powerful hitter whose task is to bring home any teammates on base. Teams may have more than one clean-up hitter throughout their lineup. This combination is called the “clean-up crew.” In the same way, churches may be in position to come in as the “clean-up crew” to help, in Jesus’ name, close the “Promise Gap,” that is to reduce the world’s U5MR to the reduction goal level. Churches have distribution channels in place, as well as the mandates from Jesus to love their neighbors as themselves (Matt. 22:37-40; Mark 12:29-31; Luke 10:25-28) and to let the little children come to Jesus (Matt. 19:14, Mark 10:14; Luke 18:16). Churches are not only in a position to help close the Promise Gap. These churches also have a responsibility from their Leader to close the Promise Gap. Therefore, congregation projects that receive Mission Match Matching Contributions will be designed to help address, in Jesus’ name, one of the 14 listed causes of death in children under five in one of the 40 listed countries. These countries’ U5MRs were not on track, as of 2015, to meet the next reduction goal set for 2030.

2. A goal of Mission Match is to foster a substantial realization of the mission giving potential of the historically Christian church in the United States, out of love for the world, to the glory of God through his Son Jesus Christ as guided by the Holy Spirit.
3. A goal of the Mission Match Application Guidelines is to facilitate the transparent utilization of Mission Match by all those interested in a way that both maximizes clear communication, and thereby helps to protect the dignity of all who may have questions about Mission Match.

B. Mission Match is a work of empty tomb®, inc.

C. Frequency of Applications

A congregation may submit one application within a twelve-month period, and receive one Matching Contribution in a twelve-month period.

D. Initial Consideration: Formula versus Discretionary Matching

Mission Match Matching Contributions are provided on a formula rather than discretionary basis to congregations that submit qualified applications. That means that if money is available, Mission Match Matching Contributions are shared on a first-come, first-served basis with qualified congregations completing applications for qualified mission projects. As noted in the Application Terms and Conditions, “Mission Match shall be the sole and final judge, both of the

qualification of applications, and whether the proposed mission projects meet the Mission Match criteria.”

Formula Matching refers here to the process whereby a congregation applying for a Mission Match Matching Contribution has been presented with the Mission Match requirements and guidelines related to the Mission Match decision making. If the Congregation’s application meets the clearly articulated Mission Match requirements and guidelines, the Congregation qualifies for the Mission Match Matching Contribution on a first come first served basis.

Discretionary Matching refers here to a process whereby Mission Match would theoretically decide which of a number of congregational applications seem better than others in accordance with the discretionary judgment of Mission Match representatives and/or explicitly articulated criteria.

A goal of Mission Match is to provide Formula Matching in contrast to Discretionary Matching. Embedded within the Formula Matching concept is the idea that Mission Match requirements and guidelines are explicitly articulated in a fashion accessible to potential applicants.

E. Geographical Location of Congregations Invited to Apply for Mission Match Funds

To keep the focus on closing the Promise Gap in Jesus’ name, and to build oneness in the body of Christ, qualified applications will be from historically Christian congregations located in the United States. For purposes of Mission Match, the United States is defined as the 50 states and the District of Columbia.

F. Basis for Project Guidelines

1. Forty Countries and 14 Causes of Death in Children Under Age Five

Applications that qualify for Mission Match Matching Contributions will describe projects that address one of the 14 listed causes of death in children under five in one of the 40 listed countries. As indicated in the Application, the Congregation is asked to explain how the project will help reduce child deaths from the selected cause of death in one country. In more general terms, projects that qualify will fall within the definition of traditional mission projects about which there may be expected to be a high-level of agreement among both congregations and those who are donating the Matching Contribution funds to support the mission projects. These qualifying mission projects will focus on non-controversial solutions within the definitions of traditional morality that are legal, apolitical, and nonviolent. All the projects that qualify will have in common that the project will have a direct and understandable impact on one of the 14 listed causes of death in children under age five in one of the 40 listed countries.

2. Ideal of Oneness of the Body of Christ

There is power in oneness within the body of Christ. In John 17, the longest discourse recorded of Jesus talking to the Father, Jesus states: “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me” (verses 20-21, NIV).

There are many areas, some very important, about which Christians in the U.S. disagree. Those areas are not the focus of Mission Match. Rather, Mission Match is focused on one area where Christians across the theological spectrum should agree: Jesus loves the little children of the world. It is on this point that Mission Match concentrates.

To keep the focus on the children under five who are facing preventable death, Mission Match has chosen to define its activities within certain parameters. These parameters are in no way intended to limit discussion on other topics in other settings. These parameters, in the context of Mission Match, are intended to keep attention on the desperate needs of the children under age five who have been dying for too long from causes that can and should be addressed by churches in the U.S.

3. Expanding Missions as a Portion of Congregational Spending

If Christians in the U.S. gave at the 10 percent of after-tax income level, there would be tens of \$billions more available for missions (see the emptytomb.org/potential.html for the most recent number).

While the traditional standard for Christian giving is the tithe, or 10%, actual giving to churches has been hovering at or below 2.5% of U.S. Disposable (after-tax) Personal Income for full/confirmed members in this new millennium. While congregations in a group of eight Protestant denominations gave, on average, seven cents of every dollar to denominational overseas missions in the 1920s, ninety years later the congregations in these denominations averaged only two cents.

To address the difference between what is and what should be, Mission Match is designed to offer a practical incentive to encourage congregations to reach more of their potential in the area of mission support. Funds are available to congregations that indicate the New Mission Money they raise from their congregation members, to be matched with Mission Match funds, will expand the Congregation's spending on missions as a portion of total spending in the current year, compared to last year.

4. Projects upon Which A High Degree of Agreement Might Be Assumed

Inasmuch as Christians differ on an array of matters, a goal for the Mission Match Application Guidelines is to maintain a focus on a life-and-death area over which one might expect there to be general agreement, that is, to help, in Jesus' name, close the Promise Gap among children under five years of age dying from preventable causes.

5. Non-Controversial Topics with a Presumption of Traditional Morality

Just as Mission Match Application Guidelines hope to focus on those projects about which church leaders agree, the Application Guidelines hope to avoid the more salient topics over which church leaders disagree. Many of these conflictual areas that involve personal morality will be approached with a presumption of traditional morality.

One such area that has engendered a great deal of controversy within the church over the past few decades has to do with sexuality. For example, a survey of clergy and regional denominational officials in the mid-1990s found

the issue of homosexuality to be a highly controversial topic facing the church.¹ In order to involve a broad spectrum of the church in focusing on helping, in Jesus' name, to close the Promise Gap by impacting under-five deaths in 40 countries, Mission Match does not provide matching funds for projects that encourage, support, or promote activities inconsistent with the following section of empty tomb's "Affirmation of Conduct and Statement of Faith."

Our understanding of a Christian sexual ethic reserves heterosexual union for marriage and insists on continence for the unmarried. Our understanding of a Christian sexual ethic is that marriage is between one man, who has been classified male physically at and from the time of birth, and one woman who has been classified female physically at and from the time of birth. We believe premarital, extramarital and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

6. Non-Controversial Topics vis-à-vis Projects That Are Legal, Apolitical, and Nonviolent

The church down through the ages has been involved in controversial undertakings. Mission Match Application Guidelines are not attempting to evaluate such areas as Martin Luther's relation to German Princes, Presbyterian involvement in the American Revolution, Catholic just war theories, and Reinhold Niebuhr's views of Christian realism. Rather, Mission Match Application Guidelines are attempting to focus more narrowly on the massive number of a broad array of relatively non-controversial missional projects that could benefit from increased support. Again, it is important to observe that Mission Match Application Guidelines are for Mission Match Matching Contributions and are not designed to evaluate explicitly the wide range of alternative denominational and paradenominational church-related missional options that exist through a variety of mission agencies.

Mission Match Application Guidelines call for support of those projects that are:

a. Legal

The ideal here is to conform to the directive found in Romans 13:1, "Let every person be subject to the governing authorities."

b. Apolitical

While "political" covers such a wide area, Mission Match Application Guidelines call for providing matching funds for projects that are neither focused on political conflicts, nor on the support of candidates or legislation.

c. Nonviolent

Mission Match declines to support the funding of the purchase of armaments, or related training. Likewise, Mission Match does not support terrorist or paramilitary activities.

7. Options for Freedom of Conscience and Action

Of course, Christians who feel strongly that political activity and organizing should be at the forefront of missional action, or who feel uncomfortable, for example, with a “presumption of traditional morality” — have a multitude of church-related or secular options through which to exercise those preferences.

8. Mission Match Application Guideline Priorities

- a. Mission Match Application Guidelines hope to provide Formula Matching with as high a degree of transparency as possible for congregations applying for a Mission Match Matching Contribution, for denominations and interdenominational entities with which Mission Match is strategically cooperating, and for donors interested in providing Mission Match funds.
- b. Mission Match Application Guidelines hope to focus on the large range of positive missional goals and projects over which a fairly broad centrist level of agreement exists among historically Christian denominations and churches.
- c. Mission Match Application Guidelines hope to contribute to an institutionalization of Mission Match goals in order to facilitate a consistency over the years and decades to come, should our Lord tarry.
- d. Mission Match Application Guidelines hope to draw those who would like to focus on, and choose among, the enormous range of positive missional goals and projects over which a fairly broad, wide-ranging level of agreement exists among historically Christian denominations and churches, while realizing that there are a multitude of missional options through a large variety of venues for those interested in any of the relatively small number of mission projects that may fall outside the Mission Match Application Guidelines.

G. Need for Historically Christian Congregation Guidelines

Historically Christian Congregation Guidelines are presented in order to make as transparent as possible an articulation of those historically Christian congregations that are invited to apply for Mission Match Matching Contributions. In general, the vast majority of congregations in the United States that self-identify as Christian would qualify to apply for a Mission Match Matching Contribution. Illustrations of how these congregations may well identify themselves are seen by denominations or denominational family names such as Anabaptist, Anglican, Baptist, Evangelical, Holiness, Independent Bible Churches, Orthodox, Pentecostal, Protestant, and Roman Catholic. It is assumed that various ethnic and racial historically Christian congregations are generally historically associated with the foregoing types of traditions. For example, Mission Match is happy to receive Applications from primarily Korean-American Presbyterian congregations as well as from primarily European-American Presbyterian congregations. Likewise, Mission Match is pleased to receive Applications from primarily African-American Baptist, Methodist, or Pentecostal congregations as well as from primarily European-American Baptist, Methodist, or Pentecostal congregations.

H. Basis for Historically Christian Congregation Guidelines

The development of the empty tomb, inc. Yoking Map, both as first published in *The Hidden Billions: The Potential of the Church in the U.S.A.*² in 1984, and as updated in 2004 and published in *The State of Church Giving through 2002 (SCG02, 2004)*,³ provided the occasion and necessity for identifying numbers of historically Christian adherents in two data sets. One data set focused on adherents in the United States, and one on adherents globally.

1. The United States

Religious Congregations & Membership in the United States 2000 (RCMUS 2000, 2002) contained “statistics for 149 religious bodies, providing information on the number of their congregations within each region, state, and county of the United States ...The 149 groups that furnished data reported 268,254 congregations with 141,371,963 adherents,” which constituted 50.2% of “Total Population.”⁴ As noted in *SCG02 (2004, Appendix D, p. 175)*, “Thirteen religious entities were not considered historically Christian for purposes of the Yoking Map, and were filtered out of the adherents data” (*SCG02, 2004, p. 175*). As observed in *SCG02 (2004, p. 75)*, “The list of *RCMUS 2000* Code and Full Group Name (2002, pp. xix-xxii) not included in the historically Christian adherent figure is as follows:

056 Baha'i
076 Buddhists
151 Church of Jesus Christ of Latter-day Saints, The
173 Community of Christ
252 Hindus
267 Muslim Estimate
268 Jains
290 Universal Fellowship of Metropolitan Community Churches⁵
416 Sikhs
425 Taoists
435 Unitarian Universalist Association of Congregations
490 Zoroastrians
496 Jewish Estimate.”

2. Global Categories Help Define U.S. Categories

Sources employed for global information contained in the empty tomb Yoking Map® are useful for this “Basis for Historically Christian Congregation Guidelines” section of the Mission Match Application Guidelines, since these sources regarding Global Categories also provide extensive information regarding the classification of religious denominations within the United States.

As noted in *SCG02 (2004, Appendix D, p. 176)*, global categories of Christian “megablocs” were used to develop the Yoking Map:

The global information contained in the Yoking Map builds on the work of David B. Barrett, George T. Kurian, and Todd M. Johnson in the *World Christian Encyclopedia*.⁶ This source

document is behind the data in the copyrighted World Christian Database.⁷

Each nation's Christian adherents, less the "Marginal" "Christian megabloc" and four of the "Christian traditions" within the "Independents" "Christian megabloc" listed in the World Christian Database,⁸ were divided by the population of that nation. The result was the percent of historically Christian adherents in that nation.

The data for the number of Christian adherents and population for each nation was originally obtained on 4/1/2004 from <<http://www.worldchristiandatabase.org/wcd/esweb.asp?wci=Rresults&Query=-287>>.⁹

3. Observation re "Marginal" Classification

Specifically with regard to Marginal Protestants, we note the following comments from the *World Christian Encyclopedia*:

"It is not our purpose, here, to evaluate the authenticity of particular branches of Christianity. Thus the term 'Marginal Protestantism' just coined and defined above contains many movements claiming to be Christian but which, from the standpoint of mainline Catholic, Protestant, Anglican and Orthodox theology, are usually considered to be only pseudo-Christian, or heretical, or even not Christian at all."¹⁰

II. Specific Application Guidelines

A. Focus on Helping in Jesus' Name to Stop Preventable Global Child Deaths

In empty tomb's Mission Match, the difference between the actual U5MR in the world and the target reduction rate is called the "Promise Gap." World leaders promised the world's children to reduce global child deaths to a certain level. And global government and private leaders did make progress. But they did not reach the target reduction rate levels.

An empty tomb analysis estimates that because the target reduction rate level was not reached, 1.3 million children under age five died in 2015 who would have been alive if the target reduction rate level had, in fact, been successfully reached. And another 1.3 million died in 2017.

The reduction goal for 2015 was to reduce by two-thirds the Under-5 Mortality Rate. With a world-average 93 U5MR in 1990, the 2015 reduction goal was 31. In fact, the world average in 2015 was 42.

Now new goals to reduce the world's U5MR have been set for individual countries by 2030. A world average U5MR reduction goal for 2035 is 15. A goal of Mission Match is to work with congregations to help, in Jesus' name, 40 countries get on track to meet their U5MR reduction goals.

B. Increase Giving for Mission Outside the U.S.

A goal of Mission Match is to increase mission giving among historically Christian congregations in the United States. Thus, the goal is to see congregations

receiving Mission Match funds expand mission giving over and above their prior level for any given year.

As a result, it is intended that the New Mission Money raised from giving units in the Congregation requesting Mission Match money will expand the Congregation's spending on missions as a portion of total spending in the current year, compared to last year.

Also, donations from increased giving by people within the Congregation qualify as New Mission Money to be matched.

Proceeds not eligible for matching include the following. Money raised through fundraising activities such as auctions or sale of donated items, car washes, church dinners, marathon events, bake sales, and other similar fundraising activities, whether limited to within the Congregation or public events funded by the community in general, or a multi-congregational worship serve where people other than Christians affiliated with the Congregation support the event, do not meet the goal of intentional missions giving by Christians affiliated with the Congregation and so do not qualify to be matched.

C. Agreement before Raising Money to Be Matched

To receive a Matching Contribution, before starting to raise the money to be matched, the Congregation will wait until receiving the written notification that the Matching Contribution money has been reserved.

D. Notify Congregation in Writing of Opportunity

At least one written invitation to contribute in order to raise the money to be matched needs to be extended to all those affiliated with the Congregation. The invitation can be extended through a newsletter article or bulletin announcement.

E. Matching Contribution Levels

The Congregation will apply for one of the amounts of money offered on the Application.

Specific dollar level for the various Mission Match options offered to interested congregations may be changed within any given year.

III. Nonsupported Project Areas

1. Abortion
2. Euthanasia
3. Illegal Activities
4. Nontraditional Morality
5. Political Activities
6. Violent Activities
7. Sinful Activities, Based on New Testament Hermeneutic

IV. Historically Christian Congregation Guidelines

A. Congregations Invited to Apply for Mission Match Funds

In general, the vast majority of congregations in the United States that self-identify as Christian would qualify to apply for Mission Match funds. Illustrations of how these congregations may well identify themselves are seen by denominations or denominational family names such as Anabaptist, Anglican,

Evangelical, Holiness, Independent Bible Churches, Orthodox, Pentecostal, Protestant, and Roman Catholic.

B. Entities Mission Match Respectfully Declines to Invite to Apply for Matching Funds

The following listing is for the purpose of serving various entities by clarifying Mission Match Application Guidelines in order to help congregations avoid utilizing time applying for Mission Match funds insofar as they may not fit Mission Match Application Guidelines.

1. Secular, nonreligious entities
2. Religious entities other than Christian
3. "Marginal" Christian ecclesiastical megabloc tradition entities such as:
 - a. Church of Jesus Christ of Latter Day Saints
 - b. Community of Christ
 - c. Jehovah's Witnesses (Russellites)
 - d. Unitarian Universalist Association of Congregations
4. Biblically-Nontraditional "Independents" ecclesiastical Christian megabloc tradition entities such as:
 - a. Gay/Lesbian homosexual tradition
 - b. Jehovah's Witnesses (Jehovah's Christian Witnesses; Russellites)
 - c. Liberal Catholic (Theosophical, Mason, Gnostic)
 - d. Spiritualist, Spiritist (thaumaturgical), psychic, psychical, occult

C. Unknown Denominations

It is hoped that all inquiries will follow the pattern generally observed during the previous years of Mission Match, namely, that applications will be from unambiguously historically Christian churches. Should this initial pattern not hold without exception, it is further hoped that the distinction between historically Christian churches and other entities will be obvious and clear to all concerned. However, should these hopes not be fully realized, it is further hoped that consultation with widely accepted, reputable resources such as *The Kingdom of the Cults*¹¹ and the *World Christian Encyclopedia*¹² will provide wisdom and helpful guidance in addressing matters of this sort.

V. Concluding Observations

A. The Focus to Be On Closing the Promise Gap

Mission Match seeks to maintain the focus of its activities on helping, in Jesus' name, to close the Promise Gap. The means will be to work with historically Christian congregations that want to carry out projects to impact one of the 14 causes of death in children under age five in one of 40 countries that are not on track to meet the next Under-5 Mortality Rate reduction goal. Although there may be a wide variety of important priorities before churches in the U.S., Mission Match will limit its activities to closing, in Jesus' name, the Promise Gap.

B. Oneness in the Body of Christ

Mission Match will seek to act on the oneness that Jesus asked of the Father in John 17:20-23. Therefore, Mission Match will seek to focus on those areas

where a shared understanding may be expected among the broad array of Christians in the United States.

C. Results through the Grace of God in Jesus Christ

“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen” (Eph. 3:20-21, NIV).

Original Guidelines April 11, 2005

Revised May 17, 2006; November 26, 2007; June 27, 2018.

© Copyright, empty tomb, inc., Champaign, IL, 2005-2018

Mission Match is a registered trademark of empty tomb®, inc., Champaign, IL.

empty tomb is a registered trademark of empty tomb, inc., Champaign, IL.

¹ John Ronsvalle and Sylvia Ronsvalle, *Behind the Stained Glass Windows: Money Dynamics in the Church* (Grand Rapids, MI: Baker Books, 1996), pp. 212-213.

² John and Sylvia Ronsvalle, *The Hidden Billions: The Potential of the Church in the U.S.A.* (Champaign, Ill.: C-4 Resources, Inc., 1984).

³ John and Sylvia Ronsvalle, *The State of Church Giving through 2002* (Champaign, Ill.: empty tomb, inc., 2004).

⁴ Dale E. Jones, Sherri Doty, Clifford Grammich, James E. Horsch, Richard Houseal, Mac Lynn, John P. Marcum, Kenneth M. Sanchagrin, and Richard H. Taylor, *Religious Congregations & Membership in the United States 2000* (Nashville, Glenmary Research Center, 2002), pp. vii, ix, 1.

⁵ Given “the debates about homosexuality that are polarizing and immobilizing the church” (SCG02, 2004, p. 64), it may be noted that the discussion on pages 59-64 of the “Are There Signs of Hope?” section in SCG02 provides perspective on the rationale for not including this denomination in the historically Christian adherent figure.

⁶ David B. Barrett, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia* (New York: Oxford University Press, 2001).

⁷ World Christian Database of the Center of Global Christianity at Gordon-Conwell Theological Seminary, South Hamilton, MA, (978) 646-4141, Dr. Todd M. Johnson, Director.

⁸ The World Christian Database presented Christian traditions in what were termed “megablocs.” The “Marginal” megabloc included traditions considered outside the standard definition of historically Christian as used in the Yoking Map, and therefore were not included in the Need Units calculations. The following categories, as listed in the “Independents” megabloc, were also not included in the Need Units calculation: “Gay/Lesbian homosexual tradition”; “Jehovah’s Witnesses (Jehovah’s Christian Witnesses; Russellites)”; “Liberal Catholic (Theosophical, Masonic, Gnostic)”; “Spiritualist, Spiritist (thaumaturgical), psychic, psychical, occult.”

⁹ The other data was accessed as follows:

“Marginal” adherents: <<http://www.worldchristiandatabase.org/wcd/esweb.asp?wci=Results&Query=-212>>, 4/1/2004;

“Independents”: <<http://www.worldchristiandatabase.org/wcd/esweb.asp?wci=Results&Query=-211>>, 3/29/2004.

¹⁰ David B. Barrett, ed., *World Christian Encyclopedia* (New York: Oxford University Press, 1982), p. 62.

¹¹ Walter Martin, *The Kingdom of the Cults*, rev. and expanded ed. (Minneapolis: Bethany House Publishers, 1985).

¹² David B. Barrett, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia*, 2nd ed. (New York: Oxford University Press, 2001), vol. 1: pp. 772-89.