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# Factors Leading to Giving by Known Catholic Donors

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A Case Study:  
Factors Leading to Giving by Known Catholic Donors

This Thesis was written by

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This Thesis written under the guidelines of the Faculty Advisory Committee, and approved by all its members, has been accepted in partial fulfillment of the requirements for the degree of:

Master of Nonprofit Administration

at the

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## ABSTRACT

The much-publicized low-level giving of Catholic donors versus other denominations has been the source of much debate and a rich topic for many research studies and reports, especially within the last 10 years. The major focus of this current study was to show that Catholics are indeed generous and to seek factors that lead to their giving. The positive aspects of Catholic generosity were sought, rather than focusing on negative factors serving as barriers to giving.

A self-administered questionnaire was sent to 208 known Catholic donors of the Diocese of Oakland in California during its Annual Bishop's Appeal. Donors who had given \$100.00 or more within a 24-month period received a survey during the month of September in the year 2000. Donors within three parishes in three different cities—Pleasant Hill, Union City, and San Ramon—were selected as a study sample. These were parishes with the most donors from the Annual Appeal and not the most wealthy parishes within the diocese. The survey asked 20 multiple-choice questions and two open-ended questions addressing the giving patterns of the respondents, their habits in terms of church attendance, personal characteristics including educational background, and their ability to give. Ninety-five individuals responded (46%), ranging in age from 32 to 83 years and an average age of 55.78 years. These respondents represented a core group of committed, involved, and generous parishioners. They were also deemed to be a representative sample of such individuals within any Catholic parish.

If Catholics wish to continue meeting the needs of their increasing population, sufficient funds must be generated to build new schools, new churches, and to continue

the outreach toward justice for which the Catholic church is known. This will mean a consistent focus on building the donor base in development offices of dioceses around the country. This goal also served as the purpose of the current study. The results suggest that the respondents were more involved in church life than their counterparts in other religious organizations. Additionally, their personal data showed them to be much more educated and, in fact, more sophisticated in their giving patterns. Most of the respondents planned their gifts, rather than giving from leftover funds. These findings could be taken to a diocesan-wide level and the study easily replicated and used in comparing other dioceses across the United States. This would aid in discovering if the core group of givers identified in this study indeed exists in every diocese. If so, are development directors providing these individuals with the proper means to facilitate their contribution, or are potential donors meeting barriers in their attempts to give? Greater understanding of the group of donors newly revealed in this study is needed to effectively increase fundraising efforts in support of the Catholic church.

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## CHAPTER ONE

### Introduction

#### *Background of the Issue*

As the new millennium approaches, giving to nonprofit organizations operating within the United States has been on the rise. According to *Giving USA* (Kaplan, 1999), the Annual Report on Philanthropy documented that

the nation has enjoyed enormous economic good fortune over the past three years. Unemployment is at a 29 year low. This has enabled people to follow their philanthropic inclination and increase the contributions they make to the causes that are important to them. (p. 8)

Total giving in 1999 reached \$190.16 billion—an increase of over 7% from the previous year. Religious contributions also rose 4.6%, equating to 43.6% of the total charitable dollar.

Charitable giving by Americans has grown in the last 10 years from \$100 billion in 1989 to almost \$200 billion in 1999 (see Figure 1). Along with this growth in monetary contributions came an increase in the Catholic population from 52 million in the late 1970s to 62 million in the year 2000. This segment now accounts for 23% of the total U.S. population. Given these two factors, it should follow that church donations among American Catholics would also be on the rise. However, according to Greeley and McManus (1987) in a study of Catholic giving in the early 1960s, Catholics gave approximately the same percentage of income to their churches as did mainline Protestants, which amounted to approximately 2.2% of the income earned by each of these groups. Additionally, these researchers reported that, by the late 1970s and through the 1980s, Protestant giving—as a percentage of income—remained relatively constant at

and nuns from their home countries of Italy, Ireland, Germany, and Poland to staff the churches and their schools. As these families grew and gradually moved to suburban areas, the churches and schools moved with them. The authority of the church and its subsequent rules and mandates began to change and expand from 1948 to 1968.

However, the parishes were still able to support themselves through bake sales, raffles and bazaars, bingo games, and other unprofessional fundraising avenues. Bishop McManus (Greeley & McManus, 1987) referred to the selling of the church through children conducting door-to-door selling of candy bars and other unnecessary items as “vulgar.”

The church of the 1960s lost both members and priests at an alarming rate. The building “boom” was over and schools were closing. Greeley and McManus (1987) stated, “The church went into a tailspin. Hundreds of clergy and nuns quit their ministries, active church membership declined, Catholic school enrollment plummeted, and the expansion of building grounded to a halt” (p. 122). In the 1970s and early 1980s, church income continued to decline and more schools and parishes continued to close at a steady pace (Crews, 1994). According to Madden (1997), in 1988 Archbishop Thomas Murphy of Seattle, Washington called upon his fellow bishops to address the lack of funds within the Catholic church by asking, “How do we develop among ourselves, our priests, our seminarians, and our people the spirituality of giving which offers a biblical concept of stewardship?” (p. 22). The National Conference of Catholic Bishops on Stewardship responded to this query by writing a pastoral letter published in 1993. The document mentioned money only three times, but encouraged Catholics to practice stewardship as a way of life—to, in their words, “be as [a] caretaker of God’s many gifts.

They are grateful for what they have received and eager to cultivate their gifts out of love for God and one another” (p. 45).

### *Statement of the Issue*

Catholics attending Mass in 19,584 parishes within the United States, on most Sundays of the year, have at least a collection basket passed by them or are asked by their pastor, visiting missionary, or even chancery official to support a host of various needs. Such requests range from the routine weekly collections financing the ongoing expenses of the parish, funding work with the poor in third-world countries, or supporting diocesan programs. Each week, millions of Catholics often hear multiple pleas during a single Mass for not only parish support, but also for the needs of the universal church. They respond by giving an estimated \$6 to \$8 billion to the first collection and subsequent Special Appeal collections combined. Special Appeal collections are funds used for such needs as clergy retirement for which \$30 million was collected in 1999, and \$17 million for the Catholic Campaign for Human Development—a program promoted by the church on an annual basis. Catholics also support social-service agencies such as Catholic Charities, church hospitals, and Catholic schools and universities—not through tuition alone, but also by major gifts, endowments, pledges, and planned giving.

This study sought to determine what factors exist among Catholics that would cause some members to give more generously than others. The research focused on a sample of known Catholic donors and queried their reasons for giving, thus collecting data beyond that found in the correlation research of major studies to date.

### *Research Questions*

The fact that some Catholics give generously is known, but the factors behind their giving is important to determine for the church to continue successfully supporting the needs of its parishioners and the world. Do donor Catholics earn a greater salary than other Catholics? Is their giving proportionate to their salary or is the average household income associated with church contributions at all? These issues and possible similarities in known donors were analyzed through responses to the following research questions:

1. Do parishioners who are active in a parish also make greater monetary contributions to the church than those who do not volunteer their time?
2. Does the announcement of a planned donation or pledge result in more generous church giving?
3. Does philanthropy to organizations outside the parish contribute to higher giving patterns inside the church?

### *Definition of Terms*

Several religious terms were used throughout this research and are defined in the following manner for purposes of this study:

The *Bishop's Appeal* is a giving drive held annually within parishes, requesting funds through the mail and parish collections during Mass celebrations.

The *Catholic church* refers to all Catholic churches within the 190 U.S. dioceses unless otherwise specified.



A *diocese* is territory under the jurisdiction of a bishop, consisting of the church institutions, properties, and Catholics residing within its boundaries, which are canonically designated by the Holy See.

*Laymen and laywomen* are nonclerics who form the greater proportion of the faithful and have certain duties and rights common to all members such as receiving spiritual goods from the clergy.

Although *liturgy* is literally defined as public service or a function conducted on behalf of the congregation, for purposes of this study, the term refers to the worship of God by His church.

A *parish* is a territorial division of a diocese.

A *pew envelope* is a pledge envelope supplied by the parish to be used by contributors for their gifts with every collection.

A *planned gift* is a financial donation that can be in the form of a pledge or contribution from a will.

*Stewardship* is a practice of Christian giving that is a response to receiving God's gifts gratefully, cherishing and tending His gifts in a responsible and accountable manner, and sharing the gifts received in justice and love with others as they are returned with increase to the Lord (National Conference of Catholic Bishops on Stewardship, 1993).

### *Significance of the Study*

In 1987, Greeley and McManus estimated that the Catholic church was losing billions of dollars when the generosity of church members of other denominations was compared to that of Catholics. Specifically, a difference was found of approximately \$6

billion per year in church contributions. If the Catholic church is to continue to meet the needs of the increasing populations within its parishes, sufficient funds must be generated to implement supporting programs, build churches and schools, and continue the expansion of ministries.

This case study analyzed ways of increasing individual church giving, providing church leaders with potential options when addressing decreased collections. Insufficient collections render the expansion of needed ministries and social outreach impossible. Dioceses with a notable disparity between poor and wealthy parishes may find it helpful to encourage the support of inner-city schools and parishes through the practice of good stewardship (McNamara & Zech, 1996). This research sought to uncover patterns of Catholic giving among generous donors. It is hoped that the findings may assist the 190 diocesan directors of development as they seek more effective paths toward income generation.

## CHAPTER TWO

### Review of Related Literature

The study that first alerted the hierarchy of the church and the Catholic community at large to the downward spiral of Catholic giving was research conducted by Greeley and McManus (1987). It was published as *Catholic Contributions: Sociology and Policy* and was a sociological review of related studies conducted from 1960 through 1984. Greeley and McManus theorized that a lack of religious commitment was the root cause of insufficient giving within the Catholic church. While this theory was quite thought provoking it was never proven.

Several studies are comprehensive on the topic of Catholic giving (Hoge et al., 1996, 1997; McNamara & Zech, 1996; Zaleski & Zech, 1997). Zaleski and Zech confirmed that Catholics were giving at approximately half the rate of Protestants. Hoge et al. (1996) documented that the following six factors correlated positively with Catholic giving:

1. High level of family income
2. Levels of involvement in the parish
3. Smaller parishes [*sic*] size
4. Planning one's giving by the year (Stewardship)
5. Conservative theology
6. Opportunities for lay leadership are open (Hoge et al., 1998, p. 92)

Another recent study conducted by Charles Zech (2000), Professor of Economics at Villanova University, confirmed findings similar to those documented in a study conducted by Hoge et al. (1997). Zech listed them in the following manner:

1. Households with more income contribute more to the church
2. People with more education give more to the church
3. Whites contribute more to their churches than people from minorities

4. Married couples contribute more than single people, separated, widowed or divorced
5. Contributions rise as people get older, peaking in the late middle age and then declining
6. Philanthropy outside the church lead people to give more to the church (pp. 38–46)

Lower levels of church giving by Catholics was also a focus of study by Zaleski and Zech (1997); however, their research primarily sought the difference between Catholic parishes and three churches in Protestant denominations. In an attempt to measure attitudinal factors, these researchers found “significantly different responses between Catholics and Protestants on the questions measuring attitude on such topics as the influence of the judicatory members morale and whether preaching was effective” (p. 162). The size of the congregation was found to have the most significant impact, especially with the new “mega” churches. Mega churches refer to those parishes that serve over 5,000 households and account for 42% of diocese giving. If Protestants felt a strong connection to their place of worship, they contributed more, while “weak commitment was associated with low giving in all churches” (p. 163).

According to Hoge et al. (1996), Protestant giving was estimated at 2.2% of all congregations versus 1.1% of Catholics. These researchers sought reasons behind this discrepancy and found nothing definitive. According to Hodgkinson and Weitzman (1994), the per-household contribution by Catholics to religious charities in 1991 was \$303 or .6% of their household income. Catholic per-household giving is simply lower than that of almost any other American church denomination.

Celio reported in 1995 to the Ad Hoc Committee on Stewardship, National Conference of Catholic Bishops, that there was no central depository of data on parish

income and expenses, nor was there any national tracking of what dioceses received from Annual Appeal collections. Therefore, records of parish support are indeed available; however, support of the diocese at large is difficult to accurately determine with the lack of intercommunication throughout U.S. parishes. In Celio's 1993 study of the Archdiocese of Seattle, a 169-parish survey was conducted. It showed that a strong negative relationship existed between median income and percentage of church contributions. The Hoge et al. (1996) survey of 2,194 registered parishioners reflected the same results. Lower income households gave at a higher percentage rate.

Celio (1995) also observed that certain behaviors were indicative of greater or higher giving levels. The primary indicator was church attendance. Hoge et al. (1996) denoted church attendance as the single most powerful predictor of church contributions. In 1994, Rexhausen and Cieslak researched the parish records of the Archdiocese of Cincinnati, encompassing 247 parishes. They found that Mass attendance was strongly associated with both dollar amount and percentage of giving to Catholic parishes. Zech (2000) noted that "every study has concluded that Catholics contribute less than most Protestant denominations, most have also shown that the greatest shortfall is among the wealthier Catholics" (p. 133).

Current research indicates that stewardship, or planned gifts given in advance, are typically larger than any other gifts. Additional giving in fixed, routine amounts tends to equate to higher contributions. Greeley and McManus (1987) supported this theory for the practices of tithing and good stewardship. The Hoge et al. (1996) survey of 125 Catholic parishes and 2,194 parishioners found that only 19% of Catholics gave a fixed percentage of their income to the church, but these contributors gave two to three times

more than those donating unfixed amounts on a weekly basis. Other researchers point to the practice of stewardship and pledging as primary factors in church giving. Hoge et al. profiled two pledging non-Catholic churches and noted that 50% of the contributions came from pledges and the average pledge tended to double gifts from other avenues.

## CHAPTER THREE

### Methodology

#### *Purpose of the Study, Sample Population, and Research Design*

The purpose of this study was to determine which factors lead to giving by known Catholic donors. The research draws conclusions from data collected from known donors currently giving to the Diocese of Oakland through the Annual Bishop's Appeal (see Table 1). Attempts were made to identify the key behaviors and attitudes promoting Catholics to give. The study examines donors who gave to the church in the calendar years of 1998 and 1999. Names were randomly drawn from the three parishes with the largest number of donors responding to the Bishop's Annual Appeal. Selection of alternating names on alphabetical lists of respondents from the appeal was the method of random selection. This process continued until a sampling of 65 to 70 donors giving over \$100.00 was drawn from each parish. The source of the lists used in the sample selection was the appeal database of the Diocese Development Office, which included donors who gave over \$100.00 per year in the form of either single gifts or pledges.

A four-page questionnaire was developed by the researcher to collect data and to rate similar factors leading to donor giving (see Appendix A). Household income and miscellaneous factors such as age, marital status, and race were analyzed. The questionnaire was mailed to a sample of 60–75 donors from each of the three parishes with the largest number of donors contributing to the Annual Bishop's Appeal. Each donor was requested to self-administer the survey. A promise of confidentiality was presented in the cover letter, assuring the participant that all information was privileged

Table 1

*Diocese of Oakland Parish Profiles*

Diocese parishes	Total adults	Total children	Average Mass attendance	Year / Number of appeal donors
Parish A, Union City	2,875	483	3,358	1998 / 644 1999 / 733
Parish B, Pleasant Hill	2,690	658	3,348	1998 / 589 1999 / 635
Parish C, San Ramon	2,615	516	3,131	1998 / 418 1999 / 449

*Note.* The average Mass attendance is taken from the October Count where adults and children are counted at each Mass during every Sunday in October and divided by the number of Sundays in the month to arrive at the figure shown. Adapted from *Parish Annual Report*, Diocese of Oakland, 1999, Oakland, CA: Author. Copyright 1999 by Diocese of Oakland Finance Department. Adapted with permission.



and would not be used or shared in future fundraising efforts of the diocese (see Appendix B).

### *Instrumentation and Data Collection*

The survey questionnaire was the sole instrument utilized in this study. It presented 20 questions in four sections with two open-ended queries. Part One addressed the level of involvement each respondent invested in the parish. Questions 1 through 4 provided data related to event attendance, committee/ministry involvement, and overall church participation. This feedback proved important to tracking patterns of participation as they related to giving levels.

Part Two—Questions 5 through 8—queried respondents on their involvement in other organizations such as schools and other nonprofits. Questions were also included that would generate responses collectively indicating giving patterns to other Catholic organizations, ultimately ascertaining giving behaviors affecting the universal Catholic church.

Part Three—Questions 9 through 12—focused on specific giving behaviors in not only individual parishes, but also in other Catholic nonprofit organizations. The patterns behind the giving—especially gifts planned in advance—were also sought through the questions. Rating scales from *rarely* to *always* pinpointed levels and consistency of giving.

Part Four—Questions 15 through 20—collected personal data vital to the research. It was important to analyze the effects of gender, marital status, educational level, and most importantly, household income on the rationale for Catholic giving.

These factors present potentially important models for the future of fundraising. All questions on the survey were designed to reduce bias and reassure confidentiality surrounding participation in the study.

Appropriate permission for this research was obtained (see Appendix C). A total of 208 donors received a letter requesting voluntary completion of the confidential survey. Respondents were given 3 weeks to complete and return the survey in a self-addressed stamped envelope provided. Two weeks following the initial mailing of the questionnaire, a postcard was sent as a reminder to all who had not yet returned the survey (see Appendix D). A target of at least 71 respondents (51%) out of the 208 questionnaires distributed was a goal for the case study. Relevant variables included the donor selection from the diocese database of contributors. Additionally, the size of the parishes selected for the study had to be large—over 2,500 adults—to provide an appropriate number of adult donors from which to draw the sample.

#### *Data Analysis and Limitations of the Study*

Data analysis was conducted using SPSS software. All of the completed surveys were reviewed and scanned for missing answers and incorrect skip patterns. The questionnaires were numbered, the responses coded, and the feedback from the open-ended questions were appropriately categorized and coded. Survey data was then entered into the SPSS database and frequency counts were run for each question and corresponding response. Percentages were subsequently calculated from the frequency counts to include values for missing data. Special precautions were taken to ensure that the individual respondents could not be identified by their answers.

The geographical area of this study was limited to the Alameda and Contra Costa counties within the state of California, which encompasses all 88 parishes under the Diocese of Oakland. The basis for parish selection was the highest number of donors rather than wealth or size. Other limitations to the study include costs, which prohibited mailing to larger numbers and translating the survey instrument. The Diocese of Oakland serves over 500,000 Catholics, which includes 17 different ethnic communities. It was not possible to translate the survey into the various languages spoken by parishioners throughout the diocese. Parishes consisting of individual members with middle to upper levels of income and histories of higher level educations were selected. Because only known donors to the Bishop's Appeal within a 2-year window were included in the study, this sample was not intended to reflect the general population of Catholic donors.

## CHAPTER FOUR

### Results

This chapter reports results of a questionnaire randomly mailed to known donors of the Bishop's Appeal in three parishes of the Diocese of Oakland in California. The survey was self-administered in September 2000. A follow-up reminder postcard was mailed 3 weeks after the original distribution. As mentioned earlier, the survey instrument consists of 20 multiple-choice questions and two open-ended questions.

#### *Survey Responses*

As previously reported, surveys were mailed to 208 donors in three parishes who made gifts of \$100 or more within the preceding 24 months through an annual collection known as the Bishop's Appeal. The three parishes selected for participation in this study indicated the highest number of donors during this Appeal, but were not those with the highest plate collections or consisting of the most affluent congregations. The survey response rate of 46% portrays sufficient interest on the part of the participants (see Table 2).

The three parishes chosen for this study were midsize with an average Mass attendance of over 3,000 people per Sunday. They were drawn from the 88 parishes of the Diocese of Oakland in California and represented 7.6% of the 130,000 households that attend Mass every Sunday in Alameda and Contra Costa counties. It should be noted that Parish A in Union City had the smallest survey return rate with only 28% responding. The other two parishes had return rates of over 50%. Because only two contacts with respondents were made, the factor(s) accounting for the low rate of return

Table 2

*Survey Response of Donor Giving From the Bishop's Appeal Within the Diocese of Oakland*

Leading donor parishes	Surveys mailed	Surveys returned	Percentage responding
Parish A, Union City	65	18	28
Parish B, Pleasant Hill	71	39	55
Parish C, San Ramon	72	38	54
Totals	208	95	46

in Parish A is not clear. One possible explanation may be that Parish A has the highest percentage of minorities with 78% Asian and only 6% Caucasian. It should also be noted that Parish C in San Ramon and Parish B in Pleasant Hill both have higher percentages of Caucasian members ranging from 84% to 91% (see Table 3).

Many respondents made comments on their questionnaires, noting an interest in receiving results of the survey. Other positive comments on the forms indicated that they understood their important role in participating in the study. Interestingly, some respondents noted in the open-ended questions that they give because “all that we have belongs to God” and that they “wanted to ‘give back’ to the church from their abundance” (see Appendix E).

#### *Sample Population*

For purposes of this study, it was determined that donors who had made a gift within the preceding 24 months would be better qualified than nondonors to answer queries related to giving. A parallel determination was also made that the opinions and attitudes of donors who offered a gift of \$100 or more would carry greater weight than those giving at lower levels or those who did not give consistently for 2 consecutive years. Level of parish involvement by Catholics showed a significantly strong relationship to giving, in terms of a positive factor of giving, and also to attendance in weekly and daily Mass. Donors registered in the parish totaled 96.8% of the survey respondents and 97.9% of those attended Mass on a regular basis.

The survey results also indicated that Catholics who give also tend to participate in parish ministries. Eight ministries were listed in the survey and the respondents added

Table 3

*Diocese of Oakland Ethnic and Sacramental Profile*

Diocese parishes	Ethnic breakdown	Number of baptisms	Number of marriages	Number of parish staff
Parish A, Union City	African-American – 1%	118	10	9
	Caucasian – 6%			
	Latino/Hispanic – 6%			
	Asian/PI – 78%			
	Other – 9%			
Parish B, Pleasant Hill	African-American – 0%	186	41	16
	Caucasian – 84%			
	Latino/Hispanic – 3%			
	Asian/PI – 13%			
	Other – 0%			
Parish C, San Ramon	African-American – 0%	239	16	32
	Caucasian – 91%			
	Latino/Hispanic – 4%			
	Asian/PI – 4%			
	Other – 1%			

*Note.* PI = Pacific Islander. Adapted from *Parish Annual Report*, Diocese of Oakland,

1999, Oakland, CA: Author. Copyright 1999 by Diocese of Oakland Finance

Department. Adapted with permission.

an additional 33 ministries in which they participated. These included Bible studies, Christian Family Movement, Couples for Christ, the Catholic Youth Organization, a detention ministry, Food for Friends, hospital ministries, Knights of Columbus, the lectors, a liturgy-planning committee, a marriage-preparation ministry, a stewardship committee, the St. Vincent de Paul Society, and a vocation committee.

*Personal demographics.* The average age of the respondents to the study survey was 55 years. The oldest was 83 and the youngest was 32. Slightly over 50% were between the ages of 40 and 59; 30% were between 60 and 79; 4% were 80 or over. Two thirds were married (67%). Widows made up 11% of the respondents, partially accounting for the slightly higher response rate for women. Divorced individuals (8%), singles (7%), and those remarried (2%) made up the remaining respondents; three people did not respond to this item relating to marital status. Eighty-nine percent described themselves as either currently married or previously married.

In terms of educational level, 41% of the survey respondents in this study were college graduates; an equal percentage completed some level of postgraduate work. Thirteen percent reported receiving only a high-school education. The survey question related to ethnic background revealed that 74% of the respondents were Caucasian. Due to the difficulty in administering the questionnaires in Spanish, none of the three parishes selected for this study included a significant number of Spanish-speaking parishioners. The second-largest ethnic group was Asian. In fact, Parish A in Union City reported that 78% of its parishioners were Asian. It cannot be determined if language was a factor in the low return rate, but it is indeed a possibility. Parish C reported 13% and 4% Asian parishioners, respectively. Almost no African-American church members were reported.



Four individuals out of the total respondents from all three parishes described themselves as Native American, and one respondent did not answer the question related to ethnic identity. The Asian ethnic category includes a high component of individuals of Filipino ancestry, the second largest minority group within the Oakland Diocese, which encompasses both Alameda and Contra Costa counties.

In order to test the hypothesis that upper income households contribute a lower percentage of their income than lower income households, Question 12 was cross-tabulated with Question 20 and the categories under household giving were collapsed (see Table 4). Of households reporting \$100,000 or more of annual income, 59.6% stated giving levels of 4% or less, while the remaining 40.4% gave 5% or more of their household income to charity. Of those with annual incomes under \$100,000, the respective percentages were 61% and 38.9%. Although the differences between these two income categories are obviously very small, they tend to confirm the following conclusion documented by Charles Zech (2000):

Households with more income contribute more to the church. But does the increase in contributions increase at the same rate as income? Does one household that earns twice as much income as another household contribute twice as much? Most research on this question has concluded the answer is no. (p. 56)

The conclusions reached in this current study are similar. Do the same two categories of donors (i.e., annual incomes above and below \$100,000) demonstrate the same pattern in terms of giving to other Catholic organizations? Again, the findings of this research parallel those documented by Zech (see Table 5). Of those households reporting \$100,000 or more of annual income, 55% give \$500 or more, while 44% give less. Parallel figures for households reporting less than \$100,000 of annual income are 63%

Table 4

*Household Income Versus Household Giving*

Household income		Household giving		Total
\$	Households	1-4%	5%	
0-100,000	Number	22	14	36
	Percentage	61.1	38.9	100.0
Over 100,000	Number	28	19	47
	Percentage	59.6	40.4	100.0
Total	Number	50	33	83
	Percentage	60.2	39.8	100.0

*Note.* Twelve respondents chose not to reply to this particular question out of 95 returned surveys. Analysis of adjusted residuals and a chi-square with a value of .020 suggest weak correlation between income and percentage of giving (i.e., the rate of giving is independent of income) (see Appendix E).

Table 5

*Household Income Versus Average “Other” Gifts*

Household income		Average “Other” gifts		
\$	Households	Under \$500	\$500 or more	Total
0–100,000	Number	26	15	41
	Percentage	63.4	36.6	100.0
Over 100,000	Number	22	27	49
	Percentage	44.9	55.1	100.0
Total	Number	48	42	90
	Percentage	53.3	46.7	100.0

*Note.* Five respondents chose not to reply to this particular question out of 95 returned surveys. Statistical analysis (chi-square value of 3.075) suggests a weak correlation between income and amount of giving in this case study (see Appendix E).

and 37%, respectively. It should be noted, however, that statistical analysis suggests little or no correlation between income and percentage of giving (i.e., rate of giving is independent of income), as was indicated in the Zech study.

Respondents were asked whether they attended Catholic school. A majority (61%) answered affirmatively. When asked whether they sent any of their own children to a Catholic school, 43% responded “yes” while 46% said they did not. Of those who did attend Catholic school, 54% gave less than \$500 annually to “Other” Catholic charities while 45% gave \$500 or more. Fifty percent of donor respondents who did not attend Catholic school gave less than \$500 annually and 50% gave over that amount (see Table 6). In terms of Catholic-school attendance impacting parish giving, as opposed to giving to “Other” Catholic organizations, no difference was found between those respondents who attended a Catholic school and those who did not.

Zech (2000) stated there is support for Catholic schools as a “boom” to parish contributions, “rather than a source of resentment when we look at the larger picture. Do parishes that sponsor parochial schools receive larger contributions? A qualified yes” (p. 96). The findings of this current study concur with the conclusions drawn by Zech. Catholics who send their children to Catholic schools give a marginally higher amount of their income to the Catholic church. However, the difference between their giving habits and those of Catholics without children in parochial schools is not statistically significant. Fifty-five percent of those with children in a Catholic school give less than 5% of their income, while 44% give 5% or more. The corresponding figures for those with children not attending parochial schools are 65% giving less than 5% of their income and 35% contributing 5% or more.

Table 6

*Catholic-School Attendance Versus Average “Other” Gifts*

Donor type	Average “Other” gifts		Total
	Under \$500	\$500 or more	
Did attend Catholic school	31 (54.4%)	26 (45.6%)	57 (100%)
Did not attend Catholic school	18 (50%)	18 (50%)	36 (100%)
Total giving	49 (52.7%)	44 (47.3%)	93 (100%)

*Note.* Two respondents chose not to reply to this particular question out of 95 returned surveys. Statistical analysis suggests little or no correlation between Catholic school attendance and amount of giving. The variables appear to be independent (see Appendix E).

*Giving to other charitable requests.* While 97% of the respondents in this study reported participating in parish life, approximately 95% responded “yes” to contributing to one or more of over 16 different Catholic appeals or ministries, both within and outside the diocese and on both local and national levels. When percentage of household income was correlated with average gifts to Catholic organizations outside the parish, 55% of the respondents indicating giving \$500 or more and 44% gave less than this amount. Half of the survey sample gave 5% or more of their household income, while the other 50% gave less than 5%. These findings indicate that Catholics who are strong donors to their local parish respond in like manner to appeals and ministries outside the parish (i.e., strong giving to the parish does not depress “outside giving”) (see Appendix F).

The results of this study also concur with the observation made by Zech (2000) that “parishioners respond to good programs in general. They especially respond when the parish offers a particular program where they have an interest, where they can find a niche” (p. 77). More specific to this current research, of the parishioners who gave outside the local parish, but within the Oakland Diocese, 77% gave to Catholic Charities and 67% gave to the St. Vincent de Paul Society. Both organizations are service oriented and were ranked first and second, respectively, among organizations to which parishioners gave. Top recipients of charitable giving outside the diocese were found to be retirement funds for church staff and for religious and foreign missions (48% and 52%, respectively). The emerging donor profile is one of overall generosity, responding to both local requests and to pleas from outside the diocese on national and international levels, choosing to give to the Catholic Campaign for Human Development and, internationally, to the missions relief funds in all part of the world.

*Educational levels.* According to Zech (2000) giving levels are positively correlated with (a) high household income level, (b) level of parish involvement, and (c) level of education. For purposes of this study, when education level was collapsed into categories of individuals completing some postgraduate study and others ultimately earning postgraduate degrees, 53% of the former group reported incomes of less than \$100,000 while 46% were beyond this earning level. Postgraduates, however, report significantly higher income levels. Only a third (34%) reported earnings less than \$100,000 while two thirds had reached earning levels of \$100,000 or more.

Zech (2000) found that giving levels increased with educational attainment. This was not the case in the current study, at least in terms of statistically significant parish giving. Among those with educational levels below a postgraduate degree, 56% gave below 5% of their income to the parish; 43% gave 5% or more. Among postgraduates, these figures are 65% and 34%, respectively. Upon analyzing fits to “Other” Catholic organizations, the outcome reverses, but only slightly. Among those with less than a postgraduate degree, 59% gave under \$500 annually; 40% gave more than \$500. With those holding postgraduate degrees, the corresponding percentages are 57% and 42%, respectively (see Table 7).

Table 7

*Education Level Versus Average “Other” Gifts*

Education level		Average “Other” gifts		
Level	Data collected	Under \$500	\$500 or more	Total
College graduate	Number of respondents	32	22	54
	Percentage of respondents	59.3	40.7	100.0
Postgraduate	Number of respondents	16	22	38
	Percentage of respondents	42.1	57.9	100.0
Total	Number of respondents	48	44	92
	Percentage of respondents	52.2	47.8	100.0

*Note.* Three respondents chose not to reply to this particular question out of 95 returned surveys. A chi-square analysis suggests a weak correlation between education level and amount of giving (see Appendix E).



## CHAPTER FIVE

### Summary and Conclusions

Philanthropy has been on the rise in the United States, giving within the Catholic church has remained constant. A greater understanding of factors associated with increased giving is needed, as well as how these factors could benefit development offices of the Diocese of Oakland and those throughout the United States. Such factors would serve as a good indicators of giving. More emphasis could be placed upon communication with donors possessing these factors. Donors give because they are involved in their parish, because they have a higher household income than many nondonors, and/or because they plan their giving in advance. These are known factors proven by the results of this study, but why are they giving? Is it because of their faith in God, their faith in the parish, or their Catholic-school education? Each of these contribute to giving, but the reasons behind why they are overall good indicators of specific gifts and continued giving is critical. Donor awareness of church activity and needs is one important avenue toward increased giving.

#### *Discussion of the Findings*

The results of this study indicate that the average known donor is 55 years of age and female. Seventy-seven percent have been married, divorced, or widowed. They attended Catholic school, are very active in their parish, and active in other Catholic ministries and missions. Known donors attend Mass more than once a week, and approximately 95% are highly educated with some postgraduate work in their academic histories. Research would suggest that the average donor within the sample selected for

this case study is more involved than the average donor within the overall Catholic population. Their attendance at parish activities is two to six times per year, and 74% of them are involved in some type of ministry at the parish level. The number of donors that emerged in this study would also suggest a great number of involved and active members of the three parishes in this case study.

The participating respondents in this study are not representative of the entire Diocese of Oakland or other U.S. dioceses. They are a small sampling—a little under 1% of the total populations within the parishes surveyed. Because there are 88 parishes within the Diocese of Oakland, representing over 1/2 million people in Alameda and Contra Costa counties, the findings may not reflect the diocese as a whole; however, they can be viewed as an indicator. The limitations and restrictions placed upon the study by the Institutional Review Board for the Protection of Human Subjects at the University of San Francisco should be considered in an analysis of both the data collection and results. This department allows up to three contacts with potential participants. Only two were possible due to time constraints—one with the survey and one reminder postcard.

The parishes participating in this study had an average Mass attendance of 3,279. This is a little above the medium range, according to Zech (2000). In terms of ethnic background, this study was limited because the donors were more likely to be Caucasian. The three participating parishes had populations that were 74% Caucasian and 13% Asian with the balance of their parishioners from mixed ethnic backgrounds. Forty percent of the parishes within the Diocese of Oakland are Spanish speaking with most of their member populations coming from Central America. Because the researcher of this study is not fluent in Spanish, and because translation costs were prohibitive, the voluntary

survey was distributed only in English. The Diocese of Oakland, on an average Sunday, has services in 17 different languages. Consequently, the results of this case study may not reflect the experience of the entire Diocese of Oakland or known Catholic donors since English is not the native language for over 50% of diocese members.

Announcing a planned gift was found to lead to more generous giving. Survey donors that planned their gifts in advance represented almost 90% of all givers, while those who gave a percentage of their income on a random basis represented 20% of all donors surveyed. Clearly, the responses indicated that advance giving, or planned giving, through a credit card or weekly deduction, results in more generous contributions. Thus it is the manner in which contributions are made that leads to high giving by either announcing pledges via a commitment card, through a credit-card pledge at the beginning of the year, or a parish pledge via a pew envelope. It is this faith response to give back in gratitude and to demonstrate a commitment to the church that leads to a generous donor. This was evident in the responses to the open-ended survey questions where many of the participants spoke of their gratitude to God and their desire to “give back.” It was also highlighted in responses to Question 11 where the method of giving or source of the giving response was queried. Collection envelopes were used by 76%, 63% responded when asked by the bishop, and another 54% gave when asked by their local priest or pastor.

This study indicated that parishioners who are active in the parish also make more contributions. Respondents who attended parish activities, or diocesan-wide events other than Mass, represented 97% of the respondents who gave, while 71% attended at least one to six events at the parish level. Only 15% of known donors did not attend any

events. Involved givers were very active in the ministry life of the parish, as noted in the responses to the open-ended questions. Many were involved with the life of the church in areas that met their own needs or interests.

Philanthropy outside the parish to “Other” Catholic organizations indicated a higher percentage of giving. Ninety-six percent of the respondents reported giving to such charitable requests. When asked how they give to the Catholic church, 52% said they give 1% to 4% of their income, while 30% said they give between 5% and 10% of their income. When compared to their giving to “Other” Catholic organizations, no conflict emerged between giving to the church and to other Catholic organizations. If a Catholic was generous, they tended to be generous to all requests received. Seventy-seven percent of the donors participating in this study gave to Catholic Charities, while 43% contributed to the Catholic Campaign for Human Development, and 67% gave to the St. Vincent de Paul Society. All of these donors continued to give to their parish and to the Bishop’s Annual Appeal, demonstrating that, once a donor is a giver, they respond to similar causes upon request.

The known Catholic donors responding to the study survey were also supporters of their parochial schools, as well as other major Catholic institutions. These active Catholics represented 38.9% of the total respondents and listed 15 different organizations within which they were involved. Many of these (48.4%) also volunteered at their parish school. What development offices viewed as a conflict—giving to the church as well as other Catholic organizations—is not, in fact, a reality. This study showed Catholics to be generous with their time, talent, and treasure to *both* parishes and numerous Catholic organizations. A very small percentage (16.8%) of the respondents in this study gave

below \$99.00, while 34.8% contributed over \$100.00. Surprisingly, gifts from \$1000 to \$2000 were given by 10.5% of the participating donors and a solid 14% gave over \$2000. The survey donors live out the gospel mission of giving back in gratitude to the Lord.

### *Conclusions*

The generosity of Catholics is evident in this study when they are involved in the life of the church—not only at the parish level where their spiritual needs are met in liturgical services, but with the ministries of the parish and beyond the boundaries of their local church to the wider Catholic community. With 96.8% attending Mass more than once a week, and 96.8% giving to other Catholic requests, these respondents of the self-administered survey in this study were not only involved, but sophisticated enough to understand the needs of some or many Catholic organizations within the church as a whole. The results indicate that known donors were participants in parish events, that their level of giving matched their level of participation in parish ministries, and that they were highly educated. These findings were already established through extensive research conducted by Hoge et al. in 1997. These researchers confirmed that Catholics with higher levels of income tended to give more, as did those who attended Mass, those who attended nonworship events in their parish, those who made planned gifts, those who were married, and those who graduated from college with some postgraduate work. These individuals could be called active donors. Based upon the findings of this case study, there could be a strong relationship between core-group donors and substantial support of the Catholic church in its broader mission; however, more research is needed.

### *Recommendations for Action and Future Study*

Duplicating the pattern of giving found in this case study remains a challenge for future research. Do givers exist in all parishes within the Diocese of Oakland? Do they exist throughout the United States in other parishes? These questions are worthy of future exploration. The findings of this current research are not inconsistent with those of previous studies.

Zech (2000) documents seven actions the Catholic church can take to increase contributions. They are excellent suggestions; however, because the survey respondents in this current study indicated 97.9% parish registration from 0 to 10 years, with at least 67% registered from 11 to 20 years and 32% active in their parish over 20 years, the most valuable questions for further study would seem to be related to the associated action(s) of pastors and/or parish staff. How are they communicating with their active core members? Are the needs of these givers being met by the parish ministries? Are there activities in just a few programs? Are core givers being overlooked as leaders or their opinions disregarded? Are the newly arrived “immigrants” being welcomed with hospitality or indifference? Are new parishioners being served and asked to actively participate, or are the same volunteers/donors being used over and over again in different ministries? Are the newly arrived being placed in ministries appropriate to their nationalities and cultivated into the broader parish life? Are these newly arrived being asked to serve on the parish council, on the finance committee, or simply being overlooked as well? Why did 95.8% of the respondents in this study bypass the survey question asking if they were registered in other parishes in the past? Is their current parish their only experience of parish life? Only 2.1% stated they had been registered in a parish

before, and only one individual answered “No.” Is the church neglecting to welcome new activities as families or individuals move from one parish to another? These questions must be addressed as they hold critical indicators for future studies in the effort to model a more effective giving program throughout the Catholic church. More research must focus on how donors discern their ability and reasons for giving.

The survey respondents in this case study noted in the open-ended questions the need to “teach that all we have and all we are belongs to God.” While the findings presented no new revelations in this area, they did reinforce earlier research. This study supports the argument that fundraisers and development personnel should reach beyond the individual sitting in the pew to the moms coaching, the widows volunteering at the convalescent homes, and to the couples singing in the choir. These are newly recognized donor groups who appear to have been overlooked by Catholic fundraisers. If the giving of these donors is to be cultivated, then church officials at all levels must learn more about them and respond to their needs. If Catholic contributions are ever to match the giving of other denominations, fundraising professionals must take a harder look at their donor base and work for and with them, rather than continuing the focus on those who do not give; who do not have relationships with the church; and who, in reality, do not support the church.

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## APPENDICES

APPENDIX A  
CATHOLIC GIVING QUESTIONNAIRE

APPENDIX A  
CATHOLIC GIVING QUESTIONNAIRE

## Appendix A

### Catholic Giving Questionnaire

#### Survey of Parishioners who give to the Catholic Church

CODE #: \_\_\_\_\_

##### Survey Instructions:

- 1) Please have one person per household complete this survey.
- 2) **All responses will be kept confidential.**
- 3) Do not write your name or parish on this survey.
- 4) Please return the survey in the attached envelope by Date of survey **2000**.

#### PARISH INVOLVEMENT

1. How frequent do you attend Mass (please check only one)?

- |  |  |
|--|--|
| <input type="checkbox"/> More than once per week | <input type="checkbox"/> Every few months              |
| <input type="checkbox"/> Once per week           | <input type="checkbox"/> Major religious holidays only |
| <input type="checkbox"/> Once or twice per month | <input type="checkbox"/> Never or rarely               |

2. Are you currently registered in your parish?

☐ Yes



If 'YES' – check one:

Number of years in the parish

- \_\_\_\_ 0-5  
\_\_\_\_ 6-10  
\_\_\_\_ 11-15  
\_\_\_\_ 16-20  
\_\_\_\_ over 20 years

☐ No



If 'NO' were you registered in a parish in the past?

\_\_\_\_ yes      \_\_\_\_ no

If 'yes' how many years were you registered: \_\_\_\_\_

3. Do you belong to any of

the following groups (please check all that apply)?

- ☐ Eucharist ministries, greeters  
☐ Choir  
☐ Social concerns, outreach, justice issues  
☐ Parish council  
☐ Religious education  
☐ Fundraising committee  
☐ RENEW/ small Christian communities  
☐ Stewardship Committee  
☐ Other \_\_\_\_\_



4. Did you attend a parish activity/event other than Mass in the last year? If so, how many?

- ☐ None
- ☐ 1
- ☐ 2-3
- ☐ 4-6
- ☐ Other: \_\_\_\_\_

5. Outside of your parish, do you participate or volunteer in Catholic organizations?

- ☐ Yes
- ☐ No

Check all that apply:

- ☐ St. Vincent de Paul Society
- ☐ Pro-Life
- ☐ Social justice
- ☐ Diocesan committee
- ☐ Hospital
- ☐ Retirement
- ☐ School tuition assistance (FACE)
- ☐ Other: \_\_\_\_\_

6. Did you attend Catholic School?

- ☐ Yes
- ☐ No

7. Did you send your children to Catholic School?

- ☐ Yes
- ☐ No

If 'YES' do you or did send your child(ren) to (check all that apply:

- ☐ Grammar school
- ☐ High school
- ☐ College
- ☐ Post-graduate work

8. If you answered 'YES' to Question #5 or #6, were you or are you involved in Catholic school as a volunteer?

- ☐ No
- ☐ A Little
- ☐ Sometimes
- ☐ A Great Deal

## **GIVING PATTERN**

9. How do you donate to your parish?

☐ Weekly

☐ Monthly

☐ Once a year

☐ Occasionally

10. What best describes the way you contribute (check all that apply)?

☐ Whatever I have in my pocket/purse at the time.

☐ My donation is planned in advance.

☐ My donation is a percentage of my yearly income.

☐ I give what I can when I can afford it.

11. How do you contribute to 'other' Catholic non profit organizations?

☐ Use 'second collection' envelopes

☐ When requested by the Bishop

☐ When asked at the church by the priest

☐ When asked in the mail

12. What percentage of your household income do you give to the Catholic Church per year?

☐ 1-2%

☐ 7-8%

☐ 3-4%

☐ 9-10%

☐ 5-6%

☐ Over 10%

13. Do you give to 'other' Catholic charitable requests?

☐ Yes

☐ No



If YES, which (check all that apply)?

☐ Catholic Charities

☐ Campaign for Human Development

☐ St. Vincent de Paul Society

☐ Catholic Relief Services

☐ Religious Retirement Fund

☐ International Missions

☐ Home Missions

☐ Bishop's Appeal

☐ FACE (tuition assistance)

☐ Other: \_\_\_\_\_

14. What is your average gift to 'other' Catholic organizations per year?

☐ under \$25

☐ \$200-499

☐ \$26-50

☐ \$500-999

☐ \$51-99

☐ \$1,000-2,000

☐ \$100-199

☐ over \$2,000

## GENERAL INFORMATION

Please complete the following personal information:

15. I am \_\_\_\_\_ years old.

16. I am ☐ Male ☐ Female

17. What best describes your marital status?

- ☐ Single  
☐ Married  
☐ Re-married

- ☐ Divorced  
☐ Separated  
☐ Widowed

18. What is the highest level of school you have attended?

- ☐ Some high school  
☐ Graduated from high school  
☐ Some college  
☐ Graduated from college  
☐ Post-graduate work

20. What is your Household Income per year (please check one)?

- |  |  |
|--|--|
| <input type="checkbox"/> Less than \$20,000  | <input type="checkbox"/> \$50,000 - \$79,999 |
| <input type="checkbox"/> \$20,000 - \$24,999 | <input type="checkbox"/> \$80,000 - \$100,00 |
| <input type="checkbox"/> \$25,000 - \$49,999 | <input type="checkbox"/> Over \$100,000      |

21. When you give to your parish, what would you say makes it more worthwhile about your act of giving?

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22. What could the diocese do to motivate more parishioners to support the church?

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**If you have any questions or problems completing this survey, please feel free to call me at (510) 267-8362. Please know that I appreciate your voluntary participation.**

**Thank you for your time and interest!**  
**KATHY KING**



**APPENDIX B**  
**LETTERS OF CONSENT**

Appendix B

Letters of Consent



## DIOCESE OF OAKLAND

2900 LAKE SHORE AVENUE • OAKLAND, CALIFORNIA 94610-3697  
510 / 893-4711 • FAX: 510 / 893-0945 • [www.oakdiocese.org](http://www.oakdiocese.org)

August 30, 2000

To Whom It May Concern:

It is my understanding that our Director of Development, Katherine A. King, is conducting a survey of the Bishop's Appeal donors from three of our parishes.

The Diocese of Oakland is supportive of her endeavors, as we have also granted her a sabbatical to complete her thesis on "What Motivates Catholics to Give" for her Master's Degree in Nonprofit Management from the University of San Francisco.

It is our hope that when the thesis is complete, the Diocese of Oakland may benefit from the results of her study.

Sincerely,

*John S. Cummins*

John S. Cummins  
Bishop of Oakland



# DIOCESE OF OAKLAND

2900 LAKE SHORE AVENUE • OAKLAND, CALIFORNIA 94610-3697  
510 / 893-4711 • FAX: 510 / 893-0945 • [www.oakdiocese.org](http://www.oakdiocese.org)

August 30, 2000

Institutional Review Board for the Protection of Human Subjects  
University of San Francisco  
2130 Fulton Street  
San Francisco, CA 94117

Dear Members of the Committee:

On behalf of the Diocese of Oakland, I am writing to formally indicate the awareness of the research proposed by Katherine King our Director of Development. We are aware that Ms. King is a student at the University of San Francisco and is writing her thesis. It is our understanding that she intends to conduct her research by administering a written survey to 200 of the donors to the Bishop's Appeal.

I am the supervisor of Ms. King and responsible for service within the diocese as an officer of the Roman Catholic Welfare Corporation, Diocese of Oakland I give Ms. King permission to conduct her research.

If you have any questions or concerns, please feel free to contact me at (510) 267-8336. Please see attached letter from Bishop John S. Cummins also giving his permission.

Sincerely,

Ken Reggio  
Director of Service

Cc: Bishop Cummins

**APPENDIX C**  
**INSTRUCTIONS TO SURVEY RESPONDENTS**

## Appendix C

### Instructions to Survey Respondents

August 21, 2000

Dear Parishioner,

My name is Katherine King, I am a graduate student in the College of Professional Studies at the University of San Francisco. I am doing a study for my thesis on what motives Catholics to give. As the Director of Development for the past seven years, I have been privileged to witness the generosity of Catholics who live in our Oakland Diocese.

I have asked Bishop Cummins to allow me to conduct a research project on some of the donors to the Bishop's Appeal.

Therefore, it is with the Bishop approval that I ask you to participate in this study. I obtained your name from the Bishop Appeal database in the development office of the diocese.

**If you agree to be in the study, I ask you to complete the attached questionnaire and return it to me in the pre-address stamped envelope, by September 6, 2000.**

It is possible that some of the question on the survey may make you feel uncomfortable but you are free to decline to answer any question or if you do not wish to stop participation at anytime. Although you will not be asked to put your name on the survey I will know that you were asked to participate in the research because I sent you this letter.

**Study record will be kept confidential.** No individual identities will be used in any report or publication resulting from the study. The information will be coded by parish only and kept in locked file cabinets at all times. Individual results will not be shown.

You will not be solicited for funds based on the information you give.

While there will be no direct benefit to you from your participating in this study the anticipated benefits of this study may give a better understand of what motives Catholics to give to the diocese and to your parish.

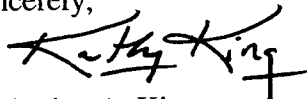
There will be no cost to you as a result of taking part in this study no will you be reimbursed for your participation in this study.

If you have questions about the research, you may contact me at 510-267-8362. If you have further questions about the study, you may contact the IRBHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415-422-0691 and leaving a voicemail message by e-mail [IRBPH@usfca.edu](mailto:IRBPH@usfca.edu) or by writing to the IRBPHS Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** You are free to decline to be in this study, or withdraw from it at any point. The Diocese is aware of this study, but does not require that you participate in this research. Your decision as to whether or not to participate is strictly up to you

Thank you for your time. If you agree to participate, please complete the attached questionnaire and return it to me in the enclosed per-addressed pre-stamped envelope.

Sincerely,



Katherine A. King

**APPENDIX D**  
**FOLLOW-UP POSTCARD**

Appendix D

Follow-Up Postcard



Please don't forget!

Please take a few moments to fill out the questionnaire I mailed to you about why Catholics give. If you already sent your in survey thanks so much.!!

Thank you!

*Kathy King*

**APPENDIX E**  
**CATHOLIC GIVING QUESTIONNAIRE RESULTS:**  
**RAW DATA**



## Appendix E

### Catholic Giving Questionnaire Results: Raw Data

## Catholic Giving Questionnaire Results

### Question #1 – How frequently do you attend mass?

	Frequency	Percentage	Valid %	Cumulative %
More than once per week	26	27.4	27.4	27.4
Once per week	66	69.5	69.5	96.8
Once or twice per month	3	3.2	3.2	100.0
Every few months	0	0.0	0.0	100.0
Major religious holidays	0	0.0	0.0	100.0
Never or rarely	0	0.0	0.0	100.0
NO ANSWER	0	0.0	0.0	100.0

### Question #2 – Are you currently registered in your parish?

	Frequency	Percentage	Valid %	Cumulative %
Yes	93	97.9	97.9	97.9
No	2	2.1	2.1	100.0
NO ANSWER	0	0.0	0.0	100.0

#### If yes, number of years registered in parish?

	Frequency	Percentage	Valid %	Cumulative %
0 - 5 years	21	22.1	22.1	22.1
6 - 10	22	23.2	23.2	45.3
11 - 15	18	18.9	18.9	64.2
16 - 20	13	13.7	13.7	77.9
Over 20 years	19	20.0	20.0	97.9
SKIP	2	2.1	2.1	100.0
NO ANSWER	0	0.0	0.0	100.0

#### If no, were you registered in a parish in the past?

	Frequency	Percentage	Valid %	Cumulative %
Yes	2	2.1	2.1	2.1
No	1	1.1	1.1	3.2
SKIP	91	95.8	95.8	98.9
NO ANSWER	1	1.1	1.1	100.0

### **Question #3**

Multiple answer question – percentages will NOT total 100.0%.

	Frequency	Percentage	Valid %	Cumulative %
Eucharistic Ministries /	27	28.4	28.4	NA
Choir ✓	7	7.4	7.4	NA
Social concerns, outreach, justice issues ✓	15	15.8	15.8	NA
Parish Council ✓	6	6.3	6.3	NA
Religious Education ✓	20	21.1	21.1	NA
Fundraising Committee ✓	7	7.4	7.4	NA
RENEW/Small Christian Communities	29	30.5	30.5	NA
Stewardship Committee ✓	3	3.2	3.2	NA
Other	33	34.7	34.7	NA
NO ANSWER	25	26.3	26.3	NA

'Other' responses:

- Bereavement; Bible Study; Christian Family Movement; Convalescent Home; Corazon; Couples for Christ; CYO; Detention/Jail; Family Ministry; Finance Committee; Food for Friends; 45+ Singles; Hospital EM; Hospital Ministry; Hospitality; Knights of Columbus; Lector; Liturgy; Liturgy and Communion Service; Liturgy Planning Committee; MA; Marriage Preparation Ministry; Nino Group; RCIA; Reader; Social functions for the parish; Spiritual Growth Group; St. Vincent de Paul; Vocations Committee; Youth Council

### **Question #4 – Did you attend a parish activity/event other than mass in the last year? If so, how many?**

	Frequency	Percentage	Valid %	Cumulative %
None /	15	15.8	15.8	15.8
1 2	11	11.6	11.6	27.4
2 - 3 3	26	27.4	27.4	54.7
4 - 6 4	31	32.6	32.6	87.4
Other 5	10	10.5	10.5	97.9
NO ANSWER	2	2.1	2.1	100.0

'Other' responses include:

- 6 or more; 12 or more; monthly/weekly; 15-20; about 30; at least 10; 1 or more per month; 10

### **Question #5 – Outside of your parish, do you participate or volunteer in Catholic organizations**

	Frequency	Percentage	Valid %	Cumulative %
Yes	37	38.9	38.9	38.9
No	56	58.9	58.9	97.9
NO ANSWER	2	2.1	2.1	100.0

If yes, which organizations?

Multiple answer question – percentages will NOT total 100.0%.

	Frequency	Percentage	Valid %	Cumulative %
St. Vincent de Paul	13	13.7	13.7	NA
Pro-Life	2	2.1	2.1	NA
Social Justice	4	4.2	4.2	NA
Diocesan Committee	3	3.2	3.2	NA
Hospital	4	4.2	4.2	NA
Retirement	0	0.0	0.0	NA
FACE	4	4.2	4.2	NA
Other	18	18.9	18.9	NA
SKIP	56	58.9	58.9	NA
NO ANSWER	2	2.1	2.1	NA

'Other' responses include:

- Catholic Charities; Charismatic Prayer Groups; Detention; Habitat for Humanity; Holy Family Retreat; Knights of Columbus; Loave and Fishes; School; YLI

**Question #6 – Did you attend Catholic School?**

	Frequency	Percentage	Valid %	Cumulative %
Yes	58	61.1	61.1	61.1
No	37	38.9	38.9	100.0
NO ANSWER	0	0.0	0.0	100.0

**Question #7 – Did you send your children to Catholic school?**

	Frequency	Percentage	Valid %	Cumulative %
Yes	41	43.2	43.2	43.2
No	44	46.3	46.3	89.5
NO ANSWER	10	10.5	10.5	100.0

If yes, which grade levels?

Multiple answer question – percentages will NOT total 100.0%.

	Frequency	Percentage	Valid %	Cumulative %
Grammar school	28	29.5	29.5	NA
High school	28	29.5	29.5	NA
College	10	10.5	10.5	NA
Post-graduate work	2	2.1	2.1	NA
SKIP	48	50.5	50.5	NA
NO ANSWER	2	2.1	2.1	NA

	Frequency	Percentage	Valid %	Cumulative %
No	25	26.3	26.3	26.3
A little	11	11.6	11.6	37.9
Sometimes	10	10.5	10.5	48.4
A great deal	16	16.8	16.8	65.3
SKIP	22	23.2	23.2	88.4
NO ANSWER	11	11.6	11.6	100.0

**Question #9 – How do you donate to your parish?**

	Frequency	Percentage	Valid %	Cumulative %
Weekly	68	71.6	71.6	71.6
Monthly	21	22.1	22.1	93.7
Once a year	1	1.1	1.1	94.7
Occasionally	5	5.3	5.3	100.0
NO ANSWER	0	0.0	0.0	100.0

**Question #10 – What best describes the way you contribute?**

Multiple answer question – percentages will NOT total 100.0%.

	Frequency	Percentage	Valid %	Cumulative %
Whatever I have in pocket	4	4.2	4.2	NA
Planned in advance	85	89.5	89.5	NA
% of yearly income	19	20.0	20.0	NA
What I can when I can afford it	12	12.6	12.6	NA
NO ANSWER	0	0.0	0.0	NA

**Question #11 – How do you contribute to other Catholic organizations?**

Multiple answer question – percentages will NOT total 100.0%.

	Frequency	Percentage	Valid %	Cumulative %
2 <sup>nd</sup> collection envelopes	73	76.8	76.8	NA
Requested by Bishop	60	63.2	63.2	NA
When asked by priest	52	54.7	54.7	NA
When asked in the mail	51	53.7	53.7	NA
NO ANSWER	2	2.1	2.1	NA

**Question #12 – What percentage of household income do you give to Catholic Church per year?**

	Frequency	Percentage	Valid %	Cumulative %
1 - 2%	27	28.4	28.4	28.4
3 - 4%	23	24.2	24.2	52.6
5 - 6%	18	18.9	18.9	71.6
7 - 8%	5	5.3	5.3	76.8
9 - 10%	6	6.3	6.3	83.2
Over 10%	5	5.3	5.3	88.4
NO ANSWER	11	11.6	11.6	100.0

**Question #13 – Do you give to other Catholic charitable requests?**

	Frequency	Percentage	Valid %	Cumulative %
Yes	92	96.8	96.8	96.8
No	0	0.0	0.0	96.8
NO ANSWER	3	3.2	3.2	100.0

If yes, which charitable requests?

Multiple answer question – percentages will NOT total 100.0%.

	Frequency	Percentage	Valid %	Cumulative %
Catholic Charities	74	77.9	77.9	NA
CHD	41	43.2	43.2	NA
St. Vincent de Paul	64	67.4	67.4	NA
CRS	48	50.5	50.5	NA
Religious Retirement	46	48.4	48.4	NA
International Missions	50	52.6	52.6	NA
Home Missions	29	30.5	30.5	NA
Bishop's Appeal	86	90.5	90.5	NA
FACE	14	14.7	14.7	NA
Other	22	23.2	23.2	NA

'Other' responses:

- Bay Area Crisis Nursery; Catholic school tuition; CFCA; College tour; Retreat Ministry; Special Appeals

**Question #14 – What is your average gift to 'other' Catholic organizations per year?**

	Frequency	Percentage	Valid %	Cumulative %
Under \$25	6	6.3	6.3	6.3
\$26 - 50	6	6.3	6.3	12.6
\$51 - 99	4	4.2	4.2	16.8
\$100 - 199	9	9.5	9.5	26.3
\$200 - 499	24	25.3	25.3	51.6
\$500 - 999	20	21.1	21.1	72.6
\$1,000 - 2,000	10	10.5	10.5	83.2
Over \$2,000	14	14.7	14.7	97.9
NO ANSWER	2	2.1	2.1	100.0

**Question #15 – Age**

The youngest respondent is 32 years old and the oldest is 83 years old.  
 The average age of respondents is 55.78 years old.

	Frequency	Percentage	Valid %	Cumulative %
19 years and under	0	0.0	0.0	0.0
20 – 39 years old	11	11.6	11.6	11.6
40 – 59 years old	48	50.5	50.5	62.1
60 – 79 years old	29	30.5	30.5	92.6
80 years and over	4	4.2	4.2	96.8
NO ANSWER	3	3.2	3.2	100.0

**Question #16 – Gender**

	Frequency	Percentage	Valid %	Cumulative %
Male	39	41.1	41.1	41.1
Female	53	55.8	55.8	96.8
NO ANSWER	3	3.2	3.2	100.0

**Question #17 – Marital Status**

	Frequency	Percentage	Valid %	Cumulative %
Single	7	7.4	7.4	7.4
Married	64	67.4	67.4	74.7
Re-married	2	2.1	2.1	76.8
Divorced	8	8.4	8.4	85.3
Separated	0	0.0	0.0	85.3
Widowed	11	11.6	11.6	96.8
NO ANSWER	3	3.2	3.2	100.0

**Question #18 – Highest Level of Education**

	Frequency	Percentage	Valid %	Cumulative %
Some high school	0	0.0	0.0	0.0
High school grad	3	3.2	3.2	3.2
Some college	13	13.7	13.7	16.8
College grad	39	41.1	41.1	57.9
Post-grad work	39	41.1	41.1	98.9
NO ANSWER	1	1.1	1.1	100.0

**Question #19 – Ethnicity**

	Frequency	Percentage	Valid %	Cumulative %
Native American	4	4.2	4.2	4.2
African-American	0	0.0	0.0	4.2
Asian	16	16.8	16.8	21.1
Hispanic	2	2.1	2.1	23.2
Caucasian	71	74.7	74.7	97.9
NO ANSWER	2	2.1	2.1	100.0

**Question #20 – Annual Household Income**

	Frequency	Percentage	Valid %	Cumulative %
Less than \$20,000	0	0.0	0.0	0.0
\$20 – 24,999	0	0.0	0.0	0.0
\$25 – 49,999	11	11.6	11.6	11.6
\$50 – 79,999	18	18.9	18.9	30.5
\$80 – 100,000	13	13.7	13.7	44.2
Over \$100,000	50	52.6	52.6	96.8
NO ANSWER	3	3.2	3.2	100.0

## Crosstabs

### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Household income *	83	87.4%	12	12.6%	95	100.0%
Household giving						

### Household income \* Household giving Crosstabulation

			Household giving		Total
			1-4%	5% or more	
Household income	\$0-100,000	Count	22	14	36
		Expected Count	21.7	14.3	36.0
		% within Household income	61.1%	38.9%	100.0%
		% within Household giving	44.0%	42.4%	43.4%
		% of Total	26.5%	16.9%	43.4%
		Adjusted Residual	.1	-.1	
	Over \$100,000	Count	28	19	47
		Expected Count	28.3	18.7	47.0
		% within Household income	59.6%	40.4%	100.0%
		% within Household giving	56.0%	57.6%	56.6%
		% of Total	33.7%	22.9%	56.6%
		Adjusted Residual	-.1	.1	
Total		Count	50	33	83
		Expected Count	50.0	33.0	83.0
		% within Household income	60.2%	39.8%	100.0%
		% within Household giving	100.0%	100.0%	100.0%
		% of Total	60.2%	39.8%	100.0%

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.020 <sup>b</sup>	1	.887		
Continuity Correction <sup>a</sup>	.000	1	1.000		
Likelihood Ratio	.020	1	.887		
Fisher's Exact Test				1.000	.534
Linear-by-Linear Association	.020	1	.888		
N of Valid Cases	83				

a. Computed only for a 2x2 table

b. 0 cells (.0%) have expected count less than 5. The minimum expected count is 14.31.



### Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Household income * Average "Other" gifts	90	94.7%	5	5.3%	95	100.0%

### Household income \* Average "Other" gifts Crosstabulation

			Average "Other" gifts		Total
			Under \$500	\$500 or more	
Household income	\$0-100,000	Count	26	15	41
		Expected Count	21.9	19.1	41.0
		% within Household income	63.4%	36.6%	100.0%
		% within Average "Other" gifts	54.2%	35.7%	45.6%
		% of Total	28.9%	16.7%	45.6%
		Adjusted Residual	1.8	-1.8	
	Over \$100,000	Count	22	27	49
		Expected Count	26.1	22.9	49.0
		% within Household income	44.9%	55.1%	100.0%
		% within Average "Other" gifts	45.8%	64.3%	54.4%
		% of Total	24.4%	30.0%	54.4%
		Adjusted Residual	-1.8	1.8	
Total		Count	48	42	90
		Expected Count	48.0	42.0	90.0
		% within Household income	53.3%	46.7%	100.0%
		% within Average "Other" gifts	100.0%	100.0%	100.0%
		% of Total	53.3%	46.7%	100.0%

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	3.075 <sup>b</sup>	1	.080		
Continuity Correction <sup>a</sup>	2.376	1	.123		
Likelihood Ratio	3.098	1	.078		
Fisher's Exact Test				.093	.061
Linear-by-Linear Association	3.041	1	.081		
N of Valid Cases	90				

a. Computed only for a 2x2 table

b. 0 cells (.0%) have expected count less than 5. The minimum expected count is 19.13.

# Crosstabs

## Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Attended Catholic School * Average "Other" gift	93	97.9%	2	2.1%	95	100.0%

## Attended Catholic School \* Average "Other" gift Crosstabulation

			Average "Other" gift		Total
			Under \$500	\$500 or more	
Attended Catholic School	No	Count	18	18	36
		Expected Count	19.0	17.0	36.0
		% within Attended Catholic School	50.0%	50.0%	100.0%
		% within Average "Other" gift	36.7%	40.9%	38.7%
		% of Total	19.4%	19.4%	38.7%
		Adjusted Residual	-.4	.4	
	Yes	Count	31	26	57
		Expected Count	30.0	27.0	57.0
		% within Attended Catholic School	54.4%	45.6%	100.0%
		% within Average "Other" gift	63.3%	59.1%	61.3%
		% of Total	33.3%	28.0%	61.3%
		Adjusted Residual	.4	-.4	
Total	Count	49	44	93	
	Expected Count	49.0	44.0	93.0	
	% within Attended Catholic School	52.7%	47.3%	100.0%	
	% within Average "Other" gift	100.0%	100.0%	100.0%	
	% of Total	52.7%	47.3%	100.0%	

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.170 <sup>b</sup>	1	.680		
Continuity Correction <sup>a</sup>	.040	1	.842		
Likelihood Ratio	.170	1	.680		
Fisher's Exact Test				.831	.421
Linear-by-Linear Association	.168	1	.682		
N of Valid Cases	93				

a. Computed only for a 2x2 table

b. 0 cells (.0%) have expected count less than 5. The minimum expected count is 17.03.

# Crosstabs

## Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Education * Average "Other" gift	92	96.8%	3	3.2%	95	100.0%

## Education \* Average "Other" gift Crosstabulation

			Average "Other" gift		Total
			Under \$500	\$500 or more	
Education	Through college graduate	Count	32	22	54
		Expected Count	28.2	25.8	54.0
		% within Education	59.3%	40.7%	100.0%
		% within Average "Other" gift	66.7%	50.0%	58.7%
		% of Total	34.8%	23.9%	58.7%
		Adjusted Residual	1.6	-1.6	
	Post-graduate	Count	16	22	38
		Expected Count	19.8	18.2	38.0
		% within Education	42.1%	57.9%	100.0%
		% within Average "Other" gift	33.3%	50.0%	41.3%
		% of Total	17.4%	23.9%	41.3%
		Adjusted Residual	-1.6	1.6	
Total		Count	48	44	92
		Expected Count	48.0	44.0	92.0
		% within Education	52.2%	47.8%	100.0%
		% within Average "Other" gift	100.0%	100.0%	100.0%
		% of Total	52.2%	47.8%	100.0%

## Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	2.630 <sup>b</sup>	1	.105		
Continuity Correction <sup>a</sup>	1.988	1	.159		
Likelihood Ratio	2.640	1	.104		
Fisher's Exact Test				.139	.079
Linear-by-Linear Association	2.602	1	.107		
N of Valid Cases	92				

a. Computed only for a 2x2 table

b. 0 cells (.0%) have expected count less than 5. The minimum expected count is 18.17.

**APPENDIX F**  
**OPEN-ENDED SUMMARY OF SURVEY RESPONSES**

**21. When you give to your parish, what would you say makes it more worthwhile about your act of giving?**

**# who answered-61**

**# not answering-34**

**WISE USE OF MONEY:**

- seeing money at work through parish projects and improvements; knowing that it is being spent wisely ( **# of like responses-18**)
- helping the needs of those in our area ( **# of like responses-2**)
- give to organizations out of compassion or because of benefits received as in retreat ministry ( **# of like responses-2**)
- the good results I see
- supporting a worthwhile ministry

**FAITH RESPONSE:**

- helping those in need- following God's commandment "Love one another" ( **# of like responses-8**)
- giving back a little of what the Lord has given to us ( **# of like responses-9**)
- a contribution to my fellow human beings- source of God's love ( **# of like responses-3**)
- stewardship brings the responsibility to support the Christian community-(**# of like responses-2**)
- Catholic "guilt"
- it is better to give than to receive
- spiritual need of parish
- when I give I receive more than I give

**RESPONSIBILITY:**

- thankful of being in a position to help others
- giving because all should participate ( **# of like responses-2**)
- taught by my parents that it is an obligation and privilege to support the parish ( **# of like responses-2**)
- an obligation to help support the temporal needs of the parish ( **# of like responses-2**)
- we are thanked
- I give because I feel there is a need - not because it is through my parish
- giving to support important works in the parish (Liturgy, homilies and ministries)
- I can't volunteer my time for he parish so the best way to help is by contributing financially

**OTHER:**

- love parish and pastor- feel connected to the community ( # of like responses-3)
- wants to see money helping promote ordained women, ecuminism, a progressive leadership in the church
- it is anonymous

**22. What could the Diocese do to motivate more parishioners to support the church?****# who answered - 56****#-not answering-39****ACCOUNTABILITY:**

- be specific about how funds are being used to make a difference in the community-(# of like responses-7)
- keep parishioners /diocese informed -(# of like responses-2)
- need to know that the monies go to help the needy of the diocese
- full and complete disclosure -(# of like responses-3) (would be an important 1<sup>st</sup>. step after the scandal in Santa Rosa)
- "thank you" we were able to do this because of you -(# of like responses-3)
- unfortunately the church is associated with other large organizations which do not steward their fiscal responsibility.
- the church needs to establish the need and show how the need is being met-(# of like responses-2)
- be very articulate with the budget and spending analysis
- be responsible with money received and make sure it is not misappropriated
- make sure only a small amount of the money goes to administration

**EDUCATION:**

- church could educate all parishioners that the church needs constant financial support-2-3 sessions each year privilege and duties of stewardship -(# of like responses-6)
- sacrificial giving
- our parents were more effective in teaching our responsibility for taking care of God's children-(# of like responses-2)
- necessary to make it personal