

Main perspectives of Church financing systems in the 21th century

*Financial contribution,
active involvement,
and spiritual
participation*



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St. Peter's fish (Mt 17:24-27)

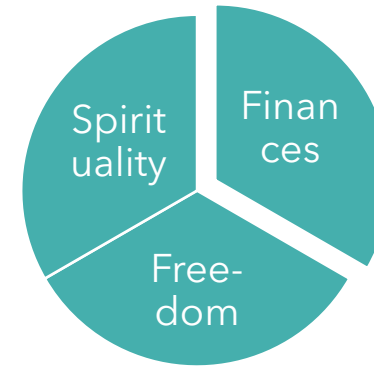
*So the sons are free.
But so that we do not
offend them, go to the
sea, cast your line and
take the first fish...*



Ananias and Sapphira (Acts 5:1-11)

Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep some of the proceeds of the property for yourself?

Two biblical lessons



1.1 St. Peter's fish

Jesus and his apostles are sons of God, they belong to God and are therefore free before the world. The search for financial resources must not deprive the church of its inner freedom - focusing solely on the Lord and his will: "So the sons and daughters are free."

1.2 Hananias and Sapphira

Money is more than something material, it is an expression of inner attitudes, indeed it has an effect on the heart.



Does the funding model help believers to give gladly from the heart, as if they were giving to God and not to a human institution?



1.3 Financial contribution to the communion, active participation and spiritual involvement – three criteria for contemporary church financing

Thesis:

In law and mentality, the Church still unilaterally assumes that all believers have a general duty to support the church materially. But individual motivation is becoming at least as important in all parts of the world. Therefore, all sources of funding should be conceived more from the perspective of the faithful.

Three criteria of a good Church financing



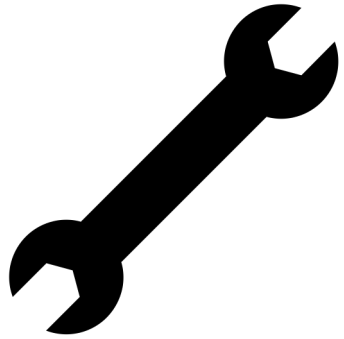
financial contribution to
the *communio*



active involvement



spiritual participation



1. Financial contribution to the "communio"

Church funding



Not a bureaucratic apparatus or even the extended
arm of the state, but the cause of all believers:

Tua res agitur!



2. Active involvement

Church financing can therefore only succeed in the long term...

... where the faithful can understand how their money is used
(*transparency*),

... where they can trust that it will be used well and for the right
purpose (*reliability*, focus on the common good, stewardship) and

... where they do not also lose their voice (say, and to a certain extent
also *control*) with the amount paid.



3. Spiritual participation

Ultimate goal:

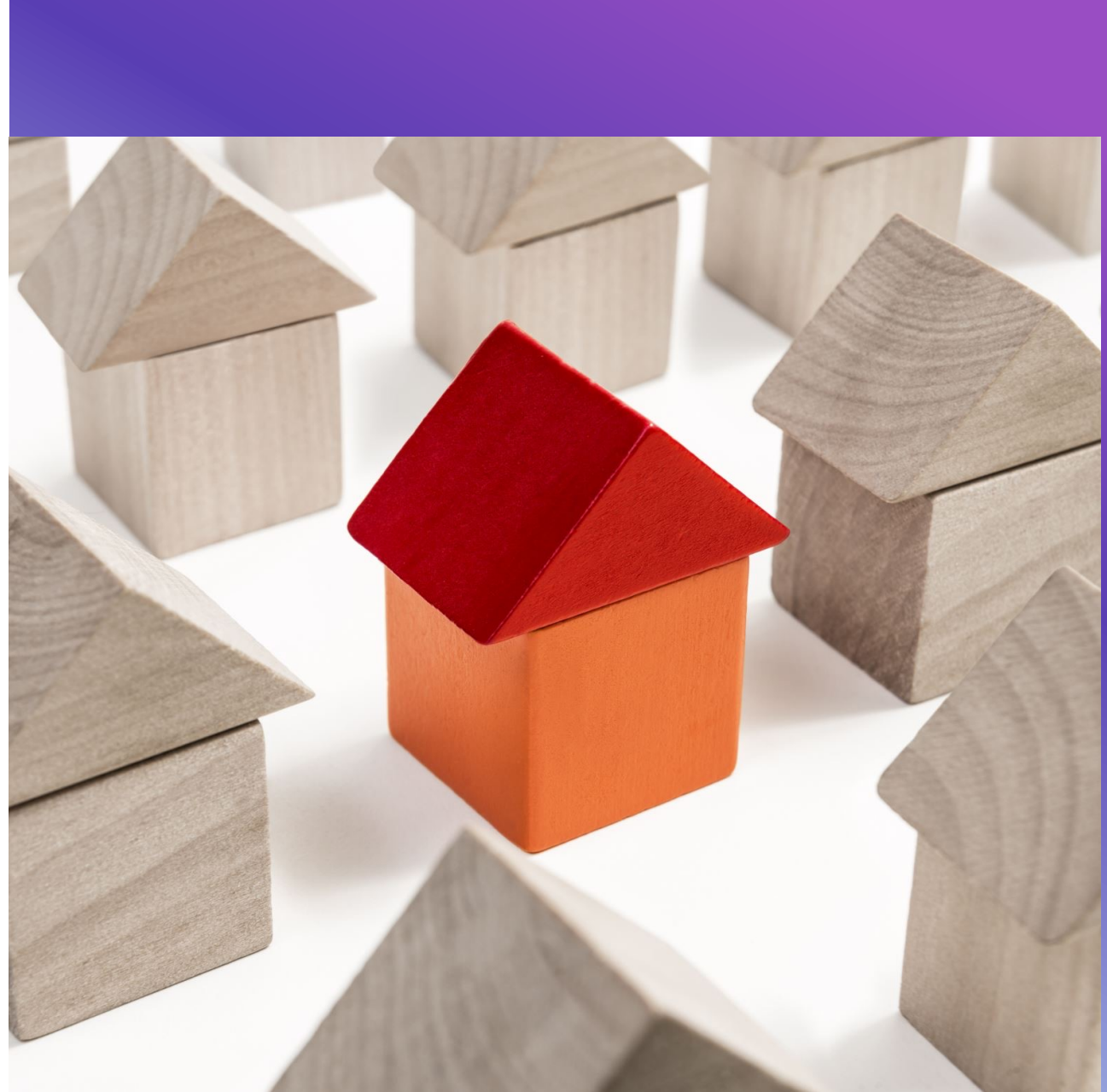


the spiritual growth of everyone, the
congregations, the local Church and the global
Church

2. Sources of financing - critically examined

Three main modes of church financing:

1. *Voluntary donations or gifts from the faithful*
2. *Management of church assets, real estate, or Church businesses*
3. *Support from the state and local authorities*



Cultural and economic factors

Study on charitable donor behavior in non-Western countries (93 non-Western) by Christa J. Eino

Non-Western countries with a low average income are much more influenced by the country's culture



A close-up photograph of a vintage typewriter. A sheet of white paper is inserted into the carriage, with the word "DONATIONS" printed in large, bold, black capital letters. The typewriter is light-colored, possibly off-white or light beige. The keyboard is visible at the bottom, showing several keys with light-colored caps. The background is a blurred wooden surface. The image is framed by a teal vertical bar on the left and a purple vertical bar on the right.

DONATIONS

TIPPAE

2.1 Voluntary donations in general or earmarked collections and donations

Earmarked donations: Pro

- + interest in important causes
- + individual decision-making authority
- + the incentive for church institutions
- + active involvement as sponsors
- + restore credibility after scandals
- + attractive for non-members

Earmarked donations: Contra

- + most support for the most attractive
- + dependent on the economic situation and fashions
- + shift in the allocation of resources: philanthropy instead of mission?
- + psychology of giving: no altruism, but rational Choice

2.2 Management of church assets, real estate or church operations

Modern management of Church businesses in monasteries etc.

- + Employees identify more easily
- + Attractive guiding principles attract far-standing people
- + products and sales outlets are advertising media
- + Workplace design, products, marketing and self-presentation embody Christian values
- + Contribution to justice in the economic system

2.2 Management of church assets, real estate or church operations

Some problems

- *Customer orientation forgets Christian principles*
- *Labor disputes as an employer*
- *Needed: a core of truly convinced believers*

2.3 "Tithe", church tax, church contribution and support obligation



"moderatum [!] tributum,, (c. 1262)



demanding fixed amounts from the faithful (or all citizens, as in Italy)



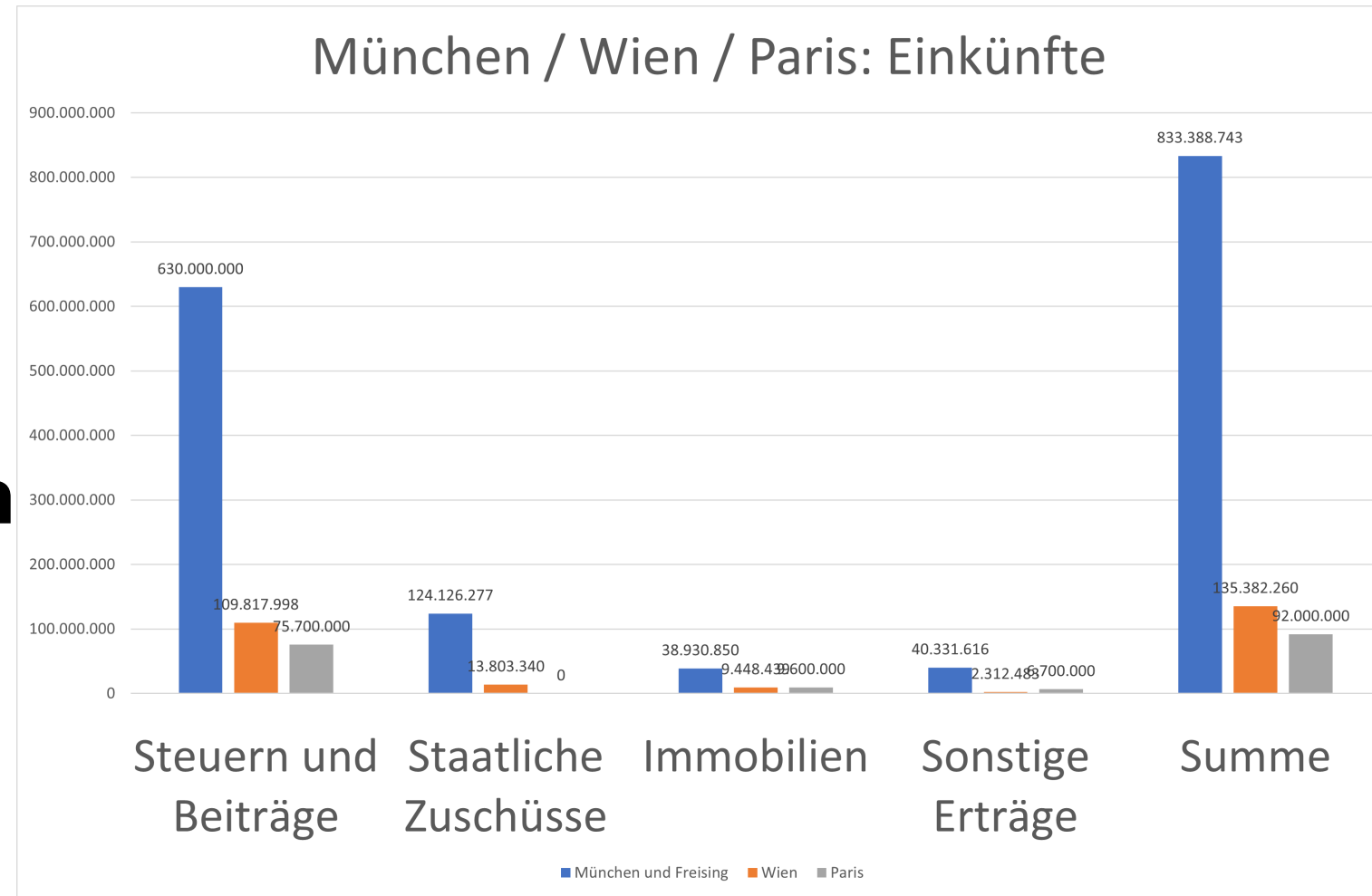
with or without state assistance



regardless of personal will, benefits can be demanded across the board, thereby securing larger sums in the long term

	Munich		Vienna		Paris	
Taxes	630.000.000	75,6%	109.817.998	78,1%	75.700.000	82,3%
State subsidies	124.126.277	14,9%	13.803.340	9,8%	12.000.000	10,4%
Real estate	38.930.850	4,7%	9.448.439	6,7%	9.600.000	7,0%
Other income	40.331.616	4,8%	2.312.483	5,4%	6.700.000	0,3%
Total	833.388.743	100,0%	135.382.260	100,0%	92.000.000	100,0%
Number of Catholics	1.500.000		1.100.000		1.346.300	

2.3 "Tithe", church tax, church contribution and support obligation





2.3 Two suggestions of reform: "Smaller congregations have higher per-member giving."

First beneficiary: parishes and communities (Thomas Sternberg)

- + incentive for contact, encounters and communication, especially with those at a distance
- + reduce the diocesan apparatus
- + implementation of the principle of subsidiarity.

Dedication of contributions to a persona iuridica publica (Stephan Hearing)

- + possible within the Church tax system
- + element of voluntariness
- + reduces dropping-out of the Church
- + healthy competition

