

An Insight of Short Term Christian Mission Volunteers in Australia



by

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This paper is a version of the original research report for Scripture Union that has been rewritten for the purposes of the Fifth International Lausanne Researchers Conference. The original research report contains a more detailed explanation of the methodological considerations and results specific to Scripture Union, which may not necessarily serve a significant benefit to the Lausanne Researchers Conference.

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Original thesis

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1.0 INTRODUCTION

The study aims to contribute to a greater understanding of the behaviour of Scripture Union mission volunteers and their perceptions of the mission experience. This will provide valuable information for mission leaders to utilise in developing the effectiveness of missions as well as having a better understanding of what encourages mission volunteers.

To fulfil the aims of the study postal self-completion questionnaires are distributed to mission volunteers of Scripture Union. Interpretation of the responses is undertaken by descriptive statistics and qualitative analysis of open-ended questions. Following analysis of the data practical considerations are put forward for trial by Scripture Union and other related Christian short-term mission agencies. Limitations of the study are discussed to set the context of the research and suggestions for future research are proposed. Overall the study aimed to learn from the responses of mission volunteers, apart from simply relying on mission leaders, to gain fresh perspective and guidance on developing short term Christian missions.

2.0 BACKGROUND

The study investigated the behaviour of Christian mission volunteers with the aid of Scripture Union, a non-profit organisation. Scripture Union is a world-wide Christian non-profit organisation that began in Wales in 1867 and is now operating in over 130 countries. The non-profit organisation runs autonomously in each country, linked together by Scripture Union International.

In Australia each state has an independent Scripture Union movement, with strong links between the state branches. Scripture Union is present in every capital city with approximately 10,000 volunteers per year active in beach missions, bush missions, urban missions, camps as well as secondary and primary schools. These volunteers are involved in sports, recreation, education and one on one activity.

The activities of Scripture Union are summarised by its cause which is defined below, and it relates to the purpose of Christian missions which was investigated in the study. Working with Christian churches Scripture Union aims:

- “a) to make God’s Good News known to children, young people and families and;*
- b) to encourage people of all ages to meet God daily through the Bible and prayer;*
- so that they may come to personal faith in our Lord Jesus Christ, grow in Christian maturity and become both committed church members and servants of a world in need.”* (Scripture Union Queensland, 2002, pg. 1)

Given that such a large force of Christian volunteers contribute to missions in Australia; developing the structure of missions could contribute to the effectiveness of evangelism and the mission experience itself. Understanding the nature of missions from the volunteers’ perspective may help provide insight and suggestions on future direction for mission leaders.

3.0 PURPOSE OF THE STUDY

The study sought to understand the behaviour and perceptions of Scripture Union mission volunteers. This would contribute to the effective development of the structure of missions and provide insight on suitable approaches to evangelism. It would also allow Scripture Union to identify strengths of its activities from the volunteers' perspective as well as resolving any potential weaknesses. Furthermore it was hoped that similar Christian short-term mission agencies could utilise the results for their own activities. Mission leaders that have knowledge of volunteer behaviour are in a better position to facilitate effective volunteering for the mission.

4.0 METHODOLOGY

This section of the report refers to the questionnaire design, additional material developed to encourage a response, expected sample of respondents and data analysis procedures.

4.1 QUESTIONNAIRE DESIGN

The questionnaire was designed in conjunction with the Missions Coordinator of Scripture Union Queensland and relevant literature. The data collection was carried out by the participants completing a self-administered questionnaire received by post (see appendix). The majority of the questions were structured (closed questions). Apart from the structured questions there were four open-ended questions asking the respondents their opinion on matters related to Scripture Union and mission volunteer participation. Classification questions were placed at the end of the questionnaire.

4.2 ADDITIONAL MATERIAL

Additional material with the survey included a cover letter, flyer and a reply paid envelope. The cover letter detailed the importance of the survey for producing effective missions and how Scripture Union would like to provide a better service for its volunteers based on their feedback. A flyer offered a complimentary summary of the survey results via email in appreciation of their participation. A reply paid envelope was enclosed to reduce the cost and hassle of sending the questionnaire and potentially the flyer back for data processing.

4.3 PARTICIPANTS OF THE SURVEY

The participants of the survey shall be discussed in terms of their expected characteristics, the required number of respondents as well as the sample and data collection method.

4.3.1 Sampling Frame

The sample consisted of those who had previously volunteered in a mission for Scripture Union during 2005 and 2006. An exploratory interview with the Missions Coordinator of Scripture Union Queensland revealed expectations of characteristics of the sample. The target population was expected to include mostly older teenagers and young adults (18 to 29), with exceptions to older ages who would act as leaders or support staff (e.g. voluntary cooks). It would include a mix of males and females with a slight bias towards females. NCLS Research (2001) reported that 61% of those who attend church are female. The respondents would be attending a Christian church; with a significant number of these churches leaning towards an evangelical structure (Bible based teaching). However there may well have been respondents from other church structures such as traditional (conservative, ritual based) or Pentecostal (focused on experience and spiritual gifts).

4.3.2 Sample Size

An estimation of the required sample size was calculated from the following formula (Zikmund, 2003, pg. 426):

$$n = \left(\frac{ZS}{E} \right)^2$$

Based on a 95% confidence level the corresponding standardised value was equal to 1.96 (Z). The standard deviation was 0.7 (S) and the acceptable magnitude of error was 0.1 (E). These figures were based on a standard five point likert scale which featured predominantly in the questionnaire. After calculating the sample size from Zikmund's (2003) formula 'n' was equal to 188. Therefore a minimum of 188 responses would be required to provide a dependable sample that could be generalised to the Scripture Union population.

4.3.3 Sample Collection Method

Postal addresses were collected via Microsoft Excel files from the Missions Coordinators of participating Scripture Union state branches; which were Queensland, New South Wales and Victoria. The list of Scripture Union volunteers from each state was combined into one list for sampling. Simple random sampling was employed to select 1,000 volunteers from a group of 2,477.

4.3.4 Data Collection Method

A self-completion questionnaire was chosen as the survey instrument because other methods such as telephone and in-person interviews would be too costly as Zikmund (2003) pointed out. The surveys were distributed by post and given the geographical diversity of the sample across three states this was the most cost effective approach.

4.4 DATA ANALYSIS PROCEDURES

For this report descriptive statistics and qualitative analysis were employed to interpret the results. Descriptive statistics employed to interpret the results provide detail on the characteristics of the sample and the issues explored in the study. Qualitative analysis of the comments and suggestions of the respondents was based on coding of the responses to interpret common thoughts or themes raised. As de Vaus (2002) commented one open ended question may contain a variety of information that requires the creation of several variables (themes). For this reason the total frequency counts of the themes identified could equal more than the actual sample size. Each theme contributing towards the frequency count was mutually exclusive from other themes covered in the results.

5.0 RESULTS AND DISCUSSION

This section of the report presents the results from the survey as well as discussing its implications.

5.1 RESPONSE TO THE SURVEY

On the 7th of August 2006 survey material containing a cover letter, questionnaire, flyer and a reply paid envelope were posted to a sample of 1,000 Christian mission volunteers of Scripture Union. By the 6th of September 2006 valid questionnaires were returned, and any questionnaires returned after that date was not included in the results due to time constraints.

5.2 CHARACTERISTICS OF THE SAMPLE

Frequencies and percentages to describe the demographic and psychographic characteristics of the sample are presented in table 5.1. Each set of characteristics have 200 responses (100%).

In a national survey of Christians (NCLS Research, 2001) it was reported that 61% of those who attend church as being female. This study also found the same results with females making up 61% of mission volunteers. The finding from NCLS Research supports the external validity of this sample. This simply suggests the results can be generalised to other Christian mission volunteer groups apart from those participating for Scripture Union.

Table 5.1 Sample Characteristics

Gender (Q11)	n	%	Years as a Christian (Q17)	n	%
Male	78	39.0	1 to 6	45	22.5
Female	122	61.0	7 to 12	60	30.0
			13 to 18	35	17.5
Age (Q12)	n	%	19 to 24	25	12.5
18 or 19	32	16.0	25 or more	28	14.0
20 or 21	50	25.0	Not stated	7	3.5
22 or 23	29	14.5	Church attendance (Q18)	n	%
24 or 25	24	12.0	More than once a week	70	35.0
26 or older	64	32.0	Once a week	119	59.5
Not stated	1	0.5	Once a fortnight	3	1.5
Participation – State (Q13)	n	%	Once a month	2	1.0
QLD	17	8.5	Once every few months	0	0.0
NSW	144	72.0	A few times a year	0	0.0
VIC	39	19.5	Never	1	0.5
			Not stated	5	2.5
Place of residence (Q14)	n	%	Year of first mission (Q19)	n	%
Metropolitan city	125	62.5	2005 or 2006	48	24.0
Regional/rural centre	58	29.0	2003 or 2004	59	29.5
Other rural/remote area	16	8.0	2001 or 2002	34	17.0
Not stated	1	0.5	1999 or 2000	19	9.5
			1998 or below	40	20.0
Marital status (Q15)	n	%	No. of missions (Q20)	n	%
Single	102	51.0	1 or 2	90	45.0
Married	55	27.5	3 or 4	45	22.5
Divorced	4	2.0	5 or 6	23	11.5
Separated	3	1.5	7 or more	38	19.0
Engaged to be married	6	3.0	Not stated	4	2.0
Widowed	1	0.5	Volunteer role (Q21)	n	%
With boyfriend/girlfriend	27	13.5	Formal leader	81	40.5
De facto	0	0.0	Team member	118	59.0
Not stated	2	1.0	Not stated	1	0.5
Have children <16? (Q16)	n	%	Future mission? (Q22a)	n	%
Yes	47	23.5	Yes	136	68.0
No	153	76.5	No	6	3.0
			Not sure	57	28.5
			Not stated	1	0.5

5.3 DISCUSSION POINTS

5.3.1 What are participation purposes of Scripture Union mission volunteers?

All the purposes for mission identified from an in-depth interview with the Scripture Union QLD Missions Coordinator were confirmed. Mission volunteers want to:

- † Share the Gospel with non-Christians (99%)
- † Develop skills in evangelism (92%)
- † Figure out their spiritual gifts (66%)
- † Meet new people from other Christian churches (87%)
- † Enjoy fellowship with volunteers involved in the mission (100%)
- † Build lasting relationships with the volunteers after the mission has finished (90%)

Qualitative analysis of open-ended questions revealed additional purposes based on common themes:

- † To encourage and serve others
- † Grow as a Christian
- † Serve and grow in relationship with God
- † Build relationships with non-Christians
- † Have fun
- † Develop leadership skills

These purposes for mission might sound obvious, but are short term mission agencies such as Scripture Union addressing these purposes, purposefully?

A strategic question posed by Scripture Union was the importance of evangelism training for the mission as well as opportunities after the mission period. The study revealed that training is seen as very important because 92% agreed they would like to develop their skills in evangelism. There was little difference in desire for evangelism training between experienced (three or more Scripture Union missions, 94% agreed) and inexperienced (one or two Scripture Union missions, 90% agreed) mission volunteers, suggesting such programs are relevant for all volunteers.

Feedback from a mission volunteer: *“More help from Scripture Union would be appreciated, in terms of training for Mission Directors and volunteers”.*

5.3.2 Managing the mission team

How is the group going to function smoothly and take advantage of its full potential?

- † It appears most mission volunteers would prefer taking on one role (61%) rather than multiple roles (28%) during the mission, possibly given its short duration and the desire to develop skills rather than ‘touch the surface’ through multiple roles.
- † Shared leadership was commonly preferred by the mission volunteers in terms of group structure. This type of interaction in the group is defined as the “transference of the leadership function among team members in order to take advantage of member strengths (e.g. knowledge, skills, attitudes, perspectives, contacts, and time available) as dictated by either environmental demands or the developmental stage of the team” (Burke et al., 2003, pg. 105). The majority of formal leaders (81%) and team members (75%) would like to see the team share leadership

responsibilities when required. Also, 74% of males and 79% of females would like to see the team share leadership responsibilities when required. Implementing a shared leadership structure could ease the pressure for formal leaders and avoid potential burnout.

- † Of those who prefer no supervision while making decisions during the mission, formal leaders (72%) are more likely than team members (55%) to indicate so. It should be considered that some formal leaders may still require supervision. This issue might best be taken on a case-by-case basis. Implementing a universal rule for supervision or no supervision might not be effective for the formal leaders because of a mixed response. As for team members, a large proportion indicated that they did not require supervision and perhaps already felt empowered to contribute to a shared leadership group structure, and the remaining team members may require training to support their contribution to shared leadership.

5.3.3 Effectiveness of evangelism

It appears there may be a need to further develop strategies to help improve the evangelism process, considering the confidence levels of mission volunteers:

- † 62% of mission volunteers are confident they would contribute in some way to a non-Christian becoming a Christian during the mission. It is unclear whether the remaining 38% perceived that they would not contribute at all to a non-Christian becoming a Christian, or if they perceived that their contribution would bear fruit *after* the mission had finished.
- † 48% of mission volunteers are confident they would keep in future contact with at least one non-Christian met during the mission. Is this because leaders (41%) keep in future contact while team members (59%) do not play such a role? Further analysis revealed this is not the case. 44% of leaders and 51% of team members are confident of future contact with non-Christians met during the mission. Although encouraged, follow-up evangelism was not an official responsibility of Scripture Union.

Comments from mission volunteers:

- † *“Perhaps a greater emphasis should be placed on follow-up during the year”*
- † *“Follow-up was not real good - needs to be addressed. For many (vast majority) beach mission is the only contact kids/families have with the church (i.e. 1 week in the year). Therefore S.U. needs to look at a more 'local' concept where connections can be maintained. The old "original" way of doing things is no longer relevant in today's society.”*

Following on from the importance of follow-up evangelism, it seems necessary to balance the task of sharing the Gospel and building relationships with non-Christians when considering the goals and structure of the mission. For instance the ‘survey method’ of evangelism (not necessarily specific to Scripture Union mission volunteers), where members of the public are asked spiritual type questions in order to lead onto a conversation about Christianity is perhaps not the best approach, as it tends to over-emphasise the *task* of sharing the Gospel, with little consideration to relationship building. Members of the public may perceive such an approach as formal, distant and suspicious. Simply approaching a stranger as one would normally approach a stranger might be a more effective method of beginning a genuine relationship. Think about it, would and did Jesus and his apostles carry a survey as a method of getting to know strangers? Have we gone backwards or forwards in mission thinking? Volunteers must not only be thinking about and preparing for a short presentation on the

Gospel, but also be thinking about and preparing to commit to potential long term relationships with members of the public.

5.3.4 Relationship between Scripture Union and mission volunteers

In terms of mission volunteers' knowledge of Scripture Union as an organisation, 63% did not know a 'great deal' about Scripture Union.

The fact that a high percentage of volunteers did not feel informed to a great extent about Scripture Union presents a challenge. Scripture Union has tended to operate in a 'behind the scenes' role and a representative might visit only some of the missions for a limited period of time. Furthermore the Scripture Union representative would usually attend to support the leaders of the mission and contact with the volunteers might be minimal. Hence it appears there might be a lack of contact between the two parties, which has practical implications.

It might be the case that many volunteers are not interested or aware of opportunities in 'working their way up the ladder' for Scripture Union because they know little information about its purpose and operation. This could be a barrier especially for long term volunteer progression into other roles within Scripture Union. Another issue is that if a volunteer lacks awareness of an organisation's involvement through mission activities, then it presents a challenge for volunteers understanding why there is a need to contribute financially. This is a problem especially when the organisation runs on a non-profit basis and relies upon voluntary financial support to carry out its cause.

There are a range of opportunities that could be implemented to resolve a somewhat apparent disconnection between Scripture Union and mission volunteers. It may start by simply speaking on the importance of missions at church services to the congregation. Then during the mission making contact with the volunteers and providing support or asking for feedback to improve the effectiveness of the activity. Mission leaders may have a part to play in promoting awareness of Scripture Union to the remaining team members. Maintaining contact with the volunteers after the mission has finished may also be an important opportunity.

5.3.5 Resolving barriers to participation in mission

Mission volunteers were asked why they would not undertake a mission in the future with Scripture Union (48 responses were interpreted). Barriers from within the mission included timing of mission, personality conflicts, too demanding and feeling inadequate in their role. Barriers from outside the mission included work commitments, commitments to another organisation (which could be linked to awareness of Scripture Union as an organisation), family commitments, feeling led in another area, needing a husband/wife team effort, time for a break from mission, not having enough time, travelling distance problem and wanting to try something else new.

A comment from a mission volunteer relating to those feeling inadequate in their role: *"Some volunteers did not appear ready for a mission"*. Is this an example of where Christian short-term mission agencies such as Scripture Union could do more to *specifically prepare and train first-timers* for the mission?

Why would a volunteer not undertake a Scripture Union mission in the future? *"I am not a big people person and am not always comfortable meeting new people"*.

Are introverts catered for in suitable roles at mission? Are introverts given extrovert roles when they could be doing other things? Perhaps not all mission volunteers need to be people persons, in fact Scripture Union may need such people to plan and organise the mission effectively.

Internal and external barriers to participation identified from the qualitative analysis are useful for the consideration of mission leaders. To resolve internal barriers key factors are early promotion, effective timing of the mission, conflict resolution and personal encouragement. Eliminating external barriers might involve promotion of the value of evangelism so that it may take priority over other commitments where appropriate. Such strategies could increase the opportunity for one to volunteer in a short-term mission.

A comment from a mission volunteer relating to participation: *“Need to advertise missions more in churches to challenge and invite Christians to participate”*.

Promoting Scripture Union missions is an ongoing effort and the resources allocated to available channels need to be periodically reviewed and discussed; such channels include church services, Bible study groups, word of mouth and hard-copy material. These channels can be utilised prior to the Scripture Union mission to promote the activity of evangelism. During and particularly towards the end of the Scripture Union mission, evangelism efforts to new members of the public throughout the rest of the year can also be considered. Hence can more be done to prompt and prepare Scripture Union volunteers to network, invite new participants and conduct evangelism throughout the rest of the year? Such evangelism efforts may likely sit outside of an official Scripture Union mission, but it may nonetheless be important to prompt recognition of such an opportunity and guide volunteers in the right direction for these efforts. Such an approach has potential to reach new members of the public, build skills (by experience as a method of training) and further explore leadership roles.

5.3.6 More insightful suggestions from mission volunteers

- † *“Important to have a balance of personalities and backgrounds e.g. mature older Christians working with younger Christians”*
- † *“Too much time is spent ‘reinventing the wheel’ each mission to create programmes and activities. It was much easier and effective when there was sharing of ideas across mission teams and they were sent to ISCF meetings and developed in a CSSM manual”*
- † *“Try new events that are culturally relevant such as open mic/MC battle comps, dance/disco events, graffiti workshops and skate camps”*

Feedback and suggestions like these are crucial to the continued development of short term missions. No more than an hour would be required to gather such information from a group discussion after the mission has finished. Even ‘little’ suggestions incorporated into mission activities could have a long term significant impact.

6.0 SCOPE OF THE STUDY AND FUTURE RESEARCH

This study was designed to be generalised to other short term mission volunteer groups so that mission organisations and leaders have a greater awareness of what leads to an effective mission. Section 5.2 demonstrated its external validity to Christians who attend church which supports the latter application. A significant share of the study is relevant for the structure of short term volunteer missions as well as providing information on volunteers' views of missions.

A key aim of the report was to stimulate thought and discussion on the direction of missions and put forward practical considerations. These considerations could be trialled and their level of success would obviously determine permanent implementation.

The study raises issues requiring more detailed attention in the form of future research. While the mission experience was examined there was little research into the effectiveness of evangelism after the mission had finished (follow-up with members of public met during mission). The results from the survey suggested that this area might not be as effective as it could be, lacking attention by Scripture Union because it was the responsibility of mission volunteers. It would be valuable to determine if follow-up evangelism is more effective when a mission organisation is involved in this process as opposed to simply encouraging mission volunteers.

What has not been confirmed in this study is whether experienced and inexperienced volunteers should receive separate evangelism training programs, tailored to their level of knowledge and experiences. It has not been investigated whether experienced mission volunteers would value the same training course each year as a refresher; or if they would prefer an initial refresher, but with most of the training course having new elements to encourage continued skills progression.

Qualitative analysis identified reasons for non-participation in a future Scripture Union mission (section 5.3.5) such as commitments to work, family and other organisations as influential. However quantitative analysis was not undertaken to measure the commonality of these factors hindering participation among mission volunteers. Hence the factors identified from the open-ended comments could be confirmed in future research. The same case of determining commonality applies for the other qualitative analyses of motivations for participation (section 5.3.1) and general suggestions and feedback (section 5.3.6).

7.0 CONCLUSION

Christian short term mission leaders that understand the behaviour of their volunteers and the effect of the structure of an activity are at an advantage to develop an effective mission. This was the emphasis of the study which sought to contribute to a greater awareness of these issues for mission leaders of Scripture Union.

Postal questionnaires were completed by 200 mission volunteers of Scripture Union across Queensland, New South Wales and Victoria. Demographic and psychographic characteristics of the sample described the type of people that undertook missions. Descriptive statistics measured the effectiveness of the mission and the perceptions of mission volunteers. Qualitative analysis prompted additional ideas about the mission experience; focusing on the identification of themes based on motivations, reasons for future non-participation and general suggestions and feedback.

Discussion of the results with practical considerations, scope of the study and possible future research followed the analysis of the data. As well as providing specific information for Scripture Union it was stated that the results could be generalised and therefore used by other Christian short term mission organisations.

It was hoped that mission leaders, short term mission organisations, church leaders and researchers would find the study useful for understanding approaches to developing missions.

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9.0 APPENDIX: QUESTIONNAIRE

MISSION VOLUNTEER SURVEY

Please note that the ethical conditions of this study do not require participants under the age of 18. If you are under the age of 18 please do not complete this survey as your response will unfortunately not be included in the results.

How to complete this survey: Where appropriate the questions will provide instructions (e.g. tick appropriate box). For the questions asking your opinion on a range of statements all you need to do is circle a number corresponding to your level of belief where: 5 = "Strongly Agree", 4 = "Agree", 3 = "Neither Agree nor Disagree", 2 = "Disagree" and 1 = "Strongly Disagree". For example if you agree with the statement "I believe global warming is occurring" you would circle number four as indicated below.

Example statement question	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
I believe global warming is occurring.	5	4	3	2	1

Start survey

1) Which of the following Scripture Union activities or services were you aware of before this survey? (you may tick more than one box)

- | | | |
|--|--|---|
| <input type="checkbox"/> High school camps | <input type="checkbox"/> Bush missions | <input type="checkbox"/> Primary school camps |
| <input type="checkbox"/> Scripture teaching in schools | <input type="checkbox"/> Urban missions | <input type="checkbox"/> Beach missions |
| <input type="checkbox"/> Christian groups in schools | <input type="checkbox"/> Christian books and resources | |

2) About your last Scripture Union mission.

During my last Scripture Union mission:	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a) I felt each person had an equal opportunity to be involved in the process of deciding how the mission should operate.	5	4	3	2	1
b) I felt the process of deciding how the mission should operate was based on accurate information.	5	4	3	2	1
c) I felt I was able to express my views and feelings about how the mission should operate.	5	4	3	2	1
d) I felt the process of deciding how the mission should operate was free of personal bias.	5	4	3	2	1
e) I felt I had influence over how the mission should operate.	5	4	3	2	1
f) I felt I was able to object to decisions about how the mission should operate.	5	4	3	2	1
g) I felt the process of deciding how the mission should operate was upheld by ethical and moral standards.	5	4	3	2	1

3) Preferences during a Scripture Union mission.

Item g provides a space for your own suggestion.

On a Scripture Union mission I would like to:	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a) Build lasting relationships with the volunteers after the mission has finished.	5	4	3	2	1
b) Share the Gospel with non-Christians.	5	4	3	2	1
c) Develop my skills in evangelism.	5	4	3	2	1
d) Meet new people from other Christian churches.	5	4	3	2	1
e) Enjoy fellowship with volunteers involved in the mission.	5	4	3	2	1
f) Figure out my spiritual gifts.	5	4	3	2	1
g) Other					

4) Roles and responsibilities with next potential Scripture Union mission.

Please answer the following statements assuming you were to be involved in another Scripture Union mission.

In a future Scripture Union mission:	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a) I would like to take on one specific role with its own set of responsibilities.	5	4	3	2	1
b) I would like to make decisions without supervision from the team leader.	5	4	3	2	1
c) I would like to rotate between specific roles with their own set of responsibilities.	5	4	3	2	1
d) I would like to see the team share leadership responsibilities when required.	5	4	3	2	1

5) Level of personal confidence with next potential Scripture Union mission.

Please answer the following statements assuming you were to be involved in another Scripture Union mission.

In a future Scripture Union mission:	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a) I'm confident I would keep in future contact with one or more non-Christians I met during the mission.	5	4	3	2	1
b) I'm confident I would actively contribute in some way to a non-Christian becoming a Christian during the mission.	5	4	3	2	1

6) Experience with Scripture Union missions.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a) I really enjoy discussing my experience in Scripture Union missions with people who haven't been involved before.	5	4	3	2	1
b) Scripture Union missions are a great experience.	5	4	3	2	1
c) When given the chance, I promote Scripture Union missions as a great experience.	5	4	3	2	1
d) I feel that I am a part of the Scripture Union organisation.	5	4	3	2	1
e) Serving in Scripture Union missions has a great deal of personal meaning for me.	5	4	3	2	1
f) I am happy to continue to serve in Scripture Union missions.	5	4	3	2	1
g) I feel as though the challenges of Scripture Union missions are my own.	5	4	3	2	1

7) Overall, how satisfied were you with your last Scripture Union mission?

Very Satisfied	Satisfied	Neither Satisfied nor Dissatisfied	Dissatisfied	Very dissatisfied
5	4	3	2	1

8) Reputation of Scripture Union.

I believe Scripture Union:	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a) Understands how to interact with secular society.	5	4	3	2	1
b) Is leading the way in Christian missions in Australia.	5	4	3	2	1
c) Is innovative with its mission activities.	5	4	3	2	1
d) Is openly involved with all Christian denominations.	5	4	3	2	1
e) Has a strong emphasis on the Bible.	5	4	3	2	1
f) Is an expert in the field of Christian missions.	5	4	3	2	1

9) In your own words, what distinctive thing does Scripture Union bring to Christian missions?

10) Please answer the statement below with regard to your overall knowledge of Scripture Union as an organisation.

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
I know a great deal about Scripture Union.	5	4	3	2	1

The following section relates to the characteristics of mission volunteers and will assist the researchers in classifying respondents.

11) Please tick below your gender.

Male Female

12) Please write below your current age (no decimal places required).

13) Please tick below the state in which you participated in your last mission with Scripture Union.

NSW VIC QLD NT SA WA
 TAS ACT

14) Please tick below the geographic region of your permanent place of residence at the time of your last mission with Scripture Union.

Metropolitan city (population > 100,000) Regional/rural centre (population 10,000-99,000)
 Other rural/remote area (population < 10,000)

15) Please tick below your current marital status.

Single Married Divorced Separated Engaged to be married
 Widowed With boyfriend/girlfriend De facto

16) Do you currently have any children under the age of 16 living in your household? (please tick)

Yes No

17) Please write below the number of years you have been a Christian (born-again, received Christ)

18) How often do you normally attend a Christian church service?

More than once a week Once a week Once a fortnight Once a month
 Once every few months A few times a year Never

19) Please write below the year of your **first** mission with Scripture Union (e.g. 2002).

20) Please write below the total number of missions you have undertaken with Scripture Union

21) As a volunteer were you in a formal leadership role during your last Scripture Union mission? (please tick)

Yes No

22a) Do you intend to undertake a mission in the future with Scripture Union? (please tick)

Yes No Not sure

If you answered "Yes" please do not answer question 22b. If you answered "No" or "Not sure" please answer question 22b.

22b) Why would you not undertake a mission in the future with Scripture Union?

23) Do you have any other suggestions or feedback about Scripture Union missions?

-END OF SURVEY-

Thank you for taking the time to complete this questionnaire.
Please return the survey in the enclosed pre-paid envelope or mail to: Simon Rose, School of Commerce and Management, Southern Cross University, Reply Paid 157, Lismore NSW 2480

10.0 ABOUT THE AUTHOR

Simon Rose carried out this study for Scripture Union originally as a spin-off project from his Honours thesis in the Bachelor of Business at Southern Cross University, Australia. Since then Simon has continued to maintain his connection with Scripture Union, assisting and encouraging action of the research data. Presently Simon works full time as an Associate for Jones Donald Strategy Partners, a secular market research organisation based in Sydney, providing services with an emphasis on practical insights to clients throughout the Asia Pacific region.



Simon intends to develop his interest in research for Christian organisations and churches and welcomes any comments or queries. He can be contacted by email at simon.rose@yahoo.com.au.