



**ALLIANCE WORLD FELLOWSHIP
PRE-QUADRENNIAL MISSIONS CONFERENCE**

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April 28-May1, 2000

**Case Studies
in
FUNDING INDIGENOUS MISSIONS**

By

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**Alliance World Fellowship
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INTRODUCTION

Missions is impossible without money. Money often sours relationships between western missions and the countries they have evangelized. The recipient feels that those with the money have the power. On the other hand the mission has to account accurately and faithfully to the givers and donors on the use of their gifts and donations.

With the rapid development of third-world mission agencies many former policies and assumptions about the wise use of the missionary dollar are under intense examination. Both the new global reality and the maturity of the national churches have forced the western and wealthy nation mission agencies to rethink the old assumptions.

We in the Christian and Missionary Alliance face the same challenges. For the first time in our history we have come together from almost 30 nations to face the challenge of how we will reach the last unreached peoples. One of the burning issues is how we will fund this major undertaking. Will we continue to rely on North America for help, will we find new ways to raise funds in our own contexts or will we form new financial partnerships with each other and with North America? These and other questions will be at the forefront of our discussions this week. We live in a period of unprecedented opportunity to take the gospel to the Unreached. We will need to think creatively and courageously in order to support a new wave of missionaries who will be needed to get the job done.

In this paper I will raise some issues in the current debate, review some actual mission funding models, list some helpful definitions and principles and finally by way of some recommendations encourage us to strive for mutually agreeable sharing of resources in order to get the job done.

My research method included personal contact with many people by email and extensive use of the world-wide-web. I have also drawn on helpful insights from the Worldwide Perspectives Course. Appendix A lists some of the more useful web site addresses for your own future research.

THE CURRENT DEBATE

Let us consider some aspects of the debate regarding “out-of-culture” funding. The reality is that most of the worldwide mission funding still comes from North America. But many agencies in North America including the C&MA, are very conscious of the dangers of giving in a way that may produce dependency on the part of the recipient. In 1955 the mission, under the leadership of Foreign Secretary, Dr Louis King,

implemented the “indigenous church policy”ⁱ. Among other things this included the cessation of financial support to national pastors. However painful it was for those on the receiving end the result was the dramatic growth of the overseas work. “From 1955 to 1960, organized and unorganized churches grew from 1,051 to 1,426; church membership jumped from 49,000 to 80,000. Self-supporting churches and groups increased from 562 to 1,219.”ⁱⁱ This experience has profoundly influenced and shaped North American Alliance mission funding policy in recent decades.

We live in a major transition period of world missions as many western agencies, including the C&MA are rethinking their policies in terms of how to effectively partner with the third world church in its missionary program. At one end of the spectrum are groups like Christian Aid and Partners International who raise huge amounts of money in the west to support indigenous pastors and missionaries. For example the Mission Statement of Christian Aid U.S. States: “Christian Aid seeks to establish a witness for our Lord in every tribe and nation (Matthew 24:14) by supporting highly effective native missionaries who serve with competent indigenous missions boards in poorer countries overseas.”ⁱⁱⁱ Some of these groups have left the impression that the day of the western missionary is over because “native” missionaries can do the job better. After all they know the language and culture much better than a foreign missionary. At the other end of the spectrum are those who still invest heavily in sending people. They feel that by only sending money and not their sons and daughters, the missionary nerve-cord of concern will be severed. They believe that all God’s people are responsible to obey the “go” command of the Great Commission. This view is held and promoted by Dr Ralph Winter and Glen Swartz from the US Centre for World Evangelization. Jim Plueddemann, General Director of SIM expresses it this way; “If that call is ever diluted to simply ‘Send money,’ we will lose our sense of God’s heart for the world. Our missionary vision will be reduced to fundraising and mission’s tours. Of course we must help national churches to fund their ministries. But we need to help responsibly, with out creating an unhealthy dependence that robs churches of initiative and ownership in their missionary outreach.”^{iv}

In between these two extremes, some western and wealthy nation mission agencies have begun to reassess their former non-negotiable policies in regard to indigenous support. They have realized that true partnership is found when each party brings its own resources to the table, placing equal value on the mutual contribution. For example, some from the west have tended in the past to place too high a value on finances and technology. Some now place a higher value on the resources of personnel, language fluency, cultural identification, and accessibility to target groups offered by the non-western participant. They have come to recognize these resources may be more valuable than money and technology. With this mutual understanding, new avenues are opening for the development of partnerships that will empower third-world missions in ways that have been elusive in the past.

Last year Sam Metcalfe, Director of Church Resource Ministries sponsored a conference on mission funding for the twenty first century. Areas represented were as diverse as Russia, Venezuela, Cambodia, Romania, and urban environments in North America. The objectives of the gathering were quite simple:

1. Come to a set of guidelines that express our mutual understanding about funding nationals and the use of money in cross-cultural contexts.
2. Come to a set of guidelines that give clarity and parameters to how we will go about economic development and the creation of businesses alongside our teams around the world.

He succeeded in bringing to this “economic summit” those who hold the “we only send money” view and those of the “we only send people” view. The outcome was a compromise agreement on a set of principles, guidelines and questions for use of out-of-culture funding. This material is included at Appendix C, with the permission of CRM, in the hope that it will inform discussion and perhaps cause us to think outside the traditional box.

We could raise many other issues relating to this hot debate. However let us turn to some practical models of mission funding that are working well in different parts of the world. We will put some flesh on the bones of the theory. Let us learn from the experience of others. As Don Richardson says: “The more case histories you can absorb and meditate on, the more you will be stretched to anticipate what God may be waiting to do.”^v Case studies help to illustrate the immense variety of options, which the theories produce, once they are applied in the field.

MISSIONARY FUNDING

1. Models in the Christian and Missionary Alliance

A. Australia

Soon after the C&MA was founded in the early 1970’s the **faith promise system** of giving to missions was established. Within a year the first missionaries were sent to Vietnam fully supported by the fledgling denomination. Missions had become an inherent and indispensable element in the life of the Alliance downunder.

Today all churches are required by the local church constitution to hold an annual missions conference when faith promises are received from the members, who promise to give a certain amount of money over the next year. The church is visited by one of the serving missionaries who encourages prayer, personal participation and giving for missions. The total faith promise for each church is communicated to the National Office and becomes the basis on which the annual budget is formulated. This means that the missionaries do not have to raise their own support, but receive their allowances from the central fund known as the Great Commission Fund.

From experience, it has been found that for various reasons the total promise is not always achieved. A policy was therefore made to formulate the budget on 92.5% of the promise. Since its implementation, this policy has seen the budget achieved each year, without the need for an end of year appeal.

In recent years this method has proved to be limiting, in that there have been more candidates than can be supported by the size of the constituency. While some

candidates were given permission to raise their own support, this led to tension and confusion because the two methods were perceived by some to be in competition with each other. However, some candidates only made it to the field because they were permitted to raise their own support. In the meantime, the denomination favoured a focus on the central fund method, with a parallel strategy of more mission's education in the local church. The Missions Alive Network is currently undertaking this. At the annual Council it brings together mission minded people from across the nation for mutual exchange of ideas, strategies, and encouragement to keep missions the main focus.

On the basis of a selective survey of missionary giving in other similar sized denominations, Canberra College of Theology Principal Rev Russell Warnken concluded, "It would appear to indicate that among the denominations surveyed the Australian Alliance has been reasonably successful in keeping missions central in the life of the denomination."^{vi}

Currently, nine missionaries are supported in China, the Philippines, Cote D'Ivoire and in Australia with Indigenous Ministries. The Great Commission Budget also supports National Office staff and subsidizes the Canberra College of Theology, the Australian C&MA training college.

Income and expenditure for the current year are depicted in Appendix D.

B. South America

C&MA missionary to Argentina Jon Grames kindly answered a series of questions relating to AMACoS, an Alliance Cooperative mission project. Due to time constraints and language difficulties he answered a series of questions on behalf of Rev Nonini who will be able to confirm and elaborate on the answers whilst in Hong Kong.

a. *How are missionaries supported by AMACoS and where are they located?*

"AMACoS works on an annual budget of income and expenditures that is approved for the upcoming year at the annual assembly each year in June. The budget year is July through June. Each participating country assumes responsibility to provide a certain portion of the budgeted income according to their capacity. Individual countries may raise or lower their contribution from one year to the next, but they should not make a change during the course of the year. The salaries of the Latin missionaries are set by the Annual Assembly, according to cost of living figures supplied by the national church in the country where they are working. Up to now it has worked.

Three Latin missionary couples are being supported by AMACoS (two Chilean, one Argentine) They are working in Bolivia and Paraguay. In addition, the US C&MA is supporting three couples working with AMACoS in Bolivia and Uruguay. So AMACoS oversees a total of six couples- four in Bolivia and one each in Paraguay and Uruguay."

b. *In what type of ministries are they engaged?*

“They are working in church planting, with the exception of the couple in Uruguay who are involved in theological education.”

c. *What about children’s schooling?*

“The children attend local schools.”

d. *What Alliance Nations make up AMACoS ? How is it administered? What pastoral care is provided for the missionaries?*

“Argentina, Bolivia, Brazil, Chile, Paraguay, Uruguay. The President (currently Eladio Medina from Chile) administers the work and provides pastoral care for the Latin missionaries.”

e. *What are the main lessons learned so far?*

“This is hard to answer. The most difficult aspect has been to define the structures. AMACoS is not the only foreign mission work for the Alliance churches of Argentina, Brazil and Chile. So it is really a cooperative mission project rather than a mission’s agency. As a project it is limited in terms of expansion. I think that the US C&MA has seen it more as an agency and that has created some confusion.

We still need a Latin American Alliance missionary sending agency to provide structures for the expanding vision of our local (and national) churches across the continent.”^{vii}

C. Hong Kong

Outside of North America the Hong Kong Alliance sends and supports the most missionaries of any national church. The mission of the Hong Kong C&MA will present a case study during the conference.

D. Africa

Missions is alive and well in the Mali C&MA. This missionary minded church is supporting national missionaries who have crossed cultural boundaries within the nation to reach another unreached group. The following is a brief report by Rev Isaac Keita and Rev Chuck Davis, Mali C&MA Field Director, on some models that are working well with varied approaches to funding.

“Here are several models that the Alliance has undertaken during the past 2 or 3 years in Africa:

First of all, at the level of the youth, the organization UJAC has developed. This is an organization made up of youth from several African countries who get together at a

large conference every two years. A major thrust of theirs is evangelism. They have a well-organized committee.

Secondly, the women's movement UPFAC has developed rapidly. This organization, which unites the CM women from several African countries, holds conferences every two years in a different country. The conferences begin with citywide evangelism.

All of the above departments are financed by the national churches of our African countries, with additional grants and gifts by some of the missions.

A missions department for all of the CMA African countries has been set in place since the last AWF conference that was held here in Abidjan. Already in Mali we have four Malien couples who are missionaries in very difficult areas of Mali.

There are four models that are being used to fund this mission projects:

1. *Niena (Ganadougou People) - Missionary Pascal Sacko and family*
Sent by the Bamako District. His salary and expenses all paid by the sending District. The mission also has a couple there. Thus ministry The mission has supplemented expenses. However, the church has remained engaged through gifts - i.e. Koutiala Fonctionnaire Bible Study gave over 400.000 fcfa for Sacko's roof; individuals have given funds through Cidenya (Mission Sending Agency) to support the work.
2. *KeMacina (Boso Outreach) - Missionary Isaaca Coulibaly and family*
Initially financed by Interdev. There was a misunderstanding between Interdev and the church and the length of this commitment. Another outside donor was found to carry it on for another two years and then the church will be responsible. This project also received the mission property and mission equipment in KeMacina when expat missionaries had to leave.
3. *Djenne (Muslim Urban) - Missionary Felix Dembele and family*
Project financed as a partnership with the C&MA mission to enter Djenne. Financed through a large offering given at LIFE (American Youth Conference). The church sent missionary is upfront more than the mission. We serve as facilitators and encouragers more than active participants on site. There are historical and religious (Muslim stronghold) reasons for this strategy method.
4. *Blendio (Ganadougou) - Missionary Eli Kamate and family*
Supported by the National Women's Committee. They take on a number of project each year through their offerings and development efforts. They have traditionally given to the Bible Schools, evangelism efforts, specific ministries in the church. This year they have taken on a mission project for the first time.

Thus two of the mission outreaches are primarily supported by the national church. Two are in partnership and mostly financed with expat organizations.”^{viii}

E. Philippines

The Missions Director of the Christian and Missionary Alliance of the Philippines provided the following information about three models of missionary support.

“There are three models.

First is the one in Thailand. CAMACOP funds totally the expenses of the missionaries there.

Second is the one in Hong Kong. CAMACOP initially funded the expenses of the missionaries until a time when they can be on their own.

At present, they are on their own totally in terms of finances.

Third are the ones we have in Palau, Bolivia, Paraguay, Cambodia and Japan. In these cases, we partner with other mission agencies that take care of the financial aspect of the ministry. CAMACOP takes care of the manpower and the partners take care of the finances.”^{ix}

2. Two Non C&MA models

A. Church Resource Ministries

This North American based mission has some emerging "convictions" about funding missions opportunities both domestically and overseas, particularly in environments where there is little or no possibility of "support-raising" as popularly practiced.

Sam Metcalfe gives the following perspectives:

- “1. We need alternative/creative means of funding in virtually every ministry venue.
2. We want to avoid dependency and all its corrupting by-products. Therefore, we resist moving money and resources from the west into third-world/developing environments.
3. We have decided to create for-profit business enterprises alongside our teams cross-culturally to provide indigenous means of long-term funding. This does not mean that the emerging church should not be taught to give. Rather it means that under girding the type of church-planting movements that we long to see, cannot be sustained nor accelerated unless there is a more holistic paradigm embraced for resource acquisition. And besides the funding, there are a variety of other very legitimate reasons for such economic development projects, which are justifiable apart from the funding issue.

We have also created a division of CRM called "Enterprise International" which is designed to facilitate the creation of for-profit businesses alongside our teams all over the world. Right now, we have six projects on the drawing board looming for six locales cross-culturally. Our best to-date success has been in Romania.”^x

B. India

The Mizoraim people of North India have had an indigenous missions policy for many years. Without outside financial assistance they have supported missionaries to other groups within the nation. These missionaries were funded locally. The women, when cooking the daily meal would put aside one handful of rice for “missions.” This rice was collected each week from many families, sold, with the proceeds supporting the indigenous missions effort.

Ralph Winter and David Fraser further describe other Indian examples of indigenous mission funding. “The Indian Missionary Society followed by the National Missionary Society and then the Indian Evangelical Mission and the Friends Missionary Prayer Band) in 1903,1905,1965,1968, respectively) were early examples of the simple fact that Indians who believe the gospel are willing and able to do both home and foreign mission work. Three of these four early societies determinedly refused to accept any foreign funds (one was offered a million dollars of foreign money), feeling that the development of sacrificial outreach among their people is as important as the outreach itself.”^{xi}

SOME GUIDEPOSTS FOR THE FUTURE

It would be remiss of me if I did not suggest some ways ahead in response to the lessons learned from the case studies listed in this paper. I suggest the following ideas for consideration.

1. The greatest motivation is a biblical one. Therefore every effort should be made to train and equip our people about the biblical mandate for missions. This will include finances. One practical way to do this would be to promote the “Perspectives on the World Mission Movement” Course to be taught to key leaders in the national churches. Research has shown that Perspectives amongst other things leads to an increase in missionary giving. Information about the Perspectives Course can be found at the web site, www.perspectives.org
2. It will be very important for all AWF member churches to agree on a set of working definitions such as dependency, sustainability, missions and partnership. There will be others.
3. The Regional Committees could facilitate the sharing of missionary testimonies in the national churches. In the early days of the C&MA, missionary testimonies were especially effective in raising mission’s awareness including the need for generous giving.
4. Collate a list of the resources each national church may have to offer in potential partnerships.
5. Perhaps the most effective way to encourage growth and involvement of the non-sending churches will be the establishment of regional missionary agencies. These agencies will take the initiative to be contagious with a vision for missions, which will infect all the national churches within their reach. The wealthier churches will partner with these agencies to enhance their growth

- through financial, technological and missiological input. There will be an exit strategy in place until the regional agency becomes self- supporting.
6. It is better to fund the national agency than the individual worker.
 7. Find a way to have the funds come to the worker from his own agency so his “boss” remains is countryman, not the ex-pat co-worker.
 8. Some western and wealthier nation mission agencies have found the following formula to be marginally acceptable as a guideline when entering into a missions partnership with a third-world agency
 - a. The home church funds the travel to the field
 - b. The other (ex-pat) team members pay the rent on the flat/house, so the Latin, African, or Asian has not worry about the roof over his head.
 - c. A fund supplements their income up to the level of a secondary school teacher in the target city/culture.
 9. It will be important to realize that standard solutions will not suffice. We need sanctified imagination, a deep understanding of the cultural context and heavenly courage to take calculated risks.

CONCLUSION

We live in an era of transition. Transitions are important but always times of danger, especially when dealing with money issues. Harry Larson gives some wise advice; “Historical study of the transition periods (*of world missions*) can make us aware of these tensions and help us avoid the painful conflicts and hurts of the past. This understanding may also provide a key to raising up the extensive movements needed to complete the remaining task. In the transition underway in missions, the workers in the era being completed are turning the work over to the national church and stepping away from the level of involvement required of them in the initial stages. At the same time, the workers in the era newly begun must enter unengaged fields in pioneering roles.”^{xii}

The issue of funding national workers, mission agencies and partnerships in missions will continue to challenge and test all those who are involved seriously in taking the gospel to other cultures. The task of penetrating people groups and planting evangelizing, indigenous churches is large but not too large if we work together. We are in the new era. Now, all the Alliance National Churches in the world can be involved at the frontier. New missionary recruits cannot just come from the West, or just from Asia, Africa and Latin America. As the World Evangelical Fellowship, Iguassu Affirmation declares: “Participation by, and awareness of the global church, as well as mission from people of all nations to people of all nations, are needed for a valid missiology in our time.”^{xiii} Recognizing the financial inequalities between churches, the Apostle Paul urges the Corinthians to give so that “at the present time your plenty will supply what they need, so that in turn their plenty will supply what you need.”(2Cor.8: 13) We can see that it has taken twenty- five years for the AWF to get to where it is today. We cannot pretend that the road from here will be easy. Therefore we must all work together to do this task. Let us combine our resources, old and new, experienced and pioneer, church and mission, western and non-western, and carry out the task to completion.

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- ⁱ All for Jesus, Robert Niklaus, John S.Sawin, Samuel J.Stoesz, Christian Publications Inc., Camp Hill, Pennsylvania, 1986, page 214. A description follows about the difficult task faced by Dr King in persuading both missionaries and national leaders of the efficacy of the new policy.
- ⁱⁱ Ibid, page 215.
- ⁱⁱⁱ From Christian Aid's web page.
- ^{iv} What is the Cutting Edge in Missions?, Article on the SIM web page, 27th January 1999.
- ^v Worldwide Perspectives, Understanding God's Purposes in the World from Genesis to Revelation, William Carey Library, Pasadena CA, 1996, page 8-28.
- ^{vi} Missionary is our Middle Name, Russell Warnken, article, page 14, undated.
- ^{vii} Email from Jon Grames to Roger Lang 4th April 2000.
- ^{viii} Email from Isaac Keita to Roger Lang 17th April 2000.
- ^{ix} Email from Rev Agustin C. Dela Cruz, Missions Assistant, CAMACOP, 4th April 2000.
- ^x Email, Sam Metcalfe, March 22nd 2000 to the author.
- ^{xi} Worldwide Perspectives, The Quest of Love, Ralph Winter and David A. Fraser, page 7-24.
- ^{xii} Ibid, Responding to the Challenge of the Transitions, page 5-25
- ^{xiii} Iguassu Affirmation, Global Consultation on Evangelical Missiology, October 10-15,1999, Iguassu, Parana, Brazil.

Appendix A - Helpful web resources

1. Unreached People Groups

AD2000 and Beyond Movement, www.ad2000.org

Summer Institute of Linguistics, www.sil.org/ethnologue

Adopt-People-Clearinghouse, www.aapc.net

2. Books and Publications

Catalogue of missions books, published monthly by MARC, www.marcpublications.com

OM Books India, www.agapeinfotech.com/ombooks

YWAM –books, www.ywam.org

Portuguese books, Sociedade Biblica Trinitariana do Brazil, www.biblias.com.br

3. Useful web sites

www.brigada.org - Gateway to mission sites

www.dawnministries.org - DAWN Ministries International, church planting strategies

www.missionfrontiers.org - bimonthly Mission Frontiers Magazine. US Center for World Mission.

www.strategicnetwork.org - AD2000 Network for Strategic Missions.

www.svlinc.com - Resources for youth leaders

www.viva.org - Resource and network for those working with “children at risk”

www.wheaton.edu/Missions.Mislinks - Very large selection of links to mission topics.

Appendix B

Partnership Principles

(Taken from "Partners International Overview" materials)

When preparing or considering out-of-culture funding for a national staff, the following principles should be considered.

1. Clearly define the ministry relationship that is to be formed (employer/employee, ministry partnership of equals - one supplying funds The other labor, etc.)
2. Select people with high credibility in the local evangelical community.
3. Make a written agreement for what is expected of each partner.
4. Value non-financial contributions to the partnership.
5. Partner with people of like vision and complementary strengths.
6. Work with people who have their own concerns about dependency and their own ideas about how to guard against it.
7. Establish an expectation for the timing and type of accountability and financial reporting.
8. Try approaches designed to stimulate local giving, like matching funds.
9. Attitude is hugely important: point to a high standard of mutual accountability as is appropriate for the ministry relationship.
10. Needs where the ministry is working: the ministry should be meeting strategic needs that are crucial for the advancement of the gospel.
11. Doctrinal stand: The ministry partners must be able to agree on a statement of faith.
12. Goals for ministry achievement and local funding should be clear, measurable and achievable.

Appendix C

Principles and Guidelines for Use of Out-of-Culture Funding

CRM Economic Summit (Draft #1 – July 1999)

The risks of out-of-culture funding are great. Out-of-culture funding can:

Create unhealthy dependency of national Christians and the national Church.

Discourage creativity and personal ownership of national Christians and Church.

Attract people to ministry for profit/economic benefit.

By-pass and thus dis-empower national local leadership.

Create competition between nationals for funding.

Create disincentive to give on part of national Christians and Church.

Even unintentionally put power and control in the hands of donors and givers above nationals.

Even with these risks we realize that there are times and situations that will call for such funding. We believe, with great prayer and careful planning, these risks can be minimized and out-of-culture funding can be released to further the Kingdom around the world.

The following principles, suggestions, and questions, which came out of our discussions, are offered as a guide in the decision making process towards using out-of-culture funds.

Principles and Guiding Beliefs

1) When seeking to fund a project or staff person, we will strive to find and release local funds whenever possible, paying close attention to the “*resource base spheres*” outlined by Glenn Swartz:

Resource base spheres move outwardly starting with

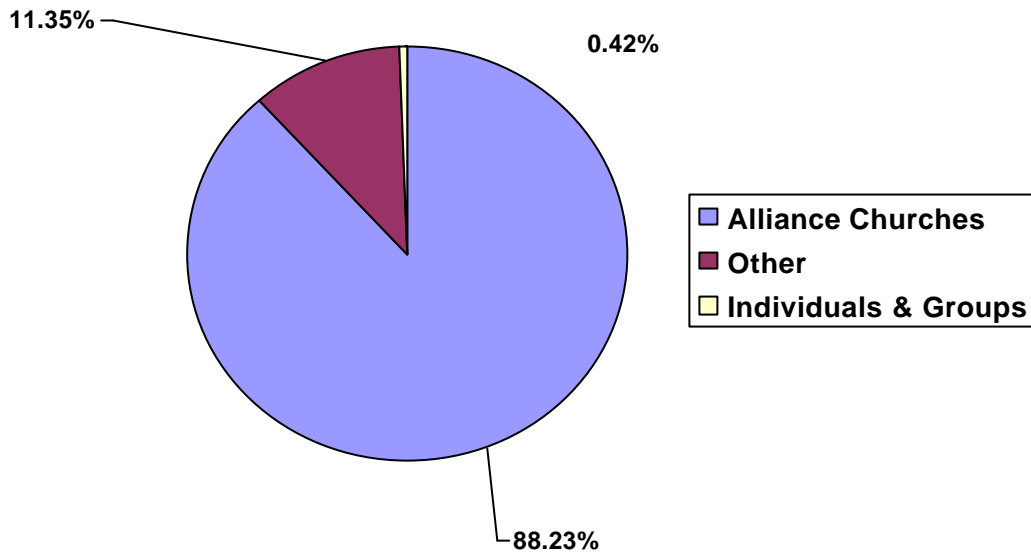
- the individual
- the family
- extended family
- church
- community
- government
- global community.

Local resources are preferred over non-local or distant, even if local resources may take longer to secure.

- 2) We realize the dangers and pitfalls of out-of-culture resourcing or funding, especially the danger of unhealthy dependence, and commit ourselves to limiting those dangers when such funding is necessary.
- 3) We affirm the local church in its privilege and responsibility to support Her own leadership and ministry endeavors and seek to guard against robbing Her of that privilege by funding local pastors or local church ministries.
- 4) We further affirm that local church planting is the privilege and responsibility of the national/regional/local church and indigenous sodalic/apostolic movements. As such, church planters and church plants should, as a guiding rule, only be funded out-of-culture when other means of resourcing, bi-vocational ministry included, are unavailable or impractical.
- 5) Out-of-culture funding of national staff for “apostolic” ministry that strengthens and support the church rather than do the work of the church is more acceptable than funding of pastors or church ministries, but local funding should always be preferred and sought after. Such funding should be done in such a way as to not create unhealthy dependence or disrespect the national staff.
- 6) Out-of-cultural funding of national staff should be short-term with a clearly defined exit strategy including time frame, training for raising local funds, various points of evaluation and should include at least some small amount of local funding.
- 7) Previous experience with ministry (bi-vocational or volunteer) should proceed funded support for staff or ministry work as a test of ability, call, and motivation of national workers.

APPENDIX D – Australian C&MA income and expenditure

PROPOSED INCOME YEAR 2000



PROPOSED EXPENDITURE YEAR 2000

