

FUNDRAISING



Leaders

Version 1.2

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Fundraising

Introduction to the Course



Development Associates International

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Version 1.2

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Introduction to the Course

LEAD 653: Fundraising

This course focuses on the design, implementation, and follow up of various methods of fundraising, including issues on proposal writing, and the aspects of raising support locally.

Learning Objectives:

- Explore Paul's fundraising as a model providing biblical principles for our fundraising
- Learn how leadership impacts fundraising and different models of such leadership
- State the need to be trustworthy and how to ensure accountability, credibility and transparency
- See what scriptural models of fund raising show us about the need for leaders of character
- Learn the fundamental pieces of the communication process that enables relationship building and fund raising no matter who your audience
- Learn and begin to practice the basics of "outcome-based planning for faith missions"
- Learn how to write a case statement for your own ministry
- Explore how fundraising works in your local culture and how to begin there
- Explore a variety of ways to find resources for your work besides money
- Study the biblical basis for personal support raising and consider its benefits.
- Learn what Western Charitable Foundations expect from those requesting funds from them and find out why they say "no" and why they say "yes"
- Reflect on how cultural differences impact relationships in giving and receiving
- Understand the basic components of writing a proposal
- Practice the process of understanding the interests of a charitable foundation and how to craft a proposal to fit their interests and instructions
- Getting an appreciation and understanding the role business plays in the Kingdom of God
- Evaluating new trends to transform societies and nations through business

Required Reading: (readings are incorporated into the units)

Module Units:

Unit 1: Kingdom Foundations

Unit 2: Leadership in Fund Raising

Unit 3: Communication in Fund Raising
Unit 4: Strategy and Planning
Unit 5: Beginning Closest to Home
Unit 6: Raising Personal Support
Unit 7: Approaching the “Western” Charitable Foundation
Unit 8: Proposal Writing
Unit 9: New Trends: Business as Mission

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Course Information

You are about to begin studying a course called “Fundraising.” In part this course is about developing your own abilities as a leader by understanding the role of seeking the resources essential for the ministry to which God is calling you. Increasingly, leaders of ministries are seen as key individuals in finding the funding for the activities that implement their mission and vision. At times this involves projects; at times capital expenditures (such as buildings); and even at times personal support.

You may come to this course with all sorts of mixed feelings about the meaning and role of money and your personal involvement in seeking the very resources that undergird the work you and your staff may do. This course will enable you to think very practically about raising resources essential to the work you feel God has called you.

The Method

The methodology for this course may be new to you. It is a blend of face-to-face instruction followed by long-distance learning. Most of us are used to studying by going to a classroom, listening to a lecture, taking lots of notes, then taking a test! After the classroom phase of this course you will study right where you live and work. You don’t listen to a lecture and take notes; instead you

read the “lecture” and respond to questions in your workbook. This method is unique because it is done at a distance yet is extremely interactive. We hope you will learn more because you are constantly applying what you are learning to your life and work. **Course**

Authors:

The authors of this course are Rob Martin and Jane Overstreet. Throughout this course they tell you about their personal lives and stories from their own experience as well as lecturing from scripture and other sources.

Rob Martin has been involved in Christian ministry since his conversion in 1976. He was the editor of a Christian publication and then Director of the Orange County Rescue Mission. He left the Rescue Mission in 1983 to become General Manager of Fieldstead & Company, an unincorporated charitable foundation. This was followed by a brief stint as U.S. Director of the Lausanne Committee. He has also served as a consultant on communications, leadership and fund-raising issues. He has been with First Fruit, Inc., a private charitable foundation, since 1990 as their Executive Director.

Rob was educated as a journalist, and spent his formative career years in newspaper work.

He and his wife, Bev live in Dana Point, California with their three daughters.



Jane Overstreet is the President / CEO of Development Associates International (DAI) a non-profit organization providing training and consulting in leadership and organizational management to more than 9,000 Christian leaders in 30 countries annually. Prior to joining DAI, Mrs. Overstreet served for many years as the Director of Legal Services for Youth With A Mission International while living in the Middle East and Europe.

Mrs. Overstreet has also provided legal consulting for numerous other Christian organizations. She has published manuals on various legal topics including taxation, child abuse prevention, and immigration. She is a member of the American Bar Association and the Colorado Bar Association. She serves on the boards of several non-profit organizations and was a professor at Eastern University.

Mrs. Overstreet received a Bachelor’s degree from Oral Roberts University, and a Juris Doctorate from the University of Tulsa, College of Law. She has done additional graduate studies in international law at European campus of the University of the Pacific, McGeorge School of Law, and in Global Economic Development at Eastern College. Mrs. Overstreet has been married for 28 years to Harold, who also works with Development Associates International. They have three children and two grandchildren.

Select Bibliography

Bray, Ilona. (2008) *Effective Fundraising for Nonprofits: Real-World Strategies That Work*, 2nd. Edition. Nolo Publications.

Flanagan, Joan (2002) *Successful Fundraising : A Complete Handbook for Volunteers and Professionals*, 2ND edition. New York: McGraw-Hill.

McNamara, Carter. (2002) *Field Guide to Nonprofit Program Design, Marketing and Evaluation*. Minneapolis: Authenticity LLC.

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Fundraising

Unit 1

The Kingdom Foundations for Fund-Raising



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Unit 1: *The Kingdom Foundations for Fund-Raising*

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Readings:

The Spirituality of Fund-Raising, Fundraising as Ministry, by Henri J.M. Nouwen

Additional Readings:

Chapter 1 Biblical Stewardship. “How to Develop Resources for Christian Ministries” by MacMilan Kiiru. Published by Uzima Press, Nairobi, 2004.

Learning Objectives:

- Explore God’s Perspective on Fundraising versus our fears.
- Learn about the difference between begging for money and inviting others to participate with you in the Kingdom ministry.
- Explore Paul’s experience in fundraising as a model providing biblical principles for our fundraising.

Introduction

This course is going to take us on a journey that involves everything we can think of about the subject of giving and receiving money. We will talk about how you feel about the idea of raising money for your ministry, or church, what donors think and feel about giving money, where and how to find funding, how to plan, budget and account for gifts, how to communicate to donors and most importantly by far, what God thinks about money, who has it, who needs it and how they should get it!

Lest you think that God doesn't have an opinion on this subject let me assure you that he does. In fact, did you know that in the Bible there are approximately 500 verses on prayer and fewer than 500 on faith, but more than 2,350 verses on how to handle money! Jesus said more about money than any other subject! (Howard Dayton, Introductory Notes, p 9 Crown Ministries, Small Group Financial Study)

But before we go take a look at some of those scriptures, let's explore some of our feelings about the subject of this course, fundraising. To do that, let's read the case study below.

Case Study

John woke up with a start, feeling guilty somehow and realizing that it was later than it should be. What day was it? Why had he overslept? Where was his wife and why hadn't she awakened him?

By the time he had the water running over his face it was all beginning to come into focus. He had tossed and turned last night for hours, trying not to think about work but being unable to think about anything else. If he didn't find some answers this week it might be too late.

Not only was there no money in the bank account of the seminary, none of the lecturers had been paid for 3 months and even the farmers who supplied the kitchen had run out of patience. Of course it wasn't really their fault. Unless they were paid their children didn't have school fees. They depended on buyers like the seminary to provide the cash they needed for things like that.

How had things gotten this bad? Alex loved God, and especially his word. When he had been chosen by his denomination to study at the seminary years ago, it was the happiest moment of his life. He had put everything he had into his studies and because of that had the opportunity to go to Europe for graduate studies and finally a Phd. Even now when he turned to the book of Isaiah every ounce of his being would be immediately consumed by the power of the words. He could be lost in one verse for hours.

But he thought, snapping back to reality, Isaiah wasn't going to solve his problems today. Today he needed to go face the foreign businessman that was supposed to be visiting and somehow find the courage to ask for money. And not just small amounts of it either. He needed to find resources and he needed to find them fast. Once again, he regretted the day more that two years ago now when he had naively agreed with great excitement to accept the position of President of the Seminary.

A few minutes later, walking across what should have been the garden area but currently looked only like a mass of unkempt weeds, Teresa came running down the path. “Dr. Abraham the water has been cut off again. I can't even make tea for our guests that are coming. I think it is because we promised to pay that bill last week, but haven't been able to.”

“Teresa calm down and go take a bucket to the pump across the road...” but it was already too late. A shiny Toyota Land Rover had just entered the compound and John felt sure that it must be the expected visitor. Already sweat was starting to pour down the inside of his dark suit, his stomach was churning and his mouth had gone dry at just the thought of needing to find the right words to say to this man.

He truly wished the ground would open up and swallow him. Why didn’t those kinds of miracles take place today he thought randomly. He would rather face an entire den of lions than deal with one more foreigner who had come to tell him how things work in America and how many volumes of paper they would need to produce to be considered for even a small grant!

* This scenario is fictitious. Any resemblance to an existing organization or person is entirely coincidental and unintended.

The Meaning of Money and Fundraising

Answer Box # 1

What is the main pressure on John? Why is he so anxious about this visitor? Do you think he feels equipped for the role his is in? Have you ever been in a position that enables you to identify with his feelings?

How do you feel about fundraising? Do you dislike it? Even hate it? The hope of this course is that by the time we finish it together, you will feel very comfortable about the whole subject of fund raising. In fact we believe that you will be excited about it and enjoy every opportunity you have to be involved in it! You may be thinking that we really believe in miracles (which we do!) but really what we believe is that fund raising is a wonderful God ordained part of functioning together in the Body of Christ.

Did Jesus need money?**Answer Box # 2**

Did Jesus need money? Did He need money when He was doing His ministry? How did Jesus pay his taxes? How did He feed the 5,000?

Of course the familiar Bible stories come to mind. When he needed to pay his taxes, he had his disciples catch a fish with a coin in its mouth. When he needed to feed the 5,000 he multiplied a few fish and some bread into enough loaves and fishes to feed thousands. In both cases, he took something very natural and made something very supernatural out of it. But, in both cases He also demonstrated His lack of need for money. If He wanted to pay His taxes, he could have paid it out of the common purse, but he chose not to use that method. Our basic assumption is that He didn't need money, but He used it, even though He didn't need it.

A great example to help understand this concept is perhaps a little obscure scripture, found in Luke 8:1-3 (NIV).

“After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.”

So even though it was demonstrated that Jesus didn't need money, He accepted money from people that he ministered to. Why did he do that? I believe Jesus accepted money from people because they needed to give, not because He needed to receive. Perhaps the biblical basis of fundraising and stewardship begins with the need of the donor to give.

Donors need to Give

Let me share this story from my own life to help illustrate this idea that the biblical basis of fundraising and stewardship begins with the need of the donor to give.

True Story 1:

I became a Christian at the age of 33. Six months after I became a Christian I got my first paycheck. My life before accepting Jesus was a total wreck. It was like my life was a traffic accident from which I had been saved. It took me many months to really get my act together sufficiently to where I could hold a job and earn money.

My first paycheck was \$600. I knew, even though I had not been taught in the six months that I was a Christian that I needed to give 10% of that and, here's the key point, I didn't want to. I suddenly got fixated on the \$60 that represented what I thought I needed to

tithe. That \$60 became more important to me than the \$540 that I had. I was fixated on the idea of giving away money. I was 33 years old and I had never done it. But I knew what I was supposed to do. I took a long walk on the streets of Santa Ana for many hours, throughout the entire morning and into the early afternoon, pondering this question about giving.

I finally arrived, after all of my thinking, to the idea that it was all God’s and that giving back some of what was already His was part of my worship to Him. At the end of that day, I took that \$60 and gratefully gave it, or tithed it to my church. From that moment on I have never looked back and I have been a joyful giver because I understood that it belonged to God.

The real importance of that day is this: I believe that was the day I became a disciple of Jesus. Before that, I was an observer—I wasn’t a participant. I was someone who was benefiting from an association with Jesus because I was being healed. But it wasn’t costing me anything. That day, with that small tithe, I became a disciple.

Until that day that I took that walk in Santa Ana and began my tithing I wouldn’t pray over my meals because I felt it was hypocritical. I thought these meals were the result of my own work. That day when I gave my tithe, my worldview shifted and I realized that the very breath I breathe is a gift from God. When I realized that my very breath, which is more precious to me than money, is from God, then I realized the money itself is from Him—even though I have to work to get the money!

Ever since then I have always prayed over my meals out of this understanding of how dependent I am on God and how grateful I am that He has given this to me. I am grateful for birthdays for the same reason, another year of life that He has given me. None of it is deserved, it is all grace.

The discipleship of all believers comes when they give up their self-sufficiency and begin to understand their dependency on God. That’s why giving is so important, because having “our own” money means self-sufficiency to us. It takes an uncommon generosity to give it away. It’s not logical. Not when you need it for everything you do.

Matthew 6:34 says it really clearly,

“No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.”

As a human being, as a disciple of Christ, I need to give my money joyfully as a working demonstration of my lack of self sufficiency, because I’m giving away my self sufficiency when I give away my money. When we fund raise we are giving the donor a chance to participate in God’s Kingdom work. That is where it all begins.

Answer Box # 3

Stop a minute and open your purse, or reach in your pocket and take out your wallet. Hold it in your right hand for a moment and look at it. Do you want to be loved for that, or do you want to be loved for yourself? Think about that for a moment and share you answer with one other person.

The role of fundraising is to love the bride of Christ, not her purse, so much that you make the effort to give her an opportunity to participate in something God is doing. Said another way, it is to love the donor and not his wallet, to have a passion for the donor, a passion for this exchange between ourselves and God. Jesus took the money of these women (in Luke 8:3), not because he needed it, but because he had a passion for them. They gave it because they had the need to give it. They wanted to serve the twelve in this ministry of good news because the good news had meant something to them. So there’s a complete spiritual exchange going on.

It’s about Faith and Being Faithful

Who is the most celebrated donor in all of history? The poor widow. In Luke 21 (NIV) it is recorded,

“As he looked up, Jesus saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. I tell you the truth, he said, this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on.”

She gave out of her poverty, the sacrifice.

Wealth isn’t necessarily a sign of God’s blessing, but we often mistake it as that. There is great joy in great sacrifice and living in complete dependency on God.

Let me share another story with you about how I learned about God’s faithfulness.

True Story 2:

I first learned this lesson of depending on God for my sufficiency before I was tithing. I was doing a volunteer project at the Rescue Mission (an urban ministry where the homeless and jobless can come and eat and sometimes find a place to sleep) because I had nothing else to do. I was wandering around taking pictures; I was a few weeks old in the Lord. I was there in the afternoon with the staff, which was comprised mostly of men off the streets, and there was no food.

We had maybe 17-18 old refrigerators and they check in all of them, but there was nothing to prepare. So the staff said, we’ve got to pray because we have to serve a meal tonight and there will be 60-80 hungry people coming for dinner and we don’t have a soup pot going.

There was no panic, they got together in prayer circle. It was the first time I had been in a group where people were praying out loud and I was very uncomfortable. “Oh God, we’ve got to serve a meal tonight and we have no food.” While they were praying, there was this loud banging on the door that interrupted us. They kept trying to pray, but the banging persisted.

Finally, they went and unlocked the front door of the mission and there was a short little bald guy in a bad sport coat with a huge Cadillac and a cigar in his mouth. He was a frozen food broker coming back from a convention. Every inch of the trunk of his Cadillac was crammed with defrosting steak dinners that had been his samples. Instead of throwing them away he found the Rescue Mission in the phone book.

What was really amazing to me was the staff went, “That’s great, thanks.” I felt like I had just witnessed the parting of the Red Sea and they were so used to this that they were thinking, that’s just God, that’s how He works!

True Story 3.

Years later, when I was the Director of that same Rescue Mission, we had been forced out of our downtown location and we were being sued to close down permanently. The court date was in two weeks time and I needed \$27,000 to be able to re-open the building, something that was critical before the court date. I went to a board meeting where we met in the trailer.

I went to a board meeting for the Rescue Mission and the attorney brought his report, "We have to be open within two weeks," he said, "because in two weeks and a day we're going in front of the court and if we're not open, I know this judge, he'll put us in a stay and there's a good chance the other side will win". I then gave my report and said, "I'm \$27,000 short and without it I can't open".

There was a lot of bickering and discussion going on and finally the most humble guy on the board stood up and said, "Look, okay we're tired it's late. I don't know what to do about this; none of the rest of us does, let's just pray and see what God will do. He prayed and he said, "Lord we're tired, we need to go home and get some rest, we need \$27,000. We're tired of asking man for what man can do, we need what you can do, please help us, Amen." Then everyone went home.

The next morning my secretary, who got to the mission earlier than I did that day, found a cardboard box sitting in front of the front door of our temporary trailer office. Now you have to understand that this trailer was in the worst neighborhood, the most murderous neighborhood in all of Orange County. Nothing was safe here, yet when she arrived at the office, there was a little box sitting by the door.

When she opened it up, there were gold and silver coins and gold and silver bars! They were just dumped in the box, no piece of paper with it, nothing! So of course she called me immediately and when I got to the office, I looked at the box was absolutely stunned.

I took it inside, I called the police and I asked them without telling them who I was, "Has anyone reported any gold or silver bars or coins stolen? The guy said, "No, who is this"? I said, "No problem" and hung up. Because at first that maybe someone had completed a robbery, felt guilty about it and put it on the mission's doorstep. I didn't think it could be God--but it was! So I took the bars and the coins, sold it, got cash and had almost all the money we needed to open the mission.

I still had a \$1,000 bill for the final installation of the toilets. It was a Thursday afternoon; the court date was Friday the next morning. In walks a guy off the street who I'd never seen before with a \$1,000 check. Well, the plumber was there and by this time the city inspector [who I think was a believer], who was hanging around the mission every day just to see what would happen next. If you know city inspectors, that's a miracle by itself. He came in, signed off, and we went across the street into this park and invited all the homeless to come inside.

The next morning I was in court with my attorney and the opposition was called up first. They asked for a stay on the mission, saying, "Your honor, it's not open yet". Before he could get his next word out, my attorney pops up and says, "Excuse me, he's got his information wrong". The attorney looks over at him and my attorney says, "We're open, you can go there now, they've just finished the morning dishes and there were fifty people in the beds last night. The judge looked over at the opposition and said, I'm sorry. I'm not putting the homeless out on the street. He gavelled the case closed and that was it. We had won!

Answer Box # 4

Have you ever seen God provide miraculously like this? Write down one story of his provision that you personally experienced.

I am sure you thought of many good stories of similar ways God has provided. There isn't a single person in genuine ministry before God that can't tell similar stories. I've heard story after story about how they did nothing and God provided. God provided for them in miraculous ways to deepen their faith and to confirm to them that their sense of calling was correct. These things show us the power of prayer and what God can do when He chooses to act.

Can Asking (fund raising) also be Faith?

Now to some of us, seeing God's miraculous provision as a result of trusting and prayer is real faith, so the idea of fundraising almost seems wrong. The idea of asking people for money seems somehow less spiritual. We get the idea that one is faith and the other is not, like they are mutually exclusive or something

Many of us are happy to see God miraculously provide, but we still hate fundraising and think there is something ungodly about asking for money. Here is the next fundamental shift you have to make. Fundraising is not holy begging. Fundraising is enabling people to participate in a godly adventure.

Two of the greatest fundraisers of all time are Biblical heroes. One is David and the other is Paul.

Answer Box # 5

Stop and read I Chronicles 29:1-5. Describe in your own words what was going on here. What was David inviting the people to do?

In this example, (we can certainly draw from many others in scripture] we see that there is this great work of God that needs to be accomplished and that is the building of the temple, this place of worship. We see that David has given all of his wealth to that work and now he’s stands and says, do you want to participate? He’s making an offer. This is biblical fundraising.

It may be correct for you not to do any fundraising and to just pray, or it may be correct do what David has done here, inviting people to participate in the work that you are doing. If you’re leading an orphanage--your temple is the orphan. If you’re pastoring a church, the work of God is the work of the church and it needs to be funded and David did that.

But let us spend some time on one of the most famous passages in the New Testament on fund-raising and see what lessons we can learn from this passage.

Answer Box # 6

Stop and read II Corinthians 8-9. Write down any principles of biblical giving that you see in that passage.

I’m sure that you found many principles in this that mean a great deal to you. Let me share a few that are drawn from a John Stott Bible Study:

THE 10 PRINCIPLES OF BIBLICAL GIVING 2 Corinthians 8-9 (NIV)

“It is amazing to me that so much doctrine and ethics can be involved in, what at first sight, is just a simple, straight-forward transfer of cash from one person to another or from one group to another.” --John Stott

1. Giving is an Expression of the Grace of God

“And now, brothers, we want you to know about the grace that God has given the Macedonian churches”. (II Corinthians 8:1)

This is the first principle of Biblical giving: **giving can be an expression of the grace of God**. The idea here is that the other side of giving is asking. Paul spends two full chapters of his letter to the Corinthians on fundraising and on an offering being taken from the Macedonians. This is a direct challenge to the Corinthians to give and then to send what is being collected with all of the top leaders of the church, Titus and others, who will then take it to the poor in Jerusalem.

“And now, brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability.” (vs. 2,3)

2. Giving Can Be a Charisma - Gift

“Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints.” (II Corinthians 8: 3b, 4)

Second, **giving can be a charisma, it can be a gift.**

“And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God’s will.” (vs. 5)

Here we are seeing from the giver’s point of view that they need to give, they were seeking to give.

“So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving.” (vs. 6,7)

This verse is the key verse regarding giving being a charisma, a gift. Paul compares giving with faith, speech, knowledge things known to be gifts of the Spirit.

3. Giving is Inspired by the Cross of Christ

“I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.” (vs. 8, 9)

Three, **giving is inspired by the cross of the Christ.** It is inspired by the example we have of Christ leaving the wealth and beauty of heaven, and sacrificing all that he had and all that he was for us.

4. Giving is Proportionate – Proportionate to Our Wealth

“And here is my advice about what is best for you in this matter: Last year you were the first not only to give but also to have the desire to do so. Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have.” (vs. 10,11)

If you are really eager to give, it isn’t important how much you’re able to give, God wants you to give what you have, not what you don’t have. So it is **proportional giving, proportionate to our wealth.** The poor widow’s giving was sacrificial giving and it touched Jesus deeply.

5. Giving Contributes to a Measure of Equality

“Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written, “He who gathered much did not have too much, and he who gathered little did not have too little.” (vs. 13-15)

In this world there will always be inequality. Some have more than others and it is unfair. In the Kingdom of God, all will have plenty and there will be no more inequality. Our job while living here on earth as the Body of Christ is to take every opportunity to do everything we can to show others what the Kingdom of God will look like. To live today as if the Kingdom of God has come. If someone does not have enough we need to give to them, expecting, and knowing that we can trust in Christ and his Body to help us in our time of need.

6. Giving Must Be Carefully Supervised

“I am thankful to God, who put into the heart of Titus the same concern I have for you. For Titus not only welcomed our appeal, but he is coming to you with much enthusiasm and on his own initiative. And we are sending along with him the brother who is praised by all the churches for his service to the gospel. What is more, he was chosen by the churches to accompany us as we carry the offering, which we administer in order to honor the Lord himself and to show our eagerness to help. We want to avoid any criticism of the way we administer this liberal gift. For we are taking pains to do what is right, not only in the eyes of the Lord, but also in the eyes of men.” (vs. 16-21)

Here they took the top people, Titus and this other unnamed brother and put together a team to show their faithfulness to the brothers and sisters of the churches that they were gathering the money from. Careful, accurate, reporting to your donors is scriptural, as you do not want to have any suspicions that you are handling their donation incorrectly. We only have to look at what Paul did with the offerings; he took his top people and put a lot of effort into the area of accountability. Accountability, audits, financials, good record-keeping, is Biblical, not extra-Biblical.

When grantors let the grantee know what they’re doing and ask the grantee to report on how the money was spent, they are just being fair and accurate. This is a standard that we have to hold ourselves to. This is very important. When you think about what Paul did, this wasn’t just a couple of guys getting on an airplane with a satchel full of money. Think about how much of their lives was put into carrying this offering from Greece to Jerusalem. They may have spent an entire year just carrying the offering and these men were their top preachers.

7. Giving Can Be Stimulated By Competition

“In addition, we are sending with them our brother who has often proved to us in many ways that he is zealous, and now even more so because of his great confidence in you. As for Titus, he is my partner and fellow worker among you; as for our brothers, they are representatives of the churches and an honor to Christ. Therefore show these men the proof of your love and the reason for our pride in you, so that the churches can see it.”

“There is no need for me to write to you about this service to the saints. For I know your eagerness to help, and I have been boasting about it to the Macedonians, telling them that since last year you in Achaia were ready to give; and your enthusiasm has stirred most of them to action.” (II Corinthians 9: 1,2,)

When we ask for money, we need to engage this eagerness with opportunity. That is what it is all about!

Think about this: Do Macedonians and Greeks get along today? They do not. Did they get along then? They did not. Did the Greeks see themselves as better than the Macedonians? You bet. Was Paul aware of that? He was. Was he playing on that in this letter? Yes, he was.

“But I am sending the brothers in order that our boasting about you in this matter should not prove hollow, but that you may be ready, as I said you would be. For if any Macedonians come with me and find you unprepared, we—not to say anything about you—would be ashamed of having been so confident. So I thought it necessary to urge the brothers to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift, not as one grudgingly given.” (vs. 3-5)

8. Giving Resembles a Harvest

“Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.” (vs. 6-8)

The critical thing that I had to understand, as a Christian was that God would provide all I needed. I am so thankful that I got that lesson right with that first paycheck. He provides for me and I do not have to rely on my own self-sufficiency. This should result in an uncommon generosity.

9. Giving has Symbolic Significance

“As it is written: He has scattered abroad his gifts to the poor; his righteousness endures forever.” (vs. 9)

This offering was not just done once in Paul’s time, but it carries on through the years. When we teach it, when we live it out, we’re living out the symbolic significance of this first offering that Paul took up for the church in Jerusalem.

10. Giving Promotes Thanksgiving to God

“Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. This service that you perform is not only supporting the needs of God’s people, but is also overflowing in many expressions of thanks to God.” (vs. 10, 11)

“Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone

else. And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. Thanks be to God for his indescribable gift!” (vs. 13-15)

So these two magnificent chapters which some might look at and say, “Oh it’s just business, he’s just doing business”. Paul wraps it up and says, “Here is the Son, the greatest gift”. All of this is just a shadow of that gift.

That’s what we’re engaged in whether we’re involved in the process of giving or the process of fundraising. We are involved in the gospel itself.

But Why Does God Put the Money in one place and the need somewhere else?

Answer Box # 7

Read this quote by C.S. Lewis and this passage in Phillipians. What do these have to do with the subject of fund-raising?

“Joy is the serious business of heaven”, said C.S. Lewis.

“Then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.” (Philippines 2:2-4)

If we do not give out of what we have been given, then we simply are not his disciples. Everyone needs to give. Everyone needs good opportunities to give. This is one of the most fundamental traits of being a believer. Look at what someone spends their money on and you will see what they worship.

Some of the very deepest mysteries of Christ are expressed in the joy of the bridegroom for his bride. John the Baptist’s testimony as reported by the Apostle John in John 3:29 (NIV) says,

“The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine and it is now complete.”

There is a beautiful picture in Revelation that the good deeds of the children of God are the very threads of the wedding dress of the bride. This isn’t just an act of giving money, it’s an act of participating with those receiving in creating the dress of the bride of God and that is the joy being a donor. When you ask someone for a gift and they give, you are completing their joy by doing your work and allowing them to give to you.

This was brought home to me recently when I was sitting with one of our donors and sharing a really exciting report with them. It was a story of something God did in the lives of some very poor and needy people as a result of their gift. They got tears in their eyes and expressed over and over again their thankfulness at having the opportunity to participate in this ministry with us.

You see it really is a mystery. Without those of us in ministry who need the donations of others they are nothing. Without you asking for their money and taking the money, they are nothing. Their money is just money; it's worthless in and of itself. It is when someone receives it and makes something happen with it as a result that it has value.

Think of it from a business perspective. If you are an investor and you want to make money, you have to give your money to someone who takes it and makes something happen and gives you a return over and above what you gave to them. That's what giving is all about too.

When an individual donor or a charitable trust, through their giving, helps the church reach her fullness, it not only enters into the bridegroom's joy, but the bride's joy as well. Donors who understand this are profoundly motivated when they realize that they can enter into Christ's joy or in a sense “communion” as the bride. Henri Nouwen calls this a “new communion”, saying when we ask people for money to strengthen or expand the work of the Kingdom; we are also inviting them into a new spiritual communion. Giving is the other side of asking for money and when a donor does this, they are beginning the process of entering into this new communion.

Answer Box # 8

Can you begin to imagine how asking for money can really be more like inviting others to participate with you in ministry and in the blessing that results from doing God's work? How can you as the one asking, help this process to really result in the kind of new spiritual communion being described here? What are practical ways you can do this?

We will keep exploring this question throughout this course, but let me tell you one very practical way. If potential donors only see giving as anything less than this, if they only give grudgingly and or if you feel like you have to manipulate the money out of them, then do not take their money! You do not need it. You need God much more and so do they.

Remember the story from the Rescue Mission earlier? For me, the joy of working at the Rescue Mission wasn't scratching around finding money from people who were begrudgingly giving it or from the government which had other strings attached to it. For me, the joy was seeing the tears in the eyes of the donors when one of the formerly homeless guys graduated from the New Life Program at the Rescue Mission. That is what made it all worth it. Seeing the donors tear up when they saw street people go from near death to a recovered life and realizing that they had a part in that. There was a communion going on there that was unshakable. It's very powerful and that is what you can engage in when you raise funds.

Paul, writing in his letter to the church in Rome [Romans 8:22-23 NIV] tells us,

“We know that the whole creation until this time has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.”

“This groaning, Henri Nouwen says, “Comes from deep within us and indeed from all of creation. It is the sound of our yearning for communion with God and one another. A communion that transcends the limitations of time and space.”

So here we’re speaking of a form of this communion that we can experience in this world. Fundraising is really a communion between the donor, the receiver of the gift and the person that benefits from the activity of the receiver of the gift. We’re all in this community together and this is the power of being part of God’s enterprise in the Kingdom. That’s what makes it more than just good works. There’s nothing wrong with good works because generosity is always a blessing. This is just so much more.

The “Haves” and the “Have-Nots”?

The language of “haves” and “have nots” and all the associated practices endemic to fundraising are wholly inappropriate to how those in need and those with financial resources relate to one another. This is a new paradigm and it has many factors. One of the most important is an understanding that in the act of giving, we are engaged on a level plane where there is neither have or have not, but two parts of the body joined in a communion of joy. There are no artificial limits on what can be accomplished, or experienced or exchanged if we understand this. There can be abundance and scarcity on both sides and there must be recognition that we need each other. We are, after all, engaged in a common task with a common outcome as our goal.

Answer Box #9

Have you ever thought of fund-raising as a ministry to the potential donor? Do you think that asking for money could be a “gift” to that donor, to give them an opportunity to invest in something that has eternal value? Write down your thoughts.

As Paul, writing to the 2 Corinthians in Chapter 8, verses 14 and 15 (NIV) said,

“At the present time your plenty will supply what they need, so that in turn, their plenty will supply what you need, then there will be equality as it is written, he who gathered much did not have too much and he who gathered little did not have too little.”

This sentence, “we are all engaged in a common task with a common outcome as our goal” is a hard-won truth on my part.

I have been in both roles, both the one in charge of a ministry asking for money and the one in charge of giving money away. From these experiences I am convinced that we all have a common goal. The person in ministry is called to their role to bring change to bless others and to accomplish a mission. The person in the role of being a donor wants to invest in that outcome and needs to be as responsible for it as you are.

The donor needs to be as free in letting you work toward that outcome as they possibly can be—while maintainin accountability in communion, a trust that has to be built between donor and recipient. So, it’s not just that “the dollars are now yours” and now it’s up to you. While it’s true the dollars are yours and you can do what you want with them, if you have a passion for the donor you have a passion to be in this communion with them which makes you want to be responsible with the dollars that you are given and to be accountable.

Accountability is the natural result of a right relationship between a donor and a recipient. It shows that I trust you and that I’m on an equal plane with you because we are all accountable. In fact we are accountable to each other because we are in this together.

A friend, Dwight Gibson, Senior Vice President of a large giving organization says, “In the body of Christ there is a New Jerusalem. There is a community of believers that is bigger than ethnicity, bigger than our passport countries, bigger than our education, bigger than our amounts of money we have or are perceived to have or not have. In this new community we believe the fruit of wise stewardship is joy. This New Jerusalem is a place of dignity for all who participate.”

In a dysfunctional model of giving, the poor receive a trickle down of resources from the perceived generous. In a new communion model, a mutual giving and receiving between grantor and grantee exists. The donor, while integral to the process, simply serves to add value. In doing this, we seek to ensure that we have given dignity to both grantee and joy to the donor, and helped through investments, both wise and passionate, to create living stones for the New Jerusalem.

That is what we are all engaged in here, when we are fundraising and when we are giving.

Does all this apply only to the large donor?

Do these Kingdom principles of giving that we have been talking about only apply to the “major” donor? We have referred several times to “the donor”. What do we mean by that? Are we talking about only “major” donors, or those who give large sums of money?

Remember back to the “widow’s mite” or the phrase in Corinthians about proportional giving. Please remember Jesus’ attitude about the small gift from the widow. Each gift, no matter how small, is a gift to God and is precious to him. We dare not treat it as any less. No matter the size of the gift this sense of new communion is possible. While there may be different strategies with donors who give different sizes of gifts, their value, the potential for there to be a real communion encounter and all the blessings that flow between the donor and the recipient can still take place no matter what the size of the gift.

Final Assignment



Final Assignment

Have you ever experienced giving that gave you joy? It may be as simple as having given your child, or spouse, or parent a gift. Maybe it was giving to your church or to a ministry.

Stop and write down the story of that experience. When was it? Who did you give to? What was it about that experience that gave you joy? Can you describe it? How does that relate to what we have been talking about in this unit? How does the scripture help us to understand God’s purposes in giving to one another? What are the principles of the Kingdom of God that make giving to one another so critical to pleasing God.

Readings

The Spirituality of Fund-Raising **Chapter 1. Fundraising as Ministry** **by Henri J.M. Nouwen**

Fund-raising is a subject we seldom think about from a spiritual perspective. We may think of fund-raising as a necessary but unpleasant activity to support spiritual things. Or we might believe that fund-raising reflects a failure to plan well or to trust enough that God will provide for all our needs.

Indeed, quite often fund-raising is a response to a crisis. Suddenly our organization or faith community does not have enough money, so we begin to say: “How are we going to get the money we need? We have to start asking for it.” Then we realize that we are not used to doing this. We may feel awkward and a little embarrassed about it. We begin to worry and wonder: “Who will give us money? How will we ask them?”

From the perspective of the gospel, fund-raising is not a response to a crisis. Fund-raising is, first and foremost, a form of ministry. It is a way of announcing our vision and inviting other people into our mission. Vision and mission are so central to the life of God’s people that without vision we perish and without mission we lose our way (Prov. 29:18; 2 Kings 21:1-9). Vision brings together needs and resources to meet those needs (Acts 9:1-19). Vision also shows us new directions and opportunities for our mission (Acts 16:9-10). Vision gives us courage to speak when we might want to remain silent (Acts 18:9).

Fund-raising is proclaiming what we believe in such a way that we offer other people an opportunity to participate with us in our vision and mission. Fund-raising is precisely the opposite of begging. When we seek to raise funds we are not saying, “Please, could you help us out because lately it’s been hard.” Rather, we are declaring, “We have a vision that is amazing and exciting. We are inviting you to invest yourself through the resources that God has given you— your energy, your prayers, and your money—in this work to which God has called us.” Our invitation is clear and confident because we trust that our vision and mission are like “trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither” (Ps. 1:3).

Fund-raising is also always a call to conversion. And this call comes to both those who seek funds and those who have funds. Whether we are asking for money or giving money we are drawn together by God, who is about to do a new thing through our collaboration (see Isa. 43:19). To be converted means to experience a deep shift in how we see and think and act. To be converted is to be clothed in our right mind, to come to ourselves the way the younger son did when he was starving far from his true home (Luke 15:17-20).

It is a shift of attention in which we set our mind on divine things (Matt. 16:23). “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2).

Fund-raising as ministry involves a real conversion. In fund-raising, people who work in the marketplace are often wiser than people who work in the church. Those who are involved in big business know that you never get much money if you beg for it. I remember visiting a successful fund-raiser in Texas whose office was filled with beautiful things. I said, “How do you dare to ask for money in this office?”

He replied, “My office is part of my way of approaching people. It is meant to communicate that I know how to work with money, that I know how to make money grow. This inspires confidence in the people I meet that their investment will be well used.”

This approach is not for everyone, and being surrounded by nice things is not the right motivation for fund-raising as ministry. Important here is that spiritually this man was saying, “I ask for money standing up, not bowing down, because I believe in what I am about. I believe that I have something important to offer.” Without apology he invites people to be a part of his vision.

In fund-raising as ministry we are inviting people into a new way of relating to their resources. By giving people a spiritual vision, we want them to experience that they will in fact benefit by making their resources available to us. We truly believe that if their gift is good only for us who receive, it is not fund-raising in the spiritual sense.

Fund-raising from the point of view of the gospel says to people: “I will take your money and invest it in this vision only if it is good for your spiritual journey, only if it is good for your spiritual health.” In other words, we are calling them to an experience of conversion: “You won’t become poorer, you will become richer by giving.” We can confidently declare with the Apostle Paul: “You will be enriched in every way for your great generosity...” (2 Cor. 9:11).

If this confident approach and invitation are lacking, then we are disconnected from our vision and have lost the direction of our mission. We also will be cut off from our donors, because we will find ourselves begging for money and they will find themselves merely handing us a check. No real connection has been created because we have not asked them to come and be with us. We have not given them an opportunity to participate in the spirit of what we are about. We may have completed a successful transaction, but we have not entered into a successful relationship.

Here we see that if fund-raising as ministry invites those with money to a new relationship with their wealth, it also calls us to be converted in relation to our needs. If we come back from asking someone for money and we feel exhausted and somehow tainted by unspiritual activity, there is something wrong.

We must not let ourselves be tricked into thinking that fund-raising is only a secular activity. As a form of ministry, fund-raising is as spiritual as giving a sermon, entering a time of prayer, visiting the sick, or feeding the hungry. So fund-raising has to help us with our conversion too.

Are we willing to be converted from our fear of asking, our anxiety about being rejected or feeling humiliated, our depression when someone says, “No, I’m not going to get involved in your project”? When we have gained the freedom to ask without fear, to love fund-raising as a form of ministry, then fund-raising will be good for our spiritual life.

When those with money and those who need money share a mission, we see a central sign of new life in the Spirit of Christ. We belong together in our work because Jesus has brought us together, and our fruitfulness depends on staying connected with him. Jesus tells us: “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing” (John 15:5). With him, we can do any-thing because we know that God surrounds us with an abundance of blessings. Therefore, those who need money and those who can give money meet on the common ground of God’s love. “And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work” (2 Cor. 9:8). When this happens, we can indeed say with Paul, “There is a new creation!” (2 Cor. 5:17). Where there is a new creation in Christ, there the Kingdom of God is made manifest to the world.

Fundraising

Unit 2

Providing Leadership in Fund Raising



Development Associates International

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Unit 2: Providing Leadership in Fund Raising

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Readings:

The Road Less Traveled in Fundraising, by Rich Haynie - Development Consultant

WHO GIVETH THE INCREASE? Non-Profit Organizations, Business Growth and Fund Raising, By Ramesh Richard

Learning Objectives:

- Explore how leadership impacts fundraising and different models of leadership in fund raising.
- Discuss and study the need to be trustworthy and how to accomplish that through ensuring accountability, credibility and transparency.
- See what scriptural models of fund raising show us about the need for leaders of character.

Introduction

Leadership is an enormous topic and of course if you have done other DAI courses, you have been studying all about becoming a servant leader which is, in itself, a large subject. The topic of this unit is how leadership is key to fundraising. Specifically, it will discuss how being a servant leader impacts fund raising. Let's explore together this and many other issues relating to leadership and fund raising.

Case Study

John was up early and dressed in a nice suit complete with a new tie. He felt so fortunate to have been invited to the US to attend meetings where several ministries were presenting their needs to a group of donors who had gathered expressly for that purpose. While he was not going to have an opportunity to present this week, the man who had invited him felt that by attending it would teach him a lot about the expectations of Western donors, help him begin to develop relationships and eventually enable him to be well prepared to give a presentation at some point in the future.

As he walked into the meeting room a rather lonely feeling swept over him as he looked over all the unfamiliar and white faces, but he reminded himself that just being in these meetings was a privilege and a big step toward fulfilling his new role as President of the seminary. Everyone was depending upon him to raise foreign funds and he had high hopes that he would learn a lot during these few days about how to do just that. He certainly needed to, considering how desperate the needs were at the school!

As John sat through the first day a growing sense of hopelessness began to settle over him. Hour after hour different ministry leaders got up with professional videos or PowerPoint presentations to "tell their story". Each one seemed more amazing than the last. By the end of the first day he was so overwhelmed with all of the statistics and fast talking that his head ached. Who was he kidding? He could never do this? The seminary's story was so small compared to those he had heard today. What was providing theological training to 70 leaders each year compared to the stories being told here of thousands of people coming to know Jesus and hundreds of churches being planted! John found he couldn't even bring himself to eat dinner that night.

The second day it all began over again, but surprisingly it wasn't hopelessness that settled over him as the presentations continued, but rather a growing sense of anger! Several leaders presented very elaborate strategies and stories of "impact" and John found himself thinking, if half of this were true, there would be no more need for missions! It sounded to him as if it had all been done! All the problems were nearly solved and with just a little more money to one or more of these groups they would "finish the task!" Every presentation was just a little more "strategic" than the last.

By the third day, John found himself both tired and sad. "If this is what I have to do to raise funds in the US for the seminary, I am going to fail," he said to himself. "In fact I am not even going to try! There was nothing about what he had seen that was appealing to his spirit, nothing he wanted to duplicate or be a part of. and certainly nothing that he thought God would find pleasing. Where was the humility and the servant heart? How could anyone take credit for the things God was doing like these people seemed to be trying to do? Was there some kind of cultural misunderstanding going on, or had he just witnessed an amazing sales event where the shiniest, largest and greatest grand plan became the contestant that won!

* This scenario is fictitious. Any resemblance to an existing organization or person is entirely coincidental and unintended.

Answer Box # 1

Stop now and turn to Matthew 20 and read verses 20 – 28. How does Jesus tell his disciples to lead? Does this seem to be the style of leadership that John perceived those presenting their organizations at this meeting were doing? Who do the presenters come closest to resembling in this passage?

Leadership for Fundraising

This is a sobering note to begin this unit on, because leadership matters a great deal in fund raising and knowing how to provide the godly leadership needed for effective fund raising is not so simple.

How do you “become a humble servant” as Jesus told his disciples to do yet still compete in the fund raising arena out there? Is it possible to be a good fund raiser and not “sell your soul”?

Servant Leadership—the basics

For those who have done the basic servant leadership course from DAI remember back with me to the definition of leadership found in the first unit. Can you remember what the three aspects of leadership are according to Dr. Jim Engel’s definition?

Answer Box # 2

Think back to Unit 1 of “Leadership, Making Human Strength Productive”. What were the three elements of the definition of leadership found there? If you haven’t done that course just name three critical elements that you believe are part of leadership.

The three aspects of leadership in Jim Engel’s definition include: vision, empowering and orchestrating. As Jim puts it, an effective leader is one who

- 1) Challenges the status quo, inspires a vision of "what could be," and enlists others by appealing to their values, hopes, and dreams.
- 2) Empowers and unleashes others through inspiring, equipping and motivating them to be productive and fulfilled through meaningful expression of their giftedness and passions.
- 3) Coordinates and blends combined efforts in a positive, productive manner, which will result in fulfillment of organizational vision and mission.

Those are the same qualities that enable good fund raising for your church or organization. We will talk more about each of them as we continue through this course, but for now, let's just look at the second one; "empowering and unleashing others".

Empowering and Unleashing Others

When we talk about this as part of the role of leadership what comes to mind. Who should the leader empower and unleash?

Answer Box # 3

When we talk about this as part of the role of leadership what comes to mind. Who should the leader empower and unleash?

Your first thought was probably about the staff and those who serve under the leader and yes of course the leader should empower and unleash all those who serve in the organization. But did it occur to you to think about empowering and unleashing donors who are called to give to God's work?

As a servant leader, one of the audiences you need to serve are the donors who are called to give to you. To serve them you don't have to talk faster than they do, or present them with stories of perfection and unrealistic numbers of those "reached". That would hardly be serving now would it?

Instead the principles are very similar to serving those working for you, that is listen, get to know their gifts and callings and enable them to utilize those in service to God's Kingdom through your organization. Now there is a huge danger here. It is easy to get way out of balance on this and basically out of fear of losing their financial support do anything a donor asks of you. You then begin to put his/her requests in front of the things you know God has called your organization to. Suddenly you are being held hostage to the donor's whims. For more on this see the second reading by Ramesh Richards that does a good job of explaining the great dangers here!

No, what we are talking about here is a caring enough for the donor that you really listen and understand what God has called them to give to. If it fits what you are called to then wonderful you have a match! Of course if the things that move a donor's heart are very different to what you are called to, don't bow to the temptation to either lie about what you are doing to somehow fit their interests,

or begin to manipulate what you do, to fit them better. No, serve them by referring them to someone else you know who does exactly that ministry. Serve the donor by helping them find a way to use their giving gift appropriately.

Donors after all are just people. They are people who have a calling on their lives to give to God’s work. The only way they can fulfill their calling is through those of us in ministry. We often think of them as being all powerful and “in the driver’s seat” but in reality we are really the ones in control in many ways in this relationship. They are dependent upon us to tell them about what God is doing, how he is using us and others and help them discern where they should give.

I will never forget having one donor tell me in a moment of personal reflection that he had the worst job in the world! He went on to say that he was responsible before God to wisely give away the resources he had been given and how very hard that was to do well. He said that everyone wanted a piece of his time, wanted to “sell” him something and wanted to tell him what they thought he wanted to hear. He had the nearly impossible job of discerning who was being honest with him and who was not. Which brings us to the next area of leadership in fund raising—being trustworthy.

Being Trustworthy

Let’s think back to the passage we looked at in our last unit where Paul was inviting the Corinthians to join in an offering.

Answer Box # 4

Re-read 2 Corinthians 8 and 9. As you read through it this time, note down every time Paul says something relating in any way to trustworthiness or earnestness.

There are several references here are there, some overt and some just implied. It starts as early as verse 3 where Paul makes the statement, “For I testify that they gave as much as they were able...” Paul is offering his own testimony here, or his own word so that they will know that this is the truth being spoken.

In verse 7 Paul is complimenting the Corinthians on their level of earnestness. In verse 8 he is talking about their sincerity and their earnestness again. Then later there are all the references to the quality and number of people who are carrying the offering, and how much they can be trusted.

Now my question to you is, what gives Paul the right or the ability to talk about these things to the Corinthians? To put it another way, why would the Corinthian’s listen to Paul talk about these issues? What is there about him that compels them to listen and make a response?

Answer Box # 5

What gives Paul the right or the ability to talk about these things to the Corinthians? To put it another way, why would the Corinthian's listen to Paul talk about earnestness and sincerity? What is there about him that compels them to listen and make a response?

It is because of Paul's character. Paul had lived among the Corinthians. They knew him personally. They knew his reputation and his trustworthiness. They trusted him and knew that whatever he said or recommended was something important and worthwhile. You see people will only give to those that they trust.

Now automatically you may be thinking that people get fooled all the time by those who say they are trustworthy. They give money to those who do not deserve it and they later regret it when they realize they've been taken advantage of and of course that is true. It is true that you can only fool some people part of the time. In fact we have a proverb in English that says:

"You can fool some of the people some of the time, but you cannot fool all of the people all of the time."

People give to those that they trust and who are trustworthy. Although there are times when donors make mistakes and trust the wrong people, once they realize their mistake they will never give to that person again.

So how do you show or prove you are trustworthy?

Answer Box # 6

Name all the ways you know when someone else is trustworthy. What do you look for? How do you know that you can trust the other person? Are there special things you look for when you want to know if they can be trusted with money?

I would love to see your list here. I am sure you came up with many good ways. One of the challenges for donors and for those raising money is that we may not know each other well. We may not even live in the same country and we may not have a lot of dealings with each other outside of this contact of giving and receiving money. So how do we establish our trustworthiness to someone who doesn't know us very well?

Trustworthiness through ACT (accountability, credibility and transparency)

There are some basic things that any donor with experience will look for in the leader of an organization who is asking them for a donation. The first one is accountability.

Accountability

Who are you accountable to? Who knows how you will spend money given to you? Is there a system of checks and balances, or is all of the money going into your pocket and being spent by you alone.

Do you have an accounting system that requires that when you as the leader spend money that you show a receipt for that money spent and it is properly accounted for? Is there a budget in place of how you have thought through with others how money that is raised will be spent? Do you have a way of reporting what is then spent against that budget? What about a board of directors or elders over you? Is there anyone who can say "no" to you and hold you accountable for your actions? Not a board of your relatives and friends, but a "real" board who's first interest is the organization's well-being.

I recently was called by a major donor in the US that I had met casually at a conference. She knew that I was a lawyer and had some experience in fund raising, so she called to ask me for advice. She had heard about a ministry that was doing some good work. Something she had heard about them had touched her heart and she felt that she wanted to make a donation to them. In fact she had already made a small donation to them and they had thanked her profusely, called her to tell her about the results of her gift and invited her to come and meet with them and give them advice.

By the way, you will often find that this is a regular pattern for donors. When they want to give to you, they will test your trustworthiness by giving you a small gift and watch to see how you handle it. If you prove trustworthy then they will follow it with increasingly larger gifts if they are able and if they feel God is directing them to do so.

In this case she was so excited about this ministry that she had decided to give them \$500,000 dollars US! But before she made such a large gift she was calling me for advice on what she should look for to ensure that such a gift would be well used.

I began asking some basic questions:

- Do they have a proper structure?
- Is there an independent board of directors in place over their ministry who have business and ministry experience?
- Do they have a good accounting system and have you seen a copy of their most recent audited financials?

As she began researching this ministry she realized that in fact none of these things were in place! Although they might be trustworthy there as no way to be sure because there were no accountability systems. As a result she decided to withhold the gift!

Why, because she wanted to be a good steward of the resources God has given her. She knew that giving such a large amount of money with no accountability systems in place would be bad stewardship.

You see no matter how trustworthy you are, or how good your character is, NO ONE should be entrusted with money without some accountability systems in place. Let me repeat that, NO ONE! When it comes to money, all of us are vulnerable to misusing it, just like we are in areas of sexual temptation and abusing power. This is because we are human!

In many ways this is really simple. Don't ask donors just to trust you. Even if they do, it puts you in a very dangerous and vulnerable position. Instead put the systems in place that will hold you accountable. They do not have to be extremely complex or expensive systems, but rather, just whatever is appropriate in your context and situation.

Credibility

What about your credibility? How do you establish that with others who do not know you? The simplest way is through others that you both mutually know. That is what Paul did in our passage didn't he. He commended certain people to the Corinthians and because they knew Paul and trusted his opinion they transferred that trust to the individuals he commended to them.

This is a very common practice that all of us do isn't it. In business we sometimes call it "giving referrals". We tell people that don't know us that they don't need to trust us, but rather here is someone I have worked for who knows that I do a good job. Ask them about me.

In ministry and among donors it is very common for donors to call each other and ask about someone new that they have met who is asking for funds. Whether it is in the smallest village setting or among major multi-national corporations on the global stage, you have a reputation and others will find a way to find it out.

What if you do not have common friends who can talk about your credibility or reputation to others?

Answer Box # 7

What other ways are there to establish credibility with someone who does not know you and that you have no friends in common with who can provide a witness to your credibility?

You probably thought of several creative suggestions. For example even if you do not have mutual friends, you can suggest that they talk to people who have known you for a long time, maybe a pastor, a seminary professor, or others who have credibility just because of their role in life. There are other ways to do this slowly as well.

Probably most important in this area is to realize that you have to take the time to build a relationship. People give to those that they know and believe in. That process takes time, no matter who you are. Be willing to give time to building a relationship. One of the biggest mistakes you can make is quickly ask someone you barely know for a gift. You would not want someone to do that to you and others do not want it done to them.

Transparency

A third aspect of building trustworthiness is to have transparency or saying it another way, complete honesty. One of the hardest things in the world is to have to admit to an investor or donor that something has gone wrong with the project that they funded! None of us wants to do that and all of us will naturally find ways to avoid it if at all possible. But you know what is interesting? In reality it is one of the quickest ways to build trust.

I will never forget a story told by my friend about his early leadership days. He had taken over as director of a large international mission agency. One of his first jobs was to get to know major donors and especially donors that had not given for a while. As part of that process he called on an older gentleman who had been very successful in business. For many years he had been a major donor, but in the last two years he had given nothing. When my friend Max went to visit him this man seemed surprised.

"You know what son," he said to Max, "no one from your organization has come to see me since they lost my last gift!" "I gave to this experimental project that was truly high risk. All of the risks were explained to me but I decided to give anyway and do you know what happened? It all was lost! And you know what, that didn't bother me at all! I've been in business long enough to know that if you are going to do anything worthwhile you have to take some risks and some of them fail. That's just common sense. But I'll tell you what bothered me. It was that no one from your organization came to talk to me about it. They were all too scared to face me. Now isn't that pathetic! Here I had invested in them, trusted and believed in them and when the first thing went wrong they all ran. What did they think I was some kind of fool? I knew what the risks were but I thought we were in this together!

Interestingly enough after Max apologized, listened, talked and prayed with the man he became a donor once again, and not just of small gifts, he once again became a major donor! You see being transparent and honest about your faults as well as your victories enables people to trust you. They know that you aren't just saying what you think they want to hear, but that you will tell them the truth, even if it doesn't make you look bad.

Answer Box # 8

Can you think of an example in your own life when you've been honest with someone even though you realize that it may cost you the friendship or respect of the other person? What happened as a result? Share your story with a friend or mentor.

You see sometimes you will lose the donor, or the friend. You cannot guarantee the results, but of course what matters is that you are honest and give the person who deserves a report from you the most honest one you can give. I have had so many donors tell me that the people they don't trust are the ones who give them "too much" good news. Things do not always go as planned and everyone knows that from their own life experiences.

Are you a Giver Yourself?

One of the keys to being a good leader in fund raising is to be a donor yourself. It is very hard to get other people to do something you don't believe in enough to do yourself. Take for example a pastor who is teaching on tithing 10% of your income. If he himself does not tithe, he has no standing or spiritual authority to try and tell someone else they must do it. You can only really teach or sell someone something you believe in completely yourself. If you are not a giver, do not try to talk other people into it!

So I hope you are beginning to see that who you are as a leader, your character your ability to be a servant leader, your accountability, credibility and transparency, all of these qualities are what enable you to be someone that others want to follow and give to. Enabling donors to give to the things God has called them to give to is the servant model of leading in fund raising. If you truly want to take the time and energy to care about donors, to listen to them, to enable them to give and to serve them in the process, you will be a long way toward building life-time donors who will continue to want to support you and the ministry that you work with well into the future and through the bad times as well as the good.

Final Assignment

Final Assignment

Read and study the reading below, "The Road Less Traveled in Fund Raising."

1. Write a one page paper discussing which principles and points that Rich Haney makes in the article below fit with the concepts of servant leadership we have studied in this unit.
2. Write a second page about which of these are the hardest for you personally to put into practice. Also write out a prayer asking God to help you to grow in this area.

Readings:***The Road Less Traveled in Fundraising***

by Rich Haynie - Executive Director Development

Robert Frost and Scott Peck both used the image of a road to denote alternatives and choices in life. It is a picture well worth a thousand words when it comes to raising funds. Approaches, techniques and programs abound. Books on marketing fill the store shelves. College courses on grant writing are some of the hottest on campuses. But as with most things in life, the choice is really pretty simple: There is God's way or man's way. Within those two choices are "details" that may be similar in terminology, but diametrically opposed in meaning. Definition is therefore crucial.

In considering the two roads that lie before us in fundraising, this issue of definition is absolutely critical. So let's look at the roads - at the principles, the motivations, actions and outcomes that define them. Like Mr. Frost and Mr. Peck, we just might find that the less traveled way often yields the best rewards.

The Underlying Principles***Principle # 1: God owns it all***

One group looks at fundraising in a very pragmatic, horizontal way. "People control the resources we need to fund our program. Therefore, we need to find those people so we can access those funds." Simple. Direct. To the point. These are the pragmatic doers who make things happen, whether God might want them to or not. Theirs is the road that "guarantees" programs and techniques, promising "X" returns for "Y" efforts. But the principle underlying the approach is the giveaway that this road is a dead end. People are the source of the funds. People are the secret to obtaining the funds.

The principle underlying the other road is so very different. This is the acknowledgment that God owns it all. It is the recognition that we don't own any of what we call "our" resources. It is all His.

In the context of fundraising, 1 Chronicles 29 depicts the fundamental concept. David expresses this principle, beginning in verse 10: "...Thine, O Lord, is everything that is in the heavens and the earth... Both riches and honor come from Thee, and it lies in Thy hand to make it great." Further on he prays, "O Lord our God, all this abundance that we have provided to build Thee a house for Thy holy name, it is from Thy hand, and all is Thine."

Certainly David understood that God is the source. If God owns it all, spending God's money is a spiritual decision. Whether we spend one penny on a piece of bubble gum or \$30,000 on a sports car, we are trustees, if you will, of God's money. Therefore we should be well aware of how He wants that money spent. This fact can be difficult for many people. Most of us would feel capable, with very little guidance, of making a one-cent spending decision. But we should remember John 15:5, which reminds us that "...apart from Me, you can do nothing."

Principle #2: God is the fund raiser

There is a second principle that distinguishes the two roads, again by the agents involved. On the wide road, the world's road, the burden for raising the funds is on us. On the road less traveled, God is the fund raiser. This principle is vital to understanding our role. Misunderstand it, and we can greatly misdirect the biblical precedent for raising money.

We see this clearly marked out for us in 1 Chronicles 29:9; Exodus 35:2 1; and 2 Corinthians 8 and 9 (esp. 9:7). First Chronicles 29:9 tells us, "The people rejoiced ... for they made their offering to the Lord with a whole heart." Exodus 35:21 says, "And everyone whose heart stirred him and everyone whose spirit moved him came and brought the Lord's contribution.....". And 2 Corinthians 9:7 says, "Let each one do just as he has purposed in his heart.....".

Notice that the response of the people in each instance is a heart response. A need was shared and hearts were stirred and spirits moved, resulting in giving. Only one person can perform such a feat: God Himself. Proverbs 2 1:1 says, "The king's heart is like channels of water in the hand of the Lord; He turns it wherever He wishes." In other words, God is the fund raiser.

So then, what is *our*, job? To find that answer we need to notice what preceded these events of generous giving:

- 1 Chronicles 29:9 - David presented the need in obedience to God's issuing of the *vision* in 1 Chronicles 28:6.
- Exodus 35:21 - Moses presented the need based upon God's *command* from Mt. Sinai in Exodus 34:32.
- 2 Corinthians 8 and 9 - Paul presented the need (as seen in chapter 8) and even received the liberty to "follow up" (chapter 9) based on *his calling* as an apostle in Romans 1: 1 and stated many other places.

Our job is to present the need. We understand this responsibility clearly in witnessing. We are told that our job is to be *ambassadors for Christ*. We are to deliver the message of the King. As we plant the seed of the gospel, God reveals the truth of His Word. Oswald Chambers wrote, "We are not commissioned to *save* souls, but to *disciple* them." When Simon Peter confessed Jesus as "...the Christ, the Son of the Living God," Jesus said to him, "...flesh and blood did not reveal this to you, but My Father who is in heaven." God makes Himself known to unsaved men as believers faithfully deliver His message.

The same is true in fundraising. We are simply called to present the need and allow God to reveal to each donor his or her financial participation. This is an extremely liberating concept from the messenger's standpoint. As we are led to present the need, we need not worry about the results, since they do not depend upon us. "Rejection" does not exist. We should keep our eyes squarely focused on the role of giving the message or presenting the need.

Walking along this road less traveled is only possible because of a tremendous assurance in Scripture: God's provision. Philippians 4:19 tells us, "My God shall supply all your needs according to His riches in glory in Christ Jesus." If a legitimate (God-initiated) ministry exists, then God has already provided for its financial need. We are not required to "create" funding or to convince others that they "need" to participate financially. God has already appropriated the funding; our job is to share the need and allow God to identify those to whom He has given the resources.

The Internal Motivations

Of necessity, theology plays a major role in discerning underlying principles. What we believe about God determines everything about how we live our lives. And recognizing the underlying principles helps to clearly identify the choices before us. Now is where definition becomes so crucial. The signposts, the terminology we use in describing what we do in fundraising are the same on both roads, but the meanings and the motivations they reveal are far different. For example:

Research

This is an essential first step in securing funds, but it is an area understood by few. On the "wide" road, research involves identifying those people with potential to give to your need. On the "narrow" road, research is the function of identifying those prospects "touched" by the ministry or school. Perhaps the term "touched" needs a bit more explanation at this point.

We are looking for those who have resources *and to* whom God has previously given or is beginning to give a heart feeling for the ministry or school. Obviously this sphere of influence extends well outside the confines of the immediate school family - to the students' extended families, to the Christian community, to the community at large.

Again, most researchers pay heavy attention to a prospect's potential: What are the prospect's financial resources? Are they liquid or tied up? What is the prospect's organizational position? Does he or she run the company, own it, hold stock in it? What are the compensations of the prospect?

Unfortunately, when we put such an emphasis on this side of research, it neglects the spiritual side of how the money will be used or directed. We must complement research with the personal "probability" of the prospect. How has God "touched" them to participate financially? What is the probability that they are convicted to participate financially and to what degree?

Cultivation

This is another term we're sure to recognize. Understanding this term is critical to setting us apart from the world. For those on the popular road, cultivation is an often cynical means to an end. For those on the road less traveled, cultivation is synonymous with ministry and it must be administered *unconditionally*.

There should be a "bottom line" mentality here, but not in the usual sense of "bottom line." God gives us the opportunities to cultivate and minister (Galatians 6: 1 0), and we must respond with no strings attached. Whether or not individuals respond with a donation, we must determine to minister to them as God would have us do.

Let's review the job description as God has revealed it to this point. Based on the foundational principles of (1) "God owns it all" and (2) "God is the fundraiser," we should evaluate the ministry to which we are called. All God-initiated ministries have their

needs met by God's provision. This means that the money intended for the ministry is already allocated. One of our jobs is to identify or research its location and magnitude. As we go about this process, God will show us opportunities in which to minister. We must choose at this point to dedicate ourselves to minister unconditionally – *apart from the money*. During that process, we should be pointing every prospect back to an understanding and acceptance of the first two principles. This should properly motivate each prospect to seek God's direction for his or her financial participation.

External Actions

The three classic fundraising steps also look different on the two roads. We have all had experience on the wide road in this. But here is how a traveler on the narrow road operates.

Step 1: Solicitation

God urges us and gives us the liberty to solicit those who have been touched by the ministry. Only the Holy Spirit can recognize the proper timing; but we must obediently carry out our duties as ambassadors for Christ. An ambassador, of course, is someone who represents another and speaks for that person's views, not his or her own.

We cannot cross the line between cultivation and solicitation without God's permission; but once the Lord has led us to cross that line, our responsibility is straightforward. We should give the message, or present the need. Direct the prospect back to the foundational principles. Exhort them to consider the truth of these principles and to ask God to make them a vital part of their lifestyle. We must be motivated to minister to their spiritual condition, believing that their financial participation is a decision strictly between them and God.

Step 2: Follow-up

This is a concept that demands a proper perspective and an unswaying dedication to serve. We minister by putting the spiritual welfare of others first. It's not that we are seeking benefits for ourselves or even the success of our program, but that we are helping others lay up treasures in heaven (Matthew 6:19-20). In fundraising, we must understand that only as a donor obeys God in the stewardship of His money will that donor lay up treasures in heaven. Paul told Timothy to instruct the wealthy to be rich in good works (I Timothy 6:18). Our ministry is stimulating those good works that are ordered by God Himself (Ephesians 2: 10) for the purpose of storing up treasures (I Timothy 6:19).

Step 3: Accountability

Accountability is best phrased by Paul's own words: "Not that I am looking for a gift, but I am looking for what may be credited to your account" (Philippians 4:17). Yes, we ask for a gift; but our greater purpose is for the donor's accountability to God. When all Christians stand before the judgment seat of Christ (I Corinthians 3; 2 Corinthians 5: 10), our works will be tested to see of what they are made. Paul wrote that they will be revealed by fire as either gold, silver and precious stones, or wood, hay and stubble. So we can assume that those works performed by donations not directed by God will "burn." Was the work good and noble? Certainly (Romans 8:28). But if the work was not in specific obedience to God, the donor will "suffer loss," or loss of reward. We must understand this truth in order to properly minister toward the higher good of what may be credited to the donor's heavenly account.

The Predictable Outcomes

And where do the two roads lead? It's not hard to predict the terminating points. The real question is why people would ever begin down the one, once its underlying principles and motivations have been revealed. The answer can only expose our very human tendency to operate apart from faith, particularly in the area of finances. But if we truly believe that God owns all the money and has it properly allocated and placed for distribution as He wills, that "road less traveled" suddenly does not seem so lonely or forbidding at all. There it is that we truly become His ambassadors, His partners, His instruments in accomplishing His will on earth. So hear this, Mr. Frost and Mr. Peck. We've found a road worth traveling ... and there's nothing "less about it!"

THE "WIDE" ROAD
 The road usually traveled
 We decide what to do and ask God to bless it (maybe)

THE "NARROW" ROAD
 The road less traveled
 We ask God what to do and then do it

UNDERLYING PRINCIPLES

People have the resources
 We are the fund raisers



INTERNAL MOTIVATIONS

Research – look for those with potential to give
 Cultivation – build the relationships so they will give



EXTERNAL ACTIONS

Solicitation – technique-intensive; hype the need
 Follow-up – pressure and persuade to meet the goal
 Accountability – to the program, to the people running it



PREDICTABLE OUTCOMES

Success/failure depends on us
 Burnout

UNDERLYING PRINCIPLES

God owns it all
 God is the fund raiser



INTERNAL MOTIVATIONS

Research – look for those 'touched' by your ministry
 Cultivation – build the relationships so you can give to them



EXTERNAL ACTIONS

Solicitation – information/vision intensive, simply present the need
 Follow-up – encourage to help donor lay up treasure in heaven
 Accountability – to God alone



PREDICTABLE OUTCOMES

Success/failure according to God's will

Second Reading:**WHO GIVETH THE INCREASE?***Non-Profit Organizations, Business Growth and Fund Raising*

By Ramesh Richard

Intense anxiety hung over the US delegation during a most joyous moment in Christian history. Some missions leaders attending the Global Consultation on World Evangelization (May 1995 in Seoul, Korea) faced the possible demise of their dreams. The prospects of quickly doubling monies invested by their organizations through an apparently reliable foundation on the East Coast had faded. Indeed, they would even lose the seed money they had invested in a rapid growth scheme sponsored by the foundation. All the usual reactions of grief were present. Rationalization quickly overtook denial. "We really didn't lose much. We did it in good faith. It was the Lord's money anyhow. Many credible organizations were in the scheme." etc. etc.

Without exulting over another's misfortune, may I alert the Christian non-profit world to some critical issues? To avoid the perception of opportunism, I had originally asked that this response-part manifesto, part pathology-be published anonymously. With the passing of time and with some trepidation, I now feel free to disclose my identity!

A quick personal background so I can connect with you as a Christian leader: I lead a small organization ministering in the poorer economies of the world. As in your case, the enormity of needs overwhelms our capacity for fund raising. But the smallness of our organization and the specificity of our vision may make the fund raising pressure less acute than yours. The temptation to rapidly expand in the face and name of God-given opportunities is always present. They exist, persist, and gnaw at my soul in the night watches. I have deliberately chosen a slow route though donors, fund raisers, and king-makers assure me "this thing could take off" if we pulled out all the stops.

Ironically, trustworthy friends had recommended that we present our projects to that foundation just a week before it failed. We were told that our program would easily fit the foundation's most rigorous criteria for favorable consideration. I probably would have "bought in" to the opportunity and been sunk. God's grace protected us. I agonize over why He didn't choose to protect others.

In response to this funding debacle, allow me to suggest a mindset, heartbeat, and lifestyle toward money and growth in Christian ministry. These are not formulae for ministry success or failure. These are, instead, offered simply in an attempt to incorporate biblical integrity into your perceptions of God's will for your ministry.

First, develop a biblical mindset about money, growth, and the ministry.

Is money deity? Of course not. We know better. Money is not the God of your ministry. Neither should the ministry be your God. God is God, ontologically and functionally. Your ministry must live and move and have its being in Him. Unfortunately, money can function like a deity in ministry situations. It becomes the ultimate arbiter of ministry decisions.

Biblically speaking, money asks to be "loved" and "worshiped." It tends to idolatry -- as the focus of life and as the determiner of God's will. It promotes false values because happiness, security, and contentment become defined by money. It conveys a false sense of well-being. It communicates an illusion of self-sufficiency. Mammon wants to grow by "using" the money you have to get more money---a clear cause of the recent tragedy.

Spiritually speaking, money subverts the spiritual life by strangling faith and power. Money confuses ethical standards by introducing new tensions. It clouds desires. We suddenly covet what we don't have or need and can find good reasons for these desires. If you don't manage money, your life and ministry will be mangled. Money pushes you upward on the economic spectrum. Conveniently but sadly, we assume that upward mobility is always appropriate. It causes the pride of life and possessions. It can be used to control others.

Since the Scriptures are to intersect our spiritual existence, here are some policies I have attempted to follow in determining God's will for our ministry by monetary circumstance. (1) We will not decide God's will by the presence or absence of money. This conviction takes "faith" as we ask to find God's will regardless of the availability of money. (2) We will not decide God's will by the presence or absence of need. This policy takes "work," as it necessitates telling people about needs. (3) The absence of "money" and "need" show the need for faith so that we can trust God for money before needs arise. (4) The presence of "money" and "need" show direction for , action without determining our action.

Does growth show effectiveness? Business growth is not a sufficient indicator of ministry impact. Growth and impact are superficially, not intrinsically, related. Statistical growth in ministry or receipts reveals responses to certain kinds of activity in comparison with a previous period. It does not necessarily reflect ministry success. We have to wait for an ultimate divine reckoning of our ministry success.

Effectiveness is not simplistically measured by quantifiable growth. You can run an excellent \$1 million organization and an ineffective \$2 million one. Do not measure success by size, growth by numbers, or accomplishment by movement in staff, square feet, paper production, or budget. Downsizing without embarrassment and growing without pride are critical spiritual virtues. "Bigger is better" is a culturally based assumption that is often questioned by culture itself. For instance, does the assumption apply to faculty-student ratios at universities?

We must distinguish between strategic planning and prophesying. Business decisions (especially expansion of expenses) are too often made on the basis of what we think will and must happen in the future. Since our strategic planning document calls for a certain number of staff in upcoming years, we contract for larger office space now. That's not planning. That's prophesying in non-prophet organizations! Every Scripture on the frailty and fickleness of life militates against such predictability of the future. Who knows? God might even have you "grow" faster than your document predicts.

Board members, donors, and staff may chomp at the bit to see you "grow." You may want to "grow," especially when your peers are "growing." However, the "growth" of sister organizations is not a statement about you. It is a statement about them, externally. Be convinced of your appointment to ministry, your sphere of work. Be faithful. Let God give the increase. Seek private and, perhaps, anonymous opportunities to serve, Do not aspire for the big opportunity or the large donor. They will come to you in time, in God's time. Promotion comes from Him. God will exalt you in due time. Oh yes, when you think it is due time, it is probably not.

When you sense the arrival of God's moment for your organization, be extra careful about your own wretchedness. That moment may begin with God, but the momentum may be entirely made by you. Let God continue to surprise you-and not only in monetary terms. If God creates unsolicited opportunities and affirmation, He will also sustain the growth without manipulation, greed, or force.

It takes as much fortitude not to grow as to foster growth. You must sense God's timing in these matters. Pray over growth issues while you are growing, because unwise growth can devastate you and your organization.

Is ministry to donors a ministry? No! Not unless that is your stated mission. Settle once for all that you won't be donor driven. Donor drivenness causes confusion between the purpose and result of ministry. You will notice organizational and personal disorientation if you are donor driven. Very soon your ministry will begin to fit donor sentiment, expectations, and priorities. Your ministry will be reduced to a ministry to donors.

I am told that I consistently break a cardinal rule of donor relations, namely, that one's ministry constituency and donor constituency should substantially overlap. Churches provide the best example of this rule. Donors don't give unless you minister to them. While I regularly break the rule, I don't intentionally do so. I understand the realities of the situation. Our board of directors is confronted by this issue because our ministry and fund-raising regions are a great distance apart. How can we possibly expect people to give without personal massaging? The name recognition that results from lavish personal attention could result in better giving. However, our primary reason for existence is to proclaim Christ in target regions outside the United States. We must adhere to that mission regardless of the cost.

If you adhere to your divinely appointed mission, you may have to graciously exclude donors. Excluding large donors seems unthinkable, but they can't be allowed to set the parameters or conditions for your vision. Believe me, many donors have already excluded you. Excluding certain donors often results in including other donors. Do not fear losing donors over a mission that changes lives.

Is donor relations the mission? Evaluate your activities in terms of money and hours spent. Then ask: has donor relations become the real, surrogate mission of this organization? Even if your stated mission is to raise funds, separate penultimate from ultimate purposes. Fund raising is always a means to the greater goal. You must carry on a ministry to donors, but distinguish between organizational mission and donor relations. Even your fund-raising departments should not view ministry to donors as the defining purpose of the organization. It is really disheartening how much a president's role is reduced to fund raising as the *raison d'être* for his existence.

Further, don't revise your mission statement to fit donors. Donors, especially the spiritually mature ones, will eventually adjust to your mission statement. When that happens, there is magic and mystique between your organization and these donors. They will find all sorts of ways to help you even as you give them the joy of investing their funds wisely. You might even be able to name a building after them, but your mission won't be compromised.

Remember, you and your donors are working together under God for the accomplishment of the mission that God has given to your organization. God has raised the organization for this time. It is God who also raises donors for a time. So maintain a godly relationship between organization and donor. This will include a duty to instruct believers (and yourselves) who are rich to be generous to those who are not rich. Grow them (and yourselves) to a biblical view of success, which holds material success as immaterial in evaluating total effectiveness. Teach them about personal stewardship rather than private ownership, contentment rather than acquisitiveness. Gently nurture them into a biblical view of giving.

Tell donors what they already know but need to hear repeatedly. They do not have to give just to your organization. Match up their vision with other organizations, though you may think your ministry is more strategic than others. Promote other organizations to

plausible donors, even though you could make a good case for how precious your ministry is in the sight of God. Don't take responsibility for whether potential donors financially participate in your cause. It will relieve you of wrongful burdens. Do take responsibility for helping donors thoughtfully deliberate about what they do with their money. This will enable you to relate to them without conflict of interest.

By the way, a less than absolute commitment to fundraising also helps you in your choice of board members. We do want our board and our staff to place our organization in the higher end of their giving. Yet their presence or influence on the board (or staff) is not contingent on the amount or frequency of their giving. Neither is their giving a full reflection of their heart commitment to the ministry.

Do not choose a board member based on ability to give to you. His or her friendship, giftedness, skills, organizational needs, and, more critically, coalescence of vision are the important ingredients. Monitor your mindset concerning money, growth, and the ministry frequently.

Second, let's pursue a heartbeat for ministry rather than growth and money.

Weigh your passions. Where do they lie? Ministry and/or money? Can you keep them apart? Watch your heart, your deceitful heart.

The Lord Jesus implied that money possesses a charismatic personality. It invites our accolades. Although we sound pious in our publications, it is possible for our hearts to seek after money for money's sake. Jesus also said that those whose work is motivated by money are hirelings, not shepherds. Peter notes that we must not pursue sordid gain. Elder-quality people are free from the love of money, stipulates Paul.

The old adage, "money follows ministry" is not simply a truism about donations, but should reflect priorities in planning, budgeting, and implementation as well. Here I am concerned about projects created to generate money under the guise of ministry. There is entrepreneurial genius to these projects, but I question the very existence of these kinds of projects and the organizations that perpetrate them. We must constantly reject projects that primarily carry a donor rationale. And we must beware of too easily gliding into the donor mode of thinking about ministry projects. Don't create projects in order to generate money. First generate projects for ministry and then creatively plan fund-raising strategies.

Guard your heart, your depraved heart, constantly

Finally, some random suggestions on a lifestyle that matches your mind and heart about money, growth, and the ministry.

Mailings: In "The Dark Science of Fund-Raising by Mail" (New York Times, May 28, 1995, p. E6), Erik Eckholm speaks about how "scientifically honed techniques goad people into sending money to perfect strangers." Provoke outrage, fear, guilt, pity, or self-interest. "Appeal to their basest passions." Mail "test letters" that vary the prose, envelope size, even the color of the signature. Design letters to reach the gut, not the brain. They are written that way for one reason: it works. Create powerful opening paragraphs, include a P.S., call for action, and use a devil! Eckholm concludes, "And it's even less clear that well-reasoned, toned-down prose will ever win out in a business that is about one thing above all else-raising money."

His last comment should separate Christian fund raising letters from "the dark science and art" of direct mail. Our underlying purpose in mailings should not be to raise funds. The results may actually generate money, but our purpose is simply to more effectively

communicate vision, opportunities, and accomplishments to the entire constituency with whom God has blessed us. Be especially wary of putting anyone on your mailing list who hasn't asked to be there. Watch how you acquire names for your mailing list. Your letters should be designed as a piece of ministry communication, not as a mail-order catalog. When you attempt to raise funds through direct mail, there should be no confusion about your intent, no competition with other ministries, no chimera. Let your letter writers and fund raisers be thoroughly baptized with these values.

At our organization, we tout leanness, nimbleness and wisdom as core values simply because our customers (i.e., our beneficiaries, not our donors) make do with far less than we have. We don't want to portray a slick, clever image that communicates insobriety and wastage. Simple sophistication (not cheap class) is what we have pursued. It is a daily struggle to apply this mindset. Anything that seems extravagant should be underwritten by designated gifts. This will help protect you from excessive criticism.

Never coerce or manipulate anyone in any way. Enlist people's help in meeting true needs by clear communication that reflects joy, gratitude, need, and integrity. Permit them to decide what they will do with God's money, especially whether they will pursue your suggestions on how the money is to be used. You are not trying to "get" or "get at" their money.

Funding Policy: Evolve a sound policy of fund raising. For example, differentiate between projected and predicted income. The former appropriately comes with James' prefix, "if the Lord wills." The latter is sheer presumption. I know of ministries who bank on the upcoming demise of aging or ill donors and their maturing estates. We ought to wisely live with a future that cannot be guaranteed by our donor's life term or intent.

We understand, of course, tensions in faith-based operations. We are always abandoned to seeking God's direction by His provision of resources to begin or continue a project. Organizations may determine that a significant project may not be started until all funds for a project are committed, or more likely use a level of spending approach to continue phases of a large project. In either approach, fervently honor a board-approved process. If a project requires board authorization and the board desires to use the level of spending approach, do not start the next spending phase unless you have achieved the stipulated resource level. You may be nearly there with a deadline fast approaching. You may be tempted to go on the promise of "predictable" gifts. Stick by your stipulation even though the best minds in ministry or business may disagree with your considerate spirit. Godly faith moves projects forward, but runs on the rail of godly wisdom.

Offer to return designated funds if the projects don't materialize or are oversubscribed. At the least, give donors a chance to redesignate their gifts. Most will not want their money back. If you ever have excess funds, don't enhance your life style or create new programs in order to spend money. Instead, reduce your fund raising appeals. Report hidden costs to your donor constituency. And be sure to report failures. Your vision is worth supporting in spite of occasional failures.

Friendships: Cultivate an inner circle of friends to whom you show attention without the intention of getting money. Do not focus friendship only on those who can give much. People shouldn't be your friends just because they are donors. They can be donors because they are your friends. I lead a weekly Bible study for a group of wealthy individuals. I did not specifically speak about our ministry until I had taught them for a year. I still haven't spoken about money. Other parachurch leaders have been welcomed to present their projects to the group. The group knows my ministry doesn't run on thin air. Though it may never come to pass, I am confident that a few from this study group will eventually turn out to be our best supporters and fund raisers, simply because they are my friends. Indeed, my hesitation gives me authority and courage to share what the Bible says to us on pertinent issues of money.

I remember asking another close friend, a large donor, not to give last year. I wanted to ponder my motivation for this friendship. Would I still call him and pray for him often? Fortunately, the friendship still stands. So don't make friends only with those who can give large donations. If you can't show attention to a guppy, how can you take care of a really big fish? James tells us that God is against partiality. Let your friendships be based on vision and chemistry, not exploited by spiritually-laced cunning.

Lifestyle: We all tend to live a culturally acquiescent life under the pretense of ministry effectiveness. I find that ministries want to keep up with the latest of technology for enhanced productivity. Ministers prefer to dine at the finer restaurants on donors' money. After all, the Lord's inherited must wear the best clothes, travel first class, and relish fine foods. Leave out the beer.

Whom are we deceiving except ourselves? Donors don't live or give to support our life style. If you like fine foods or hotels, pay for it yourself, or at least pay the difference. Be ruthless with yourself and your expense reporting. It doesn't take much to rationalize the most outlandish behavior in this area. Ask if you can justify your conduct to your donors without elaborate explanation and embarrassment. Be a "tight wad" with other people's money and loose with your own. Is an expensive telephone call really necessary? Would a note do? Should you use an envelope when you could use a rubber band? Could you use the back of scratch paper to receive faxes? Shouldn't you turn off the lights in the rest room when not in use? Mix leanness, nimbleness, and wisdom in your business culture. Perceptions of supposed efficiency will always carry on a war with perceptions of supposed leanness. It is usually best go after efficiency, but you had better make a defensible case that will convince your donors.

The sacredness of the donor's dollar is similar to the sacredness of the taxpayer's dollar. Christian leaders should set examples of frugality, the kind we expect from our government officials, but don't always get. Again, be generous with your money, not with your donors' money. Give to your own organization. At least give enough to cover those perks.

In conclusion: Learn to wait and be content. Don't be impulsive when it comes to purchases, hires, or implementation of strategy.

Unfortunately, we equate impulsiveness with decisive leadership. By all means stay away from "faith debts." If you are into an "amounts of faith" theology, assure yourself of this: it takes more faith to believe that God will provide before and during the program, than after you commit yourself to a non-negotiable program and hold donors hostage to your presumption.

I close this brief with a note on grace, for I don't want to be hard on you, though I must be hard on myself. Grace covers sin, transforms foibles, and enables us to cope with upward or downward mobility. In the meanwhile, let's plant and water. Let God give the increase. Honor and riches come from Him. Any time you are tempted to manipulate honor and riches, withdraw, fall on your knees and repent.

Fundraising

Unit 3

Communication is the Key



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Unit 3: Communication is the Key

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Readings:

Your Style in Working With Others, Dr. James Engel

Roots 6: Fundraising, Section 1. Christian Fund Raising, from www.tearfunduk.org

Learning Objectives:

- Understand the importance of communication in the fundraising process.
- Learn about the fundamental pieces of the communication process that enables relationship building and fund raising no matter who your audience.

Introduction

I have never met a leader who communicates enough. I think it is probably impossible. But I have met a lot of leaders who are excellent communicators and I don't think I've ever met an excellent leader who was not at least a good communicator! Fund raising is all about communicating because it is all about creating, fostering and maintaining relationships. You need to share enough about your work that people can prayerfully consider whether God wants them to be involved. It is really about creating the opportunity for the Holy Spirit to speak to hearts about participating with you in what God has called you to do.

Communication: the key to Fundraising

Communication is so critical to fund raising because it is the means through which you establish a relationship that enables giving. Now as soon as I say relationship you may be thinking about someone who is your best friend, or a close family member. Of course there is relationship between you and people you are very close to like this, but there are many types or depths of relationship and though donors are not all your best friends, there is always some level of relationship necessary for a donor to give to your organization.

Building a Relationship

Communication is more than just telling your story. One of the biggest mistakes many starting out in fund raising make, is to believe that if you just make your need known, then people will give. Of course telling your story is a critical part of fund raising and we will talk about that later, but telling your story, or sharing the need is just one step in a process of relationship building that enables people to give, especially if you want to develop life-long donors. In order to initiate, develop and maintain a relationship lots of different steps in communication are necessary.

It is really a very natural cycle of relationship building that enables people to give. Initially of course you must meet people or initiate relationships. This is followed by a period of getting to know them and listening and talking as you eventually tell them your story. Next comes the opportunity to ask them for help, or invite them to give to your work. Thanking them is the critical next step followed by reporting on the outcomes and impact and having them help you meet more people, which of course begins the cycle again. This very naturally continues over and over and you grow the donor base and continue to involve people in what you are doing.



It is important to remember that listening is always a two way street. You never just talk "at" others but real communication means that you do a lot of listening throughout the process. Listening is even more important than talking in the communication process.

In fund raising the other aspect that is critical is prayer. You need God's guidance as to who he is calling to support your work, and his discernment about when to ask for their involvement and what to ask for. Remember this is a process of creating opportunities for the Holy Spirit to speak to people's hearts to partner with you and this is always born out of prayer.

1. Meeting

Something needs to come first before people will even take the time to read or hear your story. Think about some of the ways a relationship starts, not just a donor relationship, but any kind of relationship.

Answer Box # 1

Think about how relationships begin. Just reflect on your own experience. If you are already raising funds think back to how you met the donors currently giving to you. Otherwise, just think about the people you know, or the shops where you buy things. How did you begin those relationships? List as many ways as you can think of.

You probably thought of a dozen different ways that relationships begin. Let us explore some of the ones that apply especially well in the fund-raising area.

Most of our relationships begin through **mutual friends**, or when someone we know introduces us to someone else. It is often how we meet friends, get jobs, decide where to shop, or chose a church. Someone we already know introduces us. This is usually true in fund raising as well. Whether it is a foundation in another country, or a businessman down the street, the best and easiest way to begin a relationship with someone is to have someone who knows you both introduce you to each other.

I remember being at a meeting of several heads of ministries years ago. At the break time, Bobby an Indian friend and I were chatting. He said, "come with me, I want to introduce you to someone." We crossed the room and he introduced me to this nice man and said, "Ron, I think you'll be very interested in meeting Jane. The ministry she works with does a lot in leadership development and I know you are interested in that. You all need to talk."

Well we did talk, for about ten minutes. At the end of that short conversation he said, "this is very interesting and if Bobby says you are worth knowing than I think I think we need to get to know each other better. Why don't you send me some things in writing on your organization, here is my card." And with that he walked away. I looked down at his card and realized I had been talking with the man that I had spent the last month trying to get through on the phone to. None of my attempts to call him had gone anywhere, but because a mutual friend had introduced us we had begun a relationship!

Another similar way of getting to know someone is through a **referral**. Like an introduction, this happens when someone who knows the person you want to meet lets you use his name when you call or go to see them. This usually is very intentional and happens most often when there is someone specific you feel you should meet, yet you do not have an easy way to do that. Here, when you call or write you simply begin with the reference. This gives you credibility and gets the other persons attention. Even though it is not as good as a personal introduction, at least it gets you a hearing. There are many times when I get an e-mail that begins with, "Brian Edwards (or someone else I know and respect) suggested that I contact you...." That ensures that I read the rest of the e-mail and otherwise I may not take the time!

Some relationships begin through a **need** one of the two parties have. For instance if you move to a new place, or take a new job, you are more vulnerable and you need friends and you need to know where to shop, or how to do things in this new place. You reach out for friendships and ask others for help. When you have some kind of need you begin to do a simple form of research to help you find those relationships that will meet your needs.

Besides these more intentional ways of meeting people, often it is just **the people that God brings** to you, or those that you serve in some way that end up being the ones that God calls to support your ministry. I will never forget when we lived in Amsterdam as missionaries we constantly had guests staying in our small apartment. Hotels were very expensive and our friends always had guests coming and going and so opening up our home to those guests was just something that we always did and always enjoyed.

One young couple who stayed with us for a week or so were part of the continual stream of people who stayed in our small guest room. We enjoyed them like we did most of the others, but were surprised when a few months later they began sending us small amounts of money to support our work. We thanked them, continued to communicate and they continued to give to us over the next 10 years!

In all of these methods, the key is credibility. All of us feel more secure moving from the known to the unknown because it is safer. In many respects, you need to create a way for someone to get to know you and find out that you are credible. Be alert and open to the many ways this can happen.

Listening Throughout

Listening is always critical throughout the process of communication and it must happen from the very beginning. Keep in mind communication is always a two way process. Never assume that if you begin immediately after you meet someone by telling them your story or telling them about your need that the other person will really be able to hear you, or understand you. You need to know something about that other person first.

This is exactly the same process that we talk about in doing evangelism. Not only is it important that you establish some kind of credibility and relationship before you try to tell someone something about the gospel, you need to find out what they already know, so that the message you tell them will be appropriate.

I was sitting in an airport not too long ago when a complete stranger came up beside me and started telling me about Jesus. I politely listened for a few minutes mostly because I felt sorry for this young person that was obviously very nervous and embarrassed, but before long I finally interrupted and explained that not only was I already a Christian, I was a missionary myself. He broke off, now

even more embarrassed and left quickly to search out another "victim". Although I am sure he had good intentions, this is hardly an example of good communication!

When establishing a new relationship, you want to put the other person at ease and find out about them and their interests. The easiest way to do this is through asking open ended questions, or questions that encourage the other person to do more than just give a one word response.

Answer Box # 2

Design some open ended questions that would help you to get to know someone that you just met for the first time. Keep in mind you want to get to know them and find out about their lives and their interests.

You probably thought of a lot of questions that would be appropriate here. Tell me about your family? How do you know _____ (the mutual friend who introduced you)? Tell me about your work, what do you do?

There is a huge difference between asking the question, "tell me about your family" versus "how many children do you have?" One invites lots of interaction and leads to more questions. The second will end with one word!

Remember you can never do this well unless you are truly interested in other people. Anything less turns into manipulation. As an enabler and servant leader you are listening to really find out who this person is and what their interests are. And listening is not just a step you do at one point in this process. It is an ongoing part of the process. In fact listening is critical at every step!

2. Telling your story

Eventually there will be the opportunity in a natural way to talk about what you do and to tell about the ministry or work you are involved in and the needs it has. Sometimes this is jokingly referred to as an "elevator speech". That refers to being able in a very simple and succinct way to tell someone else enough about your ministry that they have a good understanding of what the need is, what you do in response to that need, and how much more could be done.

This is not the time to ask them for a donation! Rather at this point you need to stop and listen. See if this touched anything in the other person, find out if they know something about this subject you've introduced, and see if they seem to indicate that they want to know more. If you sense that they want to change the subject, then let them graciously. Turn back to something they brought up earlier that does interest them and listen some more!

Eventually you will find out the kinds of things that they enjoy giving to and the needs that touch them. If the ministry God has called you to fits the interests this person has, then you are ready to take another step. If not you may be able to introduce them to someone else, someone who does work that they would be interested in.

Remember you are not trying to manipulate or force someone to do something they don't want to do. You are only trying to establish a relationship and serve this potential donor by helping them to find something that God wants them to participate in! This takes all the pressure off of you. This is a Holy Spirit directed process of initiating relationship, discerning what God is saying to both of you and enabling his will to take place.

Answer Box # 3

Now we want you to try practicing this with one other person. Stop and write down how you would explain the need your ministry responds to, what the ministry does and what more needs to be done. Try to do this in just one short paragraph. Now, try practicing sharing this with one other person verbally without looking at your paper. Pretend that you have just met and are talking and they just asked you what you do. .

After trying this with each other, stop and evaluate how each of you did in getting a simple message across.

Every time you do this, you will find it gets a bit easier. Realize that what you are doing is just building a relationship. Not every relationship will result in another donor for your ministry, but some will. You are not trying to sell someone something or force something on them, but rather get to know them and as appropriate find out what their interests are and whether or not there is a match between that and what God has called you to.

Keep in mind that communication is always a two way process and in fact one good picture is that of a continuous circle where you get feedback from the other person at every step of the way.

3. Asking

At some point people will give you "permission" to ask them for help. We will talk more in the later units about ways that this happens in different settings with individuals, foundations, churches, etc. but basically this possibility comes at some point in the relationship. You have developed a rapport with the other person, they have shown an interest in what you do and in what ever way is culturally appropriate, they have let you know that they might want to get more involved.

It is up to you to ask them to help. There are statistics that say that most people would like to give, if only they were asked. People rarely give to you if they do not know there is a need. You have to help them know that there are needs, what those are and enable them to give. It is as simple as that.

4. Thanking

One of the easiest parts of fund raising is saying thank you! Being grateful is a very godly quality. Gratitude is always welcome, always appreciated and always important. While it is one of the easiest things to do it is also one of the most critical.

Answer Box # 4

Recall the last time you gave someone a gift and they thank you for it. How did that make you feel?

Have you ever given a gift for which no one said thank you? If so what were your feelings?

To say thank you well, be timely, specific and as personal as possible. Being timely is especially important. There is often a space of time between when someone sends a gift and when you receive it. This is especially true if it comes through the mail. Therefore there has already been a delay between when the person thought about making this gift, did it and the time you received it. In our office our desire is to try to send a thank you for each unusual gift within 24 hours. People who give monthly receive a thank you at the end of each month.

When you send a thank you be as specific as you can. Tell them exactly what you are thankful for, how you believe the money will be used or at least what will be possible now that they have made the gift. Also be as personal as possible. Recall your last conversation, or a follow up to something you have discussed with that person. Just let them know in appropriate ways how much they mean to you.

One other thing you should also do is thank people who chose not to give to you. Thank them for their time in considering your request! Thank them for listening to the Holy Spirit and not to any pressure from you. Say the things that you mean to keep the relationship intact and continuing to move forward. It is never easy to tell someone "no" when they ask you for a gift, so try and help them understand that you do not take this personally and that you know there are many other good things that need their funds. Always build a relational bridge and never burn that bridge. This is easy to do when you remember that God is your source, not that person. He will provide in the ways he chooses and he knows your needs.

I have a friend who is the executive director of a foundation. Believe it or not, he told me how often he gets mean letters from people who have been turned down for a grant. He said it is very hurtful and often the letters are angry and accuse him of all sorts of terrible things! He said he is always shocked when he gets such a letter, first of all because it is just so...stupid! The Christian world is not such an enormous place and the Christian funding world is certainly not so large. Every relationship that God gives you is a precious thing to be nurtured for his purposes whatever they may be. Anything less, no matter what the outcome of a grant request is ungodly and unkind and certainly potentially damaging to you!

5. Reporting and Meeting Others

The next step in every donor relationship is reporting, but because you want to cultivate lifelong donors, you always want reporting to include an opportunity for further involvement. This can be as simple as writing a general newsletter that donors receive,

telling about the outcomes of your ministry efforts and about the new opportunities that are coming. Or, as complex as specific and detailed reporting complete with financial accounting for a project grant made by a donor.

Although the form can vary significantly and we will talk about what is most appropriate in the different donor relationships later in this course, what is always important is to communicate. Certainly and by all means tell them the good news. Share those things that went according to your plans and fulfilled your expectations. Of course always tell them the things that went way beyond your expectations, and caused you special joy and excitement. But what about the failures, do you report those as well?

Answer Box # 5

Should you also report ministry failures to donors? When would that be most appropriate and when not so appropriate? Can you think of a biblical basis for your answer?

There are many times when it may be appropriate to share your ministry failures with donors and each situation may be a little different. You will need to think and pray carefully through each one and ask for great wisdom.

There is one time when there is no question. That is when a donor has given to you for a specific project and that project failed. You are obligated to tell them what happened, why you believe it did, apologize and ask for their input in doing better next time. They were your partner in a specific undertaking so they deserve to know the whole story. Although each situation will be a little different, remember too much information in reporting is always better than not enough.

Failing to report back to a donor does many things. First of all it offends them. What it will feel like it that you were very busy talking with them and dialoguing until you got their money then you quit having time for them. You seem to have only been using them and even though that may never have been your intention, it is still the way it will feel to them.

Failing to report also ends the relationship. They cannot engage further with you if you have quit communicating appropriately with them. Always asking and never sharing the results does not allow them to give. No one wants to give under those circumstances.

Care for your donors, honor and love them, enable them to stay engaged with your ministry and above all communicate!

Understanding your own gifts and styles

Every aspect of this communication process is critical to fund raising and your organization, church or ministry needs to undertake each step continually and regularly, but knowing which things you should be doing as the leader and which things it is better to delegate to others is important to understand, especially the more your organization grows.

In order to think about which things should be solely your responsibility, one of the considerations is your own giftings and personality. Which of these things are you particularly good at and which would best be left to someone else.

One of my colleagues has a very warm and charismatic personality. Almost anyone who gets to know him likes him automatically. This colleague travels and teaches all over the world and often when I go to the same places he has been people will walk up to me and tell me how much they like this colleague and how close a friend he is. He just naturally has this way of making people feel they are his best friend!

Because of my colleagues gifts we often work together to get to know potential donors. He often finds it extremely easy to initiate new relationships. He just does it so naturally. At some point in that relationship if he realizes that the person has the potential and is interested in making a significant donation he introduces me to this person. We know that often people want to meet and get to know the leader of an organization before they give significantly to it. Often we have realized that the potential donor is interested in a program that I know more about than my colleague so it is better to have me discuss the details of it with them. Whatever the specifics of the situation, we try to work together to use our different gifts to complement each other.

Now all of us can grow in our skills in almost any area, and for any leader communication is a skill you need to keep growing in no matter how wonderful your natural gifts. But it is also very important to understand the giftings and strengths that the Lord has given you and utilize those to the maximum, while not trying to be someone you are not.

If you have never taken DAI's basic personality test stop now and go to the reading section at the end of the unit and do the simple test to get an understanding of the four basic temperaments and which one you fall most naturally into.

Even if you have done the test and remember your results go now to the strengths and weaknesses portion of the test and review each type and its strengths and weaknesses.

Answer Box # 6

If you have never taken DAI's basic personality test stop now and go to the reading section at the end of the unit and read and take the "Your Style in Working with Others" test. Do this simple test to get an understanding of the four basic temperaments and which one you fall most naturally into.

Even if you have done the test and remember your results go now to the strengths and weaknesses portion of the test and review each type and its strengths and weaknesses.

Discuss which aspects of the fund-raising cycle should be naturally easiest for each personality type and which would be hardest.

If you are an influencer, you naturally find it easiest to persuade and influence those you come in contact with. In fact you do it even if you don't intend to. Your enthusiasm is infectious and others get excited about whatever you are excited about. Of course one of

your weaknesses may be that you don't listen particularly well and you may find it hard to follow through on the reporting! So see, even if you have strengths that make part of communication easier you some weaknesses to work on.

The "designer/developer" probably finds it easy to ask, but may not be very patient when it comes to listening. He/she also may be too busy to be consistent in thanking the donor.

The "team player" may find meeting people a little hard and definitely will struggle with asking. However, they will be great at listening, relating, telling their story and the thanking and reporting.

For the "implementer" the reporting and thanking will be particularly easy as they will have a good system for that and do it thoroughly. The rest of the cycle may come a little harder for them.

Of course in each case these are huge generalizations because as you know you are a blend of more than one of these types, so continue to ask yourself which aspects you are best and most comfortable with and which you need to delegate to others or grow in.

Just as you can grow in your skills in any area, you can grow in each of the aspects of communication and as the leader you will continually need to work at this.

How does money change relationships?

What do you think? Does money change relationships? What I mean is what happens in a relationship when one of the two people has a great deal of wealth and the other person knows that and needs it. What is often the outcome?

Answer Box # 7

What do you think? Does money change relationships? What I mean is what happens in a relationship when one of the two people has a great deal of wealth and the other person knows that and needs it. What is often the outcome?

We've talked a lot about relationships in this unit, but can people really have a good relationship when one is wealthy and the other is not? In God's Kingdom of course they can! A lot of that depends on a single factor—who are you looking to, to meet your needs, God or people? If you find yourself constantly looking at people as the ultimate source of your funding, you will become angry and bitter if they fail to give to you and you will be unable to really be kind and treat them as friends.

One of my friends who is a donor once said to me that if he quit giving away money he would have no "friends" left. He of course was just being cynical and saying that people only treated him nicely because they hoped he would give them money! Can you see that it is not always so easy to be a donor either! And it can be very painful if people only "use" you.

If you find ways to keep reminding yourself that this is God's ministry and therefore it is up to him to provide the funds, then it is much easier to invite people to participate as donors, but not look at them as your only hope! Your hope should stay in the Lord and not get misplaced.

It then becomes possible to get to know donors as people, not "targets" that you hope to "hit". You can then really listen and get to know them and find out what God has put on their hearts and help them to give to that generously whether or not it is your ministry. Real relationship and friendship becomes possible because you care for them and not just what you hope to get from them.

Summary

Communication is the very foundation of fund raising. It is important to realize that it is impossible to communicate too much. Never rush towards asking someone for a donation, but take the time to really listen, get to know them and find out the things that God has already put on their heart. Give them a chance to prayerfully consider your ministry by telling your story well. Also be quick to thank them for their time, talents and for the financial gifts that they make and to report back to them about the results of their giving. Give them the opportunity to continue to be involved with your ministry by telling them about the things God is calling you to in the future and let them introduce you to others who might also be interested.



Final Assignment

Final Assignment

For your final assignment for this unit, find someone who gives away money regularly and ask permission to interview them. Maybe they work for a foundation, or a government granting agency, or they have personal wealth and just give that generously. Tell them that this is part of a course you are taking and in that interview, find out the following things:

- Get to know a little about them, what they do, their family, etc.
- how do they prefer those seeking money would communicate with them
- how do they feel about their job, what are the best parts and the worst parts
- what do they wish potential recipients knew, or what advice would they give to people who are doing fund raising about communicating with potential donors

Readings

Your Style In Working With Others: Discovering Your Behavioral Style and Adapting to the Needs of Others

DIRECTIONS

1. There are four groups of 10 statements. For each of the 40 statements check 1 (***this describes me***); 2 (***this describes me some of the time***); 3 (***this does not describe me***). Please do not skip any statement.
2. When you are finished, turn to the scoring sheet in the back. For each of the four answer categories, total the number of times you responded by ticking or checking 1. Enter this number as your score.
3. Now rank these four categories from most to least in terms of the number of times you checked 1. The largest category represents your dominant tendency. Other categories for which there are five or more 1 answers are secondary tendencies.

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1 (*this describes me*); 2 (*this describes me some of the time*); 3 (*this does not describe me*).

Please do not skip any statement.

Group 1

Statement	1	2	3
I grasp the big picture more quickly than others around me			
I like to make things happen quickly			
I am not very good at details			
I often challenge the status quo			
When necessary, I will take control to make things happen			
I sometimes find it hard to be a good team player			
Some people say that I am not a very good listener			
I often get bored when my ministry becomes routine			
I get frustrated when other people resist my ideas			
I welcome challenge and change—the more the better			

Group 2

Statement	1	2	3
I am a person who generates enthusiasm in people around me			
I work best when I am free from the control of others			
I often put people ahead of programs			
Management of time is difficult for me			
People like to be around me			
I tend to take it personally when people disagree with me			
I don't do very well with facts and detail work			
I find it easy to express my thoughts and feelings			
I do best when I sense that others really like me			
I am effective in motivating others to work together			

1 (***this describes me***); 2 (***this describes me some of the time***); 3 (***this does not describe me***).
 Please do not skip any statement.

Group 3

Statement	1	2	3
People say I demonstrate patience and understanding			
People say that I am easy to get along with			
I am a good listener			
People are just as important to me as the ministry program			
I do best in situations where people work together in harmony			
I am most effective when my work situation is stable and secure			
I do best when people let me know that I am appreciated			
Too much change threatens me			
My superiors can count on my loyalty			
I do everything I can to meet the needs of those who are close to me			

Group 4

Statement	1	2	3
I can be counted on to carry out a task I am given			
One of my greatest strengths is paying attention to detail			
If a job is worth doing, it is worth doing very well			
I need to know exactly what is expected of me			
I don't want to make decisions without having all the facts			
I have difficulty in expressing my feelings			
I am a cautious person who hesitates to take risks			
I function well within known guidelines and policies			
I am critical when my performance falls short of standards			
People often wonder just what I am thinking			

SCORING

Group 1 Your score (how many 1?) _____

Group 2 Your score (how many 1?) _____

Group 3 Your score (how many 1?) _____

Group 4 Your score (how many 1?) _____

INTERPRETATION

Group 1. DESIGNER/DEVELOPER

Take charge and rise to the challenge of bringing about change to make ministries more effective

Desires Situations Which Allow:

freedom, authority, variety, difficult tasks, opportunity for advancement, encourage individuality

Responds Best to Others Who:

provide direct answers, stick to business, stress logic, provide pressure

Group 2. MOTIVATOR/INFLUENTIAL

Motivating and influencing others to work together to achieve important outcomes

Desires Situations Which Allow:

prestige, friendly relationships, freedom from control and detail, opportunity to motivate and help others, free expression of ideas

Responds Best to Others Who:

are friendly and democratic, provide for recognition and acceptance, seek social involvement

Group 3. TEAM PLAYER

Cooperate readily with others to carry out vision and plans

Desires Situations Which Allow:

individual specialization, group identity, established work patterns, security, clear goals and job description

Responds Best to Others Who:

serve as a friend, allow time to adjust to change, allow freedom to work at your own pace, provide support

Group 4. IMPLEMENTOR

Motivated to carry out visions and plans with excellence and attention to detail

Desires Situations Which Allow:

specialization, precision, planning, security, stability, limited risk of failure

Responds Best to Others Who:

provide reassurance, maintain supportive atmosphere, specify methods and standards

ADAPTING YOUR INTERACTION AND BEHAVIORAL STYLE

Group 1. DESIGNER/DEVELOPER

Those who are similar may see you as—*decisive, independent, efficient, practical, determined*

Those who are different may see you as—*harsh, pushy, dominating, severe, tough*

SOME ACTION STEPS;

- *learn to listen, be patient*
- *be less controlling*
- *develop greater concern for people*
- *be more flexible and supportive with people*
- *explain why things are as they are*

Group 2. MOTIVATOR/INFLUENTIAL

Those who are similar may see you as—*stimulating, enthusiastic, dramatic, outgoing, personable*

Those who are different may see you as—*excitable, egotistical, reacting, manipulative, talkative*

SOME ACTION STEPS

- *be less impulsive—evaluate your ideas*
- *be more results oriented*
- *control actions and emotions*
- *focus more on details/facts*
- *slow down, listen, don't talk as much*

Group 3. TEAM PLAYER

Those who are similar may see you as—*supportive, willing, dependable, reliable, agreeable*

Those who are different may see you as—*conforming, awkward, dependent, slow, reticent*

SOME ACTION STEPS

- * *be less sensitive to what others think*
- * *be more direct*
- * *be more concerned with the task itself*
- * *face confrontation and be more decisive*
- * *learn to say no*
- * *do more to initiate action*

Group 4. IMPLEMENTOR

Those who are similar may see you as—*thorough, persistent, orderly, serious, industrious*

Those who are different may see you as—*critical, stuffy, picky, indecisive, moralistic*

SOME ACTION STEPS

- * *focus on doing the right things—not just on doing things right*
- * *respond more quickly*
- * *begin to trust your intuition and be less fact oriented*
- * *be more willing to take risks*
- * *be more open and flexible*
- * *don't be afraid to develop relationships*

After you have worked through this questionnaire, on the basis of what you discover as well as your own self-understanding, complete the answers to these brief questions:

I would describe myself as a _____

I desire leadership situations which provide _____

I desire a work situation or environment which allows _____

I respond best to others who _____

Please keep this in front of you as you study the workbook. And be sure to praise God for His unique and wonderful creation—**you**.

Fundraising

Unit 4

Strategy and Planning



Development Associates International

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Unit 4: Strategy and Planning

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Readings:

Fund Raising and the Church in Africa, What are Donors Looking for Anyway?!

Learning Objectives:

- Understand how critical getting the basics in place can be so that so you can tell your story in a simple and straight forward way that others can understand and engage.
- Learn and begin to practice the basics of "outcome-based planning for faith missions"
- Learn how to write a case statement for your own ministry.

Introduction

Welcome to Unit 4 of the course on fundraising. I hope by now you are beginning to relax and get excited about the idea of becoming an excellent fund raiser! This unit is all about getting the basic pieces in place so that you can communicate your needs to any audience. Unless you know clearly why you are doing the work you are doing, what you hope to accomplish, how much it is going to cost and how you hope to find those funds it will not be possible to share clearly with others and answer their questions. Let's look at each of the pieces you need in place to communicate with donors.

Planning is Essential, but so is Vision!

Often what I see in fund raising is either a tremendous amount of vision with little or no planning, or extremely detailed planning with almost no sense of vision and calling! On the one hand, the leader is passionate and sure that God has called him to meet a need that he has seen. He is sure of his calling and deeply aware that it is God who has called him. He knows that he needs a lot of money because the vision he has seen is so enormous and must be fulfilled, but he is very unsure of the details of exactly how this will all come about if asked about that.

The other extreme is the leader who is cautiously trying to plan and budget how to spend the amount of money that he can see could be found for a part of the ministry he is trying to undertake.

Now as you think about these two extremes, what might be the theological background of each? Who would have a more Pentecostal background and who might be more likely to come from a mainline background?

Answer Box # 1

Stop and think about how theology plays a role in our perspectives on vision versus planning. If someone is extremely visionary and sure of their call from God to solve an enormous need whether or not they have a clear plan to fulfill that, what might their theological background be? If another leader has an extremely well organized plan for the minimal resources they have and would never dream of planning beyond their known resources, what might their theological background be?

While neither of these extremes is ideal, it helps to recognize where each comes from and realize there is a good deal of truth in each. It is when we blend these together that we come up a model we call "Faith-based planning".

Faith-Based Planning

Faith-based planning calls on us to use what may be a new paradigm for us. While "eye-sight based planning starts with what you have and builds from there. You simply take what you can see with your human eyes and plan what to do with what you have, but this is not necessarily pleasing to God because there is no element of faith.

Ministry that does not require faith is really a rather strange thing when you think about it. It is really just our own good works. Some church services are like that, aren't they? They are so well planned and have such nice entertainment going on that even if God does not participate with you it would not really matter! Of course I am joking a little bit here, but I think you understand.

If God has given you a vision of something that needs to be done and called you to participate with him to accomplish it, then it is going to take a lot of faith to see that happen! That is what faith-based planning is all about.

This is not a new concept to us today, but is very similar to how Jesus taught his disciples to work!

Answer Box # 2

Stop and think of examples in the bible where God asked the disciples to do things that required faith in order to meet needs. Give at least three examples.

The first one that comes to my mind is feeding the 5,000, Luke 9:10-17. The disciples come to Jesus with a great "eyesight-based planning" idea. "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging..."(vs 12)

The disciples had correctly identified a huge need that was quite serious, but Jesus response must have shocked them, "You give them something to eat." (vs 13) That is a "faith-based response" by Jesus. He's saying do not send them away, you feed them!

The response by the disciples was shock, "we only have five loaves of bread and two fish—unless we go buy food for all this crowd." (vs 13)

Then Jesus response is wonderful. He begins to show them how to have faith by laying out a faith-based plan of organizing the people into groups, taking what they have, blessing it and beginning to pass it out.

It happens again when he sends out the 12 (Luke 9) telling them to take nothing with them, or certainly when he invites Peter to join him in walking on the water! Jesus was always trying to get the disciples to move beyond what their eyes could see and have faith for what God wanted to have happen! Jesus is still trying to do that with each one of us today!

Answer Box # 3

Have you ever had God challenge you like you see Jesus doing with the disciples in these stories? Write down one story that you have personally experienced.

I remember so clearly when my husband and I were asked by our mission to move from Cyprus in the Middle East to Amsterdam, Holland to work. We felt sure that we heard God's calling to do this and to make the move and we had a lot of excitement in our hearts about it.

The problem was that we had to raise all of our own ministry support. In Cyprus it cost us about \$400 a month to live and do everything we had to do. Moving to Amsterdam our costs were not going to just double, they would be four times what we had been raising! Interestingly it was not until after we had said "yes" in faith and begun to move in that direction in obedience that God showed us his strategy for raising the additional funds! Obedience to God's calling always involves faith!

Outcome-Based Planning for Faith Missions

Just "having faith" is not enough. You also have to ask God for a plan for how to exercise that faith and accomplish the work he has given you. In fund raising it is critical that you have done that planning and have answers to the questions about how you believe God wants all of this to come about before you ask others to join you by giving. This requires doing outcome-based planning for faith missions

When you do this kind of planning you always start with your vision. What is it that God is showing you?

Outcome-based Planning for Faith Missions

Vision, the first question to answer

1. What is God showing me?

What is the need that should be met? Almost all ministry begins with a vision of something God wants done. The reason we call it "vision" is because God shows us something. We might literally see a picture supernaturally, though more often we see a need and God speaks to our hearts and says "please work with me to solve this!"

Sometimes this is as simple as God showing you his love for the lost in a people group. Or maybe you can see how desperately children in a certain region need better education. Maybe you become "burdened" with the need for AIDS victims to be cared for in their last illness. Whatever it is, God has shown you something that needs to change.

2. What is God telling me to do about it?

What is God asking you to do about the need he has shown you? This is not a strategy with action plans yet, this is just the general response that God has shown you. Often this is the primary part of your mission statement. Maybe he has said do church planting, provide education, build a hospice!

What is God Showing Me?

What is God Showing Me?

What is God telling me to do about it?

What is God Showing Me?



What is my outcome?



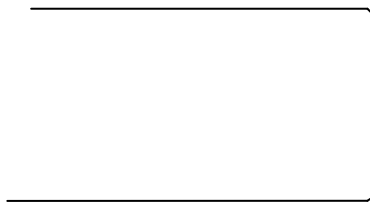
What is God telling me to do about it?

3. What is my outcome?

What difference will it make, or what measurable outcomes will our intervention produce in a certain time frame? If we do what God is calling us to do about the need God has shown us what will be different? Maybe you would say that within five years there will be 20 churches where there are now none. Or maybe you would say there will be 3 well functioning schools for those children. Or maybe there will be adequate hospice care for 100 AIDS patients within three years.

Now in the diagram above you see there is a problem. The three lines are disconnected! How do you get from one to the other? Prayer! We call it the "Holy Planning Nexus" because it is the piece that pulls it all together. It is where you get the answer to the question "What is my outcome?" Maybe you should think of it as "what outcome do you want to have from this Lord"? What do you want to see as the result of these efforts?

What is God Showing Me?



Holy Planning Nexus



What is my outcome?



What is God telling me to do about it?

Notice you haven't explained how you are going to do this, or what resources it will take. You are really just telling about your vision of what is wrong, what you have been called to do about it and what will be different as a result.

Now think about the ministry you are a part of. If you are not working for a ministry right now, or involved in volunteering with one, think about the church you are a part of and answer these questions.

If you are the founder of a ministry this may be very easy for you to articulate, but even if you work for a really large ministry that has been active for years,

you should still be able to answer all these question clearly.

Answer Box # 4

Stop and think about the ministry you are a part of. How would you answer these three questions if asked right now?

- 1. What is God showing me?*
- 2. What is God telling me to do about it?*
- 3. What will be different as a result?*

Praying and asking God for what he wants your outcomes to be is an ongoing process because that will change. You will accomplish one set of goals and then be surprised by how much larger the next set is that God puts before you!

Every year, or couple of years you need to stop and ask God to help you formulate measurable goals for the next period of time, whether it is one year or three years, or whatever. It is easy to fall into a routine, or just look at last year's goals and figure you can do more of the same. That is when you fall into "eyesight-based planning"! To not let that happen keep your prayer time central to all planning exercises. Never stray from that!

Partnering

There is a fourth question that is not a part of the basic vision, but it is critical to fund raising. That is who are our partners in this intervention?

Answer Box # 5

Stop and think about partnering. Why would who you plan to partner with be important to donors? Why would they want to know this information?

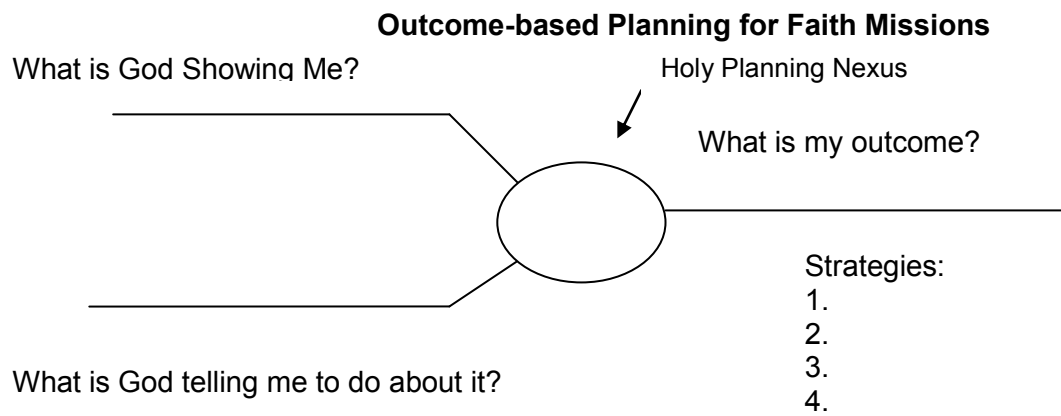
4. Who are our partners in this intervention?

While this fourth question about partnership is not really part of the central vision, it is a strong part of the fundraising exercise because it shows that you understand that these "God-sized" outcomes often require us to work in cooperation with others! Rarely does God only call one person or one group to meet a need that is on his heart. Your job is to research and find out who else is working on the same issue and find ways to partner together to accomplish His purposes.

The reason this is important in fundraising is that experienced donors pay attention to this. They ask you who you are partnering with because they recognize that it is an indication of your cooperation with God's Holy Spirit if you are working in partnership. If you are planning to do all this work alone and have no need for others, it tells them something about your character as well as your lack of experience.

5. What are our Strategies?

Now, once you are clear about the need, your calling and the proposed outcomes, it is time to concentrate on developing appropriate strategies. Strategies tell you how you are going to go about accomplishing outcomes. They enable you to break the task down into bite-size pieces. As the old saying goes, "How do you eat an elephant? One bite at a time!"



The strategies enable the next steps of planning which include budgeting, determining staffing needs, and doing evaluation to learn from what you are doing and continually make it better. To do this you keep asking yourself the critical questions:

- 1) What are the resource needs to accomplish each strategy? (people, money and stuff)
- 2) Who is responsible for each strategy?
- 3) What are our learning and change points? (feedback loop for each

strategy: plan, do, measure, change which we learn from the Evaluation Process)

Proposal Writing

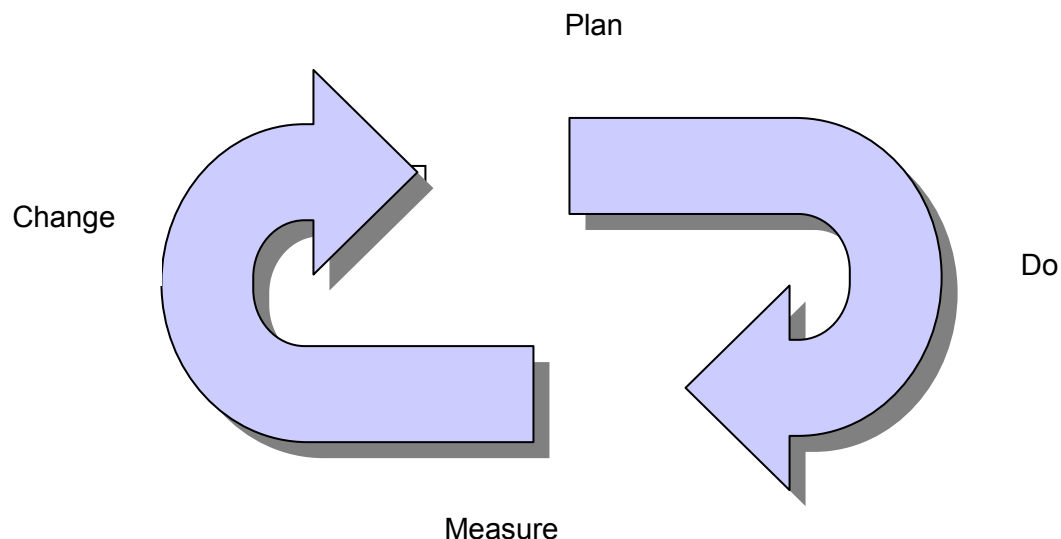
Remember it is important to answer these and the question about partnerships clearly as this provides the content for proposals!

The Evaluation Process

The evaluation process is critical to doing ministry well. It provides the answers for the third question above in determining strategy. Twenty years of experience at doing something does not mean you are any better at it now than when you started. What is critical is to have twenty years of **evaluated** experience where you continually were enabled to learn from your experience, including your mistakes and do better each time.

The evaluation process looks something like this:

The Ministry Evaluation Process



Evaluation is critical to each strategy you undertake. You must plan a strategy, undertake and "do" it. Measure the success of what you did. Then adjust and change the strategy based on what you learned from your experience of trying it!

Donors will ask you about evaluation and how you know that your strategies are actually enabling you to accomplish the outcomes that you have in your vision. You need to be able to speak clearly about the way that you are continually in the evaluation process, learning regularly from the work you are doing and trying to improve it for greater impact.

It simply doesn't make sense to fund the street evangelist who can tell you with amazing clarity his vision. "People on this busy street need the Lord. I have the gift of being an evangelist and because of what I am going to do, soon the majority of the people on

this street will know and understand the gospel and many will make a decision to follow Jesus."

His strategy may be to stand on the street corner and share the gospel loud and clear every morning when people are on their way to work. Of course your next question will be, is your strategy working? If the answer comes back, from the evangelist, that he is on that street corner every single morning at 7:00 and stays until nearly 10:00 faithfully preaching, you now know he is faithful, but what do you not know?

You don't know whether or not it is having the outcome of your vision. Is anyone coming to the Lord? Faithfulness is important, but it will not get your ministry funded without strategies that produce outcomes. Western donors fund strategies that have been evaluated, adjusted and proven, but they are inspired by your vision.

The Case for Support

Now that you have done outcome based planning for a faith ministry it is time to put that thinking together and create from it a case for support or case statement. Your case for support should spring from the need that God has called you to solve. Often we call these charitable causes. Charitable causes exist because of needs in society. For instance, there would be no World Vision International if there were no needy children!

We measure how compelling a cause is by how relevant, important and urgent the need it. When the tsunami hit in Asia, it was very easy to raise money for that cause. Everyone in the world was held spell bound by the catastrophe and no one needed to be convinced that there was an urgent, relevant and compelling need.

Whether or not anyone will give you money to respond to this need is measured in part by how convinced others are that you can do something to meet this need. Do you have the capacity to really be a part of the solution?

The case statement in many ways is the master plan for the organization. In order for it to be effective it must:

- Be comprehensive
- Lift your sights
- Be realistic
- Aim high

Primary Questions to be Answered

In order to create a solid case statement here are the questions that need to be answered clearly:

1. What is the need?
2. What services are you providing to meet the need? This should include the broad categories of services, not every single program. For example if you are President of a seminary you want to talk about the ways you are providing training, not describe every degree program and every course offered.
3. Who benefits?
4. How will we know the program has been effective? This is where you need to talk about how you have been able to measure the effectiveness of what you have done and what you will do.
5. Why can you do it best? You need to demonstrate credibility.
6. Why should I personally support the project or organization.

If you have done your planning well, you will have the answers to these questions and will be comfortable in talking about them with anyone. Remember everything comes from the vision and then down to the strategic. It has to have an element of faith to please God and to accomplish his purposes.

When you have all these pieces in place you are ready to share your story with potential donors. Now you have a clear story to tell!

Final Assignment**Final Assignment**

Now it is your turn. Write a case for support for the ministry that you work with. If you do not work for a charitable cause, choose one that you know well and write one for them.

Answer every question in the last section above separately, then put it all together in a one to two page document that is simple, but direct and includes all the information requested.

Readings:

Fund Raising and the Church in Africa *What are Donors Looking for Anyway?!*

Taken from "Church Leader in Africa" A training publication of Africa Ministry Resources, Vol. 15, No.3, Apr-June 2005

A boy named Kamau spotted a butterfly cocoon while taking a walk through a forest. The cocoon was shaking as if there were a great struggle going on inside of it. Filled with compassion, Kamau decided to help. He took his knife and carefully cut open the cocoon so that the butterfly could escape. What emerged from the cocoon, however, was not a butterfly, but a shapeless, vulnerable creature that quickly died.

I have encountered many people who are like that young man. They want to help their communities, and although their intentions are good, their approach to raising and managing funds is often misguided. Instead of something beautiful and alive emerging from their efforts, their projects are dependent, weak and unsustainable by the church.

What are these people and organisations doing wrong? What do donors want anyway? Paying attention to six critical areas can make the difference in an organisation's success or failure. Let me share some common mistakes I've seen made and tell you what the donors are looking for.

1. Transparency

Case Study: An orphan feeding programme starts off well, but by the third month runs out of funds to purchase the food and pay the helpers. The reason? The donors never received a receipt nor a thank you letter for their gift. They stopped giving because they assumed their donation was stolen, lost in the mail, or else not appreciated.

Communication before, during, and after a project will help create and maintain a positive and transparent relationship with the donor agency. Regular communication keeps donors in-touch, informed, and involved. This could include reports, testimonies from participants, receipts, statistics of how the money is used, even bank statements.

Personal visits are one of the best ways of communicating. If that is not possible, send something such as a newsletter with photographs, or a simple progress report on the project. It is also crucial to reply quickly and accurately to any questions that come from your donors.

Communication is also important when things go wrong with your project. Let your donors know what went wrong, why, and what you have learned from the failure. Some donors may choose not to work with you again, but others will understand that not everything always goes according to plan. Your honesty will build a relationship of trust and transparency between you and your donor that will help your organisation in the long term.

2. Accountability

Case Study: A fund-raiser is held for a street children's project. The testimonies are moving, and the guests give generously to rent a house for lodging rescued street children. But one year later, there is no progress made on finding housing for them, and the money has in fact disappeared into the "general fund" of the organisation making the appeal. The Director feels okay, because she was able to pay salaries for several more months. But both the street children who helped make the appeal and the donors who gave both feel cheated and angry. Next time, they will not trust the Director or cooperate with such appeals.

Financial accountability is absolutely essential in ensuring that you maintain a happy and long-term relationship with your donor. This means keeping receipts and providing proof to the donor that their money has been spent exactly as you said it would be. If circumstances change and unanticipated costs or problems arise, it means consulting with the donor and obtaining permission to spend funds differently than originally planned before, and not after, you do it.

The most common mistake people make in the area of financial accountability is putting all your funds into ONE pot. Operating with a "pot mentality" is a serious mistake for two reasons. First, while it may seem to be done with good intentions, it is actually ethically wrong. Donors give or designate funds for specific projects. When their gift is used for other purposes, it can only be done by deceiving them. Diverting funds to another project is like stealing, because the donor trusts your integrity that you will use his money exactly as you promised to use it. His gift money should go into a clean pot which is kept totally separate from the general pot.

Second, having a "pot mentality" is a mistake for practical reasons. You may have solved your immediate problem by filling the general pot with the donor's gift, but it is usually impossible to pay it back for the intended purpose, and you have ended up creating a

greater problem for your organisation. When a donor discovers that you have redirected or misused their funds, they will no longer trust you nor want to work with you.

3. Credibility

Negative Case Study: A number of young people committed themselves to do evangelism in nearby towns. These towns were too far to reach easily on foot, so they decided to write a proposal for a grant, asking for money to buy motorbikes. They decided not to begin their evangelism efforts until they got the motorbikes.

Positive Case Study: A number of young people committed themselves to do evangelism in nearby towns. As in the case above, the towns were too far to reach easily. Rather than wait for better means, they went ahead and biked to the closest towns. For a year now they have been doing this work. Recently they decided to approach a donor agency requesting some motorbikes.

They felt that with motorbikes they could reach three times the number of towns they were presently doing. Planning ahead, they found individuals in the church who were willing to help with fuel and in insuring the motorbikes if they get them, but they cannot afford to purchase the motorbikes.

When a donor is considering your project, they will look at your history as an organisation and will expect you to be able to prove why you are qualified and able to do this project. For example, if your organisation has a current annual budget of Ksh 50,000/(US\$666) and you ask for Ksh 500,000 for a project, a donor will likely assume that your organisation is asking for more money than it knows how to handle.

Donors take a close look at your level of commitment to a project before they commit to giving funds for it. Donor agencies are looking for people and organisations committed to doing a project whether or not new funding comes in. An organisation that has a valid project but is doing nothing to move it forward until they receive a grant is probably an organisation that is not actually very committed to the need.

There is sometimes little an organisation can do to implement a project without grant funds, but there is always something they can do. They can build relationships and establish networks with other organisations. They can work on raising awareness and educating in their communities about the issue they are trying to address. They can conduct additional research. There are many important activities that require little or no funds.

4. Not Being Dependent on Donor Funds Alone.

Case Study: In the late 80's Kenyan primary school students in many impoverished areas of the country received free milk and a meal once a day to help their parents, thanks to Danish donations. However, when it was discovered that the local politicians were "eating" a high percentage of the funds given, the Danish government pulled out. As a result, the entire feeding programme ceased, and many children who had been able to

attend school and learn had to drop out, and the local dairy industry was hurt. If the government had been partially funding this program, it might have cut back but still continued on.

Many people see donor agencies and grant money as the solution to their organisation's financial problems, The first problem with this approach is that donor agencies tend to favour specific projects over general support in their giving. Most prefer to give money for a project, but not salaries or overhead costs.

The second area of risk is financial instability. If an organisation relies too heavily on funds from donor agencies, they run the risk of collapsing if they lose those funds. Therefore, to have a financially stable organisation, the majority of an organisation's funds should be from individual donors, and other local sources. Donor agencies want to know that your survival does not depend on them alone.

5. Strategic Thinking

Case Study: A young college graduate decides he wants to start an organization to help polio cripples attend computer school and get good jobs, but he knows nothing himself about polio or computers. When he goes to some donor agencies with his ideas, they only ask him questions and after 15 minutes dismiss him. Why won't they take him seriously? Why do they have no compassion on cripples?

Donors want to know that your project has been thoughtfully and carefully developed. They want to know:

1. What are you going to do?
2. How are you going to do it?
3. When it is going to be done?
4. Who is responsible for the success of this project?
5. If the project is meant to be long term, will you be able to sustain it after you have used up your grant funds?
6. What will be the result or outcome of having done it?

Donor agencies are looking for organisations that have thought through all of the potential benefits and challenges of a project. They want to know why your organisation is the right one to do this project and if your project is unique.

6. Good Community Relations

Case Study: Habitat for Humanity is an organisation dedicated to helping the poor to build and own their own homes. But they found that if you give people a house without their physical participation in building it, they are often careless in maintaining it, and may even sell it to someone who comes along and offers them cash. So now the recipient of a house must give so many hours a week helping to build it (or helping a neighbour to build his house) to earn "sweat equity". When they help to build a house, they tend to take better care of it and appreciate its value.

Donor agencies also look at your level of community involvement and the diversity of your donor base. Cash donations after all are only one way for people to contribute to a project. Donations of items, food, skills and time can be just as valuable to a project's success. Donors want to see how involved you are with your community, and how committed you are to your work. If the target community is not involved with your organisation in any way, why should a donor agency become involved?

Conclusion

Donor agencies want to partner with dedicated, organised, and passionate organisations which are meeting critical needs in their communities. In the end, an organisation committed to doing needed projects, whether or not they get help from a donor agency, is exactly the sort of group a donor agency wants to work with.

Author Note: The author, who wishes to remain anonymous, has spent some 20 years in Africa and has worked with both parachurch, groups and refugees in East and West Africa. Currently, the writer is in the process of finishing work in Africa and will be moving to Eastern Europe to work as a Community Development Advisor. The contents of this article are based on many years of experience as a donor representative.

Fundraising

Unit 5

Begin Closest to “Home”



Development Associates International

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Unit 5: Begin Closest to Home

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Readings:

Funding the African Missionary Movement: Fulfilling the Dream, by D.R. Downes and A. Dei Awuku.

Learning Objectives:

- Explore how fundraising works in your local culture and how to begin there.
- Think about how it might be possible to get your local church involved in your ministry.
- Explore a variety of ways to find resources for your work besides money.

Introduction

One of the places that my husband and I have lived in the world is Finland. Now you may not know much about Finland, but it is so far North that during the summer months it is daylight almost twenty-four hours a day and in winter it is dark almost twenty-four hours a day. The growing season is extremely short and there is a shortage of daylight as well.

When we lived in Finland I had two small children and I worried about their health as all mothers do and in particular about how to ensure that they were getting enough vitamin "C". We were used to ensuring that our children were getting that needed vitamin by feeding them citrus fruits like oranges and grapefruit but in Finland those were hard to find and very expensive.

One day I shared my concern about getting enough vitamin "C" for the children with a Finnish friend and she just laughed. Oh don't worry she said, all you have to do is gather the blueberries that grow everywhere here and let the children enjoy those. One handful of local blueberries will give you enough Vitamin "C" for a week! Soon after I took the children on a visit out to the woods blueberry picking and I am sure their vitamin "C" needs were met because their clothes, faces, hands and knees were all blue by the time we finished blueberry picking and eating.

What a marvelous thing, I thought, that God has supplied all the dietary needs of the local people through local means. I almost didn't recognize the solution because it looked different than I was used to, but God certainly made the solution locally available!

I think too often the same thing may be true in our search for funding resources for our ministries. We assume that we need to apply to outside funders for money, when maybe a lot of our needs could be met locally if we recognized it!

Local Resources

Before we start thinking about cultural issues and fund development, let's begin by seeing if there is a biblical precedent for this aspect of fundraising. Look up the two passages suggested and see if you can make a case for looking for resources locally, or for raising funds from abroad.

Answer Box # 1

Read Luke 9:1-6 and II Corinthians 8-9. If you were trying to draw one clear principle from these two passages about whether local fundraising was most appropriate, or whether gifts should come from abroad, what would you say?

As usual, rather than one simple crystal clear answer to an “either-or” question, the answer here is simply “yes”. It’s often easy to build a case for something theologically on one or a series of passages, but when looking at the scripture overall, it seems that God loves to see his people give to those in need from everywhere to everywhere.

Moving Toward “Mutual Dependency”

Westerners have written multiple books on the problems of “dependency” created when those they give to become dependent on their gifts. Personally I believe that essentially we are often asking the wrong questions when it comes to dealing with this issue because all of us in ministry are essentially “dependent” on someone to provide finances for what we do and financial independence does not seem to be something that is a value in God’s economy.

I believe the ideal status between donor and recipient is “healthy mutual dependency”. Essentially I believe this because giving to one another is a fundamental quality of the Christian life and giving to someone does create a special bond between those two people that God intended.

“Dependency” on God is a quality that marks the life of a mature believer no matter how much it goes against Western culture. Depending upon one another within the Body of Christ is a part of learning how to depend on God, much like learning how to depend upon one another in a marriage, in a family, and in a community.

Recognizing and building healthy mutual dependency is more about the heart and spirit of all parties involved rather than a checklist, policy or specific procedures. What are some of the ways to recognize those who are establishing healthy mutual dependency?

Qualities for the donor:

1. Humility—“it’s just money,” as one of donors I know is fond of saying! Understanding that, just because you have money, does not suddenly make you an expert on ministry, strategy and cross-cultural issues, even if those seeking funding tell you that you are.
2. Understanding whose money it is—because it truly is God’s money entrusted to us for this season.
3. Responsiveness to the leading of the Holy Spirit—which drives us continually to our knees to establish a deeper relationship and hear more clearly, a lifetime endeavor.

Qualities for the recipient:

1. Generosity—sharing resources, encouraging gifts to others and promoting other ministries even if it costs them. Partnership rather than competition.
2. Transparency and integrity, confirmed by those who live nearby and have known them a lifetime and can testify to the fruit of their lives and work.
3. Responsiveness to the leading of the Holy Spirit—more than any other force, including the suggestions of the donor.

If either party is in actually in control of the relationship it is no longer "mutual" by definition. It is easy to recognize when the relationship gets out of balance as the recipient acts out of fear of offending or upsetting the donor rather than primarily the desire to please God. And the donor seeks for recognition, value and acceptance through their giving rather than meeting those needs through their relationship with Jesus.

These issues are often multiplied when the donor and the recipient live far from each other and come from different cultures.

Answer Box # 2

Suppose a local development agency working in Kenya receives the majority of its funding from a major donor in Europe. Are there some financial abuses that might occur more easily in the ministry in Kenya as a result of the donor being so far away?

How could each of these be overcome or avoided?

You probably thought of several issues. One of the most likely is that funds might be used for something other than what the donor intended and was told. Another is that the local ministry could feel free to avoid any type of local partnerships or local accountability because they don't need to get along with the local authority structures because of their financial "independence" due to foreign funding.

While there are several possibilities for abuse that exist, none of these are insurmountable if good accountability structures are put into place and maintained well. We will talk in later units about what Western donors expect and good accountability structures.

Since challenges to receiving and utilizing foreign funds can be overcome, why begin fundraising close to home?

Why Begin Close to Home

What advantages can you think of to raising money locally as opposed to raising money from foreign donors? List every one you can think of.

Answer Box # 3

What advantages can you think of to raising money locally as opposed to raising money from foreign donors? List every advantage you can think of.

There are so many advantages to raising funds locally that you may have thought of many. In fact this is a somewhat localized issue, so the answers I have thought of may not fit your local situation so well, but let me give a few of them that I can think of:

1. Local accountability

Probably the most wonderful aspect of local giving is local accountability. It is so healthy for those of us leading ministries to have our donors so near by that they can stop in and see how we are spending their money. This promotes the integrity and transparency that we know we desperately need and in fact desire, but that our sinful natures avoid!

2. Building Community

When you are dependent on local resources you enable local involvement in your work, providing an opportunity for others to see what you are doing, learn from it, and multiply it. You have to talk with and interact with local government and business authorities and help them understand what you are doing. You often want help from the local church so you have to communicate with them about what you are doing and they end up getting involved and owning a part of the project. In fact all sorts of good results can come from having to ask others who live near by to help you accomplish the vision God has given you!

3. Diversify your sources

As we said earlier it is not that you do not and will not raise money from abroad as well, but to also raise money locally just means more stability for your ministry in the long run. The more sources you have for funding the less dependent you are on any one of them. This means that your chances of being able to continue your work, though funding is cut off from one source are greatly increased.

4. Foreign donors can easily get distracted

While this is certainly not true in every case, often foreign donors cannot be counted on for long term sustainability. At times a donor becomes interested in a particular ministry or charitable cause due to a visit or seeing a project first hand. While that will result in one or two gifts, they can easily become distracted by the next need they see in the next country they visit and stop giving to the previous cause. This is understandable and predictable but should be taken into account when you do your planning and budgeting.

5. Project rather than general support

Often Western donors are much more interested in making grants for projects rather than providing general funds that can be used for ongoing and critical needs like salaries and administrative expenses. Although the project funding is a wonderful resource, you need local funding for other aspects of the ministry.

How Do I Raise Money Locally?

Dealing with money is radically different from culture to culture. It is as culturally specific as traditions about family, child raising and marriage to name a few. Read the following story and explain the possible cultural reasons for the different reactions to this situation.

Answer Box # 4

Read the following story and explain the possible cultural reasons for the different reactions to this financial situation.

A ministry in X was working with people who had HIV-AIDs and needed to build a small hostel for patients who were homeless. A funding agency in country Y heard about the need, carefully investigated to ensure that it was a good investment and then gave a grant of 40,000 units of money. Upon receiving the grant, the recipient gratefully thanked the donor and began work.

Within days one of the ministry staff's daughters became desperately ill. She had to be rushed far away for treatment that proved to be very expensive. The ministry used funds from the grant to pay for transport for the girl to the hospital and for her medical care. Upon hearing about this use of a portion of the designated building funds, the donor became so angry that he said, "I thought those people had integrity, but I see I was wrong. I will never give money for another project in that country as long as I live!"

Upon hearing that the donor was upset, the ministry leader was quite perplexed. He had no idea why the donor was angry or what he could have done differently under the circumstances.

Assuming both parties, the donor and the ministry leader, were sincere Christians, what cultural differences might explain this misunderstanding?

This is a real story by the way, and happened between an African ministry and an American donor as you might have guessed.

For most Americans using designated money for anything but the designated use is simply fraud and stealing. There is no other possibility. For Africans at least in some parts of the continent, you have no choice but to use any resources you have at your disposal to help someone who is truly in need. While the concept of “designated funds” is understood and respected, it is a lesser priority than the immediate need. Resources that have not been used belong to the greatest need. There is no choice really and besides there is always the intention to pay the money back, though that is not always practical.

The reasons for these different perspectives on money and its use come from the cultural histories of each place and can easily be supported by biblical passages depending upon which side of the argument you want to take. As is so often the case, we can take our cultural norms, find a biblical passage to support it and declare our behavior as being in line with God’s Word.

While we are not going to try and resolve this particular situation, though you may have had a chance to discuss something similar in the integrity or ethics courses, let’s look at how we find ways to be culturally successful in our fundraising locally.

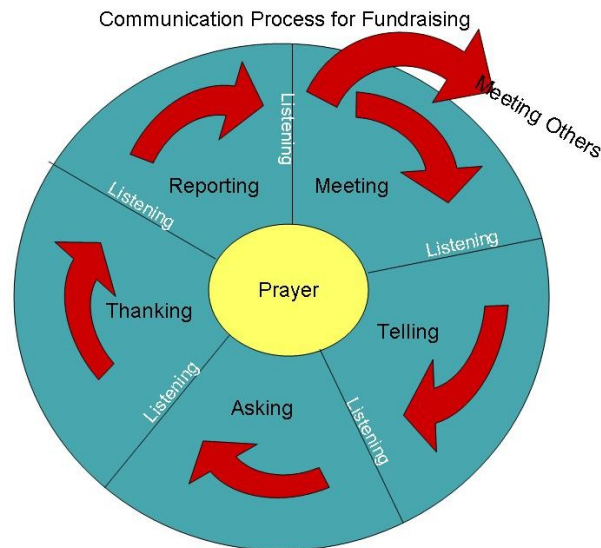
Fundraising that is Culturally Appropriate

Funding from the West is often available for charitable causes throughout the world and especially for Christian charitable causes. This is due simply to the vast amount of wealth in the West and to the Western Christian value base that says that giving to those in need is the right thing to do. Because of this we will deal with the expectations of Western donors in a later unit, because no matter where you live, as a Christian leader, this knowledge may be helpful.

But what about where you live? What are typical fund raising practices? Why and how do people give in your culture? How can you successfully raise money locally? Do you believe it is even possible?

Let’s take a look back at the Communication Process for Fundraising model that we discussed in Unit 3. Remember how we talked about there being some basic aspects to relationship building for fund raising?

What aspect of this process would be the easiest to do in your culture? Are there aspects that would be extremely difficult? If possible discuss this with others in your culture and see if you agree.



Answer Box # 5

What aspect of the "Communication Process for Fundraising would be the easiest to do in your culture? Are there aspects that would be extremely difficult? If possible discuss this with others in your culture and see if they agree with your thoughts.

I would love to know the conclusions that you have come to on this! My guess is that you may have hesitated the most over the "ask" segment. "Asking" in every culture is extremely sensitive and must be done appropriately and well, but my sense is that we do some form of every step of this in every culture. You just need to adapt it to your culture in order to do it successfully.

Creating a Local "Resource Development Plan"

A "Resource Development Plan" is a fancy way of saying that you want to think though and plan out how you might be able to find those locally who want to give to your ministry. Do not try to do this alone, but enlist some help. Ask some of your staff, board and volunteers to sit down with you and work through these steps with you as possible. Often it is when brain storming together that some of the best ideas in fund raising present themselves.

Step 1. Assess Your Internal Resources

Start with what you already have. Do some research to find out what contacts and experience and abilities your board and staff have that could help you in fund raising locally. You may be surprised at the resources you already have. Find out by asking questions about:

- Who has contacts that they would like to introduce to you (those you could meet as part of the communication process)
- Who has experience in fund raising
- Who has contacts who do fund raising or who might be able to give you advice in this area.
- Who has knowledge about web site design, or producing marketing materials in print
- Who has contacts in local churches where presenting your need might be a possibility.

Step 2. Assess External Resources

Stop and look at the things you are currently doing to raise funds or get resources and those that you might consider. Think beyond cash gifts and do a lot of thinking about ways that people can make “**gifts in kind**” or in other words give something that they have that they may have extra of like blankets, wood, eggs, or clothing. Brainstorm about all the possibilities you can think of like:

- **Churches**—often a church will be interested in helping with the needs of a ministry, but they do not feel that they can give money. Maybe you can do some creative like inviting church members to participate by supplying something that you need besides cash, like food, blankets, books, or anything that is something your ministry needs and the church members might be able to provide easily. One ministry leader tells the story of needing funds for a school. The church did not feel they could give large sums, but he asked each person to consider giving 25 cents each Sunday for a month. In a church of 2,000 members the needed money was raised before the month was over. Make giving possible, by suggesting ways that everyone can easily participate.
- **Local corporations or businesses**—Many businesses give to community causes, if you make it easy for them. Maybe they own office space and you need some. Suggest that they provide it to you at a reduced rate. Maybe they have a taxi business and you have medical patients that need rides to and from the clinics. Just creatively look for ways that make it easier for people to participate.
- **Government Agencies**—While this will vary substantially from one country to the next, often there is government aid available for development projects. Investigate what is available in this area.

Answer Box # 6

Which of these external resources might be possible sources for your ministry or work?

Can you think of other possibilities?

Step 3. Assessing Historical Resources

If the ministry you are working with has been in existence for a period of time, research how they have received funding in the past. Maybe there are sources that have stopped providing because you stopped asking. Interview former leaders and ask them for suggestions.

Sometimes people stop giving because they lost faith in the integrity of the organization. If you find that is the case, you can always go back to those people and explain the changes that have taken place to enable them to want to give. One young minister in Ghana said that the giving in his church quadrupled when he started consistently telling the church members how the offering was being spent. The last pastor had failed to do that and the giving had dropped off to almost nothing, but when he communicated the changes, the giving rose significantly.

Step 4. Write a Resource Development Plan

After you have examined all the possibilities and listed all the contacts you could make it is very easy to just stop and do nothing unless you lay out in bite-sized pieces what you can do. Don't try to do everything at once because it will seem just too overwhelming. Instead think about a plan for each month of the coming year. Can you try meeting one new contact each month? Maybe you can approach one new church every three months.

Whatever you discovered in all the assessments you made before lay out a simple way of beginning to do each of the suggested ideas. Pray about each one and follow the Holy Spirits leading as to which ones seem to be the best ideas and the ones God will bless.

Sit down with your group periodically and discuss what you have tried and what has worked. Encourage each other and let God surprise you with the way he will bless your efforts. So much of fund raising is simply hard work! You have to give people the opportunity to get involved with your ministry. While God sometimes just drops money from no where at your feet miraculously, usually he involves you in the process.

Recruiting Volunteers

One of the most important resources that you can raise locally is "sweat equity" or volunteers! People are often willing to give you some of their time to help in a small way. Of course everyone in every culture is busy! But, interestingly enough it is often the busiest people who will help you.

Think about the tasks that must be done in your ministry or agency regularly and see if there are some things that could be done by volunteers. Often it is volunteers who get so excited by the results of what you do that they begin to give financially or involve others in giving financially.

Final Assignment



Final Assignment

Write a simple LOCAL resource development plan for your ministry for the next six months. Follow all the steps to think about the possible internal, external and historical resources available and then write down something you could do each month for the next six months to develop local resources. If you are not working for a ministry or NGO that needs resources than do this for your church, or for another group that you volunteer for, or are involved in.

Readings

FUNDING THE AFRICAN MISSIONARY MOVEMENT: FULFILLING THE DREAM by D. R. Downes and A. Dei-Awuku

**This paper is a condensed version of the paper originally presented at the Seminar on the African Missionary. The fuller version is available from D.R.Downes of Africa Ministry Resources, P.O. Box 44400, Nairobi. Although this paper was prepared by D. R. Downes in the absence of her colleague, A. Dei-Awuku, who has returned to West Africa, much of his M.A. thesis work on indigenous funding has been incorporated into this paper. Therefore it is fitting that he be listed as a co-author.*

INTRODUCTION

The growth of the non-Western missionary movement in the last two decades has added an entirely new perspective to missions work worldwide. According to Dr. Lawrence Keyes, missiological researcher and President of Overseas Crusades, International (U.S.A.), from 1972 to 1980 the non-Western missionary force grew from 3,404 to 13,000, or 282%, (Keyes, 1983, p. 62) as a result of churches "coming to maturity" around the world and realizing their responsibility as part of the Great Commission (Keyes, p. 9).

And how does Africa's missionary movement compare worldwide? According to Keyes, in 1980, Africans represented 5,844 (or 45%) of the total worldwide non-Western missionary force and 28% of the indigenous agencies. The African church is responding to God's call to make disciples: in Jerusalem, in Samaria, in Judea and in the' uttermost parts of the earth.

But the problems that "emerging missions" face sometimes seem to eclipse the commitment to the missionary challenge. For in addition to facing difficult linguistic and cultural barriers, a shortage of available training, and often a lack of vision and support from local

churches, one of the foremost roadblocks faced by the indigenous missionary movement is a financial one. How can African missionaries raise money for their work when so few resources are apparently available within their countries? And even if some money were available, would missions be a priority for distribution of resources when so many other needs are immediately evident? From where will the finances come to support and encourage this emerging missionary vision?

Africa has one of the fastest growing churches in the world, and according to statistics, by the turn of the century, Africa will have more Christians than any other continent (Engstrom, 1978, p. 159). But will they, can they, carry a proportional share of the world's missionary responsibility? With some creative thinking and planning now, a true, multi-cultural, multi-national partnership in worldwide outreach can become a reality.

FUNDING OF CURRENT MISSIONARY EFFORTS

According to Keyes' 1980 research, 82% of the emerging missions documented in Africa were begun by indigenous efforts without foreign influence or direction (Keyes, p. 78). He also reports that an average of 95% of all funding for these indigenous African agencies comes from the non-Western world.

These statistics seem to indicate a rather healthy indigenous missionary effort until one looks a bit further into the data. Keyes also reports that 49% of the African missionary personnel said they do not receive their full salary because of lack of finances and many must resort to agricultural or other work endeavors to be able to live (Keyes, pp. 82-83).

More recent research conducted in Kenya points to some additional troubling information. In his 1986-87 effort to document the fund raising practices of indigenous African-led evangelical parachurch organizations headquartered in Nairobi, Kenya, A. Dei-Awuku (then a Master's-level student at Daystar University College, Nairobi), found some disturbing statistics. First, out of the 475 Protestant parachurch organizations in Nairobi (his study did not include Catholics), 197 were found to be led by people other than Africans! (Dei-Awuku, 1987, p. 99). Further, as Mr. Dei-Awuku studied a sample of 32 African-led, indigenous parachurch organizations, he discovered that nearly a third of them (31%) had all of their funds raised for them from overseas! (Dei-Awuku, p. 121). While four of the organizations reported raising all their funds locally, only one raises all its funds from local donations. Two of the four raise their funds from the sales of materials, literature and services, while the other raises all its funding from rental of properties it owns. Further, of the remaining organizations which raised some varying percentages of their budgets locally, only five raised 50% or more of their annual budgets in Africa. All the others raised a majority of their funds from overseas (Dei-Awuku, 1987, pp. 122-123).

While the statistics from this Nairobi study certainly cannot be extended to other indigenous Christian organizations across Africa, they do point to some serious concerns that must be raised regarding the viability of independent, indigenous African mission agencies. The Reverend Jeremiah Prescod shared his concern in an article entitled "Hooked on Foreign Money" (BEYOND Magazine, October 1985, p. 28):

God used our brethren in the North to bring the Gospel to us. They gave both themselves and their money to us generously, and they have continued to give money, so much so that we in the Third World just sit back and wait for money to come from America for our programmes. We have not developed the ability, ourselves, to minister in a material way to spread the Gospel. The consequence is that the West continues to get the blessing that the Bible attaches to generous giving and we do not.

I realize that we think there, is more money in the West. We think, 'Why should I give a million shillings when all I have to do is to wait and America will send it to me.' And so we prevent our brethren here from experiencing the joy of giving generously to God.

This concern about the lack of indigenous financial support for ministry, however, extends beyond the subject of stewardship to the question of control. The issue here is that if the majority of funding for missionary efforts continues to come from Western nations, non-Western missions lose their independent identity and to some extent relinquish direction of their own ministries. Keyes writes:

If a mission agency is dependent upon foreign assistance, it remains subordinate and limited. If an agency becomes autonomous in structure and contextualized in content, different patterns of ministry emerge because of its freed nature. (Keyes, 1983, p. 75)

The question of control of an organization's philosophy or activities is also raised by Otto Bruijne and Gatimu Kiranga in a recent article in EVANGELICAL MINISTRIES magazine. Writing particularly about foreign support of relief and development efforts, they say, The donors control the funds and this by implication shapes the relationships between the donors and the recipients. The recipient institutions have to accept the donors' perception of 'development'. The donors' model of development are not value free. Recipient institutions do not participate in the formulation of development models. (EVANGELICAL MINISTRIES, Jan. - April, 1986, p. 26)

Indeed, the concerns about lack of funding from indigenous sources are major ones. Continuing dependence on financial support from the West can and will stifle the desire of non-Western Christians to take responsibility for their own ministries, and it will certainly reduce the urgency to do so.

But let us not make the mistake of totally equating indigenization of ministries with indigenization of finances and call for moratoriums on help from outside. The issue is a practical one. Let's face it. According to worldwide population and income statistics, in 1983 the per capita income average in Africa was \$365 (U.S.) -- the lowest in the world (EVANGELICAL MISSIONS QUARTERLY, October 1986, p. 434). In America, it was over \$14,000! (Johnstone, 1986, p. 434). The distribution of wealth throughout the world is not equal. Western nations obviously have resources (both in finances and in trained personnel) that should be made available to other nations that may desire assistance.

After all, why deprive Western nations of their desire and ability to give of what God has given them? If Africa has one of the fastest growing churches worldwide, then people worldwide should want to invest their funds in promoting that growth. The key to such investment, however, will have to be partnership, not paternalism, cooperation and not control.

Pius Wakatama, in his 1976 publication "Independence for the Third World Church" sums it up this way:

If funds from overseas are given to the church, the church leaders should determine how to use those funds according to their perceived needs. The missionary should feel free to advise on how best to use the funds, but he must never dictate how that money should be used. Since we assume that the money belongs to the Lord, the missionary should have the grace to accept the decision of the church even though he may feel that it could have been put to much better use. It is more important that the church maintain its independence and so learn by making mistakes. It is easier to learn to make sound decisions by actually making decisions than by someone making the decisions for you. (Wakatama, p. 62)

WHY IS THERE A LACK OF INDIGENOUS FUNDING AND WHAT CAN BE DONE ABOUT IT?

While there are probably many reasons people could cite for the lack of indigenous giving, we would like to touch on five of what we feel are the most crucial to consider.

REASON #1. "Africans have not been taught to give" is a popular expression these days that is echoed by both Africans and non-Africans as they attempt to cope with fairly severe funding shortages for their various ministries. If there is one popular reason most often given for the lack of monetary support for indigenous ministries, this is it.

Writing in AEAM's EVANGELICAL MINISTRIES Magazine, Leopold Foullah, a Nairobi theological school student from Sierra Leone, says "lack of sound teaching" is one of the three major reasons Africans are not giving adequately (EVANGELICAL MINISTRIES, April 1987, p. 22). Another non-Western minister, Jeremiah Prescod has said;

The Western churches are trained to give and to support world evangelisation. But the burden of world evangelisation must not--cannot--be left to them. The whole Christian world must be involved. Money is there if people can be trained to give.

...It is when the people learn to give that Africa will take her rightful place in the great work of reaching the world for Christ. (BEYOND Magazine, October 1985, p. 29)

But are we looking at the situation truthfully when we make a statement like that? Is it that Africans have not been taught to give or is it that Africans have not been allowed to give in ways that are appropriate to them.

Bedan Mbugua, Editor of BEYOND Magazine, raises an interesting view about African traditional giving:

Among many ethnic groups in Africa, offering was made consciously and deliberately. Gifts and offerings were given in appreciation for a harvest, increase of the herds, health and children.

In the case of a harvest, some of the best seeds were selected as an offering to God. And with animals, a special specimen was selected. (BEYOND, August '85, p.5)

Mbugua then asks, "What motivated our ancestors to offer so conscientiously in a religion that was only a shadow of what Christ brought to us?" In a society where traditionally food was set aside for travelling strangers and whole communities helped to rebuild individual houses after storms destroyed them or replanted neighbors' crops when disasters struck, how can we say Africans have not been taught to give? Indeed, if one studies the hospitality, graciousness, sacrifice and giving of many African societies, why should the church be so poor?

The answer may lie in the fact that Africans have been taught to give but in a way that is meaningful and dear to them, and that may not always be monetary giving, but giving in other ways as well. Mbugua answers the question he posed above this way:

Missionaries have often been blamed for not teaching about giving. It is true that some missionaries implied that the only gift God appreciated was cash, not, for example, produce from the farm such as grains, fruits and animals.

Consequently Africans who had no cash could not participate in the giving. Gradually African believers became mere spectators. (BEYOND, August 1985, p. 5)

Fredrick Kawuma, a research associate at Daystar University College in Nairobi, supports Mbugua's view:

...Africa is predominantly a non-monetary economy. It is possible that missionaries saw the Africans as poor, because they did not have 'money' and thus could not support the work of the Lord. As a result of this, people have borne the mentality that they are poor because they do not have hard cash, and cannot support the Lord's work. This is a bad mentality because although they may not have 'cash', they do have wealth in forms other than money. (Kawuma, Unpublished Paper for Daystar Communications Course, June 1987)

While there is certainly much room for improvement in the church's teaching on stewardship, there is also much room for improvement in the techniques we use to encourage people to give. We must realize that non-monetary gifts can be just as useful to the church if ways are found to convert those gifts into cash. People may donate what they have--embroidery, clothing, carvings, baked goods, livestock, land, labor--and these items may then be sold to raise money for the church.

Church and mission organizations need to once again reconsider the methods of giving outlined in the Old Testament where the Levite priests were completely supported with both monetary and non-monetary gifts from the people (and, by the way, there is no Biblical evidence to suggest the Levites lived at poverty level simply because they were supported by people's gifts). Further, when the temple was built, people not only contributed what they had (stones, jewels, wood and metal carvings, etc.), but they also contributed their time, labor and expertise. (See Chronicles 29 as an example of this giving.)

There is plenty of evidence to indicate that Africans do give and they give generously in many cases. However, such giving cannot and will not always be in monetary terms, so Christians need to be creative enough to find ways of incorporating this alternative form of giving. Some ideas include:

- 1) Volunteer work projects where skilled and unskilled laborers are "hired out" for one day to people who desire their talents. The salaries are then donated to the church.
- 2) A variety of specialized "sales" can be held to sell items made by people in the church. Proceeds, of course, are then donated to the church. (Sometimes the actual cost of making the items can-be deducted from the proceeds with the "profits" going to the church.)
- 3) When small building projects are desired, rather than asking for money to buy all the necessary construction items, it is often a good "community building" exercise to allow the people of the church to do the necessary construction and provide many of the necessary materials. (I was recently at a building dedication service for a Nairobi-area church which was completely constructed by church parishioners using materials donated also by parishioners. What fun they had that Sunday in a five-hour celebration service in which every item was dedicated to God by the person who built it.)
- 4) Think of the interesting possibilities of allowing people from local churches to spend several weeks time in an "unreached" area assisting indigenous missionaries in a short-term construction project. Or envision the excitement that can be built into people of all ages who are integrally involved in giving of themselves, their time and talents to help an indigenous missionary move into a new area, and to furnish his home or help plant crops. The possibilities are endless.

REASON #2. Another common reason cited for lack of giving is that "Africa lacks the money to give to the church." It is a poor continent.

Statistically speaking, Africa is not rich monetarily in comparison to Western nations. But does the fact that one is not as rich a Christian as his neighbor entitle the poorer person to forego giving at all? Comparisons between the Western and non-Western nations are natural, but somewhat unhealthy in that they do not encourage giving generously of the portion God has given to each. If the widow in Mark 12 would have compared her mite with the great amounts of money given by others, she might have decided to leave the giving to those who had more and depend on them instead of giving her part. What a blessing she would have missed!

Giving--be it goods, services, or money--should not depend on what we have, but on who we are -- grateful, obedient children of God who want to give back a little of what God has given us. Foullah quotes a Christian writer as saying:

The more we appreciate all that Jesus did for us on the cross, the more we experience what God does for us in our daily lives, the more we grasp the hope He offers us for the future, so much more do we become conscious of how much we owe God. (EVANGELICAL MINISTRIES, Jan.-April 1987, p. 23)

When one stops making comparisons and begins to ask, "What can I give?", it's amazing what can happen. Rev. Jeremiah Prescod puts it this way:

Maybe there is more money around in the industrialized North and West, but there is plenty around in Africa, too. I look at the national budget in a country and think to myself, 'If there's that many billions of dollars or pounds around here, then the church should lay claim to some of it.'

As we began research in this area several years ago, help but be intrigued by the dozens of examples covered in Kenya's newspapers each week that exhibited the amount of money being given to charitable causes. Here are just a few examples:

- Wananchi in [Kenya's] North East province last year contributed more than Sh. 2.6 million toward self-help projects in the form of materials, labour and money. (DAILY NATION, Thursday, August 13, 1987, p. 17)
- 'Wellwishers' have raised more than the targeted Sh. 250,000 to send a 6-year-old boy [David Wanjama Thimbe] to Italy for a heart operation. [Friends and relatives raised Sh. 305,000.] (DAILY NATION, Sunday, June 14, 1987, p. 3)
- The chairman of the Kenya Oil Corporation...helped raise KSh. 127,478.10 in aid of the Church of the Province of Kenya (C.P.K.) Weithaga parish in Murang'a District. The money will be used to build three vicarages...(Author's note: building materials and money were both donated.) (DAILY NATION, Wednesday, July 15, 1987, p. 17).
- President Moi has announced the distribution to 37 children's homes of the KSh 1.8 million donated by cooperative societies...towards the Disabled Children's Fund." (DAILY NATION, Friday, August 7, 1987, p. 3)

That's almost KSh. 5 million given in a 3-month period, and during that same period there were probably' another 20 articles covering more giving by Africans to African causes. Daystar's recent Nairobi Church Survey also points to untapped giving potential in the church. According to data on church attendees (Chapter 6), a third of Nairobi's church attenders consider themselves in a middle to upper income category. Yet, average reported giving for 67% of all attendees was a mere 5 Kenya Shillings per week, Another 20% give from 6 to 20 shillings, but only 4% give more than 20 shillings. On a weekly basis, the average combined income for all Nairobi churches is KSh. 579,767 -- only about one-fourth of the tithing potential in accordance with reported incomes if people were even giving a tenth! (Daystar University College, 1987) There apparently is money to give. The comparison, however, with what might be given elsewhere is unfair. We give what God enables us to give.

Consider the eye-opening question one pastor asked a group of Africans at a pastors' meeting. "How many people does it take to fully support a pastor in your region?" After a lot of puzzlement and mental calculations, the pastor said: "It's very simple. It takes only ten--ten Christians from all economic levels giving a tithe (a tenth)--to make up 100% of a pastor's income. It may not be a high income, but it should be representative of the average income of the people in your area so that the pastor can live at the average level of everyone else in your region."

Further, let us look at some of the untapped resources for local monetary giving. There are four local resources that possibly are not being fully utilized by the churches.

One is the churches themselves--churches with resources being willing to help other churches without such resources. A few months ago, one of the members of our missionary team in Kenya accepted an invitation to teach at a pastor/elder seminar in a very remote area of Western Kenya. As he spoke with pastors there about their problems, he very soon realized that only one hundred shillings given a month would revolutionize the ability of those rural pastors to run certain programs. However, raising this amount is impossible in such an area with a non-monetary economy. The pastors there simply could not relate to the fact that Nairobi's (or Eldoret's, or Nakuru's) churches not only had cement walls and floors, but they had places to sit and many had electricity. They wondered why the larger churches couldn't share more responsibly with the smaller, struggling, rural churches.

A second source of potential funding that has not been fully developed is that of African Christian businessmen and women who often have resources to give but are neither informed nor challenged to give those funds to specific, well-managed projects which might be attractive to them. The nature of people in business is to appreciate good planning, wise financial management and strategic programs or ministries that have a definite, measurable impact on the communities they are designed to help. If church and mission organizations did more to prepare well-thought-out, well-written communications that could be used in one-on-one presentations with Christian businessmen to elicit their prayers, involvement, in and support of specific projects, possibly giving from this sector of African society could be increased. Business leaders, in their desire to share their wealth, often give outside the church. Dozens of newspaper articles (like those mentioned earlier) document the charitable giving of business leaders to entities other than the church. Why can't more of those resources be channeled into the church if Christian business leaders are challenged about their own growth in areas of Christian maturity and stewardship?

An example of such giving that recently came from Nigeria. A volunteer entity called "Gospel Bankers" exists in Nigeria as a "ministry for missionary support." The group's General Secretary describes Gospel Bankers as a group of Nigerian business people interested in giving to and praying for missions. He says,

The Gospel Bankers was founded in 1974 to provide help to ministers of the gospel. At present there are about 350 members scattered in about 15 different towns in Nigeria...Individual members are encouraged to give priority to missionary work in their prayer life. (from personal correspondence between OC Ministries and Gospel Bankers, 29 April 1987)

The last two possibly untapped resources may be private sector charitable groups and government entities which, while non-religious in nature, sometimes give funds to development or educational efforts, even if those efforts are tied to the church. It is true that religious mission organizations may not be able to develop a close relationship with these non-Christian groups, but financial aid is still a possibility.

REASON #3. "Africa lacks proper fund raising techniques and accountability."

Leopold Foullah writes:

In Africa...many churches make use of...inadequate, unworthy and ineffective motives of appeal on the following pretexts: that missionary societies are withdrawing their support, that since they are withdrawing their support, there would definitely be a cut in pastors' salaries; that schools abdicated by missionaries would close if the people do not give; that self-support would be maintained if the people learn to support their own work; that people would govern themselves if they support their work.

Unfortunately, the responses accompanying these motives of appeal are meagre and momentary. In view of this, the financial crisis of the church is not solved because the motives are alien to the life of the church and its *raison d'etre*. (Foullah, p. 22)

Bedan Mbugua furthers Foullah's argument:

When the giving of church members is poor, the affected church is gradually pushed into despair. It follows therefore that she will welcome funds from any source. When congregations see no hope of improving their financial position through normal giving or pledged income, they turn to schemes and gimmicks to try to bring in a little more money." (Mbugua, BEYOND, August 1985, p. 4)

Mbugua goes on to point out that:

The way we handle time, talents and finance leaves much to be desired. One leader remarked that, 'If church leaders handle company money or government money the way they handle church money, many of them would be in jails.'

Foullah and Mbugua make some very crucial points: 1) people may not be using the best methods of fund raising, 2) methods used encourage wrong motives; and 3) accountability is lacking, so people are hesitant to give.

While Foullah and Mbugua both say that the true biblical concept of stewardship should replace gimmicks and special events for giving that focus on the giver, we would like to make a few additional observations. Perhaps there are some indigenous methods of fund raising that the

Church and Christian organizations have not explored which would help people to be more integrally involved in giving. Even the Harambee concept is not bad in and of itself if it were adjusted to be, free of individual recognition and rather concentrated on a mass celebration of God's provision in what could be considered a service of giving and thanksgiving. Kamau and Mbugua, writing about Harambees, cite an interesting quote from the National Council of Churches of Kenya (NCCK):

While the popular harambee slogan was conceived as a means of bringing common good to a whole community, it could also be a source of disunity if it is allowed to degenerate into a showy exercise where people go to watch who contributes most.

While there is much to be said about improving the Harambee method itself (like eliminating recognition of the amounts people give and restricting speakers to those who are Christians and are active supporters of the organization's or churches programs), perhaps we also 'need to think of how this indigenous giving program could be used to supply regular needs. If events were planned annually or semi-annually for a particular cause (or organization's ministry), people could plan for that giving event and the funds

collected could be used over some time with careful planning and allocation. In essence, the Harambee could be used in a modified way to provide for regular giving, but the giving would be done in one or two large sums each year.

In his Master's thesis, Mr. Dei-Awuku mentioned two other examples of indigenous "event" giving methods used in Ghana and Liberia -- the -- "harvest" and the "tithing of food crops." (Dei-Awuku, pp. 61-62) In the harvest concept, on a special celebration day, people bring both crops as well as items they've made to sell to others with the proceeds going to the church. Liberia's sale of food crops also involves a special event where people in the church gather to buy and sell various produce with those moneys going to the church. Both events, says Mr. Dei-Awuku, are colorful and entertaining for all -- and people apparently give generously.

But, practically speaking, events cannot be the only source of giving if support of pastors and missionaries must be sustained over a period of time to cover various costs of living and ministry on a monthly or yearly basis. There must be some sort of continuous giving program whereby people can regularly give crops, other goods or even money, and ministers can depend on these regular resources. Without such a regular program, Africa's indigenous organizations may suffer greatly because they will continue to have no reliable sources of income around which they can plan their future programs.

Some traditional methods include door-to-door and mail fund raising. Perhaps also radio and television could be coupled with other methods to inform people of funding needs. Fund raising banquets might also be held for certain groups of individuals who are able and desirous of being involved in a ministry through support. In addition, direct appeals to churches and other Christian groups could be made. Further, among the most effective fund raising methods is the one-on-one appeal--the process of visiting individuals interested in giving, presenting the need to them, and then allowing the Lord to take action.

The African church must also consider those in rural areas who may want to be part of a regular giving program to mission organizations but who do not have access to the communications methods available in the city. Perhaps a system of regional representatives and fund raising will have to be instituted, with careful consideration given to regular communications between the Christian organization and its rural supporters.

Encouragement of more varied local fund raising programmes, however, is only one aspect of fund raising Africans must concern themselves with. Worldwide resources are also available to Africans if they can be trained in how to tap these resources. One of the problems in encouraging African indigenous missions has been the lack of Western support for such efforts. Although many originally foreign mission ministries have increasingly been turned over to national leadership, that indigenization of leadership has often left the African organizations with expensive programs they cannot even hope to sustain with their limited finances (Wakatama, p. 37). Often when the missionary has left, his sources of financing went with him. This phenomenon led the late Dr. Byang Kato to write: "Where the American dollar is, there he [the American] must be in person. If he is not there, his dollar [is not there either.]" (Finley and Lutz, 1978, p. 54)

But it is not true that Western dollars cannot be given without the presence of Westerners. International funding organizations (charitable foundations both in Europe and America) exist for the purpose of giving to various programs worldwide. Each organization has specific requirements for information and accountability and these requirements can be met by Africans trained in international fund raising methodology. In addition, there are many churches and denominations in Western countries that are "more enlightened" about giving to indigenous agencies who give "without strings attached." But Africans need training in the areas of communications, public

relations, fund raising techniques, and financial accountability to enable them to tap those resources most effectively so that both sides of the giving relationship can benefit from that relationship rather than be disillusioned by it.

But whatever the fund raising method, if it is not backed by sound fund raising principles and practices, eventually people may lose faith in their giving. This is, in fact, a con-e n for Africans and non-Africans alike. Ibrahim-Omondi, writing in the same issue of BEYOND quotes from an interview with a pastor of one of Nairobi's leading churches:

A good steward is not only a cheerful giver, but also accounts for all that is entrusted to him.

The abuse and mismanagement of money is at the root of all kinds of church problems. (Omondi, BEYOND, August 1985, p. 6)

Finley and Lutz say that expectations about financial accountability is one of the greatest problems encountered in funding relationships. They point out that Western financing agencies often require the following minimum level of accountability: "regular reporting; audited accounting and honoring 'designated funds' religiously; goals and objectives related to time; clear organizational structure and accountability; and open communication -- everything 'up front.'" (Finley and Lutz, p. 94) Then they explain that these Western methods of accountability may not always be appropriate to expect from other cultures where personal trust is more important than accountability "on paper." (pp. 95-96)

We beg to differ that such accountability is merely a Western concept for not a week goes by without some mention being made in local magazines or newspapers about the need for more accountability in managing funds in Africa, whether they be church funds or government funds. Every article on stewardship like those already mentioned by Mbugua, Omondi and Foullah talks about uprightness and accountability, and another article by Mbugua, "Harambee--Corruption in High Places" (BEYOND, July 1986, pp. 4-7) also highlighted this issue. Africans seem to be just as concerned about financial accountability as Westerners.

Mr. Dei-Awuku also studied this aspect of fund raising practices in his research and found that the indigenous Christian organizations studied placed a high degree of importance on such accountability through the issuing of official receipts for donations and through the production of clear and accurate financial records and reports. (Dei-Awuku, p. 138). But he also points out that the lack of trained personnel in Christian organizations, the lack of regular reporting, the lack of clear communications regarding use of funds, and a problem with lack of financial records being open to donor publics--all these issues continue to be areas where indigenous Christian ministries could be strengthened. (pp. 266-267)

REASON #4. In addition to the above commonly mentioned reasons for lack of indigenous giving, there is another very practical problem Africans face: few mechanisms exist within Africa that encourage local giving, especially regular giving.

Africa is a continent of rapid change, hundreds of diverse cultures, and government and economic structures of many persuasions. While some of the problems inherent in individual countries are shared across the continent, there are other problems that are unique to each nation. The lack of a consistent medium and method for communication and cooperation between and among African nations (even just limited to sub-Saharan nations) poses some severe, practical limitations on indigenous giving that must be taken into consideration when we discuss creative ways to finance Non-Western missionary efforts. Let's just take a few examples of how the lack of mechanisms for giving affects missionary endeavors.

First, if we consider one country alone--let's say Kenya--we find that a regular giving program can be complicated by the fact that methods by which people can give regularly are not used or in some cases not existent. For example, if individuals wished to support ministers on a regular basis through direct giving to their organizational or denominational sponsors, such money may have to be sent by post -- a method which would be unsafe in any country. Second, while posting checks regularly is much safer, many people do not have or do not have access to checking accounts. Securing a postal money order bypasses the checking account problem, but raises the issue of inconvenience and time. While regular giving programs for city dwellers may be easier to organize, our mechanisms of fund raising in the city would not be appropriate in rural areas and could leave out 80% of Kenya's population. Regular giving mechanisms need to be established by and for Africans. In Western nations, the use of mail, telephone, and even television and radio for solicitations for regular financial support is common. None of these methods may be appropriate in an African society which is, according to Del-Awuku, more oriented to face-to-face, one-on-one relationships where funding commitments would be based on long-term friendships and not necessarily on ministry objectives with which potential donors may identify (Dei-Awuku, p. 56). And even though in Kenya the post might be used for fund raising purposes, in other countries of Africa, mail may not be as reliable. This lack of available mechanisms for sustained regular giving has obviously had some effect on the ability of Africans to give to Christian work on a continuous basis and explains to some extent the reliance upon giving "events" like Harambee or Harvest (Ghana). Right now, the "event" is a practical method for allowing donations to be made.

Second, if Kenyan or other African churches consider sending missionaries to other countries, the question of lack of giving mechanisms becomes even more complex. How can one send local currency to another country to benefit a missionary serving there?

And even if such currency can be sent, is it legal to do so? It may be legal in one country and illegal in another, so whose rules do you follow? Often this lack of ability to share currency across national borders has forced indigenous agencies to once again become dependent on Western organizations for the transfer and handling of U.S. dollars which most countries will accept.

With the above few concerns, we've only scratched the surface of issues involved here. Other problems might include the lack of government incentives to give charitably. (In the Western countries, people are given various income tax deductions based on their percentage of giving.) Also, international tax laws may allow Western organizations to give to some indigenous ministries but not to others who may not be officially registered as a tax-exempt ministry in accordance with Western tax guidelines.

The problems in this area are not easy to solve, but they probably are solvable. One key is to train more African mission leaders in the management of fund raising and to encourage collective creative thinking about solutions to some of these financing challenges.

Also, in this new age of "global" outreach, Christians of all nations need continually to concentrate on one task, one vision, one goal--to reach the world for Christ. This type of oneness in mission can lead to cooperation of all sorts that will help to alleviate the problems related to methods and mechanics. This new age will be an age of partnerships. Keyes states:

..the need is for a new kind of partnership in our generation of missionary outreach; the context in which we work is vastly different than the age of missions even thirty years ago. The need today is not necessarily for a partnership based upon geography or tradition or association, but for one based upon task. (Keyes, 1985, p. 13)

Such partnerships may solve the problem of the Kenyan missionary who goes to Sudan, for example, because the Kenyan has a "cooperative relationship" with an agency already in the Sudan which can help to channel funding and other support to that missionary. If the U.S. dollar (or Japanese yen) continue to be the monetary standard around the world, African agencies will continue

to develop partnerships with Japanese, U.S., Canadian, or European Christians to enable the African missions to work in various places of the world, yet channeling support "from home" through these agencies. The key is that we as Christians must be creatively looking for ways in which we can encourage the non-Western church to give. Imagine how exciting it would be if an African Christian could be sent to an unreached area in another part of the world and his supporting church back home could have a part in this international outreach. Mission partnerships' in finance, training, personnel, administration and other areas have been popping up throughout the world in the last decade. Keyes and Pate, Finley and Lutz all outline a number of these exciting trends in their publications (listed in the Bibliography).

A. Dei-Awuku, recently writing from Liberia, tells of a church leader there who wishes to set up a Liberian agency cooperating with a U.S.-based agency who together will send African Missionaries to West Africa. The church leader is seeking consultation as to how such a thing can be accomplished. (personal correspondence between D.R. Downes and A.Dei-Awuku, August 12, 1987)

Such international partnerships can help to overcome troublesome political, economic and social conditions because Christians worldwide are concentrating on the task, rather than limping along in defeat and bewilderment. Our creative God can certainly handle any of the world's difficulties.

Another aspect of partnership that must also be mentioned here is primarily a financial one--one where foundations (primarily located in Western nations at this point in time) give toward the support of indigenous agencies. The U.S. DIRECTORY OF FOUNDATIONS and an equivalent publication available for European countries lists hundreds of worldwide agencies that exist for the purpose of giving to charitable causes worldwide. Most of these were begun by major industries (oil companies, electronics and manufacturing firms, etc.) or by wealthy business people as a way to share corporate wealth with those less fortunate. (Because of tax advantages for charitable giving in Western nations, these giving organizations also benefit quite extensively!) While a large number of these giving groups (officially called "foundations") are not Christian in nature, there are many which do have Christian purposes and make their funds available only to Christian endeavors. Because of specific tax and other government restrictions on these foundations, they also have several specific guidelines which govern their giving. To be able to enter into a donor relationship with these agencies requires some training in international fund raising methodology. Such training is available to African fund raising personnel who are able to take advantage of it.

Reason #5. The last hindrance to indigenous giving is related to the structures of the mission organizations themselves.

There are basically two common mission structures that have come into being in the Western world and have been transferred to the non-Western world in various ways. These are: 1) the non-denominational (or parachurch) mission organization; and 2) the denominational (or church) mission organization. The first is exemplified by groups such as The Navigators, Youth for Christ, or Evangelical Fellowship of Kenya, where these organizations assist (or come alongside of) the church but are not directly related to any particular denomination (hence the name "parachurch"). The second structure is a mission board run by a particular church denomination. One example of this is the Africa Inland Church Mission Board which is governed by a group of people within the AIC denomination. Many denominations have such mission boards (Wagner, p. 75).

Let us first take the example of the parachurch or non-denominational organization. Parachurch groups claim to assist the church in many specialized ministries in which churches themselves do not have the time, resources or personnel to be involved.

To do this work, they must raise money from the local church constituency. Often pastors and church leaders see these organizations' fund raising efforts as competitive with the church's own efforts because both are soliciting funds from the same group of people. Because of the competition for funds, pastors are often reluctant to enthusiastically support such ministries. Further, because parachurch organizations often have their own governing boards, policies and operating procedures, church leaders may feel that the parachurch organizations are quite distant from any input or direction from the local churches. This distance in relationship can cause church leaders to think, "If they want to run things their own way, then let them raise their own funds."

In addition to the distant relationship between many churches and parachurch organizations, there is also the problem of the "foreign nature" of many parachurch structures. If, for example, a parachurch organization originally run by Westerners is transferred to national leadership and funding is sought locally, churches often do not understand that foreign funding is no longer available and the programs may have to be severely reduced if local funding is not found. Further, and probably an even more serious problem, is that in those organizations begun by Westerners and then transferred to national leadership, often the new indigenous leadership is left with the burden of funding expensive programs which cannot be maintained through giving at the local economic levels. In some cases, the programs simply stop. In other cases, however, Westerners continued funding these expensive programs which, when compared to what the churches were able to offer, bred jealousy and resentment among church leaders--certainly not a good environment in which to encourage church/parachurch partnership in funding. If foreign funds can support national leaders in such "high style," why should the local church give what meagre funds it has to such "rich" missionary endeavors?

In the case of denominational mission groups, the missionary's relationship to the church is also the question, but in a slightly different way than with the parachurch organization. Peter Kanyi, one of the first missionaries to be sent out under the ATC Mission Board years ago (now with Feed the Children, International), explained that he and other missionaries were sent by the main denominational mission board. They had little relationship with any local churches. In fact, he said, there were few people in the local churches who even knew he was a missionary and where he was serving.

Often my wife and I and my family went without many things--including food. The mission board was not really aware of our problems and certainly there was no one in the local churches who could help because in many cases they didn't even know who we were. We also had problems with receiving my salary regularly. Those were hard times. (Kanyi Interview, July 15, 1987)

While the centralized sending structures of many denominational missions certainly simplifies the administrative task of sending missionaries, it just as certainly does not encourage local commitment to missions from among members of the local churches who are often not even aware of the missionaries' names, let alone their ministries. This impersonal, centralized denominational mission structure takes giving to missions out of the hands and the hearts of the people of the churches and makes it a mere administrative task. The people are robbed of the joy of sharing personally with missionaries, and as a result are left out of the "vision" of missions, as well.

While the two traditional mission structures listed above have formed the common pattern for missions in Africa to date, they must not, can not limit our thinking as to how the Great Commission might be accomplished. Some rethinking regarding these structures needs to take place along with some creative thinking about other possible mission structures that could help facilitate the sending of African missionaries.

Churches and parachurch organizations have been debating for years over their roles in the Great Commission. The argument goes something like this: "Christ gave His Great Commission to the church. It is the church's responsibility to carry it out. When you develop agencies that operate outside the local church, you develop an unhealthy competition in the Christian body—a competition for manpower and for financial resources." Parachurch organizations typically counter with: "Local churches simply cannot handle all the specialized administration, finance and training tasks required to send missionaries worldwide. They must first concentrate on 'their Jerusalems' relegating missions (at least cross-cultural missions) to secondary status.

This argument has gone on for years. It is extensively documented in the book CHURCH VS. PARACHURCH: AN UNEASY MARRIAGE.

This same controversy hurts both church and parachurch mission operations in Africa today. Without dwelling on this issue, it is obvious that a closer sense of cooperation, relationship and "partnership" must be forged so that the ministry may go forth unhindered. In the U.S., a body entitled ACMC (Association of Church Mission Committees) has been established to promote dialogue and cooperation between parachurch organizations and the churches. Perhaps such an agency is needed in Kenya to work toward this effort.

Besides the dialogue between church and mission organizations, there also needs to be a better method within the structures themselves that will provide for a better support system for the missionaries. The problem earlier expressed by Peter Kanyi (former Africa Inland Church missionary) could be alleviated if individual churches or regions of churches were integrally involved in the personal commissioning, sending and supporting of individual missionaries (with whom they have had a personal relationship and in whom they have trust and interest). The denomination or parachurch mission board would serve as the administrative arm of the church to facilitate preparation and training and handling of logistics for sending missionaries as well as providing strategic places for ministries.

However, the local church(es) would be the "home base" for all missionaries sent out. If the churches would indeed take on the responsibility of raising up, encouraging and supporting African missionaries, the church or parachurch mission organizations could provide the strategic conduit through which sending could take place effectively.

ALTERNATIVE STRUCTURES

In addition to the above structures, there are some additional structures Africans will want to consider in setting up and financing their missionary endeavors: One has been called the "tentmaker" structure; another could be termed the "business" structure. There are probably many other structures as well, but let's concentrate on these.

The tentmaker structure is named after Paul's example cited in Acts 18:1-5: "Paul...came to Corinth and found a certain Jew named Aquilla...lately come from Italy, with his wife Priscilla....And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

And he...persuaded the Jews and the Greeks...that Jesus was Christ."

This is a structure whereby "any dedicated Christian who lives and works overseas...and who uses his secular calling as an opportunity to give his personal witness to Jesus Christ" can be considered a tentmaker missionary. (Kane, 1973, p. 177) J. C. Wilson, in his book TODAY'S TENTMAKERS says:

One million American Christians live and work abroad. They are not missionaries. These people are students, administrators, engineers, teachers, and doctors in other countries.

They could be called 'tentmakers.' Just as the Apostle Paul used his vocation--tentmaking--to finance his witness to the churches, so today's tentmakers support themselves with their own hands and minds, shining the light of Christ around them. (Wilson, 1979, Cover)

Although the authors are not aware of any available statistics to tell us how many Non-Western Christians are living and working overseas, one wonders if that one million figure would be multiplied several times if we could encourage those non-Westerners who do study or work in other nations to see that their time in that nation could be far more strategic evangelistically than they might ever imagine. Think of the possibilities of sending trained African Christian professionals to Muslim nations where Westerners aren't exactly held in high esteem. As that Christian professional lives and works in his cross-cultural environment, he can have a multitude of opportunities to tell his co-workers (many of them highly influential in their nations) about the love, forgiveness and hope that is in Jesus Christ.

The fact that this model does not require seeking financial support from indigenous Christians is an attractive aspect, but it also provides the biggest temptation--that is to go forth as a missionary without the commissioning, the training and the support (non-financial) of the local home church.

That church care and involvement is still essential. Their prayers and correspondence will undergird the "tentmaker's" ministry, and the tentmaker's example will serve as an encouragement for others to go.

A second structure that also is in some ways self-supporting financially is for local churches and parachurch organizations to set up businesses or investments, the profits from which can be used to fully support a missionary or to supplement donations. While several church and mission organizations have already set up such agencies to support their ministries locally here in Africa (see Dei-Awuku, 1987, Chapter 4), structures of this type could also be organized to support missionary efforts cross-culturally. Such an endeavor would require a group of committed Christian businessmen and women "back home" who cooperate in running the businesses and who see to it that profits are dispensed to the various ministries they support. The choice of business (those that are less labor intensive and usually require less of a capital expenditure in equipment and facilities) is an important element of this arrangement. In addition, the handling of finances and the clarity of the organization's goals would also be crucial to avoid any problems or suspicions about the purposes of such an organization.

CONCLUSION

As long as this paper is, it has only scratched the surface of possibilities of enhancing indigenous support structures for missions. If anything, it has probably raised more questions than it has answered. But that result is not all bad, for in raising the questions we seek solutions, and in seeking solutions, we encourage more dialogue and cooperation between and among missions groups as they explore this important aspect of financing their missionary vision.

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Fundraising

Unit 6

Raising Personal Support



Development Associates International

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Version 1.2

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Unit 6: Raising Personal Support

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Readings:

Sending and Supporting African Missionaries in the 21st Century by Reuben Ezemadu. Chapters 3, 4, 5, 6, 9, 10.

Raising Missionary / Church Worker Support in Africa, by Jared Oginga, taken from “The Church Leader in Africa, 2nd Quarter 2005.

Learning Objectives:

- Study the biblical basis for personal support raising and consider its benefits.
- Consider how personal support raising flows out of relationships and learn how to cultivate personal supporters through communication.
- Learn about the importance of thanking personal supporters and reporting regularly.

Introduction

This unit is one that I hope is extremely practical and encouraging to you. It is about personal support raising. What do we mean by that? We mean raising money for Christian work by asking the staff of the ministry to ask their friends and churches to send small amounts of money to them regularly to provide for their needs. It is the way that the vast majority of the missions movement has been funded throughout the recent history of the Church. It is really about the Church supporting and sending missionaries and Christian workers.

Your initial reaction to this subject may be very negative. You may think, why would anyone work for an organization that does not pay them? Or, that might work in your country, but it doesn't in mine! Or, that is okay for someone with no qualifications, but this is why I worked so hard and went to school so that I can earn decent money!

We will talk about all of those things in one way or another in this unit, but first of all let's begin with why this is so important.

Raising Personal Support

The task of the Church is to reveal God's Kingdom here on earth through modeling it, preaching the gospel, caring for the poor and needy, setting the oppressed free and healing the sick. (Luke 4:18) There are so many ways that this can and should be accomplished. While "the Church" meets in a building, has a variety of structures to organize it and those "doing mission" organize themselves in a variety of ways, at the end of the day, the fundamental building block of the "Church" are people.

Enabling those people to give to the work of spreading the gospel of the Kingdom is critical. It comes in as many ways as there are ideas to consider, but one very legitimate way that works in a variety of cultures is personal support raising. This is primarily because at the simplest level it connects the donor to the person carrying out the work through a personal relationship.

The benefits of this type of fund raising are many, primarily because it is so deeply rooted in relationship.,

Answer Box # 1

What might the benefits be of raising personal support? Think about it in terms of both the donor and the Christian worker.

The benefits really are multiple when this type of fund raising is done well. For one thing this enables great accountability for the recipient because it is people who know him personally who exercise the "control" of whether or not additional funds are given. It also is tremendously "stable" and long term because usually it takes many individuals to support one missionary as each give a small amount. Even if disaster strikes for several donors, you are not dependent on any one of them and therefore there is at least some of your

support that continues. Also because it is so relationally based, individual supporters do not stop giving unless they really are forced to for some reason. Often I have seen personal supporters give to an individual for 30 or more years consistently.

There is tremendous satisfaction to the donor because they are so closely related to the individual and their work. They often take a level of ownership that is unique in the fund raising world. They give because of passion for the cause, but primarily because of their care for the individual. That combination is rewarding for everyone.

Prayer follows Giving

But all of these advantages dim in comparison to the greatest advantage of this type of support raising and that is that when you raise financial support from individuals you are raising prayer support at the same time. When people give to you they also pray for you. Our hearts follow our money.

While many may pray on an ongoing basis without the attachment of giving, it is almost a guarantee that those who give to you will pray for you. The more donors you have—even if they are only giving you a few cents a month, the more prayer support you have. They are thinking of you constantly, or at least regularly, hearing from you regularly and therefore reminded and interested in praying for you. This offsets almost any negative factor there may be in this type of fundraising!

Biblical Precedent?

Is there biblical precedent for this type of funding of Kingdom work?

Answer Box # 2

Think about some of the key Christian workers spreading the Gospel of the Kingdom in the New Testament. How were they funded in their efforts? Do you see any cases of individuals providing their support or at least a portion of their support on an ongoing basis? Name every example you can think of.

Probably a variety of examples came to mind, but one of the obvious ones is that Jesus had a group of women who provided for him out of their own incomes (Mark 15:40-41) We do not know the details of how this came about exactly, but it seems to have been an ongoing process of meeting his daily needs.

Many supported Paul at various times when he was traveling, certainly when he was in prison and throughout his missionary journeys. There was not one particular format in which they did this, but the concept of providing for the traveling teacher and evangelist is there, though it also tells us that he worked as a tentmaker part of the time as well.

Ultimately God is the Provider

It is important as you consider this alternative of raising personal support, to stay in perspective that it is God who ultimately is our provider. This is critical in every form of fundraising including this one. It is Him that we look to, not individuals. They do not “owe” us anything!

If we misunderstand this, then the very foundation of what we are doing in going to be wrong. Misunderstanding this is the source of moving toward “over-selling,” lying of all sorts, inaccurate reporting and all means of manipulation. No, God is our provider and he is able and he is faithful to his promises.

It’s all about Relationship built through Communication

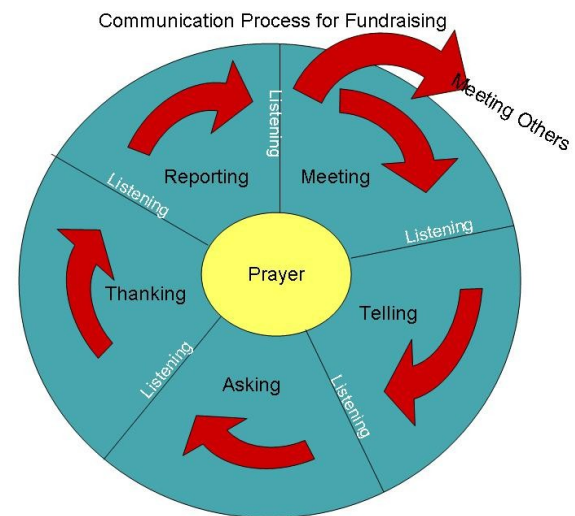
Remember our model of building relationships through communicating? That same model applies to this type of fundraising as well. Let’s look carefully at each element.

1. Meeting

Generally speaking people who want to provide personal support for you are the people who already know you well. They are often your family members, friends, church members and friends of your family. They are not necessarily wealthy people, in fact the vast majority of people who give to personal support are people of very limited means.

I will never forget when Harold, my husband and I were first raising personal support to begin working as missionaries with Youth With A Mission. We had no idea who to ask, or who might support us. We were young, inexperienced and wondering if anyone would want to give to people like us.

Much to our surprise, for the 12 years that we lived primarily by personal support, the majority of that support came from members of the church we grew up in. This is a small country church with no wealthy members. It is set out in a small village and the members are all local farmers or they work in the local factory. Few of them have much money. In fact many of them struggle to have enough to provide for their families.



One couple that supported us for more than 15 years was a sweet little old couple who were friends of my parents. They faithfully gave \$25 dollars a month. Roy and Margaret were simple farmers who just made enough to get by, but they never missed a month in all of those years. I know there were times when they went without something they needed in order to give that gift to us.

In fact one of the great benefits of receiving personal support from those you know are giving sacrificially is that it makes you think seriously about how you spend that money. It improves your accountability. You know that you need to carefully be a good steward because Roy and Margaret may have gone without meat for several meals this month just to make sure they could be faithful in their commitment. More than once when I started to purchase something I would stop and wonder if I really needed it, was it really the best use of their sacrificial giving!

One of the important aspects of personal support is that it enables even the small donor to have a direct impact in an important cause. Their small gift is important to the person receiving it and you can never tell them enough. You are really enabling them to participate with you in what God has called you to!

Generally speaking people give personal support because they believe in you, not necessarily the organization or its vision and mission. They give because of relationship and trust. They may even support you even though they are not believers, especially if you can communicate clearly that what you are doing benefits others in great need like education or health care for the poor.

Keep in mind that personal supporters are not necessarily wealthy or well informed about missions or the needs of the world. Rather they are normal, regular people who know you and like you or your family, stop and make a list of people that you could approach for personal support if you needed to right now.

Answer Box #3

Keep in mind that personal supporters are not necessarily wealthy or well informed about missions or the needs of the world. Rather they are normal, regular people who know you and like you or your family, stop and make a list of people that you could approach for personal support if you needed to right now.

I hope you came up with a really long list! You see everyone has a role in the Body of Christ and everyone needs to give, even if they are not wealthy. If you were going to begin the process of raising personal support now, you would pray over the list you've created

and try to identify those God really has in mind you asking. You would also ask him to bring to mind additional people that had not crossed your mind. You may be surprised at the people God as in mind you approaching!

2. and 3. Telling and Asking

If you were in the process of raising personal support you would now be ready to move on to the next step and that is thinking about how to communicate your need to those on your list and give them an opportunity to participate! This will be easier for some people than for others, depending upon your gifting and personality.

Personal fund raising is a proactive task accomplished primarily by being willing to take initiative, contact people, tell them about what you are doing and following up with them. A lot of it is simply hard and consistent work, remembering that you are not trying to “sell” something, but rather you are going to tell about something God is doing, the fact that you feel called to participate and the fact that you cannot do this alone, you need help.

What to tell them about:

- a. **This is about something God is doing.** You are primarily talking to others about good things God is doing or wants to do. That is the heart of your message. Give them the bigger picture about the needs and what God wants to do to solve this.
- b. **Tell them about your role in this.** Tell them about why you want to be a part, how you know you are supposed to do this and exactly what you are going to be doing. How you say this is very much a cultural issue and a theological issue, but you need to convey it clearly and simply
- c. **Tell them that you need their help and exactly what you need.** You need financial support and you need prayers. Ask them if they would prayerfully consider your request. Ask them for something specific so they know exactly what they are to pray about. Do you have a total amount you need like \$100 a month and you have \$10 pledged month so far? Or maybe you need 10 people to give \$10 a month. Ask them if they would consider this. Also it is good to reassure them that whatever God shows them to do or not to do is fine with you. You are looking to God for answers, not to them. If they are obedient you are sure it will all work out.
- d. **Give them the chance to accept or reject.** Give them a real opportunity to respond. Let them have time to prayerfully consider you request. Ask them if it is okay to follow up with them in two days or in a week to see what they have decided. Maybe you can call them or leave them something to fill out.

Asking is rarely easy

Now asking for help can be very humbling. In my culture independence is one of the highest values, so telling other people that you need their financial help is not a very culturally acceptable thing to do in America. You have to admit that you are “needy”.

Answer Box # 4

What would be the hardest thing culturally about asking for personal support in your country? Think of as many things as you can.

You may have had a long list. In the articles attached to this unit you will see some of the challenges to asking for money in a number of cultures. It helps to list these and think of ways to offset each one of them. With the one I mentioned about Americans, it is easy to talk with potential donors about the fact that asking for help is not something that comes easily to me. To tell them that one of the things God has been working on with me is helping me to see that he views the body of Christ differently than I do and that he wants us to be interdependent.

Whatever the greatest cultural challenges to asking others for financial help in your culture, identify them and then think of ways to communicate that would help to take them away.

One of the things that helps in every culture is to have a warm and personal tone with your communication that invites the potential donor to catch your enthusiasm for the need and for your calling to participate in response. Help them to understand how important their participation would be to you, even if it is small.

What means of communication do you use?

You can tell your story and ask others to participate through a variety of methods, like letters, e-mail, or a face to face conversation. The more personally you do this the better the results generally speaking.

One thing you can do is ask “permission” to tell your story. Try something as simple as a text message or a phone call. “I want to talk with you about something important regarding my future. Do you have some time?” Or, often being more direct can be helpful, “I need your help with something, can we talk?” But, always be careful not to manipulate. Be as honest and straight forward as possible. I would rather warn someone that I want to talk to them about giving then to surprise them when I arrive to talk.

Bring some self discipline to the process

When you know who you want to talk to and you know what you want to say, create a plan to follow. Otherwise it is too easy to put off, because you will have some fear when you start to try this. We all do because there is a potential for rejection! It can be helpful to set personal goals such as: calling two people each day, or writing three personal follow up notes or thank you notes each week. Make your goals realistic and reachable.

Then continually bath this process in prayer. Ask God for exactly who to ask, what to say and then trust him with the results. Remember it is God you are looking to for financial support, not any individual. You will be surprised with the encouragement he provides.

4. Thanking

You can never thank people too much! Thank them for considering your request, even if they reject it right now. Don't judge them, even in your heart if they say “no”. There may be many good reasons why they feel they cannot help you. God may even be to “blame” if he told them to give to something or to someone else!

5. Reporting

Try to regularly report to those who are supporting you. Stories are always one of the best ways to communicate what is happening. Stories that show some kind of result are wonderful. If you talk about your work with one child for instance if you are working with children, they will feel so much closer to you and feel that they are beginning to know what you do on a day to day basis and why it is important. Then you can tell them that there are 100 children in the program and the services you are providing, and it will mean a great deal more to them. Stories are always powerful because everyone can then relate to you and what you are talking about.

Keep in mind that your reader is busy and may receive many letters or reports similar to yours. They may have little time to read mail. Do not assume that they remember what you said in your last report, or the people and specifics of your last letter or e-mail.

Keep in mind that they really may not understand clearly what it is that you do. We had one supporting church for more than 10 years. When we were home visiting once, we had a small video that had been put together for us about our work. When we showed to the church we had one friend come up afterwards and say, “for the first time I think I understand what you are doing!” He had been supporting us personally for more than 8 years! Reporting can be harder than you think!

Reporting while building relationship and understanding, is very time consuming, so often you need to find a way to do it to many people at once. Maybe you have 25 people who provide a little financial support to you. If that is the case, then you may want to create a newsletter that tells all of them the same report.

If you do this, keep in mind that the more personal your report the better. Take the trouble to add a paragraph at the beginning that is personal to that individual, or write a PS at the end that asks them about how they are doing. This can be done in even a few words, “Jean, how is your mother doing?” or “Bill, I'm still praying for you and your job search.” Remember this is a two way relationship, not a sales and marketing job!

Communication keys:

Have a “picture” of your reader or listener in mind as you design your communication piece. How busy are they? What is most important to them about what I am doing? What do I want them to take away? How much time do they have to read or listen? etc.

Frequency is important if you wish them to remember what you are doing, generally once every three months is good. Think about what makes the most sense with those you are reporting to, however.

If possible send photos because they communicate so much and are of high value. Generally people want to see you more than they want to see other people or buildings, or at the least they want to see both.

While e-mail may work well for some people, letters may be better and more practical for most, or if your supporters do not read, think about how to make regular visits to them or how you could send others with messages. They means is not important as long as it is well thought through to communicate well to that audience.

Answer Box # 5

Go back to your list of people you would consider asking for personal support. Chose three of them and pretend that after you asked them they began supporting you. What would be the most effective and practical way of communicating reports to them regularly? Hint: it may be different for each one. Write down your conclusions.

Keep in mind that communicating is always both an art and a science. You need to do it regularly, and systematically no matter what. But, the more you personalize it, considering your audience individually and prayerfully, the more effective it will be. Enjoy building those relationships and be ready to be surprised at the good things God does and the way he blesses your small efforts at obedience.

Meeting Others

You always need to be adding to your list of those to consider asking, just like you do in any fundraising effort. Even if you have a good group of donors who are meeting your needs, you will lose some of them regularly. They will have to stop supporting you for all sorts of reasons that have nothing to do with you. One might lose a job, become ill or have another child born. For whatever reason, they may have to discontinue their support.

One way of finding new supporters is to ask those who are most supportive of you to introduce you to others who might want to give to you as well. This enables the cycle to continue and you keep building a base of supporters.

Summary

Keep in mind that building a base of personal support for work in Christian ministry while requiring a tremendous amount of time and work can be a wonderful experience. It gives many people an opportunity to participate in what you are doing and what God is doing, people who otherwise, might not have that chance. It allows you to closely relate to a whole group and to be accountable to them regularly.

Final Assignment



Final Assignment

As a student in the MA program you have had the privilege of receiving financial support from a number of donors who make this program possible. While these supporters contribute to the whole program, there are some who have a special interest in a student as an individual. If you are one of these students then a donor knows your name, has a picture of you, prays for you regularly, and knows a little about your work and family. This has been arranged through DAI’s US office and the “MasterLink” program. For more details, you can look at the DAI website at www.daintl.org

Your final assignment is to write them a thank you letter and report on your progress through this program so far. Please include:

- *An update on how you are doing, what semester you are in, how much you have left to complete, etc.*
- *a thank you that is warm and personal*
- *a story about something in your studies that has changed something in your life and leadership recently share any struggles you have and ask for prayer specifically for those. These can relate to the program or just be work, personal or family related. Avoid sharing financial struggles unless God urges you to do that specifically.*
- *If you pray for them, tell them that, but only if you have done that or plan to.*

Readings

Sending and Supporting African Missionaries in the 21st Century **by Reuben Ezemadu**

Chapter 3:

FACTORS WHICH POSITION THE AFRICAN CHURCH TO PLAY SUCH SIGNIFICANT ROLES IN LOCAL AND GLOBAL MISSIONS IN THE 21ST CENTURY

- a. There is remarkable decrease in the number of missionaries coming from outside Africa into Africa at the moment.
- b. Funding and support from outside Africa for the missionary/evangelistic projects and programmes in Africa are diminishing.
- c. The decline in spirituality in Christianity in the West and increase in disaffection for Western Christianity in the continent are also very strong factors.
- d. Increasing awareness among African Christians and denominations for their involvement in missions.
- e. The rising profile of African ministers and ministries within the global Church and the leadership role many of them are playing in global evangelical networks.
- f. An increase in the number of middle income earners and successful business people who are becoming evangelical Christians around the continent.
- g. The high rate of emigration of African Christians to Europe, North America, Middle East and now former Eastern Europe.
- h. Increasing stability in the hitherto very volatile regions and countries of Africa.
- i. The rise of Pentecostal and Charismatic ministries and the popularity of the "wealth and health" message among both the African elite and the downtrodden.
- j. The various regional and continental groupings and the opportunities they offer for cross-border free movement of nationals.
- k. Abundance of natural and mineral resources in Africa that could be explored, exploited and utilized for the development of the continent which will also rub off on the Church.

Chapter 4

SOME MILITATING FORCES IN MISSIONS SENDING IN AND FROM AFRICA

As the Lord gives the strong indication about the role of the African Church in world missions in the 21st century, there are some factors which are militating against that and for which the creative approaches suggested in subsequent chapters are considered. These factors are both internal and external.

Internal factors:

- a. Ethnic biases and rivalry among African tribes make it difficult for missionaries from certain tribes to work in other tribes, especially the tribes that are in mutual conflicts.
- b. Political and diplomatic barriers are also imposed by some African countries on citizens of other countries for whatever reason.
- c. Religious factors such as prohibition of preaching to people of other faiths in certain African countries make missions a very high risk enterprise in Africa as death, torture and imprisonment greet offenders.
- d. Economic factors: The economy of most African countries are either mismanaged and the resources squandered or the people are so impoverished that any missionary efforts in such countries or regions must be heavily sustained from outside. Also the inconvertibility of most African currencies makes it difficult to raise support in one African country and transfer it to another to support missionaries. The dollar which has become somewhat like the 'global' currency is always very strong against African currencies.
- e. f. Logistics factors: Movement from one African country to another or from Africa to other continents is very prohibitive cost-wise. What we pay in Africa to travel by air on a flight of two hours is at times triple what one would pay for a cross-Atlantic flight of about eight to nine hours. The logistics of moving funds across African borders is nightmarish. Same for moving goods across African borders.

External factors:

- a. Many countries in North and South America, Europe and Asia impose Visa restriction and discrimination against citizens of most African countries.
- b. Even where bi-lateral relationship exists between African countries and others, it is usually in favour of the citizens, governments, institutions, etc of such non-African countries.
- c. The high cost of living/accommodation in most African countries as well as European, North American and Asian countries is a highly discouraging factor to African initiative in missions' sending and going.

Chapter 5

LOCATING THE HARVEST FORCES IN AND FROM AFRICA

The harvest forces in Africa can be classified into several categories such as the Recruiting, Training Sending, and Supporting Force on one hand, and the Going Force, on the other. We can also look at the harvest forces in the following ways:

A. The Harvest Force in Africa

The large growing number of Evangelical and Pentecostal believers in Africa constitutes a dormant but potent harvest force and change agents if they are envisioned and empowered to truly witness to Christ through their transformed lives in the society. The increasing number of Mission Agencies and Churches in Africa that are involved in Missions as well as the National and Continental Evangelical Associations, Movements and Networks are good signs that the African Church is becoming aware of her potential for leading in global in missions.

B. The Harvest Force From Africa

Believers (professionals and students) from Africa in Diaspora as well as Missionaries and Ministries from Africa in the rest of the world are harvest forces that could be properly envisioned in order for them to consciously anchor the global missionary role of the African Church in the 21st century. The increasing number of African leaders in leadership positions in global networks and ministries within the evangelical movement also could be vanguards of the African Church in this anticipated role.

C. The Harvest Force To Africa

Despite the decline in the missionary support and personnel that come from outside into Africa, the church in Africa will still need the assistance and partnership of the wider Body of Christ in fulfilling her 21st century mandate. Strategic partnership with agencies, ministry networks, resource networks, national and regional associations, and personnel with specific expertise will definitely enhance the effectiveness of the African Church and ministries in accomplishing the role that the Church in Africa has to play in world missions this century.

D. Categories of the 'Goers'

Among those who have been going on their own or are being sent by the Church and mission agencies into the mission fields within and beyond Africa, the following have been identified and will still remain the significant groups of the harvest forces from Africa in the 21st century:

1. **Career and full time missionaries.** These are those who have definite and clear understanding of their call into cross-cultural missionary assignments and are trained and strategically deployed into the specific fields or area of their calling on long term basis. Because of their involvement in the missionary enterprise on full time basis, they need support from others in the form of regular stipends for their personal (and family) upkeep and the ministry they are involved in.

2. **Tentmaker-missionaries.** These ones also have a definite sense of calling into missions in cross-cultural settings and perhaps in places that have limited access. They acquire training in cross-cultural ministry as well as in relevant skills or professions that will serve as both means of getting into such least access places and generating local support for their sustenance during the period of service in such places.
3. **Fortune Seekers (Traders, Business people).** Such people travel far and wide and get into places that are not easily accessible to conventional missionaries. Their business partners, clients, patrons, and colleagues are usually people of influence and power who are potential change agents in their communities and countries. If the believers among these "fortune seekers" are deliberately envisioned and encouraged to be "ambassadors of Christ wherever they go in search of "fortune", the Church in Africa will have in them both mission supporters and goers at the same time.
4. **Golden Fleece Pursuers.** Thousands of African young people leave the shores of Africa every year in pursuit of education in other countries and continents. Their school mates and professors are potential leaders and opinion molders in their respective communities and countries. Because of the role students have played in the missionary movements through the ages, these African students and believers can become a strong force in fulfilling the mandate of the African Church In the 21st century if properly envisioned and motivated. Rev. Sunday Adelaja is a perfect example.
5. **Adventurers.** These include the semi-skilled and unskilled Africans who undertake the often risky adventure by road and sea to Europe and other continents with the hope of making a better living outside the continent of Africa. Those believers among them who survive the ordeal and eventually settle down to decent living abroad can become useful tools for missions.
6. **Fun Seekers (African Pilgrims, Tourists, Holiday makers, Excursionists, etc)** These are the Africans who spend their annual leave and leisure outside their traditional homes and places either for rest and/or for educational and religious exercises. They also come across people who have not been exposed to the claims of Christ and can become the first epistle such people could be reading. Such believers can deliberately plan to seek such fun and leisure in such places where they would have opportunities to either encourage missionaries and their ministries in the remote areas or utilize the time to carry out some outreaches among the unreached.
7. **Skill Hawkers.** These include the highly skilled and qualified professionals whose skills and professions are needed in most of the countries that are closed to conventional missionary work. God has been using such people like medical doctors and nurses, professional footballers, oil company workers, UN employees, Transnational Corporations employees, etc, to penetrate closed doors and spread the gospel even among royal families of countries and kingdoms that are resistant to the gospel.
8. **Diplomatic Corps members.** Christians who work in diplomatic missions abroad or are employees of Governments, international corporations, UN related organizations, Non-Governmental Organizations (NGOs), etc, enjoy certain privileges, immunities and easy access and passage that can be utilized for the sake of the Kingdom if they are properly envisioned and encouraged. Peace keepers, Technical Aid Corps members, National Youth Service Corps members, aid agencies workers and volunteers, etc, are all assets to the missionary programme of the Church in Africa and around the world.

Chapter 6

IDENTIFYING THE RESOURCES, THE SOURCES AND THE CHANNELS

Categories of Senders and Supporters

It might be surprising to many of us that God’s channels of provision for the missionary enterprise are not only the Church and Believers, but include secular structures and even people who are not necessarily people of faith. Some of those unusual channels that are available for use by God in providing for the missionary enterprise in and from Africa include:

1. **Governments and Governors; Kings and Kingdoms** (Romans 13: 1-7; 1 Timothy 2:1-4): God used King Cyrus to prepare the way for the return of the Jews from captivity after seventy years and for the rebuilding of the temple in Jerusalem. The Roman and Greek empires with their civilization, educational systems, rule of law and administrative set-ups helped in the inception and spread of the gospel in the then world. Certain economic and political arrangements of countries like United States of America and some European countries like Sweden and Norway (e.g., tax free contributions to charitable causes) promote missions support. The foreign service of every country provides opportunities for believers in such services to contribute to the spread of the gospel. In Nigeria the Technical Aid Corps and National Youth Service Corps schemes also promote missions in and from Nigeria to other parts of Africa.
2. **United Nations related groups** as well as the **Non-Governmental Organizations (NGOs)** operate across religious and cultural divides and provide avenue through which least access places, regions and countries could be penetrated.
3. **Transnational corporations** e.g. Shell, Chevron, etc, move their staff across national boundaries. Christian employees of such corporations can utilize such access opportunities into most of the least access countries to sow the seed of the gospel, as well as generate resources for the support of missions from Africa.
4. **Regional Groupings and Bilateral** agreements (e.g. ECOWAS, COMESA, EEU, etc.), facilitate free movements across regions and countries. Christians in and from member-countries or benefiting countries should take advantage of such concessions to penetrate doors that might have been hitherto closed to the gospel.
5. **Local Churches, Denominations, and Mission Agencies** are, traditionally, the mission sending bases and channels of support. The rise in the number of local churches and denominations that are making missions sending and supporting a priority is a welcome development for the future of missions in Africa.
6. **Indigenous Missions Support Groups:** Some indigenous missions support groups such as Gospel Bankers, Mission Supporters League, Christian Missionary Fund, Missions Unit of the Hosanna House, etc, are springing up in Africa specifically to provide regular support for missionary personnel.
7. **Partnerships/Networks** (e.g. Frontiers, Arab World Ministries, etc,) targeting specific people groups in Africa are being developed. These usually include mission agencies, local churches, specialized ministry groups e.g. Bible Translators, Audio-Visual groups, Research, etc, who bring various expertise and resources to target a particular people group with the whole gospel. In most cases, these provide good platform for African Churches to enter into places and regions where their own

resources alone cannot take them.

8. **Families, Associations, Professional Groups, Missions’ Societies** are other examples of mission-sending and supporting structures in Africa. These should be fully explored and exploited for placing and supporting African missionaries.

Chapter 9

CATEGORIES OF SUPPORT NEEDED

The types of support needed to send and cater for missionaries in and from Africa are available and affordable in Africa. These fall into five main categories. These are based on the categories of needs Jacob expressed in his request from God after his encounter with the "gate of heaven" at Bethel (Genesis 28:10-22), namely,

1. **God's presence;**
2. **God's protection;**
3. **God's provision of food;**
4. **God's provision of shelter, and**
5. **God's preservation** (vv 20-21).

The Lord Jesus also highlighted these needs and how they are guaranteed in the orientation He gave to the twelve Apostles (in Matthew 10) and the other seventy (in Luke 10) as He launched them into their respective missionary assignments.

1. **Spiritual:** Every successful missionary enterprise must begin and continue through prayers and intercession. The battle against the Amalekites which was led by Joshua was won through the intercession and support of Moses, Aaron and Hur on the mountain top. The extent to which this spiritual support was provided by the support team on top of the mountain determined the direction to which the battle went in the valley (Exodus 17:8-15). **Spiritual warfare is a reality in Africa and the missionary endeavour of the Church in Africa in the 21st century will succeed or fail depending on the priority the Church will accord to strategic intercession and spiritual warfare.** The African Church is a praying Church. But the prayer efforts should be more focused and strategic.

2. **Financial:** The missionary enterprise requires substantial and regular financial support: The rate of exchange of the currency and economic conditions of any country notwithstanding, the Church in every country in Africa can send and support missionaries financially. **The currency of every country is the symbol of their economy, wealth and glory. It is an indication of their possession and the symbol of their toils and reward. African currencies must be deployed to serve God's missionary purposes. This might be a way to heal our economies.**

3. **Material:** It is not only money (gold or silver) that is the resource we need for missions. We need other materials also. God does not expect any of us to do anything He has not equipped us for. He provides the materials and the means for accomplishing every task He has assigned to us. These include things like food, shelter, tools, equipments, means of mobility, clothing, etc. (I Chronicles 12:39-40). God always puts such materials in our hands, in our storehouses, in our midst, in the land, around us and above us. He uses what He has put **in our hands** to do what He has called us to do. He also gives the ability and capability to utilize whatever He has put into our hands. In the case of Moses, it was the rod (Exodus 4:2). The materials that *were* needed for the work

God asked the children of Israel to do for Him in the wilderness (Exodus 35:4-19) were located ***in their houses (Exodus 35: 20-29)*** and were the possessions God granted them favour to acquire from the Egyptians when they were departing. (Exodus 11:2-3; 12:36). For the crowd that needed to be fed, it was the lunch pack of a small boy found ***in their midst*** that the Lord used to feed them and had surplus (John 6:8-12). If we don't know what we have ***in our hands, in our house, in our midst, in the land, around us***, to carry out the assignment the Lord has given to us, we should ask Him. When Moses asked the Lord, He responded, "What is it that you have in your hand? The Lord said to the Jews in the wilderness to take from what they have in their houses. The Lord asked Andrew to bring what they found in the midst of the crowd. God always uses what He has put into our hands and around us to do what He has called us to do!.

4. Skills and Logistics: The skills of the women who weaved the goat skins that were used for the apron of the Priests(Exodus 35:26) and those of Bezalel and his group who designed and directed the construction of the tabernacle in the wilderness (Exodus 35:30-36:1), were crucial in accomplishing the task. The same was true of the band of volunteers who came to turn the kingdom from Saul to David according to the word of the Lord (1 Chronicles 12: 23-37). They were skilled men, disciplined, loyal and dedicated.

5. Channels: The Source of every support we receive is God. But He uses human and material channels to communicate to those individuals and organizations that are carrying out the missionary enterprise the resources which are needed. The Bible describes such channels as people who are willing and whose hearts are stirred up(Exodus 35:5, 10, 21-23, 26, 29) They may not necessarily be "rich" people or highly skilled people, but must be informed, motivated and willing vessels. These were the characteristics of those men and women who led the battle to turn the kingdom over to David as well as those who made provisions for the frontline. troops (I Chronicles 12: 23, 38-40).

Chapter 10

FINANCING MISSIONS IN A DEPRESSED ECONOMY LIKE AFRICA

It is a great privilege for the church in Africa, which had been a "harvest field" in the past to now become a "harvest force". We have been on the receiving end for a long time as far as Missions is concerned. But God has counted us worthy to be part of the global harvest force that is gathering in the ripe harvest of the unreached people both on our own continent and beyond.

The context in which the church in Africa is being called to contribute her own quota to world evangelization is majorly full of challenges. The situation of the economy of majority of the African countries from which the labour force for missions is coming is very precarious. Yet the Lord of the harvest has recruited us to be part of His great army for the final onslaught on the missions fields.

A lot has been said and written about why the church in Africa has not been doing much in Missions, especially in the area of funding. The usual alibi is the poor state of our economies.

A second excuse is that the Western Missionaries failed to teach us how to be involved in sending and supporting missions.

The church in Africa is about 150 years old on the average across the continent. So the second excuse is no longer tenable. We ought to have learnt by now that we also have a part to play in fulfilling the great commission. And thanks be to God that the church in Africa is waking up to her responsibility in that regard.

The question now is **"How will the church in Africa overcome the limitations imposed by the state of the economies of our countries and the world in general, so as to increase her involvement in and contribution to the fulfillment of the Great Commission."**

A number of examples from the scriptures and our contemporary times will suffice.

1. The Church in the Wilderness

"...And the people continued to bring free-will offerings morning after morning. So all the skilled craftsmen who were doing all the work on the sanctuary left their work and said to Moses, The people are bringing more than enough for doing the work the Lord commanded to be done.... And so people were restrained from bringing more, because what they already had was more than enough to do all the work". (Exodus 36:3 - 7, NIV)

The above passage is a testimony about the faithfulness of the CHURCH IN THE WILDERNESS (Act 7:38 KJV) in accomplishing a mission given to them by God (Exodus 35:4 - 19) while they were still in a state of "depressed economy." What a good testimony!

In their case, the "skilled craftsmen", the field workers, those physically executing the work of constructing the sanctuary, had to temporarily stop working, not because of scarcity of materials to work with, but because there was too much stuff contributed by the people to do the work. Moses had to restrain the people from bringing more stuff in order to make room for the "craftsmen" to continue with the actual work of constructing the sanctuary. And these were people in transit, people who seemingly had "nothing".

A church in the wilderness!

It is amazing that the Lord did not exclude these people from the responsibility of constructing the sanctuary because of their social and economic condition as (displaced people, people in transit, unemployed, dependent, etc)

The socio-economic conditions which the people of Israel faced in the wilderness help us to understand what it takes to serve God and carry out His purposes under very adverse economic conditions. First of all, let us see what those conditions were-

- 1) The Church in the wilderness did not have sufficient food and water supply. They lacked adequate supply of these basic necessities of life.
- 2) When they had supplies at all, they were limited in varieties and choices. It was the same staples - manna, quails and water from the rock or brooks.
- 3) They survived on divine provision. They were on "welfare" scheme throughout the period of their wanderings in the wilderness. They more or less survived on "aids" and "relief" supplies.
- 4) They had barely enough to meet their basic needs. They could not save anything. They were living from hand to mouth, as an African saying goes
- 5) Their able-bodied men and women were not gainfully employed.

The above conditions aptly describe the situation in a depressed economy. African countries fittingly identify with the above conditions.

Yet the testimony about the church in the wilderness was that they discharged their assignment, i.e. building the sanctuary, creditably and completely. **They changed the tune from projects abandoned due to insufficiency of resources" to "projects**

completed because of over-supply of resources”. What was the reason for such a success-story? How did a church in the wilderness accomplish such a feat?

What lessons are we, in a similar situation, to learn from them in order to overcome the same limitations they overcame?

First of all, Moses defined two characteristics of the people in their response to the challenges posed to them by that assignment.

In Exodus 35:5, Moses said that it was people who were WILLING and who were STIRRED UP that he expected to be involved. In verse 10 of Exodus 35, he mentioned another characteristic, i.e. SKILL FULNESS. From these, we can deduce the following:

- a. The Lord expects His people to carry out the assignments He gives to them VOLUNTARILY. No body should be forced, cajoled, manipulated or coaxed to give or serve the Lord.
- b. Clear information, specific instructions and understanding of divine mandates will help in stirring the hearts of people of God towards voluntary involvement in God's work. (Exodus 35:21-22).
- c. What it takes to accomplish a given task is more than physical cash. Skills are equally important. Those who do not possess money or material riches, may have their skills to offer
- d. Skills, materials, finances and willing hearts make a very strategic success - team
- e. We also note that the whole Israelite Community was informed and involved (Exodus 35:4, 20 - 22)
- f. Because Moses specified the materials and skills needed, every one - men and women, old and young, skilled and unskilled, employed and unemployed, rich and poor, etc - found a place to fit and something he/she could offer. This made it possible for every one to contribute according to his/her ability, capacity, and gifting, social class. (Exodus 35: 5 - 29).

Note that people brought and did what they could afford. Surprisingly, it was from the seemingly "poor" community that all that they needed to put up that complicated structure was gathered. Thank God they looked for what they needed to carry out the "mission" given to them by the Lord in their midst, in their tents, instead of looking for "reasons" (of their poor economic status) why they were not capable. They found that the Lord has already provided for them (remember Exodus 11:2-3 and Exodus 12:36) what they would need to fulfill this responsibility. **Similarly, God has already provided for us in the African church, all the men, skills, materials and money required to contribute our own quota in world missions.**

Instead of behaving like Philip who did not see the potentials and provision of God to feed the 5,000 (John 6:5,6), we need to begin to discover the five small barley loaves and two small fishes in our midst and get them into the hands of the Lord to be blessed and used in feeding our five thousands” (John 6:11) We should quit complaining about the insufficiency of what we have, but rather begin to do what we can with the little we can find in our midst. We must stop thinking about "money that only comes from wages or external aids, and open our eyes wide to see all the varieties of God's provision (fishes and barley loaves) available in small quantities. We must stop excluding some channels of God's provision. We must see all God's people - men, women, children, youth, widows, poor, rich, etc as channels and not going for the few we consider "viable" channels. After all, it was a little boy that provided the lunch - pack that was used to feed the five thousand.

2. What is Happening and What We Can Still Do.

A number of indigenous, non-western churches and mission agencies in Africa have successfully been sending and supporting missionaries cross-culturally within and outside the continent of Africa. Below are examples of how these groups have successfully carried out mission projects.

A. First an example of how a local church was stirred up into missions involvement. A pastor invited a missionary to share some reports from the field after the pastor had preached the message for the church service and two offerings raised (the regular offering and a special offering for the church building project). The missionary was given fifteen (15) minutes to tell his story. He did, after which the pastor expressed his regret for not giving the missionary more time or calling him up before the two offerings had been taken. He then appealed to members of the church who had heard the challenging story by the missionary, to respond in a way that they were capable at that spur of the moment, having given twice during the service and may not have any more money in their pockets or hand bags. To every one's surprise, when the "third" (missionary) offerings were counted, it was discovered that what the members gave after hearing the short (15 minutes) missionary testimony and report was six (6) times more than the two previous offerings added together.

The Pastor then realized that the members brought more money to the church than what they had actually given in the two previous offerings in spite of all the preaching and cajoling he did. **It became clear to him that it was the exposure of the members of his church to missions that elicited such a willingness to give more than the ordinary routine offerings.** This was the beginning of a greater involvement in missions by this Pastor and his church members.

B. Another church is supporting at the moment over 250 missionaries. This church devotes to Missions 10% of all the offerings and tithes collected. In addition, every department, cell group, activity group in the church has a missionary field or project for which it is responsible. This church conducts regular mission awareness programmes to maintain the focus of the members on missions. It is the "Antioch Church" of our time where every one is determined to do something about missions according to his or her ability. (Acts 11:29).

For example, the children's department in this church at some point in the past sponsored seven missionary kids in elementary schools. The sponsorship included payment of school fees, buying of books and school uniforms, in addition to praying for their adopted missionary children.

Talking about children's involvement in missions-support, I am reminded of a time when my mission received a gift of about fifty eight dollars (\$58) sent by a Sunday school teacher with a note that the amount was a contribution by members of her class of children between ages 3 and 5. She had read about our missionary working among a particular tribe who had to trek several kilometers evangelizing and visiting his coverts. These little children bothered their parents and collected the sum of \$58 to send to us in order to buy a bicycle for the missionary. A case of another "lunch pack" surrendered by a child to meet great needs!

C. I heard of another church in a very poor community where the staple food is grains. This small and "poor" church sends and supports a number of missionaries proportionally more than the bigger and richer churches in the country. The secret is that every member-family in that church sets aside a measure of the grain they would cook for their own meals every time they wanted to prepare their meals and brings that measure to the church later for their missionaries. Some of the grain is sold for money and

the rest is packaged for the missionaries. Some people will now carry the packaged grains and the money to their respective missionaries for the given period, spend a day or two with the missionaries assisting them in some other ways before returning to their base church, bringing reports back to the church to fuel their prayers and support for the missionaries.

D. There is another example of four friends banding together to reach a particular tribe they had adopted from a list of unreached people groups presented to their church during a mission-awareness programme. One of the four volunteered to go with his family to live among their adopted tribe while the other three were to retain their jobs and be supporting the one that had to resign from his job and go to the field. The three pooled their monthly wages together and shared them in four equal parts so that they and their fourth missionary-friend got the same amount each month. In addition, the three were providing prayer support for their fourth team-member, and took turn during their deliberately staggered annual leave-periods to visit the missionary family member of their team to support, encourage and assist them on the spot.

E. I will like to reiterate my earlier call that attention be given to the significant role which women will play in the missionary enterprise of the Church in the 21st century. We read in Exodus 35:25 - 26 about skilled women who used their skills to spin materials that were used in the construction of the sanctuary, and about the women who supported the Lord and His disciples with their "substance" (Luke 8:2), and of Lydia (a business woman) who provided accommodation for Paul and His missionary team and catered for them in many other ways (Acts 16: 14 - 15). Many individual and corporate African Christian women groups have followed the above examples. For example, most of the regular and faithful supporters of our missionaries are women. The women groups of the Evangelical Churches of West Africa and the Women Missionary Union of the Nigeria Baptist Convention are the Vanguards of Missions-support in these large denominations. **Even the widow's "mites" and widow's "handful of meal and little oil in a cruse" still sustain missions in Africa and the world today.** One elderly missionary was testifying the other day that the supporters of his family in missions for over twenty-six years have been five widows. Envisioned and empowered "widows" prove to be potent instruments and channels of mission support in a depressed economy (I Kings 17:7-16).

Women in general have proved to be the most willing and faithful vessels in the hands of the Almighty God and cooperative partners with God in times of great needs. African women have demonstrated these qualities in the face of all the challenges imposed by natural disasters, political upheavals, economic depressions, and social malaise. The African Christian women remain the greatest reservoir of potent missionary harvest -forces in the world today, being the majority and having the skills and willingness. The church must empower and create enough room for them to blossom in missions support and other involvements.

F. Most of the African rural communities are farming communities. They depend so much on agricultural practices to survive. Some of the missionaries who work in such areas have not been lacking locally generated support. Some of them join the locals to farm or carry out any other agricultural practice that is common there. In some cases, the missionaries introduce innovations, new ideas or improved methods and species which boost the farmer's output. In such cases, the missionaries become examples to the people like Paul did (earn a right to be heard by people, overcome possible cultural barriers or religious

biases, and enhance his support-base). In one of our fields in northern part of Nigeria, an ordinarily resistant tribe opened up to the gospel as the missionaries taught them how to improve on their farming methods and helped them in conserving their bountiful harvests till the time they could make good profit from the sales. One of the missionaries helped them in securing good market in the South for their farm products and in turn helped them to procure some products from the South, which they needed in the North. This missionary was able to generate his own support and extended helping hand to other missionaries, while succeeding too in the outreach to the people.

G. The church in Africa is producing a group of young graduates and entrepreneurs who are fast climbing up the ladder of prosperity in the academic world, business, politics and other professions. If these young and progressive members of the church are envisioned and mobilized to be involved in missions, the church will not lack in the financing of all mission no matter how depressed the economies of our countries are. Unfortunately, these "nouveau-riche" young people in our churches have been misguided and they are squandering the God-given resources on materialism and self-aggrandizing projects. We present to them "tower of Babel" projects which promote self-accomplishments and recognition instead of investing in "heaven" (missionary projects) that will earn them divine blessings and heaven's recognition. Those who are living and working outside Africa and earning good salaries should be envisioned to support what God is doing in and through African Churches to reach the unreached. The African church in Diaspora can generate a lot of money to finance missions back at home.

Reading 2.

Raising Missionary/Church Worker Support in Africa

by Jared Oginga, taken from “The Church Leader in Africa, 2nd Quarter 2005.

I am an African missionary living on support raised from sponsors. Unless the Church in Africa starts supporting her missionaries like me, mission work will be left to Western missionaries and it will take quite a while before meaningful fruit is realized. Yet, the church cannot support mission work unless individual Christians are giving specifically to known individuals.

Here are some of the obstacles hindering African Christians from giving to mission work as well as some possible tips to successful fundraising in the Africa context.

Some Challenges

1. **Support raising in Africa is a new concept:** The Western church has been sending and supporting missionaries for hundreds of years. In Africa things are just beginning. Christians in Africa give generously towards Church activities but seldom towards supporting missionaries. It is not surprising therefore that although the gospel has taken root in Africa for more than hundred years, there are just a handful of African missionaries barely surviving in the mission field. The few that seem to be doing well financially have very strong connections with Western churches or organisations who chip in to keep them afloat. Yet in all major cities of Africa, new

church buildings are springing up without any major financial struggles.

2. **Inadequate teaching and motivation on mission support:** Very few churches teach and encourage their congregations to get to know and directly support missionaries. Some pastors prefer, even insist, that all monies given out by members of their congregation for mission work pass through their hands. Christians should be encouraged to get in touch on a personal basis with missionaries, in order to understand their concerns, struggles, joys and how they can be of help to them. The pastor need not worry that the giving will go down. People will always want to be personally involved where they are giving their money.

3. **Employed or unemployed?** This especially applies to local missionaries working with outreach missions. The ordinary Christian expects such organisations, most of which are foreign initiated and managed, to pay the missionaries since they are employed by that organization. This makes it very difficult for the national worker like me, who, in the eyes of the local Christians, is already "employed", to convince fellow Christians to give money towards his "salary" or support.

4. **Supporting family:** One other difficult aspect of support raising is when the missionary has to raise support that goes specifically to his family. Some Christians may question, "Why should we pay for the schooling of the missionary's children?" They argue that it is the missionary who is doing the work and not his children. One is not exempt from family obligations just because he is a missionary? "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever" (1Tim. 5:8). The missionary always bears responsibility before God to provide for his immediate family.

5. **Missionary's lifestyle:** This comes in focus with missionaries whose work brings them in contact with his supporters. The tension usually comes when the missionary is seen to lead a more comfortable life than some of his financial supporters. Would-be supporters will see no reason to give from their meager resources when the missionary's lifestyle or vehicle is better than theirs.

Missionaries should live modestly, not luxuriously, But likewise the donors should not give only out of their surplus or leftovers but out of sacrifice and obedience.

6. **No Training in support raising:** This is a new concept, Therefore, African and other third world Christians need to be trained in support raising and may need specialized training. Very few African missionaries and Church workers know what a newsletter is and even fewer have ever written a brochure. Yet, as a missionary, this ought to be part of your job description, complete with a budget for it (both finances and time). Newsletters are not written once or twice and then you're finished; you will write them as long as you are in ministry-perhaps your whole life. This is what links the missionary and his supporters. Speaking in churches also helps in recruiting new supporters and co-workers.

7. **Target all types of givers:** supporting God's work is not the preserve a few Christians. Giving is not just a matter of wealth; it is an act of worship. People will only give in proportion to their spiritual standing. It does not always follow that those Christians who are blessed materially have the spiritual maturity to match. A Christian may be rich in pocket but without a heart for missions and vice versa. We must target all cadres of Christians, and encourage them to give consistently. Some of these will give one-time gifts, small amounts consistently or varying amounts as they too are blessed of the Lord. The missionary will be well advised to broaden his support base as wide as possible to provide a stable base which is not dependent on just one church or a few donors.

Possible solutions

8. **Help people identify with the cause:** People will almost always give toward what they know and identify closely with. Help them see your ministry goals as worthy. Don't go for people's wallets without first going for their hearts. Minister to people first before you ask them for their money. Once someone has understood and becomes excited about your ministry, he may identify with and support that ministry.

9. **Don't be too quick to remind them of their pledge:** if you do, you will lose friends and possible prayer partners. You may ask what happens to people who make a commitment, start off and then fade or forget? Is it fine to remind such persons of their commitment? Yes, some may need to be reminded, but this must be done tactfully. It could be that someone is having financial difficulties or struggles, has been retrenched, has an illness in the family, or is bereaved.

10. **Speak for a colleague:** "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Gal. 6:2). At times it is easier and more prudent to speak on behalf of a colleague than always speaking for yourself. There are some colleagues who may not be as visible to the public as others. Colleagues sitting behind a computer, answering the office phone or doing administrative work are just as valuable as those in the 'field'. It is the responsibility of the visible ones to speak on behalf of the less visible ones.

11. **Africans are poor, really.** It is true that a great majority of Africans south of the Sahara, with the exception of South Africa, are financially disadvantaged. This *is* a reality we have to live with; yet mission work has to continue and be supported. This should not discourage either the missionary or those wanting to give. What it means is that we should broaden the support base so that as many people as possible are involved in supporting mission work. This way we will not leave the burden to only a few supposedly well-to-do Christians.

12. **Support from western countries:** It has been wrongly stated that the Church in Africa is several miles wide and only a few inches deep, if you judge based on the giving within the church in Africa. This kind of thinking is both erroneous and unbiblical. Giving is not the only yardstick for spirituality, neither is it the main one. It is true that there are many well-supported, western missionaries serving the Lord in Africa and in other third world countries; yet the mainline churches in many western countries are experiencing a downward trend. If we are not careful, giving may actually lead to hypocritical piety if it is not accompanied with a genuine desire to walk with the Lord. Wealthy Christians may feel more spiritual for giving more without considering their individual walk with the Lord. What is more, the biblical teaching is that of interdependence, not independence. First, we depend on God, irrespective of our economic status and then on each other. The example of the early Church was this: "all the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had...there were no needy persons among them." (Acts 4:32-34).

There is absolutely nothing wrong with the Western church lending a hand to the African church. What is wrong is the culture of over dependence on the Western church in cases where the African church could care for itself.

13. **Practice what you ask others to do:** Don't expect people to do what you yourself are not doing. Contrary to popular belief, missionaries are not the workers and others the supporters. They still remain Christians and whatever obligations God expects of His people, the same apply to missionaries as well. It is by practicing what we preach that we really understand the struggles involved in both support raising and giving towards the same.

14. **Encourage people to donate material things and even services:** People should give what they readily have e.g. food or clothing, donate office space and/or equipment, houses to live in, or reduce the rate for the missionaries when giving services e.g.,

Christian doctors, dentists, lawyers may waive or offer special consultation fees to missionaries/church workers. Private school owners could reduce fees for missionary kids as a gift to the Lord. During my internship while at theological college, I stayed with a pastor in a rented house. The rent had been reduced by a third so that the pastor could afford it. This was a church member's way of supporting the pastor. Many Christians in urban areas own rental properties: consider tithing one room to God's servants. Another time, an up-market Christian school won some promotional sports equipment and chose to donate them to a nearby struggling public school. I was then the Chairman of the Parents Teachers Association (PTA) of the recipient school, and it was a huge help.

15. **Help people know how to give:** Some Christians may be willing to support mission work but don't know how. They need assistance. During my final year in theological college, I had a serious shortage of funds for fees. My close friends suggested that we approach the church where we had done our internship. I was hesitant, thinking that the large amount needed might scare the church. A lady colleague came up with a brilliant idea. The church had a membership of more than two thousand people, none of them rich. Her plan was to ask each member to give just Ksh 20/ (US\$.25) for three consecutive Sundays. On the first Sunday alone, more than half of what I needed came in. People saw an opportunity within their means to be used of God to bless someone.

16. **Trust God to meet all your needs:** Having said all these, remember that your upkeep in the ministry does not depend on the benevolence of Christians. It is God's work and the Lord will surely provide for his work. It is not even benevolence when Christians support God's work, for we have been commanded, "Do not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:9-10).

17. **Communicate regularly:** Few people will give money to a silent missionary they never hear from. People will pray and give money almost always in direct proportion to how often they receive communication from the missionary. Make sure that your personal ministry newsletter goes out regularly (start with four times a year). Robert Butler advises would-be supporters, "Support a field missionary who communicates consistently and effectively" (*Mission Frontiers*, July-August 2003, pg. 19).

18. **Don't expect the whole world to agree with you:** Your ministry may be exciting and God honoring, but don't expect everyone else to be as excited as you are. Just as people have different spiritual gifts, so people respond differently to certain needs. Thus if they don't give to your ministry it doesn't mean that they are not as spiritual as you. They may already be supporting another fine ministry in addition to their church tithing.

From my experience as a self-supporting missionary this is what I have discovered. If there are other ideas you have found helpful, please write and share your ideas with me.

Jared works with life Challenge Africa in Public Relations and Training.

Fundraising

Unit 7

Approaching the “Western” Charitable Foundation



Development Associates International

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Unit 7: Approaching the Western Charitable Foundation

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Readings:

www.parkerfoundation.org

Learning Objectives:

- Learn what Western Charitable Foundations expect from those requesting funds from them.
- Find out why they say “no” and why they say “yes”.
- Reflect on how cultural differences impact relationships in giving and receiving

Introduction

Because both of the authors for this course are Westerners and because one is the Executive Director of a Charitable Foundation in California that cares very deeply about how funding relationships work between Western donors and the rest of the world, we would like to use this unit as a chance to "pull back the curtain" and give you a look behind the scenes at Western donors. This is because often there are misunderstandings that could be prevented if everyone took the time to get to know and understand each other better. We are all a part of the same Body of Christ, though there are times when that is hard to discern, based on the exchanges that go on between us.

Of course one of the enormous disclaimers we want to make is that, any time you try to explain what an entire group or culture thinks or feels, there are huge generalizations that take place. We will be guilty of those kinds of generalizations, but in spite of that we hope this will be a useful tool to helping you understand and work successfully with Western charitable foundations as everyone tries to fulfill their role in this fellowship of believers to the best of their ability.

Case Study

John felt his throat tighten and his stomach start to burn again as he opened this most recent e-mail from Mr. Smith in Florida. As he slowly clinched and unclenched his jaw he just kept whispering, "Unbelievable, simply unbelievable!"

Mr. Smith was the executive director of the Richard's Family Charitable Foundation. John had first met him almost three years ago when, much to his initial delight, the foundation had sent him to meet with John at the seminary. Mr. Smith had come with the express purpose, he said, of seeing how the foundation could support the seminary in its strategic role on the continent.

More than a little surprised, yet pleased, John had begun to show him their needs with cautious excitement. Mr. Smith asked for a great deal of documentation, strategic plans, budgets, board member resumes and much more. Part of it John could supply, though much of it he had to admit they really did not have in a formal way. John showed him what was needed in each area with a growing sense of expectation. After finishing their discussions and interviewing several of the faculty Mr. Smith departed with few comments, but promising to respond soon.

For a while John could not help but look at the mail each week with growing anticipation. Finally one day an e-mail arrived from the foundation. But as John downloaded it with great difficulty since it was an enormous file, he found that rather than an announcement of a grant, it contained strategic plans for the seminary that barely resembled what he had shared. Oh, there were offers for funding too, but those were conditioned on accepting the foundation board's determination that they were on the wrong track in several areas. In other words funds would be released IF and ONLY IF John made the proposed changes.

While some of the suggestions might have been helpful, the one that particularly troubled John asked them to end plans for the PhD program that the seminary desperately wanted to begin in another two years. Mr. Smith's determination was that such a program was beyond the scope of the school and that PhD students should be sent to one of several other seminaries on the continent as an efficiency move, since the foundation was also funding the other schools. Never mind that this was the dream program of several denominations whose leaders came to John's seminary, or that efforts had been moving in that direction for five years already.

Desperately in need of the potential funding yet unwilling to accept all of the demands, John had tried to negotiate cautiously with Mr. Smith over time, but to no avail. The e-mail that John now held in his hands explained that Mr. Smith had been in contact for quite some time now with most of the faculty he had met with while visiting the seminary and that they had agreed with Mr. Smith's assessments and would like for John to understand the importance of this funding offer and accept the entire package.

With a trembling hand John read through the e-mail one more time. Not only was funding still uncertain, but now Mr. Smith had had the audacity go behind his back and incite the faculty to disagree with John's stand on critical issues. Who did these people think they were!

** This scenario is fictitious. Any resemblance to an existing organization or person is entirely coincidental and unintended.*

Answer Box # 1

What has John the most upset, the lack of funding or the tampering in his leadership of the seminary? What do you think were the Foundation's motives in their actions? What suggestions do you have for both sides to have helped establish better relations?

Western Charitable Foundations

While writing a good proposal is a critical part in most relationships with Western foundations and we will devote an entire unit to that subject, there are many equally or even more important steps that go on between a ministry leader and a Western foundation who is a potential donor. First of all let's talk about what we mean by a Western Charitable Foundation.

What is a Charitable Foundation

Many of the laws in the US and Europe were written to encourage giving. They reward individuals who give generously by charging them taxes on the money they keep, but not on the money they give away to a recognized and legitimate charity or church.

As an even greater incentive, laws were designed that made it possible to create charitable foundations so that those who had made extensive amounts of money could set it aside safely and give it away wisely and slowly without having to pay the tax costs of keeping the money. Many of these foundations were started by wealthy Christians who asked that their assets be used for Christian work.

The individual or family who originally gave the money must give up personal control of the foundation in order to keep the tax advantage. They give the decision making power to a board of trustees though he/she may stay as an equal member of that board. They are called "trustees" because they are entrusted with the use of the funds in the charitable foundation.

Usually these charitable foundations are managed by staff who are hired to work full time collecting information about who should receive grants, sharing those recommendation with the board of trustees and then carrying out those decisions.

It is usually the hired staff who manage the gateways into the foundation. Often the executive director is known as a "gatekeeper", protecting the donor and other board members from the many people who want to have access to them and trying to choose wisely who should have that opportunity to share with them.

Getting a chance to tell your story

As you can imagine, being the executive director of a foundation is not a simple role. You are constantly listening to what the board wants to fund. You work for them and your role is to provide them with the information that they need to make good decisions, but that is not always easy to do. It is certainly not always easy to make each of the board members happy!

Meanwhile you are constantly screening applications from those who would like to receive grants and meeting with potential donors. Everyone wants something from you. As one director said to me, "you have to understand that I am always looking for a reason to say 'no' because that is what I must do with the vast majority of those who ask for money."

Below is a list of why someone at a foundation might say "no" to a request for funds, or to even receiving a proposal from you to seriously consider for funding.

Read through all of these "reasons to say NO" and answer the questions in the boxes that follow

Why They Say No

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Have already committed their limited resources 2. You do not have a relationship or connection 3. They want to say "no" 4. Do not understand (cannot picture it) 5. Business cycle is down, so there is less money to give away. 6. Do not fund what you do 7. Do not know you (the "who are these people" factor) 8. Do not talk the same language 9. You look unprepared 10. You were rude to their assistant | <ol style="list-style-type: none"> 11. It looks like a long-term commitment versus a one-time response 12. You asked for the wrong thing 13. You asked for too much/too little 14. You do not look like your work. 15. You burned them the last time out (sloppy reporting) 16. You are overselling 17. Fight with their wife that morning (or you remind them of their brother-in-law or someone else they do not like) 18. Bad food at lunch before you came. 19. You need them too much. |
|---|--|

Answer Box # 2

Which of these “reasons” are totally out of your control?

Which ones could you prevent from research?

Which other ones could you possibly prevent and how?

Out of Your Control?

Which ones are totally out of your control? Which ones did you say? Not all that many of them! Just 1, 5, 17, and 18. If they had a fight with their wife, it is unlikely that there is much you can do about that!

Prevented by Research?

But lots of these could be prevented by doing some research. Before you ever get the opportunity to visit a foundation, you probably have friends in common (#s 2, 7) because that is who introduced you and helped you to get this initial meeting. It once took me two years to get a meeting with a particular foundation that I believed should be interested in funding what DAI does in leadership development. It took three different people recommending me to them to finally secure a meeting. (Unfortunately I still have never received a grant from them, but that is another story!)

Through research you should know what they like to give to and the range of amounts that they give. (#6, 13) This information is usually readily available on their website, or in printed materials about them. Although doing a type of ministry that they are interested in, and asking for an amount that is near what they often give to first time recipients, does not guarantee you a grant, at least you will know that you are not wasting both your time and theirs.

Answer Box # 3

Of the eight or nine reasons “why they say ‘no’” remaining that we have not yet discussed, which ones are easily preventable?

Easily Preventable!

Of the eight or nine remaining reasons “why they say ‘no’” that we haven’t discussed yet, which ones are easily preventable by anyone?

Well, numbers 10 and 15 would be the preventable by any of us. I cannot tell you how many terrible stories I have heard from foundation folk about ministry people being horribly rude to foundation staff that they perceive to be “unimportant”. This just becomes frustrating for everyone. Treat everyone, including foundation staff as if they are valuable to God—because they are!

And of course good and timely reporting is absolutely critical! --Especially to Americans who deeply value written reporting and reporting that is on time!

Communicate clearly and well!

Most of the rest of the issues can be solved if you follow the guidelines we have already discussed for telling your story in Unit 3 of this course. No matter who your audience is, you need to understand their world, their language, and their expectations and then tell your story in a way that will communicate clearly and simply to them.

I am often reminded of the example of my father. As a child growing up, my father taught Sunday School classes to adults ages 35 and older. On Saturday nights while he was preparing he would often sit me on his knee and explain the lesson to me. I would ask questions until I understood completely. He figured that enabling a child of 8 to 10 years of age to understand was good practice for explaining biblical principles to adults! He would keep going over the material in different ways until I demonstrated that I understood. Interestingly enough, he was one of the most popular teachers in the church! You might consider making your funding presentation to a few 8 year olds and see if they get it before taking it to a foundation executive!

Why They Say Yes!

Of course of equal importance is why a foundation says “yes” to your request! Below is a list of reasons why they might say “yes” to you. Read through them all and then answer the questions below.

Why They Say Yes!

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Because they want to serve the Lord 2. You have a relationship or connection 3. Because they are generous 4. They perceive you are doing a difficult task with efficiency 5. Prepared to give <ol style="list-style-type: none"> a. They have been waiting for someone to try what you are trying b. They heard about you from somewhere or someone else | <ol style="list-style-type: none"> 6. They are educated about your problem 7. You articulate well 8. You are respectful <ol style="list-style-type: none"> a. of their intelligence, b. position c. grant 9. Business cycle is up 10. You are already large and/or well-funded 11. You can demonstrate their part |
|--|---|

12. You know what to ask for
13. You know what you are going to do with the money
14. You speak their language
15. You are nice to their assistant

16. You appear to be “winning”
17. They want to show off
18. They feel they have to
19. They feel guilty!

Answer Box # 4

Which of these reasons above of why Western foundation donors give is most surprising to you?

Which are the hardest for you to believe?

While I do not know which of these reasons may have been the most surprising to you, I can guess that some of you would be surprised at the number of reasons there have to do with you being confident and sure of what you are doing and already having good funding! For Westerners, especially successful business people, who are often those who have placed large sums of money in foundations, signs of success are something they can identify with. They want to put their money behind something that is going to make a difference and “win”! They will rarely fund a good idea, but often will fund a good idea that has already proven it will work!

Helping them to say “Yes”

There are many ways that you can enable Western donors to say “yes”. Keep in mind they are literally in the business of giving money away. They want to fund you and more than anything else most of them really want to please God and do something that they perceive will have an impact for his Kingdom! They are usually generous and wonderful people who like you, want to serve God with what they have.

Before you make a visit to a foundation

Before you go, do a lot of work and planning to **get ready to tell your story well**. Find out all you can about the foundation you are going to and how to physically get there! It takes a lot of planning to make some of these visits.

After making some kind of relational contact with a foundation, if possible, either **plan a meeting or send a letter of inquiry**. Keep in mind that research states that it takes an average of seven points of contact before a proposal is granted. Foundations say “no” 19 times to every one time they say yes. It takes time and energy and persistence to apply for foundation funding.

- **Know what you need and how you are going to use it.** Don't depend on a PowerPoint presentation, but fail to bring along a computer that can show it! Have written materials with you to leave behind and refer to them if it will really help you, but have some stories of the difference your ministry is making to share with them and help them see the difference your work is making.
- **Have all the mundane things ready.** By that I mean, have your budget, strategic plans, organizational chart and the basic documents that enable your organization to run well ready to show them in case they ask. You must have a way to receive any funds they might give. You should also have an organization with proper accountability in place, an independent board of directors and a system for financial accountability functioning. As you look at the unit on proposals you will see the list of supporting documents that each foundation expects to receive from you when you do finally have an invitation to present a proposal. Have all of those ready before you ever meet with the foundation!
- **Know who the donor is and who you are** and make sure there is a good match. There is no point in wasting their time or yours.
- **Give real time and patience to building relationships and networks.** Although it will often be said that Westerners are not as relational as some other cultures, it simply is not true. Without the relationships in place you will have no possibility of having a meeting or presenting a proposal.

Before you ever have that first meeting with a foundation representative, **have a follow-up plan**, or series of potential plans in place. Be thinking about exactly what your next step will be if they invite you to submit a proposal, or how you will be able to continue the relationship if more time is needed before they invite that.

Each one is different

Just like people, each Charitable Foundation has a personality and needs to be approached slightly differently. Get to know them slowly at first. Find out how they like to operate. Find out everything possible through research and making subtle inquiries of others who know them well. Be incredibly polite and careful in your contact with them to treat them with respect and courtesy. Everyone, including foundation staff who answer the phone, will appreciate being treated kindly.

Don't ever assume that what one foundation likes the other one likes. While there will be many similarities, the differences may surprise you. It takes time to get to know them, just like it takes time to get to know anyone.

Do not approach a foundation if you are truly desperate for funding. You will be trying to rush the process and they will sense it immediately and push you away. Look at foundation funding as a long term possibility for your future needs.

Final Assignment



Final Assignment

In preparing to interact with a foundation, understanding who they are and what they are interested in giving to is important. Begin by doing some web "research". Look for foundations in the US that fund Christian organizations. (A list of some possibilities is included below, or you can find others.) Read through the information on these foundation websites and pick one that you believe might be interested in your ministry or a ministry you volunteer with or know well. In a paper of one page or less explain which foundation you picked (give their website) and why you believe you might be a fit for that foundation's interests based on your research.

Now, look at that foundation's application process. If they have an application form that is downloadable to your computer or thumb drive, do that. Look through all that is required to apply to that foundation. Of all the questions asked and background information requested, what does your ministry already have, and what would you need to create or find somewhere. In a paper of two pages or more, list those things that would make it easy for you to apply to this foundation for funding and what things would make it difficult, or at least the things you would have to do significant additional work to create or develop. You do not need to fill out the application, just list both the things that you have already and those things you would have to create if you did fill it out and discuss how easy or difficult you would find this process.

Now in one additional page, compare this with the requirements of one other foundation that you researched and thought you might fit well with. Which would be easiest to apply to and why?

(possible foundations to research: Bolthouse Foundation, Cornerstone Foundation, Crowell Trust, First Fruit Foundation, Gabriel Foundation, Huston Foundation, Lloyd Trust, Master's Plan, Maclellan Foundation, Rivendell Foundation, Servant's Trust, Stewardship Foundation, Tyndale and ???).

Readings

Visit www.parkerfoundation.org

Excerpts from www.parkerfoundation.org

Who We Are

The Parker Foundation is a private, evangelical Christian foundation founded in 1995 in Richmond, Virginia.

Our mission is to provide encouragement, counsel and grants to organizations working to redeem individuals and communities throughout the world for Jesus Christ.

What We Believe

The Beliefs of the Parker Foundation are best summarized in the statements of beliefs of the [Lausanne Covenant](#)

Information Sources

In selecting organizations and projects to support, the Parker Foundation is guided by:

- Biblical principles and standards;
- The input of indigenous leaders and mission workers in the field;
- Relevant research by leading scholars; A grant application process, including due diligence conducted by staff, personal interviews, input by advisors and deliberation by the Board; and,
- Prayer.

Dates And Amounts Of Our Grant Cycle

The Parker Foundation makes rounds of grants at various times throughout the year, not following any set pattern. Similarly, the amount of grant funds given varies from round to round, and from year to year.

When To Submit A Proposal

Because the Foundation does not observe set grant dates, we accept proposals throughout the year. We require substantial lead time to understand organizations and projects that are new to us. We have a strong preference, therefore, for much prior contact and discussion with applicants about the timing and substance of proposals.

Keeping Us Informed

The Parker Foundation wishes for grantees to project results that will be produced by the proposed activities. We wish for applicants to provide, when possible, a high degree of specificity about projected outcomes. The Foundation will, then, hold grantees accountable for the outcomes they projected. By doing this, we seek to help grantees implement best practices in pursuit of constant program improvement. Of course, we always recall that our role is to be faithful to opportunities given to us, while recognizing that God alone gives success. (Proverbs 19:21)

Features Of Strong Projects

Among the many worthy and needy proposals it considers, the Parker Foundation has demonstrated a preference for projects with many or all of the following features:

- Complementary – the project complements and strengthens existing indigenous institutions and people, including local churches, para-church organizations, and workers in the field.
- Contextual - methods employed are culturally sensitive to the people being served.
- Leveraged – the project mobilizes resources (volunteers, money, supplies) beyond those of your specific organization or project.
- Scalable - the proposed model is designed to be effective, even as it grows dramatically.
- Replicable - the model is not dependent on certain conditions or people but can be replicated for outstanding results in other places and times.
- Planned – the project is thoroughly conceived and planned.
- Original – the project employs creative solutions to the problems being addressed.
- Viable – the project does not rely on any one funding source, including the Parker Foundation, for its survival.

What We Don't Fund

The Parker Foundation generally does not make grants to:

- Individuals
- Denominational concerns within the United States;
- Organizations targeting domestic localities, other than Richmond or central Virginia;
- Organizations of which the staff or Board of the Parker Foundation have no previous personal knowledge;
- Organizations expecting us to be sustaining donors

Applying for a Grant

The Parker Foundation strives to be accessible to worthy organizations, which meet our guidelines, around the world. The Parker Foundation staff handles the receipt and research of proposals.

Before getting started, be sure to review [How we make grants](#), and note the types of [projects we do not fund](#). For instance, the Parker Foundation does not support local initiatives in the U.S, outside of the Richmond area. Certainly [call us](#) before completing and submitting a grant application. We will be happy to talk with you about your project idea and the application procedure.

The Parker Foundation is only able to fund a small percentage of the proposals it receives. If you are uncertain whether your proposal fits our areas of interest, we suggest that you send us a brief letter of introduction describing both your ministry and the specific project.

Organizations should never submit an application without having had prior contact (preferably a personal meeting) with the Foundation staff.

Grant Application

The Parker Foundation welcomes new ideas. This proposal is designed to enable the staff and Board of the Foundation to gain a firm understanding of your organization and project.

We accept proposals throughout the year. The length of time we require to act on proposals can vary, but time lapsed between rounds of grants can range up to twelve months. **Please do not complete and submit a proposal without first contacting us.**

A primary purpose of this application is to reflect your organization's strategic thinking. Toward that end, please know that we will be glad to discuss the process with you. If yours is a newer or young organization, please simply answer as many questions as possible. Particularly with new organizations, definite, detailed responses are not always possible.

We strongly request that all applications be submitted in Microsoft Word format as an attachment to an email, or on a diskette via regular postal mail. If you are unable to provide any of the attachments in Word format, you may mail them to us at the below address. If you have submitted an application in the past, please so state, and include only updated or revised information.

If you need help or have questions about these guidelines, please contact:

Mr. Malcolm J. Myers
Parker Foundation
500 Forest Ave.
Richmond, Virginia 23229
(804) 285-5416 fax: (804) 285-5450
mmyers@parkerfoundation.org

A. INFORMATION ABOUT YOUR ORGANIZATION

1. Summary

Organization name:	
Address:	
Phone:	Fax:
Year founded:	President or CEO:
Mission statement:	
Number of paid staff (organization-wide) in current year and two preceding years:	Operating budget amount (organization-wide) for current year and two preceding years:

Please answer the following sections in electronic attachments to this application. Please label the sections very clearly, with your organization name and the application section listed at the top of each page.

- 2. **Statement of Faith** – Please provide your statement of faith.
- 3. **Board of Directors** – List the names, locations, and professional affiliates of your Board of Directors. Please indicate the officers, and the year in which your Directors’ terms expire. Please list any Board members who have left the Board in the past two years.

4. **Leader biographies** - Provide biographies for your chief executive officer and for the individual directly in charge of the project for which funds are being sought. This should include a summary of experience with similar projects. Please list any professional consultants your organization has used for fundraising, strategic planning, or other purposes.
5. **Financial information** – Please provide (as electronic attachments to this application or, if necessary, as hard copies posted under separate cover) the following:
 - a. Complete financial statements (audited if possible) for the two most recent years;
 - b. Form 990 Tax Returns for the two most recent years;
 - c. Year-to-date financial statement through the most recent month;
 - d. Projected (estimated) income and expense budget for next year, if available.
 - e. The most recent IRS tax determination letter, indicating your exempt status under Section 501(c)(3) and foundation status under Section 509(a). Please provide the following statement on your letterhead, dated and signed by a corporate officer:
"There has been no change in the purpose, character, or method of operation subsequent to the issuance of the IRS letter(s), and the exemption status under IRC Section 501(c)(3) and Section 509 remains in full force and effect. Nothing is known by the officers of the organization that would affect its exempt status."
 - f. Explain any long-term debt that will become due in the next two years.
 - g. Describe any other significant matters which may affect your current or future financial position.
6. **Fundraising information** - Please provide:
 - a. A list of your largest gifts (please don't list more than ten) from individuals, churches, corporations and foundations in the most recently completed fiscal year, showing donor name (if anonymous, please indicate) and amount given;
 - b. A list of other individual and foundation prospects that you plan on asking to participate in this project. List name (or anonymous) and amount to be requested; A list of other foundations that have supported you in the past two years, and their gift amount if possible; and,
 - d. The percentage of your Board members who made a financial gift to your organization during the most recently completed fiscal year.
7. **Strategic plan** - Please identify and explain the following, being as brief or lengthy as necessary:
 - a. The three major strengths of your organization, in order of priority;
 - b. The three major weaknesses of your organization (not to include financial), in order of priority;
 - c. The two most important goals in your strategic plan. Please also identify possible barriers to accomplishment of those goals, and your strategies for overcoming those barriers; and,
 - d. If you have a strategic plan, please attach a copy.
8. **Self-evaluation Form** - Please complete the following form. If you wish to explain a response, please use the lines at the end. Past applicants have found this to be a helpful planning tool to reflect on their current strengths and weaknesses.

I would characterize our organization today as:	Strong	In Transition	Struggling	Other
Our staff is:	Superior	Strong	Effective	Other
Our financial base is:	Strong	Adequate	Weak	Other
Our financial controls are:	Tight	Loose		Other
We have a formal fund raising plan:	Yes	No		Other
Our support from individual gifts is:	Strong	Adequate	Weak	Other
In the foundation community, we are:	Well-Known	Somewhat Known	Barely Known	Other
In the past three years, the number of people served has:	Grown Dramatically	Remained Relatively Stable	Declined	Other
Our facilities are:	Great	Adequate	Inadequate	Other
We are computerized:	In all areas	Minimal	Not at all	Other
In the past three years, our overhead has:	Increased Dramatically	Remained About the Same	Declined	Other
Our strategic plan is:	Strong and often used	Adequate	Weak	Other

Comments:

B. INFORMATION ABOUT YOUR PROJECT

1. Summary

Project name:	
Amount requested: \$	Project budget: \$
Request is what percent of total project budget? %	Request is what percent of organization’s total budget? %
Project description:	
Project ownership (if other than above) or collaborators:	
Project contact person:	Does your Board endorse this project?
U.S. funding address and wiring instructions:	
Project start date and end date:	Project location (city, state, country):
Constituent group served – who, how many, where?	

2. Detailed Project Plan – Please address the following questions in detail, using no more than three pages. When helpful, include charts, brochures or promotional materials.

- a. **What is the need?** Describe what situation you are seeking to address. Please be specific, describing the group of people in need, or the history behind the need, or the scope of the need. These conditions may be spiritual, political, societal, economic, physical or other.
- b. **What is your strategy?** Describe your strategy for addressing the need, and why it is the best approach. Referring to your organization's mission statement, strategic plan, and other goals, show how the project is consistent with those guiding principles.
- c. **What is your plan?** Define key details of your plan, including the timeframe, people involved, locations, partner organizations, etc.
- d. **What is the cost?** List all direct project costs and income in detail for the time period covered by your proposal. Specifically address how the project will be funded, after the requested support from The Parker Foundation is discontinued.
- e. **How will you measure your progress?** List the specific objectives your project is designed to achieve and the timeframe of the projected results. It is critical for you to describe what "success" will look like, both in terms of activities and outcomes. Your projected outcomes should be "SMART": Specific, Measurable, Attainable, Realistic, and Time-defined. Indicate your level of confidence in achieving these results. Who will be responsible for submitting required reports to the Parker Foundation?

Fundraising

Unit 8

Writing a proposal



Development Associates International

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Unit 8: Writing a Proposal.

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Readings:

www.firstfruit.org

Learning Objectives:

- Understand the basic components of writing a proposal
- Practice the process of understanding the interests of a charitable foundation and how to craft a proposal to fit their interests and instructions

Introduction

The proposal, although only a small portion in the whole picture of fundraising, is a vital ingredient, especially when requesting money from a charitable foundation or trust. A proposal is the written copy of the details of a project that needs to be funded. Foundations will not accept grant requests unless they are put in written form. Thus, it is important to learn the format and overview of proposal writing.

What is a proposal?

A proposal is a written opportunity to tell your story and ask for help in the communication process that we have studied in this course. You only write a proposal after you have met and listened to the foundation or charitable trust, established a relationship and gotten to know them and understand their interests and personality following all of the steps that we walked through in the last unit.

The term proposal is an interesting one. When you hear the word "proposal" what is the picture that comes to mind? What is the definition of "proposal"?

Answer Box # 1

When you hear the word "proposal" what is the picture that comes to mind? What is the definition of "proposal"?

A proposal is one side of a conversation or contract. When a young man asks a woman to marry him we say he is making a proposal of marriage. When you give a proposal to a charitable trust, you are proposing to a foundation that you have a project that is really important and you need their help or partnership to bring it about. You are proposing that they join you and do their part to bring this about.

In many ways then in a proposal or grant request, the requester puts into writing why this project is important (the need), he explains what he wants to do to solve the need, (strategy with objectives) he explains exactly how much it is going to cost and how he is going to evaluate the outcomes (budget and impact measurements) and then invites the charitable foundation to supply a specific amount of the budget.

The proposal is the "official" document of communication between your organization and the potential donor. It is like one side of a contract. It says we want to do this and if you supply the funds, then we will do it. Writing a proposal also gives you the opportunity to layout and test for yourself the details, organization and overall clarity of your project.

Meeting and getting to know First Fruit Foundation.

In the last unit you learned about how to meet Western Charitable Foundations and get to know them and interact with them. Recall what you learned in that unit as you stop now and go to the website of First Fruit foundation. www.firstfruit.org Read everything you can there and begin to get to know the foundation. If you were fundraising for a seminary, would you think that this foundation might be interested in you? What did you read that lead you to your conclusion about this?

Answer Box # 2

Stop now and go to the website of First Fruit foundation. www.firstfruit.org Read everything you can there and begin to get to know the foundation. (If you do not have access to the internet, you can read the information from the website in the readings section of this unit)

If you were fundraising for a seminary, would you think that this foundation might be interested in receiving a proposal from you? What did you read that lead you to your conclusion about this?

There are several reasons for you to think that First Fruit might have an interest in funding projects proposed by a seminary in the developing world. They name leadership development and specifically evangelical seminaries as a priority for them. Many of their quotes come from heads of seminaries. They specifically mention they like institutions or projects led by indigenous leaders. The list goes on and on. There are a lot of reasons to assume that this may be a good match.

Normally you would make some type of inquiry at this point to confirm your initial research. You might try to phone, especially after finding someone who knows them to make the introduction and so forth. Hopefully you are able to arrange a meeting with them and only then, after a meeting where it was clear that in fact they do have an interest, you ask them if you may present a proposal.

What instructions do they give you on their website about submitting a proposal?

Answer Box # 3

What instructions does First Fruit give you on their website about submitting a proposal? Look under the "contact us" section.

Specifically they tell you exactly what you may and may not do. They state very clearly:

"As a matter of course, our board only considers invited proposals; accordingly, we do not have application forms. If you would like to seek our interest in a project, please write an inquiry letter of one page outlining your project, its expected outcomes, budgets, and what you would be seeking from First Fruit. We prefer to receive this letter by email rather than post. "

Now this is very different than what you found on the Parker Foundation website that you explored in the last unit. Every foundation is different! Whatever else you do, ALWAYS follow the instructions that the charitable foundation gives you. In this case your first step AFTER you have established a relationship would be to send an inquiry letter.

What happens after that letter is sent is up to the foundation staff to determine. If they want you to submit a full proposal, they will invite you to do that. Let's assume for purposes of this unit that they did exactly that, invite you to submit a proposal! Rather than let you work on a proposal from your own organization or ministry, we are going to ask you to write a proposal for John, our seminary president. Below is a case study about the project you are going to write a proposal about.

Case Study

John was thrilled that the seminary was growing and thriving. The classes were full and for the first time in a long time, there was enough revenue from the student tuition that they could pay the professors on time and pay all the bills! This had gone on for a whole semester and it was a wonderful feeling.

John felt that a lot of the current success had to do with two things he had been working on since becoming President. The first was constant communication with the 5 primary denominations that supplied students to the seminary. John had sat down with the heads of each denomination over the past two years and asked many questions about what they liked and were happy with at the seminary and what they would like to see change. He had taken several steps to implement their suggestions and that had been noticed with appreciation by those leaders.

The second area that John had worked hard on was enabling the professors to give their full attention to their work. In earlier years they had often needed to do a lot of outside teaching and preaching to make enough money to provide for their families. Too often in the past the seminary had been unable to pay them properly and this led them to be de-motivated and constantly working to find

other sources of income. Now, the professors were solely involved in teaching, mentoring the students, research and writing. They were so much happier and fulfilled that the entire atmosphere of the campus had changed.

But all of this change had created another problem. There was a student housing crisis. For the first time in its history the seminary was bursting at the seams. Each student family was supposed to have their own small bungalow with two bedrooms, a small kitchen, bathroom and living room, but now some of the families were crowded, two families in a flat and the results were not positive.

The students were having trouble finding a good place to study. The wives were having some struggles sharing one small kitchen and often tempers flared over small grievances. And although the children enjoyed the constant contact with other children, even this was beginning to wear on everyone's nerves. Something needed to be done.

After several meetings with the faculty and administration, a building plan was created to build two housing blocks that would accommodate four families each. These would be simple and appropriate for the student families, but provide each with some space of their own. The cost was reasonable and the entire project could be completed in less than six months if the funding was available.

After reflecting back on all the foundations he had met over the past year he felt that First Fruit might be interested. He e-mailed the executive director whom he had met and followed the initial e-mail with a phone call. There was some interest expressed. They submitted the letter of inquiry and were invited to submit a full proposal. Now the work would begin!

Steps to Write a Successful Proposal:

For the next portion of this unit, pretend that you are a "grant writer" working with John to prepare a proposal to submit to First Fruit. They will have supplied you with a specific format that they want you to follow. The steps we will go through might be similar to the ones they would give you.

Step 1. Get Prepared

Before you begin to write there are several things to consider that will help you in the process:

- A. Be Positive – Demonstrate that you are capable of doing the project that you are going to share. Rarely will a foundation fund a good idea, nor do they want to give you your 1st grant. Never say, "If we don't get this grant, the seminary will close." The stronger the organization and the better shape you are in, the better your prospects for getting funded.
- B. Put yourself in the role of the grant maker. - What are they looking for? This is the research phase that is needed to learn about that particular foundation and their interests and theological foundations.
- C. Be clear when you write - DON'T USE JARGON. Say what you mean.
- D. Don't indict yourself – For instance, if you tell them that you can barely keep up with your expansion, don't ask for money for outreach to increase "business". If you are extremely well known in your community, don't turn around and say you can't raise any your funds within the community.
- E. Be brief - stay under 10 pages without appendices. (Some foundations will tell you only three pages, or only four pages. Whatever you do FOLLOW INSTRUCTIONS!)

- F. Avoid unsupported assumptions. - Don't assume the reader knows who you are or who you serve. Don't assume that your definition of the problem is the same idea that the person who is reading your proposal has. Therefore, specifically define the problem including who says it is a problem besides you. Talk about the "so what"----so what that one in ten kids drop out of high school.
- G. Make it readable - Lots of white space on the paper with pages numbered.
- H. Know your funding source - Know them personally. Make a solid match. Eighty percent of all proposals are made on the basis of personal contact.

Step 2. Introduction (of the organization, not the project)

First of all you want to describe your organization's qualifications and credibility. This can be the most important segment of a proposal when the Charitable Foundation that you are applying to does not know you well. Even for someone you have a longer relationship with, you have to remember that they deal with many organizations and leaders, so use this section to refresh their memory on the basics. This is sometimes referred to as the background or organizational history segment.

Here is an example of the organizational introduction section from a DAI funding proposal:

Organizational Background

DAI (Development Associates International) was founded in 1990 with the mission to enhance the integrity and effectiveness of Christian leaders worldwide so that the Church can better fulfill its role in extending the Kingdom of God.

DAI accomplishes this mission of empowering leaders through:

- *Teaching – relevant formal and non-formal educational experiences*
- *Mentoring – fostering growth through ongoing relationships*
- *Consulting – specialized counsel and advice*
- *Connecting – creating and maintaining partnerships*

Today, we have Ministry Centers led by local leaders in Australia, Belgium, Egypt, India, Ivory Coast, Nigeria, South Africa, Russia and Uganda. Our staff internationally totals about 35 paid and volunteer members. Jane Overstreet leads the ministry as President/CEO. Educated as a lawyer, Jane has over 20 years of ministry experience, including serving in the Middle East and Europe for 13 years.

Answer Box # 4

Read through the organizational background section above. What kinds of things does it tell you about the organization? How did they build credibility? How did they clarify their name?

You probably saw several ways that DAI tried to establish its credibility and clarify who it is. First of all both the initials and the full name were used. It is amazing how easy it is to miss the basics. Don't assume someone knows who DAI is, or in our case what Development Associates International is. Use both names to ensure that whichever one they are familiar with they will know immediately what group is being talked about.

Offentimes names are not descriptive of what the organization does. Use every opportunity to clarify and add explanation when you can without it getting too long and complicated.

Include founding information, achievements, history, as it relates to what your organization is doing today. Talk about the leadership and what makes them capable of running this organization. Give information that will help establish that this group knows what it is doing, like when it was founded, the size, the number of people served. Maybe you have other things that you can say that help in this area like its previous successful funding history, broad base of funding, management, administration, finance, awards, and citations.

Another area that is great to mention is the partnerships and affiliations that your organization has. Or, you can talk about the board of directors and have credible they are.

You will notice that giving your mission or purpose statement and basically the type of work you do is helpful here. Sometimes you can start out with a quote from someone else talking about the wonderful work you do.

Don't talk about the problem or the project in this section. The introduction is the most important section of the proposal and should be right up front.

Answer Box # 5

Stop now and go back to the case study that was shared earlier in this unit. Use the information in that case study and create a convincing need statement following the guideline presented here. (If you have to make a few facts to add to the material in the case study, feel free to do so.)

Step 3. Problem Statement/Needs Statement - not that you need money but what is happening in your community. What is the problem? Who is the client? Don't make unfounded assumptions. Include statistics, quotes. Don't say how you will solve the problem. Just state the problem.

The problem statement should be discussed qualitatively and quantitatively. Include quotes from people who will be served by the program. Include statistics. What contributes to the problem within the system? Don't try to solve the problem in this step, just identify the problem. Who else says it is a problem? Who does the problem effect? The funding source may know what is causing the problems but you should still include it in your proposal because they want to know if you know.

How did you do? Did you manage to state the need without also beginning to get into the solution? It take some discipline to simply share the circumstances that are leading you to do something!

Step 4. Objectives/Outcomes

Now it is time to talk about who or what will be different if you take action. What is it that you are going to do? Objectives need to be measurable and time-limited. This is so that they can be evaluated clearly. You can also paint some of the vision when you talk about outcomes, because you want the potential donor to know how exciting this will be if it takes place.

Step 5. Methodology - All action - How you get from the problem statement to the results?

Now you can discuss how you are going to accomplish these outcomes, what are the activities? Is there a time line you can share? Give any information here that will help describe how much thinking has gone into this and that it can be accomplished.

Answer Box # 6

Stop now and go back to the case study that was shared earlier in this unit. Use the information in that case study and create a section on your objectives and outcomes and include the methodology. (If you have to make a few facts to add to the material in the case study, feel free to do so.)

Step 6. Evaluation - Results-oriented.

This section should be in two parts- the plan for evaluation (the results you are looking for) and what the tools used to evaluate i.e. surveys. Your proposal will gain strength in the eyes of the funder by including an evaluation section. Funders are very sensitive to the fact that too much ministry goes unevaluated, so the stronger and clearer you make this section the better off you will be.

For something as straight forward as a building project like we are talking about in our case study, what evaluation can we talk about besides seeing whether the building gets built or not?

Answer Box # 7

For something as straight forward as a building project like we are talking about in our case study, what evaluation can we talk about besides seeing whether the building gets built or not?

What did you think of here? While the evaluation should of course include seeing that the buildings will be completed, it should also be qualitative. How are you going to know that the building you have planned will be the most effective use of space and create the best learning and community environment for the students, etc.

Step 7. Future or other necessary funding

Unless you are going for a one-shot project you must include this section. Funders do not want to inherit you for life, unlike personal supporters. They always want to be assured that you have a way to fund this after this season if it needs further funding.

This becomes an issue when it comes to hiring staff. Grants are a very bad way to staff your group. Grants are not "hard" money.

Do you see any issues with the project we've been talking about in this unit's case study? If you are just asking for funds for building a building, what might a donor ask or expect to hear from you about ongoing funding related to this project?

Answer Box # 8

Do you see any issues with the project we've been talking about in this unit's case study? If you are just asking for funds for building a building, what might a donor ask or expect to hear from you about ongoing funding related to this project?

You may be thinking that if there building is completed there are no further costs. But, that is not what a business mind will be thinking! They will ask questions about upkeep costs, electricity, water, maintenance of all kinds. What are your plans for paying for those costs? Don't make the funder wonder. Think about what their questions might be and answer them before they have to ask.

If you have other foundations that are helping with the project name them. Funders talk to each other all the time. Never deceive a funding source. They like to work together. Whatever you say to one, you might as well be saying it to all of them!

Step 8. Budget - Remember all related costs (i.e., not just the cost of the van, but the gasoline, insurance, driver, etc.)

This section is not really about the budget, but about planning and management. In fact, everything in the budget section should already be mentioned in the methodology. For instance, if the budget lists five staff people, you should be able to read about it in the methodology.

Be very specific about what you want the money for. Do not round numbers. Know the cost of something and use the actual figures. If you round, it looks like you are guessing.

You will be asking for money in the budget, the cover letter, and summary. Ask for a specific amount.

Step 9. Executive Summary

Although written at the end, the Executive Summary appears at the beginning of the proposal. The summary is always free standing and never attached to the proposal. Write it as if the person will never read the proposal. Give everything that would be needed to make a decision and include:

Paragraph #1 - From the introduction, take the two or three or four most important sentences.

Paragraph #2 - Take the two to four most important sentences from the problem statement.

Paragraph #3 - Combined Objectives and Methods

Paragraph #4- Requested amount and amount already funded.

Step 10. Cover Letter

A cover letter should come from the President or Director of the organization. It should introduce the organization and the project to the executive director of the foundation or the board chairman of the foundation, or whoever you have been instructed to write to.

Provide a connection for them as to why you are writing to them. Remind them of the phone conversation that you had with someone in their office, talk about how you know they are interested in projects like yours.

State the amount you are asking for and suggest a next step of communication if you are not sure what the next one is. Say something like, "I will give you a call next week to see if you have all the documentation you need," or at least invite them to contact you.

Step 11. Appendix/Attachments

The foundation in its instructions will ask you for a number of attachments. Some that they might request include:

1. Organizational Budget
2. Audited Financial Statements
3. Board of Directors
4. Annual Reports/Brochures
5. Organizational Charts
6. Letters of support

As you can see, there is a tremendous amount of organizational planning that is required to present a funding proposal. While all of this should be going on in an organization of any size, you must be able to document all of it for a Western Charitable Foundation to even consider you request.

How does a Foundation Assess a Proposal

The following outline is put together by the director of a foundation in the United States. Criteria foundations use in assessing proposals vary, but include many of the following considerations. Read through these criteria carefully and then go to the final assignment box to see how you are to use this to information to critique a proposal.

- 1) Competence of persons involved
 - a) Quality of project staff (Are they among the best of all possible people to undertake the venture?)
- 2) Feasibility and realism of the proposal
 - a) Is the time right for the endeavor?
 - b) Is the action proposed adequate to the problem addressed?
 - c) Is the sponsoring agency or institution clearly enthusiastic about the substance of the proposal?
 - d) Are the proposed facilities and staffing sufficient for the job?
- 3) Importance and utility of the venture to the community or to society
 - a) Is there a demonstrable need for the project?
 - b) Whom will the project benefit and how?
 - c) Is it based on ethical and moral premises?
 - d) Will there be a measurable improvement if the venture is successful?
 - e) Will harm be done if it fails?
- 4) Originality and creativity of the proposed venture
 - a) Does the project duplicate or overlap other existing or past programs?
 - b) Is it new and innovative? Alternatively, does it help conserve beneficial programs that might otherwise atrophy or be lost?
 - c) Could the project be carried out better elsewhere or by other persons?
- 5) Appropriateness of the project to the foundation's policy and program focus
 - a) Is the program consonant with the foundation's program objectives?
 - b) If so, does it address an area that should receive priority in consideration of proposals?
- 6) Prospects for leverage and pattern-making effects
 - a) Will the project draw in other financial support (if needed)?
 - b) Will the project produce significant changes?
 - b) Will the results be transferable to other projects and localities?
- 7) Need for foundation support
 - a) Are public sources of funds available (Federal, State and Local, Governments)?
 - b) Are other private sources more appropriate (other foundations more active in the field, other private institutions or individuals)?
- 8) Soundness of the budget
 - a) Is it adequate for the job to be accomplished, but not so generous as to be wasteful?
 - b) Is it evident that the project director (or principal support staff) is familiar with the

administrative intricacies of conducting the proposed project- and that she has planned carefully for contingencies?

- 9) Persistence, dedication and commitment of those who propose
 - a) Have they persevered in efforts to secure needed funds?

Final Assignment

Final Assignment

Now you get to be the expert! At the end of this unit presented as the second reading is a proposal from DAI to a foundation asking for funding for a project that relates to leadership training in Russia and Kazakstan. Read through that proposal carefully as if you are the staff person for a large foundation in the US. Look at the criteria given above for assessing a proposal and write down your recommendations on whether or not this proposal should be funded as if you were going to be presenting this to a Foundation Board. This should be about 2 to 3 pages in length and cover all the nine areas outlined above.

Readings

First Fruit Foundation website information
Found at: www.firstfruit.org

Who We Are

First Fruit, Inc. is a private foundation that provides grants to Christian ministries in the developing world in the areas of leadership development, evangelism, and wholistic ministry.

Our Focus

In light of the key issues in today's world, as well as the particular concerns that God has placed on the hearts of the major contributors to the foundation, we have selected the following areas of focus for the foundation's giving. Within each category the geographic focus will be outside of the developed world.

A. Leadership Development

1. training of mid-career leaders
2. training of grass root pastors and lay leaders
3. support of strategic evangelical seminaries

B. Reaching the Unreached

Evangelism and church planting among unreached peoples

C. Wholistic Ministry (social concern combined with evangelism)

1. assisting the urban poor
2. encouraging medical and community health ministries
3. enabling rural development

Our Mandate

Jesus Christ instructed his disciples to make disciples of all the nations, teaching them to obey everything that he had commanded them (Matthew 28:18-20). He sent them out to be his witnesses in their own nation, in neighboring cultures, and to the remotest parts of the

earth (Acts 1:8), announcing the message of salvation by grace through faith (Ephesians 2:8-9). We believe that the mandate for world evangelization remains in effect until Jesus Christ comes again (Matthew 24:14).

In his own ministry, Jesus combined **proclamation** of the good news with **demonstration** of the good news through acts of healing, deliverance, and compassion. He trained the disciples and sent them out to heal as well as to preach (Matthew 10:1-8). The message of the kingdom of God, which he proclaimed, was the announcement of God's rule over every area of personal as well as corporate life. Therefore, the work of God's people, the church, includes not only evangelism, discipleship training, church planting, and mission endeavors, but also the demonstration of God's righteousness, mercy, and justice in every sphere of human endeavor.

Through his many parables, Jesus taught principles of stewardship of possessions and individual responsibility to use wisely, for God's purposes, that which He has entrusted to us. Jesus teaches us to see ourselves not as absolute owners, but as managers. In this spirit, therefore, we seek to invest and to distribute the resources of the foundation in ways which will best serve to advance the spread of Christ's kingdom and the strengthening of His body.

To express our solidarity with evangelical believers around the world, we affirm our adherence to the [Lausanne Covenant](#). This is a statement of faith to which the directors and staff of the foundation subscribe, and in the light of which we evaluate the organizations that we support.

Guiding Trends

The following are some of the most important trends that are shaping the context for our strategies and decisions. God alone knows the future. But as wise stewards we desire to anticipate opportunities as well as pitfalls related to these changes. Each of these trends raises issues and suggests implications for the work of Christian missions.

1. Expanding Need for Leaders

In some parts of the world, the church is growing rapidly through evangelism and church planting. In other areas the church has become institutionalized and fossilized, and stands in dire need of revival. In both cases the call is for more rapid multiplication and deeper development of leaders. This need exists at all levels, from cell group leaders, to grass roots pastors, to Bible school teachers, to leaders of national and international organizations. Increasingly the call is heard for non-formal training structures, relevance and practicality, attention to the needs of women and youth, and more effective use of limited resources. At all levels of training there is a need for intentionality in preparing pastors, evangelists and church planters for the emerging church. Additionally, attention needs to be given to the 'infrastructure' of people, ideas, skills, organization and funding which will be needed for the continuing development of leaders for the future church.

"... The missing link in church planting is the education of pastors." Dr. John Bennett, President of Overseas Council for Theological Education

2. Accelerating Pace of Change

To be sure, change is constant. But the pace of change is increasing in multiple dimensions simultaneously - technological, political, sociological, and economic - with such speed that long-range forecasts are becoming more problematic and less reliable. In such an environment, structures and methods quickly become obsolete while new paradigms and new forms of organizations proliferate. Confidence in established institutions and methods is eroding. With a spirit of humility and much counsel First Fruit must work to discern whether methodologies and ministries are capable of responding to this ever-quickenning pace of change.

"The Church in this decade has gone through more change than any other time since the Reformation. This is also the most productive and creative era in missions since the first century." Dr. Paul Pierson, Dean Emeritus, Fuller School of World Mission

3. Continuing Urbanization

The peoples of the world continue to flock to the cities in search of jobs and a better way of life. Urbanization at a pace far faster than population growth is leading to the enormous growth of slums accompanied by the breakdown of families, joblessness, pollution, inadequate sanitation and crime. On the one hand, this urban concentration can increase evangelistic access to previously unreached peoples. On the other hand, strategies must be tailored to the unique opportunities of urban ministry. Good strategies for rural contexts may or may not work well in the vastly different environment of the city.

"The gradual urbanization of much of the world will continue to make the various people groups easier to reach physically. Because of the extreme heterogeneity, however, programs must be developed to reach the people groups individually." Dr. Ralph Winter, President of the US Center for World Mission

4. Increasing Collaboration

Increasing numbers of Christian individuals and organizations are coming to realize that strategic partnerships, alignments and cooperative endeavors can be more effective for ministry, and may also represent better stewardship of resources. However, while these efforts bring greater unity and focus on a common task, they also bring greater complexity and difficulty in administration. New attitudes and skills must be developed for working in this team and networking oriented environment. More and more often these collaborative efforts are joining Western and non-Western funding sources, developing world agencies, and missionaries in cross-cultural efforts that have never been previously envisioned.

"A key trend I see is partnership between two thirds world missions and western missions in working together to evangelize the two thirds world...we must focus even more on creating genuine working partnerships." Dr. Larry Keyes, President OC International.

5. Intensifying Opposition

Direct challenges to biblical Christianity are becoming increasingly persistent and vehement. Militant Hinduism and Islam are on the march. In some parts of the world, there is a revival of Buddhism and other traditional religions. Continuing attacks come from modern atheism, Marxism, and secularism. Governmental and educational establishments often join in the opposition. Both official and informal persecution is on the rise all over the world.

"A key trend in the world today that can no longer be ignored is the organized and apparently spontaneous persecution of the church."
Dr. William Taylor, Director of the World Evangelical Fellowship Missions Commission

6. Maturing Church in the Developing World

The center of gravity for Christianity worldwide in terms of growth, energy, and vision is shifting from the North and West to the South and East. The mission field is becoming the mission force. Increasing numbers of leaders for the worldwide Christian movement are emerging from the rapidly growing churches of the Developing World.

"The history of western missions can now be seen as a move from pioneer to paternalism, from paternalism to partnership, and now from partnership to servanthood." Dr. Luis Bush, President, AD2000

7. Continuing Globalization

The world is growing smaller through advances in international travel and electronic communication, as well as broadening exposure to the media. The youth of the world are linked through MTV, while the economies of the world are interlaced through international trade.

Political, cultural and religious isolationism is becoming increasingly difficult to sustain. English is the international language, and modern Western values are impacting more and more societies. As in the first-century world, these developments, whether positive or negative, can become bridges to enable the more rapid spread of the gospel.

"The key trends of this decade [impacting mission] have been the rise of technology and the ease of transportation to get to difficult missions fields." Phill Butler, President, INTERDEV

8. Growing Mobilization for Prayer and Spiritual Warfare

In recent years greater attention has been focused on the importance of intercessory prayer and spiritual warfare for the advance of the gospel. Movements of prayer and meetings for prayer continue to multiply at the community, national and international levels. Spiritual strongholds are being identified and targeted for specific prayer prior to new evangelistic initiatives. The emphasis of church growth strategy is shifting from sociological analysis and managerial technique to a focus on spiritual dynamics and mobilization for prayer.

"A greater emphasis on power evangelism and encounters, not more rational analysis, is what the western church needs in dealing with demonic beings." Dr. Joe Aldrich, President Emeritus, Multnomah School of the Bible

9. Changing Geo-Political Alignments

The demise of colonialism, the break-up of the former Soviet Union, the movement of some nations toward democracy while others drift toward authoritarian rule, the migration of hundreds of thousands of refugees across national borders, the intensification of tribalism and nationalism are drastically altering the geo-political landscape. New trade blocs and political alliances are emerging, leading to constant redefinition of which countries and people groups are "accessible" to various kinds of ministry. First Fruit needs to

work at encouraging and working through national structures to help cope with unexpected eventualities and seize new opportunities more effectively.

"Traditional societies face strong forces of modernity and post-modernity where the background of what you take for granted is being assaulted by the foreground where everything is open to change." Rev. Dr. Vinay Samuel, President, International Fellowship of Evangelical Mission Theologians

10. Shifting Resources

In the coming years large numbers of new young donors will be emerging with great wealth either earned or transferred through inheritance. These donors think, respond, act and are motivated in a different manner than previous generations. They need to be mentored and trained in Christian stewardship, while Christian organizations will need to align themselves to the heartbeat of these donors to stay viable. The challenge is to seek how these new resources can be properly harnessed with national churches and organizations for mission tasks.

"Donors are giving up on things that don't make a difference, but there is more money than ever for things that do." Chuck Colson, Chairman, Prison Fellowship Ministries

Operating Principles

It is the Lord of the harvest who brings the fields to ripeness. The Bible teaches that some from the body of Christ will plow, some will sow the seed, some will water and some will reap. We know that some ministries will be in fields of great growth and others may not be blessed to see a discernable impact, yet both could equally be following God's calling.

Seeking prayerfully to be led by the Holy Spirit, the Board of Directors and staff of First Fruit acknowledge that, although the following operating principles are central to our work, we often fall short of God's righteousness. It is, therefore, in a spirit of humility that we use these principles as guidelines for our ministry.

First Fruit seeks to discern where the **Holy Spirit** is calling us to work, particularly in places marked by significant social and spiritual challenges. Working in an attitude of humility and relying on God's strength, we strive to make grants that will strengthen the Church for the accomplishment of her tasks.

We look for granting opportunities that integrate **head and heart** dynamics. In doing this we seek to look strategically at the broad perspective and compassionately at the people and the need.

In all grants we seek clear and compelling **outcomes**. We value solutions that go to the root causes of needs being addressed.

In all but our smallest grants, we emphasize **feedback**, accountability and clear, **culturally appropriate field reports**. Our goal is that both we and our grantees will keep improving from lessons learned.

In many grants First Fruit is willing to be an **early funder**, to focus on **emerging strategies**, to **catalyze** action, to **encourage** and **develop** indigenous leaders and to **support local stewardship**. We do this knowing these granting strategies may involve more risk.

First Fruit makes both **small and large** grants. Most first grants will be modest. We normally grant for single year projects, however, we will consider multi-year gifts in exceptional circumstances.

First Fruit only makes grants from **proposals we invite**. We seek out these opportunities from many sources and perspectives. Especially important in this process is vision travel and site visits by staff and board members.

First Fruit seeks whenever possible to make grants for the work of **indigenous ministries** or international ministries with nationals in leadership. This is done in the belief that such leaders, working within their own language and culture often have a more fruitful impact in their work.*

First Fruit values **collaborative action** by establishing and maintaining good relationships with other like-minded organizations. We look for opportunities to multiply our efforts and to participate in research that furthers our granting work.

First Fruit will on occasion **help key ministries think through their organizational and strategic issues**. We seek to do this important part of our calling in a spirit of humility.

***Each First Fruit grant, no matter where the ministry is at work, must be given to a publicly supported 501(c)3 organization which has appropriate oversight of the use of funds.**

Contact Us

First Fruit does not see itself as a sustaining donor nor do we support individuals. As a matter of course, our board only considers invited proposals; accordingly, we do not have application forms. If you would like to seek our interest in a project, please write an inquiry letter of one page outlining your project, its expected outcomes, budgets, and what you would be seeking from First Fruit. We prefer to receive this letter by email rather than post.

We appreciate your interest in First Fruit, but we receive many more requests for funding than we can fulfill. Due to the large number of requests, we are able to respond only to inquiries that we determine are potential granting opportunities for First Fruit.

Contact: Kimberly Mer, Program Administrator: info@firstfruit.org

Second Reading

DAI Funding Proposal
Leadership Development
RUSSIA/KAZAKHSTAN 2001

Requester: Jane Overstreet

Project Budget: \$73,000

Organization: Development
Associates International

Grant Request Amount: \$45,000

Contact Information:

Jane Overstreet, President/CEO
PO Box 49278
Colorado Springs, CO 80949
Tel (719) 598-7970
Fax (719) 598-1556
joverstreet@daintl.org
website: www.daintl.org

International Funding Address

or Wiring Instructions: N/A

Track Record:

Development Associates International (DAI), launched in 1990, today is working with leaders in 25 countries who have the least access to spiritual, human and material resources. The goal is to help them grow in their integrity and effectiveness.

Dr. James F. Engel, the founder of DAI, taught at Wheaton College for 18 years. Besides a highly successful secular career in marketing research, he served as a trainer and consultant to over 250 Christian organizations in 60 countries.

All of the 15 senior staff with DAI have 20 or more years in missions and/or church leadership. Many have led significant Christian organizations and therefore understand first hand the struggles of leadership. All of them have advanced degrees or comparable training in specialized professional fields that enable them to serve as highly qualified consultants.

Background and Need:

DAI's mission is to enhance the integrity and effectiveness of Christian leaders worldwide. This project, working to develop and build the skills of Christian leaders in Kazakhstan and Russia, fits at the very heart of that mission. Doing this project in these countries, in partnership with a number of other Christian organizations and in this way, also meets a number of DAI's core values.

The workshops are not an end in themselves, rather they enable us to nurture ongoing relationships with those local leaders who are mentoring and developing others using the DAI's curriculum as a tool. In each workshop we release another "bite-size" piece of the curriculum to these mentors, as well as encourage them and evaluate how they are doing in developing other leaders. First of all

they grow in their own skills and understanding, but best of all when the workshop is over and the participants go home, they deliver appropriate leadership training locally to other Christian leaders. Accountability and real change in lives are natural by-products.

DAI began work in Russia and Kazakhstan at the invitation of a partnership among local Christian organizations working to meet the need for leadership training. They had decided to meet this need by establishing distance education learning centers for Christian leaders throughout Central Asia and Russia. The national leaders and organizations launching this ministry chose to utilize DAI course work and therefore DAI was brought into this partnership.

Meeting the Need:

In Kazakhstan, the first DAI Training of Trainers seminar was held in October 2000, hosted and organized by MAF. As part of the seminar debriefing, a request was given for a continuing DAI involvement in Kazakhstan that is not dependent upon the establishment of the distance education learning centers. MAF agreed to continue as the local coordinator. The next step for DAI is to enhance the leadership training capacity by continuing the training process begun in 2000 with a second workshop scheduled for May 2001. Also Kazak translation of the coursework has begun at the local leaders request.

Meanwhile the distance education project is continuing, DAI is working with the coalition to develop the interactive CD-ROM course for use in these centers, and the mentors trained through DAI's ongoing workshops will be in place when the distance education centers are established.

In Russia we believe meeting the need should look different. The first workshop in October 2000 caused DAI to step back and evaluate how best to gain access to the under-resourced leaders, rather than those who are already "seminar savvy." Although we met the expectations of our partnering organizations through the first workshop, we felt the need to re-evaluate how to work effectively there long-term.

An invitation was received to teach leaders through a primarily indigenous group, The Association of Christian Churches in Russia (ACCR). We would like to pursue this opportunity, but before jumping in to do another workshop, we felt in prayer that we should take the time to sit down and listen to various Russian leaders, build trust relationships, and get their input as to how best to proceed.

One pastor shared with us what seems to be a typical story. His church was started by missionaries in 1991 with 125 members. It grew quickly to 400 and then to 1600 by 1996. In 1997 the pastor was involved in a situation of moral failure, and the church dropped back down to 400. Now it has only 40 members left and is ready to split.

In such a complex situation where so much missions activity over the last few years has resulted in little lasting fruit, we felt the most strategic thing DAI could do at this time is what we call a "listening trip" to ask questions before we build a strategy. The strong call for help in building leaders that has been issued from Russia needs this type of investment.

Measurements of Success and Expected Outcomes (EO)

Complete both Russian (by May, 2001) and Kazak (by October, 2001) translations of the Leadership course.

EO: This will enable the course to be used by the local mentors with others in a much wider variety of local settings. Russian translation was always a goal of the project, however, at the request of the workshop participants, Kazak was added.

Field test interactive CD-based curriculum through the Central Asian initiative and MAF alliance for potential use in distance learning programs, by November, 2001

EO: A useful tool will be in use both in the developing learning centers in Central Asia, as well as available for DAI use in other countries.

Conduct 2 training of trainer workshops in Kazakhstan in 2001.

EO: A core of at least 30 local mentors will have grown in their own leadership skills and will also be developing 5 other local leaders using the entire leadership course as well as the first five units of another DAI course.

Conduct a "listening trip to Russia in June, 2001

EO: Relationships will be initiated with key leaders in at least three cities in Russia. A clear initial strategy for DAI ministry in the nation will be drawn up as well as local partners committed to helping DAI take the first steps

Conduct a follow-up workshop in Russia in fall, 2001 for those who attended in October 2000 as well as take the next step in local ministry.

EO: Keeping commitments to leaders in developing countries are crucial to building trust relationships. Although we expect only about 15 to 20 of the participants to the October, 2000 workshop will be using DAI curriculum in mentoring others and therefore be eligible to participate in the next workshop, we feel it is crucial to keep the commitment made to those who have been faithful. It will enable us to surface those who are mentoring and also take the next steps in ministry in Russia that we determine are best after the listening trip in June.

Senior D.A.I. staff will conduct ongoing one-on-one mentoring by e-mail and in person with five senior leaders in Kazakhstan and Russia as a natural progression/follow up to the training of trainer workshops.

EO: Relational mentoring results in another dimension of growth in the Christian leader. Although time consuming and at times slow, one-on-one input is key to a leader's growth. It is expected that these leaders will display measurable growth in their leadership skills as well as experience a connectedness to the greater global body of Christ.

Two churches in North America that have an interest in ministry to Kazakhstan will be invited to provide teachers for portions of the workshops.

EO: 2 churches from North America will have established longer-term relationships with ministries/churches with Kazakhstan.

Estimated Expenses:

Kazakhstan Ministry 2001

International travel for trainers \$5,000 per workshop	\$10,000
Workshop costs, travel, housing, food for participants \$6,500 per workshop	\$13,000
Kazak translation	\$ 6,000
DAI staff time, mentoring time and admin, etc.	<u>\$10,000</u>
Sub-total:	\$39,000

Other anticipated income:

<i>From churches providing teachers</i>	\$ 8,000
<i>MAF contribution for translation and workshops</i>	\$ 7,500
<i>Other contributions</i>	<u>\$ 3,500</u>
Sub-total	\$19,000
Net cost of Kazakhstan Ministry	\$20,000

Russian Ministry 2001

Listening trip travel	\$ 2,500
Fall 2001 workshop costs and travel	\$11,500
Russian translation	\$ 5,000
DAI staff time, mentoring time and administration	<u>\$15,000</u>
Sub-total:	\$34,000

Other anticipated income:

<i>MAF contribution for translation</i>	\$5,000
<i>Other contributions for staff time</i>	<u>\$4,000</u>
Sub-total:	\$ 9,000
Net cost of Russian Ministry	<u>\$25,000</u>

Grant Request TOTAL \$45,000

Summary and Conclusion:

In both Russia and Kazakhstan we engaged with Christian leaders who are passionate about planting and building the local church, but who are facing seemingly insurmountable challenges to do so. Each situation is unique and therefore requires a unique solution, however each situation includes good leaders who want to be much better leaders. Helping them to achieve their own goals is our mission.

In Kazakhstan we found ourselves surrounded by the leaders of the national church, a church in infancy, crying out for help to grow into a strong, self-sustaining body of believers. They were so fresh, so full of faith, and so blessed by God in all their efforts that our job seems to be an easy one of helping them continue to grow through local, multipliable educational opportunities, mentoring, consulting where needed, and connecting them to other resources.

In Russia we met church leaders who were tired, disillusioned, and yet with a stirring of hope in their hearts for God's best for their nation and church. They needed refreshing, encouragement, and a listening ear. As we listen and pray, we trust that a strategy to help them grow will become clear.

In both situations we believe that DAI's long-term commitment, continued partnering with local ministries, and careful nurturing of leaders will result in a stronger national church that can face the challenges before it.

When you compare the cost of taking one leader and sending them to the US for a year to study versus the hundreds of leaders these programs will significantly impact for nearly the same cost per country, the difference is staggering. Add to that the potential dangers of taking a leader away from their own environment to study including failure to return, inability to relate, inappropriateness of the education received, etc. Developing leaders within their own context, using culturally appropriate tools, local mentors and local accountability has the possibility of tremendous rewards for the national church. This is what DAI is committed to seeing happen.

Fundraising

Unit 9

Business as Mission



Development Associates International

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Version 1.2

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Unit 9: *Business as Mission*

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Readings:

- Business as Mission: Holistic Transformation of People & Societies, by Mats Tunehag
- The Essentials of Good Business as Mission, 10 Guiding Principles (an extract of Lausanne Occasional Paper on Business as Mission)

Learning Objectives:

- Getting and appreciation and understanding the role business plays in the Kingdom of God
- Evaluating new trends to transform societies and nations through business

Introduction

In this course you have learnt already lots about raising money, asking and accounting for money to fund the various kingdom projects you want to undertake. By now you probably understand very well what God thinks about money, who has it, who needs it and how to ask to get it!

And you are in good company, if you ask others to support your ministry. Even Paul could write to the Church in Philippi (Phil 4:15): "As you know, you Philippians were the only ones who gave me financial help when I first brought you the Good News and then traveled on from Macedonia. No other church did this."

In this unit we want to think a bit outside of the traditional box and ask if this is the only way to support kingdom projects. Or are there other possibilities to raise funds and expand the kingdom of God? In fact change is an ever present reality in this age of globalization. And that's not necessarily bad, because our Creator God is a God of change.

So maybe we have to change some of our basic assumptions about fundraising or at least be open that there are new ways entering our scene. In fact if you want not just survive but thrive in this time of globalization you better not only accept change or endure it but love it.

I assume we all want to be labeled as "intelligent people", don't we? Then we should heed what the book of Proverbs says (Pro 18:15): "Intelligent people are always ready to learn. Their ears are open for knowledge." Are your ears tuned in to new trends and new ways God may be using in our times?

So what new ways could we learn about financing kingdom ventures? What is going on in the Christian world around us? In fact it may not be as new as we might think. Going back to Paul we know that he had various strategies to fund his ministry. Fundraising and being supported by a local church and individual Christians was only one of them. Or we can look at other examples from Church history as in the following case study.

Case Study

The Life of Hans Nielsen Hauge ¹

Hans Nielsen Hauge was born in Norway on April 3, 1771, on the Hauge farm in the Tune parish of Østfold and he died March 29, 1824, on the Bredveit farm in Aker. His life corresponded with a time in Norway that was filled with suffering, war, need and great changes -- a situation which was also true for his own life. He was born as a lower-class person in the Danish/Norwegian kingdom; he died as a respected middle-class man in a new Norway. His associates, the Haugians, were good farmers, craftsmen, and merchants who came to play an important part in the building up of life after 1814.

Hauge's life falls into four parts:

¹ From Augsburg College: <http://www.augsburg.edu/now/archives/fall97/hauge.html>

- 1) 1771-1776: he was at home
- 2) 1796-1804: he traveled around as a lay preacher, wrote religious books and took initiative for a new order
- 3) 1804-1814: He sat in prison for most of this time, while his case went forward. His final judgment came down on December 23, 1814.
- 4) 1811-1824: He farmed first Bakkehaugen and then Bredveit

Hauge's childhood home and his adolescence were strongly marked by the pietism which dominated Norwegian church life in the first half of the 18th century. Through his confirmation instruction, devotional books and hymns, the lay folk learned to know what true Christianity was. In addition to this, Tune had an extreme pietist, that is, a Herrnhuter, as pastor. He was influenced by a sentimental piety, believed in conversion and dwelt upon Jesus' suffering and blood. The pastor realized that Hauge had promise and let him use his own private library. In addition to his bookish interests, Hauge was handy, shrewd and rich in initiative.

Two features characterized Hauge's life before 1796: Pietistic Christianity and enterprise. After 1796 each of these strengthened the other. At the same time there was a necessary opposition to 1) the Age of Reason and Enlightenment theory and rationalism, which at the end of the 18th century was strong among pastors, officials and a large number of the middle class, and 2) the restrictive boundaries the upper class gave to personal initiative and social movement.

April 5, 1796, was the soul-changing day in Hauge's life. While he was working in the fields, he was singing "Jesus for Thee and Thy Blessed Communion." When he came to the second stanza, he later wrote, "My mind was so lifted up to God, that I didn't know myself." This is not the language of a classic conversion from the awakening of Christian faith, but an ecstatic experience with parallels in mysticism. The experience filled him with certainty that he had a call to witness others. He began that same day, first to his family, then to those in his home village, and then to the neighboring villages. In 1797 he began to travel around a large part of the country. Hauge's meetings conflicted with the current Lutheran understanding of the pastor's office and with a declaration from 1741, the Conventicle Act. Its purpose had been to bring the pietistic lay meetings under control of the state. The pastor was to be informed beforehand and preferably be at the meeting to assure that the preaching was not sectarian or attached to the spiritual or secular authorities.

Hauge was not deterred by the Conventicle Act. Late in 1797 he was arrested for the first time while he was holding a meeting in Glemmen; and from that time on, until the fall of 1804, he was imprisoned 10 times. During these years, he traveled over a great part of the country, often on foot, holding meetings and winning converts so effectively that we can speak of this as the first Norwegian folk movement. It shows, not least, the sensational spreading of the self-taught peasant's son's writing at the time.

Hauge's practical sense and his enterprising ways saw all the unused possibilities around him. He thought it was wrong that only the worldly minded should harvest the earnings from merchants, factories and the like. For him wealth was an expression of God's blessing. The correct Christian understanding was not to let the material bind one but to be a faithful and wise steward over what God had given one.

He began a business in Bergen in 1801, and for him the work of running a business and preaching went hand in hand. With such ideas he not only opposed the pastor's station, he also threatened the merchant's patrimony. The result of this was a reputation for economic success and growth among his followers.

In the meantime, Copenhagen was following Hauge's work with rising discomfort, and in 1804 the officials sent in a report on him. With that the case began and that same fall an order for his arrest was issued. The case was serious. He was accused, among several things, of leading people astray and awakening mistrust of the state's laws. At the same time the English blockade of Norway during the Napoleonic Wars made communication between Copenhagen and Norway difficult. The blockade also caused an acute need for salt, which was vital to preserve food. Therefore, the regime's commission that ruled the land found that they needed Hauge's expertise. In 1809 he was freed in order to build salt mines.

Later his case was examined and finally dropped to a fine. Hauge's relatives, after his death, fought to get rid of the Conventicle Law, and in 1842 it was repealed.

Answer Box # 1

How would you describe Hauge's ministry?

What was the initial reaction of the established church?

What was Hauge's view of business?

Norway in Hauge's days was a poor and underdeveloped country. After his conversion he traveled throughout Norway but he wasn't only a preacher or missionary in the classical sense. Although he planted churches he did it more or less through the businesses he started. In fact he started several businesses among them, fishing industries, brickyard, spinning mills, shipping yards, salt and mineral mills and printing plants.

Secular historians today admit that Hauge contributed to the development of modern Norway. Some even call him the “Father of democracy in Norway”. His entrepreneurial movement led to spiritual awakening among many.

Although he probably never used the term “Business as Mission” he displayed through his life and work the principles and goals of BAM (short for **B**usiness **a**s **M**ission).

Business as Mission (BAM) Biblical Survey

Business as Mission may be a relatively new term but as the previous example demonstrated it has been practiced since many centuries. In fact we can go back to the OT and see it in action.

Answer Box # 2

Read Jeremiah 29:4-7
What did Jeremiah encourage the people in exile to do?

I think the advice Jeremiah gave to his fellow Israelites in exile was very radical. How could they ever settle in this foreign country and even contribute to the wellbeing of this nation? Nevertheless Jeremiah was convinced that the only proper reaction to their present situation was to become involved in the economic activities of Babylon. He admonished the Israelites to use their skills, experience and work to prosper for themselves and for the benefit of the nation they lived in.

Wait a moment, some of you may think – that was the OT but what about Jesus' attitude and teaching.

Answer Box # 3

Read Matthew 25:14-30
What does this passage teach about the kingdom of God and business?

What does it teach about profit and risk?

The manager entrusted his 'money' to the servants. Isn't that an important hint that the kingdom of God is not only involved with the spiritual aspects of our lives but as well with the physical?

We shouldn't be concerned with the amount so much what every servant got, because we know it was distributed according to the ability to handle the responsibility. God doesn't overtax us. We get what we can handle.

Two of the servants, we are told in this passage, went to work, used the opportunities and got engaged in business activities. What was the manager's response after his return? Well done!

Here is a first important lesson we have to learn: In the kingdom of God business is important!

What happened to the servant with one talent? He came back and told the manager he was so afraid that he hid the talent but at least he didn't lose it and he returned it to the owner.

All of us who are familiar with today's economics must admit that not losing isn't all that bad.

But how did the manager and we know that this is the LORD, react to it? He called him a 'wicked servant' and took everything away from him.

There are at least three important lessons we should learn from this biblical story:

1. Business is important to God
2. Business has to be profitable
3. God expects us to take some risks

What do you think the manager would have said to the last servant if he had lost his money while engaging in some business activity? I know this is not explicitly expressed in the text, but we can infer from the reaction of the master – that he should have at least taken the money to the bank, that the manager expected every servant to take some risk. I think if he would have come back and told the manager, “look I tried hard, but I invested in the wrong business and it didn't work out, actually I lost most of the money you gave to me”; he would have received a more merciful judgment. Risk was not the problem, fear was! Not being willing to engage in the responsibility God gave him.

Ok maybe we have to rethink our common held beliefs about business and the market place. It seems we have lost over the last centuries some of the radical teachings and discoveries of the Reformation times, when Martin Luther made a case about the redemption of the market place.

Exercise – Visual Explorer

Answer Box # 4

This exercise can be done by using many different pictures that are put up all around the meeting room or as a purely mental visualization:

We all have an idea of what the work place, market and business world will look like.

- Close your eyes and picture it.
- Is it hostile? Scary? Exciting?
- Go find a picture that captures your vision for what it will be like to enter this workplace.
- Gather in groups of 4 or 5.
- Share your picture with the group.
- Why did you connect with this image?
- How does it portray the workplace/ marketplace that you envision?
- How do you approach this environment?

Redeemed Marketplace

Some Marketplace related facts from Scripture

- New Testament – Of Jesus’ 132 public appearances in NT, 122 were in the marketplace
- Of 52 parables Jesus told, 45 had a workplace context. Of 40 divine interventions recorded in Acts, 39 were in the marketplace.
- Jesus spent his adult life as a carpenter until age 30 before he went into a preaching ministry. Jesus called 12 workplace/business individuals, not clergy, to build His church.
- Work in its different forms is mentioned more than 800 times in the Bible, more than all the words used to express worship, music, praise, and singing combined.

Work and Business is God’s mandate:

- God was a Worker
 - And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. **3** Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. Gen 2:2-3 (NKJV)
- Work is sign of God’s image
 - Gen 1:28 – work was man’s dignity and given to mankind before the fall (work is not a divine punishment)
- Outcome of work
 - Genesis 3:17 - work is no longer only joy but the curse added an element of frustration – success of my work is no longer guaranteed

Reflect and meditate for a moment on the following Scriptures:

“May the favor of the Lord our God rest upon us; establish the work of our hands for us--yes, establish the work of our hands.” Ps 90:17

“A man can do nothing better than to eat and drink and find satisfaction in his work.” Eccl 2:24

There can be no doubt, all the evidence of Scripture points in the same direction: God has called you and me to reveal His glory through our work! There should be no dichotomy between the kingdom of God and business. Unfortunately we have created this difference in our Christian circles over the last decades.

For Martin Luther it was clear that the housemaid that sweeps the floor does the same act of worship (if she does it to the Lord – see Col 3:23) as a preacher delivering a sermon from the pulpit.

But our practice of describing only one of them “called by God” created a huge rift between what we came to label clergy and laity.

Vocation our Calling

Let’s explore this a bit further.

Mats Tunehag in “*Business as a Mission – an Introduction*”² writes:

“The church and its mission work still suffer from the self-imposed dichotomy between spiritual and secular, and the distinction made between clerical and lay ministries. God has called some people to start and run companies. Sometimes, Christians have denigrated them or held the view that their work is irredeemably secular or only vouchsafed them approval if they gave their money to spiritual works through the church or a mission agency. But in the same way that God calls and equips people to be bible translators or evangelists, he also calls and equips people to do business in order to serve him and other people. And the world needs these people – in areas “where the name of Jesus is rarely heard” there is a desperate need of entrepreneurs.

Unfortunately we often think and act as if there was a pyramid of Christ, instead of the Biblical concept Body of Christ. To be a pastor is often seen as a higher calling, a spiritual ministry, we even use the term “full time ministry”. So if one really wants to serve God one should aim at climbing the pyramid, towards the “higher callings”, to be involved in full time ministry. Thus business people are often viewed as not serving God, but rather dealing with Mammon. But absolution can be granted if money is given to the church and to missions.”

Answer Box # 5

Discuss the division between clergy and laity in your context.

Do you experience a similar division between sacred and secular - being called by God (for ministry) and not being called for anything special?

For generations, the laity has worked in the secular marketplace and on the farm in order to generate income to live and to support the sacred work of the clergy.

Despite the teaching that goes way back to the Reformation about the “priesthood of all believers” up to today we divide the ‘called’ and the ‘uncalled’, which led to a feeling of businesspeople as second class or substandard in comparison with those who serve the Lord ‘full-time’.

Michael Bear make as very good point:³

“The simple truth from the Bible is far different from the conventional wisdom of the day. In God’s kingdom, business, like every aspect of life, is under the call of God and therefore can be a calling in itself. Christ is not merely

² The complete paper can be read at http://www.lausanne.org/lcwe/assets/LOP59_IG30.pdf

³ Michael R Bear, “Business as Mission” YWAM Publishing 2006

Lord of the church; he has laid his claim of authority and kingship on business, on family, on government, on all of life (see Col 1:16-20). To recognize the lordship of Christ over business is the first step toward recognizing his call on your life to business.

In Ephesians 4:1, Paul urges believers to “live a life worthy of the calling you have received”. Applied correctly this verse speaks to all believers – not just ministers or missionaries – and tells them that God has called them all. God has not just called some and left the others uncalled.

God does not make a distinction between those who serve in full time Christian service and those who serve as full time Christian in business.”

Answer Box #6

Reflect on your life and the calling God has given you. There is no higher or lower calling; we are all called to be holy. What does that mean for your vocation?

Read Romans 1:7 – what does this verse indicate for you?

Concluding this discussion listen to the words of Dallas Willard:⁴

“It is as great and as difficult a *spiritual calling* to run the factories and the mines, the banks and the department stores, the schools and government agencies for the Kingdom of God as it is to pastor a church or serve as an evangelist.”

⁴ Dallas Willard, “The Spirit of the Disciplines” p 214

What is Business as Mission?

Case Study Arthur Guinness⁵

Answer Box # 7

Read the following case study about Arthur Guinness. Don't get too hung up on the fact that he is a brewer of beer, we are all aware that the issue of consuming alcohol is debated among Christians around the world.

Look what he did as a businessman to address the social issues of his time and how God used his efforts.

From this case study – how would you define 'Business as Mission'?

In the time of revival, at the turn of the last century in Britain, it was as if God poured out an entrepreneurial gift on his church and people started doing things that were unheard of. These are the people, normal people in the pews, that God got a hold of and helped them to use their entrepreneurial skills to change society, to see churches grow, and to see missions grow.

One of them was a man called **Arthur Guinness**. Guinness is a wonderful drink, it's a black dark beer with a white head and if you've never drank it, I don't want to encourage you to drink, but it's rather nice, so give it a try. Guinness is the national drink of Ireland. You've probably all heard of Guinness but don't know his personal history. Guinness was a young Christian man who was once walking the streets of Ireland crying out to God, "God do something about the drunkenness on the streets of Ireland." Everyone was getting drunk on whiskey, there were whiskey houses, gin houses, etc. and his cry to God was do something about the alcoholism on the streets of Ireland and he felt God speak to him. In fact he felt God say this: "Make a drink that men will drink that will be good for them."

That was his mandate from the Lord. "Make a drink that men will drink that will be good for them." He then brewed a beer and called it Guinness. It's a dark stout beer. You can still get it on the National Health Service prescribed to you when you're pregnant because it's so good for you. My wife drank it throughout her first pregnancy. Guinness is exported from Ireland as a food because it is so full of minerals and natural trace elements, etc. It has incredible qualities to it. So Guinness made men a drink that was good for them. He was an entrepreneur and, believe it or not, people started buying it and drinking it. And now it's the national drink of Ireland. Irish men don't go and drink much whiskey; they go and drink Guinness. And it's almost impossible to get drunk on Guinness because

⁵ From Mark Markiewicz, YWAM, UK (co-founder with Mats Tunehag of the Central Asia Business Consultation, CABC). Excerpts from presentation given at CABC II, 1999 and CABC III, 2000)

its so heavy, so full of iron that you feel so full you can't drink more than a couple of pints. It has a fairly low alcohol level. (OK-The recipe has changed recently and it's a bit more alcoholic than it used to be, so don't try it.)

Doing missions through business is certainly a valid thing to do. Or should we do business for missions, i.e. should we do business and make money and give it to missions. Or should we be doing business as mission. I think Guinness is somebody who did business as mission. He didn't go into business to say, 'Lord, I'm going to go into business and I'm going to make some money so that I can help your missions.' His mission- eradicating alcoholism on the streets of Ireland- was the answer to that problem. It wasn't sending out more missionaries - the answer was to produce a drink that men would drink that was good for them. His business was the mission. I think there is lots of validity in all the different models but this is just one particular model. Doing the Business was the Mission.

At another time Guinness was walking on the streets of Ireland and met another young man crying on the streets. And he talked to him and this young man said, "I'm crying because of all these kids living on the streets." There were hundreds and hundreds of kids abandoned living on the streets of Ireland and Guinness said, "What would you do if I gave you some money?" "Well," he said, "I'd buy a home, a Christian home, and we'd fill it with God's love; and we'd fill it with these children who need to be parented and loved in the way God intended for them to be loved." And Guinness said, "Look, you do it and I'll pay for it." That young man was called Barnardo and he started Barnardo's Children's Home, which became one of the biggest children's homes in Great Britain, all funded by Guinness.

Guinness met another young man who wanted to be a missionary in China called Hudson Taylor. Nobody would accept Hudson Taylor to go with their mission society so Guinness said, "Look, if you're willing to go, I'll pay for you to go." Guinness paid for him to go. Then Hudson Taylor wrote back and said we need more workers. Guinness himself said, "I'll find the next ten and send them and pay for them to come." Then Guinness decided there was a need to train people all the time to be going out to China because there was so much need, so he built a college to train people to become missionaries to China.

He was elevated to the House of Lords because of his philanthropy and because of his wealth and he became Lord Iveagh. As Lord Iveagh, he brought about many, many changes in Britain in the legal system. We used to have dueling on the streets. You have seen it in the movies, take 10 paces and turn around and shoot each other- if you're in conflict. He said, "No." The Biblical principle is if you've got something against somebody, you have to talk to them; if they don't change or if they don't accept what you're saying, take somebody with you; legal representation, a lawyer as we now call it, and if they still don't listen, then you go to a public court and you get witnesses and before witnesses you then argue your case. And he hooked Biblical principle to the British Judicial System. He was a young entrepreneur who changed the judicial system of Great Britain through applying Biblical principle.

People like Guinness are heroes of the faith in terms of businessmen. They should be our heroes if we were going to do Business as Mission and also give huge amounts of money to missions and bring about social reform and build churches.

Business as a calling with transformational impact:

God calls and equips people to do business. Business is a ministry in its own right. So if God has called you to business don't lower yourself to become a pastor – or vice versa. BAM is to do business with excellence, professionalism and integrity. BAM is manifesting the Kingdom of God in the Market Place. BAM is people being transformed spiritually, economically and socially. The business of Business as Mission is to reveal Christ through business. When this is done effectively, the outcome is transformational.

A Definition of Business as Mission from Lausanne Occasional Paper:

"Business as Mission is about real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially – to the greater glory of God."

Funding Missions a different way

What does it all have to do with funding and fundraising? Maybe that is a question that has been on your mind for a while.

Answer Box # 8

Read the following article and discuss how those businesses are funded?

Spreading the Word Through Business,⁶

TOM SUDYK is not most people's idea of a missionary.

On paper, he looks like a modern global capitalist, which he is. Mr. Sudyk, an entrepreneur from Michigan, runs, among other things, an outsourcing company in Chennai, India, providing medical transcribers and software engineers to American businesses. In six years, the Indian company - a subsidiary of EC Group International, a larger outsourcing company that Mr. Sudyk founded in Grand Rapids - has grown to 75 employees and is moving into a building triple its present size.

But the Gospel, Mr. Sudyk says, illuminates every aspect of his business, from its ethics to its help to local ministries to the technical support it lends a Christian-run vocational school for polio victims in Chennai. Each afternoon at the Chennai office, there is a 10-minute prayer, and while the prayer is interdenominational, employees who ask to learn more about Jesus Christ - as many have - are gladly accommodated.

"We don't push our religion down their throat," Mr. Sudyk said. "Our philosophy is that you're not going to talk anybody into it. But they clearly know it's a Christian-run company."

⁶ From New York Times article on 11/14/2005

For the full story: <http://www.nytimes.com/2005/11/14/giving/14newman.htm?ei=5070&en=8822226e9907d>

Christian-run companies are multiplying in just about every corner of the globe, reshaping overseas mission work. These businesses form a movement known variously as business as mission, kingdom business and great commission companies, after the biblical charge to "make disciples of all the nations."

In Romania, for example, a Californian who runs a Tex-Mex restaurant and catering hall said that he expected to clear \$250,000 in profit this year, most of which will be donated to local ministries. And in a Muslim country with a history of hostility to Christianity, a medical-supply importer from the Midwest leverages the trust she earns through her business dealings to quietly spread the word. Some supporters of business as mission set up micro-lending banks or fair-trade coffee companies. In countries where there is more hunger for economic development than for missionaries, some of these supporters think that a profit-oriented company centered around Christian values can be a powerful tool for building a Christian society. A job-creating, taxpaying enterprise, they say, will be more legitimate in the eyes of locals, harder for a government to expel and better for the resident economy than one propped up by handouts from back home.

"The real power of the movement is that it's not donor-funded, it's basically globally funded," Mr. Sudyk said. "There's no restraint in the capacity of this system, because you avert the donor and plug into globalization."

"That model was about getting missionaries into these countries by whatever means you could, whether it's teaching or business or whatever," said Steven L. Rundle, an associate professor of economics at Biola University in La Mirada, Calif., and an author of a 2003 book, "Great Commission Companies: The Emerging Role of Business in Missions."

Now, Professor Rundle said, evangelical groups are recognizing that mission-minded businesspeople can do things that traditional missionaries cannot. "The future generation of missionary will be the rank-and-file businessman," he said. The wheel, he added, has come full circle: many of the first emissaries of the Gospel were tradesmen, not priests.

Answer Box #9

What are the greatest advantages and chances for Business as Mission?

Do you see any potential pitfalls and problems with the Business as Mission strategy?

Some words of caution – what BAM is not!⁷

BAM is not “tentmaking

The term tentmaking is linked to the apostle Paul who made tents – had a “secular” job and thus supported himself and at the same time worked in “the ministry”. (The terms, their use and implications, often reinforce the sacred – secular divide that is contrary to the Biblical holistic concept). In mission circles tentmaking often means someone taking up a job with a company in a foreign country, and that gives opportunities to share Christ with colleagues and others. It is a good and valid concept but is not to be confused with BAM, albeit some overlap exists and they may be complimentary.

BAM focuses on:

1. Job makers
2. Entrepreneurs; owners & operators of businesses
3. Business development
4. Personal & societal transformation through business

Tentmaking focuses on:

1. Job takers
2. All kinds of workers & professionals
3. Work in general
4. To witness and be a testimony at work and through work

Business as Mission is not Business for Mission

We mustn’t look at business people as cash cows. BAM is not a fundraising strategy. It is not an alternative and new way to financially support traditional Christian ministries. We are all called to give and be generous, regardless of profession or level of income. But we are not teachers, surgeons, housewives, CEO’s or farmers, just in order to be able to give money to a charitable cause. None of us would like to be operated on by a surgeon whose only ambition is to make money to give to the church! Instead we expect he has the right skills and drive to operate with excellence, doing his job with full professional integrity. We have all been given gifts and talents, we are all to be good stewards of these gifts, acting responsibly and care for others, whether family members, friends, employees, customers, poor and needy in other countries.

Business as Mission does not condone...NON-BUSINESSES AND NONMISSIONS

Two approaches to business that do not come within the scope of ‘business as mission’ by any definition are: (1) Fake businesses that are not actually functioning businesses, but exist solely to provide visas for missionaries to enter countries otherwise closed to them. (2) Businesses that purport to have Christian motivations but which operate only for private economic advantage and not for the kingdom of God. Neither do we mean businesses run by Christians with no clear and defined kingdom strategy in place.

⁷ <http://www.reformationinaction.com/ministry/content/view/51/73/>

Business as Mission pursues...PROFIT

Business must be financially sustainable, producing goods or services that people are willing to pay for. Sustainability implies that the activity is profitable. Profits are an essential element of all businesses, in all cultures. Without profit the business cannot survive and fulfill its purpose. Accordingly, Business as Mission - businesses are *real* business that genuinely exist to generate wealth and profits. Business as mission does not view profits as inherently evil, bad or unbiblical. Quite the contrary, profits are good, desired and beneficial to God and His purposes, as long as they are not oppressive, or derived from gouging customers or selling products and service that do no honour Christ and His gospel.

The Russian Mafia also creates jobs and gives people a chance to earn money. Creating jobs and earning money is not an end in itself. Work and business are ordained by God. Work is a human and divine activity providing a means to support our families and to contribute to the positive development of our communities and countries. However, business as mission is not a Christianized job creation scheme.

The goal is not simply about making people materially better off. Business as mission is actively praying and incarnating Jesus' prayer: “May your kingdom come, may your will be done” even in the marketplace.

**Final Assignment****Final Assignment**

Evaluate the impact of Business as Mission for your local context:

Write a short essay on **one** of the following topics:

- Should business and mission mix?
- Implications of Business as Mission on traditional Mission Organizations and Churches
- How to implement Business as Mission in your country – ideas and suggestions!

Readings

Business as Mission: Holistic Transformation of People & Societies⁸

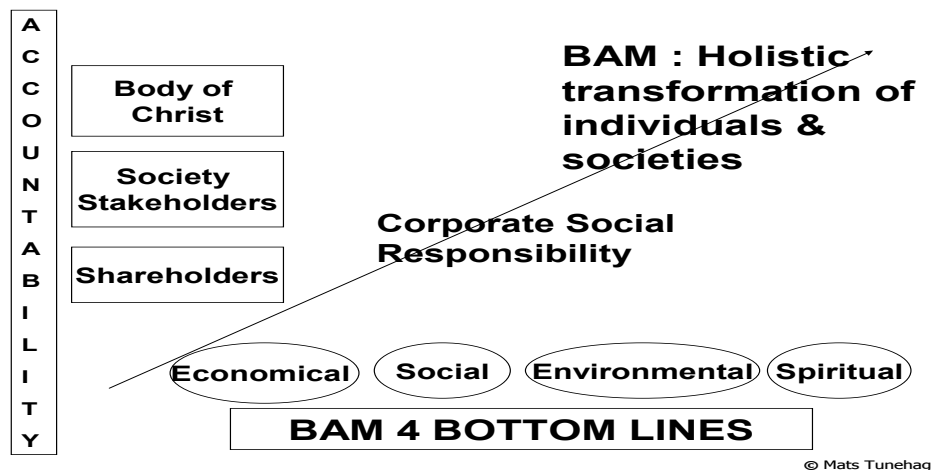
By Mats Tunehag; Lausanne Senior Associate Business as Mission (February 2006)

Business as Mission, often abbreviated BAM, is a relatively new term but based on Biblical concepts. Its applications vary from country to country and from business to business. Other expressions often used in the BAM movement today include 'transformational business', 'great commission companies' and 'kingdom business'. There are many historical examples of Christians doing business in such a way that people and societies have been transformed and God glorified.

A Definition of Business as Mission

Business as Mission is about real, viable, sustainable and profitable businesses; with a Kingdom of God purpose, perspective and impact; leading to transformation of people and societies spiritually, economically and socially – to the greater glory of God.

Business as Mission Graph



This is an attempt to show a move from the old paradigm where profit, especially for shareholders, was the key, to a new paradigm where other stakeholders also are included - Corporate Social Responsibility and other bottom lines considered, like social and environmental impact from business; to the BAM paradigm which includes all four bottom lines and also engages the Body of Christ among the accountability entities.

Business as Mission around the World

Today there are BAM networks and consultations in Central Asia, Turkey, several countries in the Middle East, Southern Africa, East Africa, China, Latin America, United Kingdom, USA, etc. Also several major mission agencies and churches around the world have incorporated BAM into

their mission and strategy. The Lausanne movement recognizes BAM (see BAM Manifesto below) and so does the World Evangelical Alliance.

⁸ <http://www.momentum-mag.org/200603/200603-33-article2.pdf>

Business as Mission & Unreached Peoples

Three things correlate and stand out:

- A. Most unreached peoples are found in the Muslim, Hindu and Buddhist world. Most of them live in the so called 10/40-Window.
- B. Here you will also find a large percentage of the world’s poorest of poor.
- C. These areas – where you’ll find most unreached peoples and many poor – also often have unemployment rates ranging from 30, 50 to 70 percent.

Our mission is to take the whole Gospel to all peoples and nations, preaching and demonstrating God’s Kingdom. How then can the Kingdom of God be manifested among the unreached, among the poor, among the jobless - in the 10/40-Window & beyond?

Traditional mission responses will not suffice. We need to be church and do missions in a renewed way; recognizing the gifts and callings of entrepreneurs and business people, seek to affirm and deploy them to do Business as Mission.

Business as Mission & Human Trafficking

Trafficking in persons is a form of modern-day slavery and is illegal. More than 12 million people are bought, sold, transported across international borders every year. The numbers are much higher when we talk about internal forced labor, i.e. people being held within the borders of their own country. Trafficked persons end up in sexual exploitation, forced labour or services, slavery or practices similar to slavery. Women and children make up the majority of those who are trafficked. We need to combat human trafficking through politics, legislation, advocacy and public opinion, but also by doing Business as Mission. For a root cause to trafficking is lack of jobs. Thus Business as Mission can combat trafficking by developing businesses intentionally and pro-actively in areas with high unemployment and high trafficking risks.

Conclusion

Christ taught us to pray: “May you Kingdom come!” BAM is about being an answer to Christ’s prayer – in and through business – that physical, social, emotional, economical and spiritual needs may be addressed and met – and God glorified.

The Business as Mission Manifesto

The Lausanne (LCWE⁹) 2004 Forum Business as Mission Issue Group worked for a year, addressing issues relating to God’s purposes for work and business, the role of business people in church and missions, the needs of the world and the potential response of business. The group consisted of more than 70 people from all continents. Most came from a business background but there were also church and mission leaders, educators, theologians, lawyers and researchers. The collaboration process included 60 papers, 25 cases studies, several national and regional Business as Mission consultations and email-based discussions, culminating in a week of face to face dialogue and work. These are **some** of our observations.

⁹ Lausanne Committee for World Evangelisation

Affirmations

- We believe that **God** has created all men & women in His image with the ability to be creative, creating good things for themselves and for others - this includes business.
- We believe in following in the footsteps of **Jesus**, who constantly and consistently met the needs of the people he encountered, thus demonstrating the love of God and the rule of His kingdom.
- We believe that the **Holy Spirit** empowers all members of the **Body of Christ** to serve, to meet the real spiritual and physical needs of others, demonstrating the kingdom of God.
- We believe that God has called and equipped business people to make a **Kingdom** difference in and through their businesses.
- We believe that the **Gospel** has the power to transform individuals, communities and societies. Christians in business should therefore be a part of this holistic transformation through business.
- We recognise the fact that poverty and unemployment are often rampant in areas where the name of Jesus is rarely heard and understood.
- We recognise both the dire need for and the importance of business development. However it is more than just business per se. **Business as Mission** is about business with a Kingdom of God perspective, purpose and impact.
- We recognise that there is a need for job creation and for multiplication of businesses all over the world, aiming at the quadruple bottom line: spiritual, economical, social and environmental transformation.
- We recognise the fact that the church has a huge and largely untapped resource in the Christian business community to meet needs of the world – in and through business - and bring glory to God in the market place and beyond.

Recommendation

- We call upon the Church world wide** to identify, affirm, pray for, commission and release business people and entrepreneurs to exercise their gifts and calling as business people in the world – among all peoples and to the ends of the earth.
- We call upon business people globally** to receive this affirmation and to consider how their gifts and experience might be used to help meet the world’s most pressing spiritual and physical needs through Business as Mission.

Conclusion

The real bottom line of Business as Mission is **AMDG - *ad maiorem Dei gloriam*** – for the greater glory of God

Business as Mission Issue Group

October 2004

Convening Team: Mats Tunehag Wayne McGee Josie Plummer
www.businessasmission.com

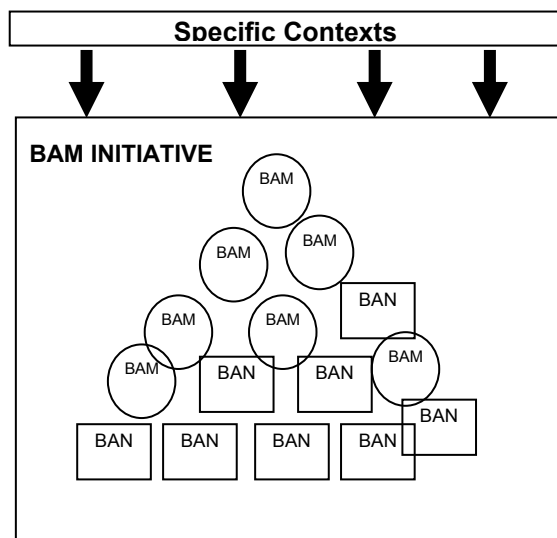
The Essentials of Good Business as Mission¹⁰

10 Guiding Principles

For the complete paper go to http://www.lausanne.org/lcwe/assets/LOP59_IG30.pdf

Introduction

Having identified business as mission (BAM) as an integral and vital part of the overall mission of the Church, it is important to identify those things that set business as mission apart from “business as normal” (BAN). As the illustration below demonstrates, there are some complementary areas of overlap between the two. For example, a good business as mission business will, by definition, have many of the characteristics of any well-run business. A kingdom business must be profitable and sustainable just as any other business. Integrity, fairness and excellent customer service are characteristics of any good business, not just a business as mission venture. As such, those characteristics will not by themselves necessarily point people to Christ. A kingdom business begins with the foundation of any good business, but takes its stewardship responsibilities even further.



BUILDING BLOCKS OF A BUSINESS AS MISSION INITIATIVE / COMPANY

1. BAN = ‘Business as Normal’ i.e. foundational business principles which apply to all business initiatives.
2. BAM = ‘Business as Mission’ i.e. essential distinctives of a BAM initiative.

Specific contexts will dictate how the business is built in practice.

This chapter will highlight the overarching principles that distinguish business as mission from business as normal. It is important to note that the **application** of a principle will vary from context to context. For example, for spiritual guidance and accountability some companies have found it useful to have formal contractual relationships with churches or mission agencies. While this approach has merit, it is merely one of many ways to seek prayer support (Principle #8) and to maintain spiritual accountability (Principle #3). Thus we are intentionally avoiding the term “best practices”. The actual practices can vary according to the specific social, cultural, religious or economic context, but the “guiding principle” is the same.

In addition, the **depth** to which each principle is applied and its **focus** will vary from business to business. For example, one business might emphasize the need to create jobs in areas of endemic unemployment (related

¹⁰ Extract of Lausanne Occasional Paper on Business as Mission

to Principle #3 & #4), whereas another might place more emphasis on coupling the business with a church planting strategy (also Principle #3 & #4).

What follows is a list of principles that should underpin a business as mission business. This is divided into two sections. First we list the basic foundational principles that must exist in any good business. Following that are the principles that distinguish a good business as mission business.

Foundational Business Principles

1. Strives to be profitable and sustainable in the long term.

Profit is an indication that resources are being used wisely. It indicates that the product or service being produced and sold does so at a price that covers the cost of the resources, including the cost of capital. For most businesses, profits are fleeting, and never a sure thing. It is common for businesses to experience periods of low profit, and even negative profit. Thus it is important to take a long-term view of profitability. Occasional windfalls are often what will sustain a company through periods of financial losses. For that reason a well-managed business will use extreme care when considering whether and when to distribute profits. Profit, and its retention, is not necessarily an indication of greed.

2. Strives for excellence, operates with integrity and has a system of accountability.

While it is possible for a disreputable business to make money by cutting corners, this is not a viable long-term business strategy. People eventually wise up, bad reputation spreads, and the company eventually goes out of business. Long term viability and success requires an unflinching commitment to excellence, and a reputation for hard work, honesty and fairness. This is a basic law of economics, and holds true regardless of whether the company is owned by a Christian. There are standard business practices and benchmarks of excellence that no business, including a kingdom business, can afford to neglect. Furthermore, companies that are committed to doing business with excellence are transparent, and encourage criticism, feedback and accountability from employees and the local community.

Business as Mission Distinctives

3. Has a kingdom motivation, purpose and plan that is shared and embraced by the senior management and owners.

Good business practice alone will not by itself point people to Jesus. For that to happen the company must be more intentional. This begins with a plan, preferably a written one, which reflects the kingdom motivation and purpose of the business. By “kingdom motivation and purpose” we mean a desire to have a positive and lasting impact in the local community as well as the local church. The owners and managers are mindful of the fact that, while the business itself may not last indefinitely, the impact can be a lasting one. Furthermore, the spiritual priorities of the company are regularly communicated to employees and customers in a culturally sensitive way.

Example: The founder of a company established in Turkey left the multinational world to focus on developing a “Great Commission Company”. He wanted to do world-class business while facilitating church planting work in the 10-40 Window. He deliberately focused on Turkey as one of the “largest unreached nations on earth” and intentionally moved to a small city in a region of Turkey with 1.5 million people and no church. His business and community involvement have given him the opportunity to speak the good news to his employees and others in the community that might never have otherwise heard the gospel.

Example: The initial goal of Evangelistic Commerce was to generate funds for mission agencies. It was soon realised that much more could be done to spread the gospel. Now with over 60 employees, the company holds daily prayers attended by Christians, Hindus and Muslims and has bi-weekly Bible studies. The company is able to emphasise personal care for employees and actively demonstrate the love of Jesus through the leadership of Christian managers. Beyond being salt and light within the company, management has helped form two churches and a Christian elementary school.

4. Aims at holistic transformation of individuals and communities.

In line with its kingdom motivation, the business will leverage every opportunity to bring spiritual, social, economic or environmental benefits to the community at large. The company is a relevant force within the community, and respected by the local leaders. It seeks to be, if at all possible, at peace with all stakeholders, and conducts itself in a socially responsible, culturally appropriate way. The company sets a high moral standard for itself, and is not content merely adhering to the minimum requirements of the law. It also avoids producing products or services that are harmful, or are perceived as harmful or sinful in some cultures.

Example: A company in Asia has found that through its business activities the majority of employees in the business have accepted Christ and many local people have been influenced by the gospel. New companies have been started in remote places and resulted in new churches be established as well. In addition, many employees are actively investing time to influence their communities. The government has given the business awards for their activities and as a consequence, those in the business have had a chance to model right living before officials and become a positive influence in their region.

Example: A successful Costa Rican healthcare enterprise Clínica Bíblica has partnered with other ministries with similar objectives. It works in strategic partnership with Roblealto Children’s Ministry whose mission is to minister to the spiritual and physical needs of Costa Rican children from difficult situations. This mission is closely aligned with its own healing ministry through business. Clínica Bíblica uses its medical expertise to meet the medical needs of Roblealto children, and benefits by ministering to children they would not otherwise meet.

5. Seeks the holistic welfare of employees.

The company sets a high standard in the way it treats its employees. An ongoing effort is made to make the work and working conditions as safe and pleasant as possible. Employees are treated with dignity, and are given opportunities for personal and professional growth. The value of the family is upheld.

Example: Being able to work at home provides weavers in the “D company” with the flexibility to attend to other responsibilities such as family, field work, and other jobs. Women, often excluded from many aspects of business life, can freely and equally participate in making rugs.

Example: After experiencing periods of neglecting both God and family because of business pressures, TRP Limited instituted a plan and accountability structures for rest and renewal. Current practices include one day per week to pray and plan for business, church and family needs.

6. Seeks to maximise the kingdom impact of its financial and non-financial resources.

The managers and owners recognise that God is ultimately the owner of the company. As such, they focus on how to maximise the kingdom impact of the company. For some companies, they donate money to other ministries. Other companies may have less financial freedom, but will contribute to the advancement of God’s kingdom in other ways, such as through employee development programs, the

management of its supply chain, and so forth. A word of caution is appropriate here. Some people feel strongly that corporations should tithe from their profits. We prefer a less legalistic approach for two reasons. First, as pointed out in Principle #1, it is sometimes more appropriate to retain profits. Second, some people will be tempted to think that tithing fulfils their business as mission obligation and they will not aggressively seek other ways to use their company for Christ. Generosity is good, but more importantly, the managers and owners should take a holistic view of business as mission, and how to integrate a business *and* mission strategy.

Example: The D weaving company started as a job creation project, targeting the economic, spiritual and personal welfare of the villages in which it works. More than a decade after its founding, this commitment had outgrown the initial project and produced an additional commitment to founding schools. Today D company supports more than ten schools, which have impacted over 600 families in 100 villages. It has also helped finance the construction of several churches in the surrounding villages.

Example: Clínica Bíblica uses its surplus income to support its many dependent community ministries. The network to which it belongs uses its combined income to subsidise the medical care of all needy patients. They divide income into three: one third towards building and maintenance costs, one third towards medical equipment and one third to fund other medical or social action ministries.

7. Models Christ-like, servant leadership, and develops it in others.

Managers of business as mission businesses lead by example, and reflect Christ by serving others. Furthermore, they mentor and disciple others through word and deed. Questions about faith and its relevance are encouraged, and handled in a contextually appropriate way. Decisions are checked against the question of “What would Jesus do in this situation?” Managers meet regularly for prayer, and employees are encouraged to do the same. Employees, customers, and other stakeholders are prayed for by name on a regular basis. In some cases, a spiritual mentor (such as a local pastor) is retained by the company for the purpose of emotional and spiritual care of employees.

Example: The founder of a company in Asia shares: “Our employees learn from us that service to our customers is the foundation of our business. In fact, being willing to serve is an eternal value. Business is God’s training ground to teach us to serve.”

Example: In the BA company in South East Asia they have been learning about living the Gospel. John relates: “The Lord was showing me the power of discipling people in the workplace. Where do Christians spend most time? Where will character flaws show up? Is this in church on Sunday or in the weekday workplace? Therefore, where should people be disciplined? In many church meetings the Word is only spoken. In the workplace it must be lived and Christian discipleship modelled in response to real challenges.”

8. Intentionally implements ethical Christ-honouring practice that does not conflict with the gospel.

Kingdom businesses operate on the moral and ethical principles of the Bible. These can be followed by all business people to their benefit. Kingdom businesses are enterprises whose purpose is to produce goods and to perform services that accomplish God’s will on earth as revealed and proclaimed in the Bible. They intentionally apply Christ’s teaching to their business life and practice. They ensure accountability systems that address areas of ethics and Christ-likeness. They carefully evaluate their goods and services to ensure they do not conflict with the message of the gospel.

Example: Adhering to Christ-honouring business ethics has limited some financially profitable business opportunities for TRP Limited in Turkey. Fluctuating bureaucratic and economic conditions and instances of corruption have added to the challenges of doing profitable business in an ethical manner. The founder has support from a Christian mentor and a network of like-minded business

people in Turkey. He also understands that an abundant prayer life and deep knowledge of God and His word are *NOT* optional if one wants to do effective spiritual work in the business world.

9. Is pro-active in intercession and seeks the prayer support of others.

Managers and owners seek prayer support from others, and maintain open lines of communication with those prayer supporters. Satan will do everything possible to sabotage the kingdom goals of the company, so specific attention must be given to spiritual warfare. Pro-active intercession for the business is integral to the leadership of the company.

Example: In the beginning of the business, the founder of a company in Asia was not prepared for the degree of spiritual warfare he encountered. He didn't intentionally focus on prayer, either by himself or with the few believers he knew. As time went on he determined that 'prayer is work' and through prayer as well as organising others to join him, he began to see results. He has found that systematically having someone praying for each employee each day was the best investment that he could have ever made.

10. Seeks to harness the power of networking with like-minded organisations.

As the proverb states: two are better than one and a three-strand cord is not easily broken (Ecclesiastes 4:12). Companies that are networked can be a powerful force. Often multiple organisations (for-profit or non-profit) can accomplish more for the kingdom by working together than by working separately. Good kingdom businesses seek out those relationships and are open to serving other organisations that have similar goals.

Example: The founder of TRP Limited has been involved in setting up a loose network of about 200 people within Turkey, and another 50 outside of Turkey, who are interested in pursuing kingdom business in that country. A web site is being set up to facilitate networking and to encourage believers doing business in Turkey.

Example: From 1991 to 1993, AMI averaged sales of over \$10 million per year and currently have equity in nine operations in East Asia. From this position of strength AMI has established strategic alliances with more than 15 non-profit agencies to do education, development and church-planting work among local East Asian and Muslim communities. In each company the Great Commission (GC) strategy co-ordinator, networks with local church leaders and creates strategies related to evangelism, discipleship and church planting. Expatriates are spiritually accountable to a church or mission agency, and have contracts that describe and specify their job descriptions and working terms.

Our aim here has been to offer a set of guiding principles for those who wish to put business as mission into practice. This is not a definitive list and will no doubt be refined through collective experience; however, these points offer a starting point. The principles were drawn out from the Issue Group's own knowledge and experience of best practices. Case studies submitted especially for this paper as well as others existing literature were also used. Case studies that most fully reflected the principles were then chosen as examples. Some of these can be found in full in Chapter 5 and Appendix C. For further reading on existing business as mission ventures as well as other examples of best practice, please see the Resource Directory in Appendix F. In particular the books: *On Kingdom Business*, by Yamamori & Eldred, *Great Commission Companies*, by Rundle & Steffen, and *Transform the World* by Swarr & Nordstrom are especially helpful and instructive in this regard.